

The Hellenization of Christianity by the Anti-Church Fathers and Scholastics



R. J. M. I.

By

The Precious Blood of Jesus Christ;
The Grace of the God of the Holy Catholic Church;
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics;
The Protection of Saint Joseph, Patriarch of the Holy Family;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Angels and Saints;
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érué me*

Ad Majorem Dei Gloriam

“Beware of Greeks bearing gifts of philosophy and mythology.”
(RJMI)

“Beware lest any man cheat you by philosophy and vain deceit,
according to the tradition of men, according to the elements of the world,
and not according to Christ.”
(Colossians 2:8)

“When the king...had gotten the rule into his hands, forthwith he began
to bring over his countrymen to the fashion of the heathens...
For they esteemed the Grecian glories for the best.”
(2 Machabees 4:10-17)

“The voice of one crying in the desert:
Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.
Every valley shall be exalted, and every mountain and hill shall be made low,
and the crooked shall become straight, and the rough ways plain.
And the glory of the Lord shall be revealed,
and all flesh together shall see that the mouth of the Lord hath spoken.”
(Isaias 40:3-5)

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INTRODUCTION

Preface

Satan was chained when Christ died on the cross in AD 33, and hence Christianity made steady progress. The Hellenization of Christianity by the anti-Church Fathers also began in the 1st century as soon as Gentile converts began to enter the Catholic Church. But it did not make steady progress. Not until Satan was unchained in AD 1033 and the Great Apostasy began did the Hellenization of Christianity make steady progress down until today.

This book teaches what the Hellenization of Christianity is and how Christianity was Hellenized first by the anti-Church Fathers and then by the scholastics and other humanists. Humanists is another name for Hellenizers; that is, men who glorify philosophy or mythology (also known as the classics). This book covers a period of time from Pentecost Day in AD 33 until the 14th century, with some evidence after that. For more complete evidence of the Hellenization of Christianity from the 15th century onward, see RJMI book *The Great Apostasy*. That book also shows how Satan was chained for one thousand years and then unchained.

For evidence of the Hellenization of Christianity as reflected in art and the desecration of Catholic places with images of devils, idols, false gods, false religions, pagans, heretics, schismatics, vice, grotesque deformity, immodesty, and pornography, see RJMI book *The Desecration of Catholic Places*. The book's pictorial evidence, which remains in desecrated places until today, is notorious proof of how rampant and pervasive the Hellenization of Christianity was and is. To have no shame in publicly displaying these images which are against the faith and morals is proof that the souls of the desecrators and those who supported or allowed it or who did not sufficiently condemn the desecrations and desecrators were corrupted with the Hellenization of Christianity to the highest degree from books, sermons, and other teachings before they were bold enough to publicly display these images. This book presents the evidence of the anti-Church Fathers' corrupted teachings and practices that led to these desecrations, and it also presents the Scholastics' corrupted teachings that existed side by side with the desecrations which began in the 11th century.

Rampant immorality is another manifest sign of the great loss of faith among nominal Catholics which was caused by the Hellenization of Christianity, also known as the Romans One Curse.

One evil result of the Great Apostasy and thus the successful Hellenization of Christianity was that there were no popes since Innocent II in 1130 and no Catholic theologians since 1250. See RJMI article *No Popes since Innocent II or Catholic Theologians since 1250.*)

The Two Meanings of the Words Philosophy and Philosopher

Philosophy and philosophers, in the most common sense of the words, are evil things. Philosophy is a false religion and thus philosophers are either pagans or they are formal heretics if they are baptized. Philosophy, as it is most commonly known, is a false religion (such as the philosophy of Socrates, Plato, Aristotle, or Cicero). And thus philosophers, as they are most commonly known, are either pagans (such as Socrates, Plato, Aristotle, or Cicero) or formal heretics if they are baptized (such as the apostate Thomas Aquinas).

However, according to the strict meaning of the words philosophy and philosopher, the only true philosophy and philosophers are the true religion and the faithful who teach the true religion.

The nominal *Catholic Encyclopedia* gives a correct definition of philosophy as a religion by defining it as a science which deals with the causes, reasons, and end of creation:

Nominal *Catholic Encyclopedia*, "Philosophy": "In the opinion of the present writer, the most exact and comprehensive definition is that of Aristotle. Face to face with nature and with himself, man reflects and endeavours to discover what the world is, and what he is himself ... He is led to a study of the whole, to inquire into the principles or reasons of the totality of things, a study which...rests upon all that is and all that becomes... And thus philosophy is the profound knowledge of the universal order... The expression universal order should be understood in the widest sense. Man is one part of it: hence the relations of man with the world of sense and with its Author belong to the domain of philosophy..."

"Yearning for religion was stirring in the world, and philosophy became enamoured of every religious doctrine. Plotinus (third century after Christ), who must always remain the

most perfect type of the neo-Platonic mentality, makes philosophy identical with religion, assigning as its highest aim the union of the soul with God by mystical ways...”

Because philosophy is a religion, the only true philosophy is the Catholic religion, the Catholic faith. Hence some refer to theology as the only true philosophy and thus refer to good theologians, such as the Church Fathers, as the only true philosophers. In this sense, the labels “philosophy” and “philosopher” are not heretical. The word philosophy means “love of wisdom.” Hence only God’s faithful chosen people (such as faithful Jews during the Old Covenant era and now only faithful Catholics during the New Covenant era) can be lovers of true wisdom because true wisdom is the true religion. Therefore only God’s faithful chosen people are true philosophers and only their theological teachings are the true philosophy, according to the strict meaning of the word philosophy, love of wisdom:

Heretic John Chrysostom, *Homilies on Statues*, Homily 19, 4th century: “3. These are our philosophers [Catholics], and theirs the best philosophy [Catholicism], exhibiting their virtue not by their outward appearance, but by their mind. The pagan philosophers are in character no wise better than those who are engaged on the stage, and in the sports of actors; and they have nothing to shew beyond the threadbare cloak, the beard, and the long robe! But these [Catholics], quite on the contrary, bidding farewell to staff and beard, and the other accoutrements, have their souls adorned with the doctrines of the true philosophy [Catholicism], and not only with the doctrines, but also with the real practice. And were you to question any one of these, who live a rustic life at the spade and plough, as to the dogmas respecting which the pagan philosophers have discoursed an infinite deal and have expended a multitude of words without being able to say anything sound, one of these would give you an accurate reply from his store of wisdom. ...5. Let the Gentiles then be ashamed, let them hide their heads, and slink away on account of their philosophers, and their wisdom, wretched as it is beyond all folly!”

St. Augustine, *City of God*, 413: “Philosophers...—men whose very name, if rendered into Latin, signifies those who profess the love of wisdom. Now, if wisdom is God, who made all things, as is attested by the divine authority and truth, then the philosopher is a lover of God. But since the thing itself, which is called by this name, exists not in all who glory in the name, for it does not follow, of course, that all who are called philosophers are lovers of true wisdom...¹ The Christian is warned by the precept of the apostle, and faithfully hears what has been said, ‘Beware that no one deceive you through philosophy and vain deceit’... Where the apostle would have us understand him as meaning the Romans, and Greeks, and Egyptians, who gloried in the name of wisdom... [The Christian] knows well, too, to be on his guard against...these philosophers in their errors.² ... For even if some true things were said [by them], yet falsehoods were uttered with the same license...³

“[Hence] the grace of God is necessary for the acquisition, not, indeed, of any philosophy, but of the true philosophy... The true philosophy—this sole support against the miseries of this life—has been given by Heaven only to a few.⁴ ... [It was given to] that nation, that people, that city, that republic, these Israelites, to whom the oracles of God were entrusted... [They] by no means confounded...false prophets with the true prophets: but agreeing together, and differing in nothing, acknowledged and upheld the authentic authors of their sacred books. These were their philosophers, these were their sages, divines, prophets, and teachers of probity and piety. Whoever was wise and lived according to them was wise and lived not according to men, but according to God who hath spoken by them.⁵”

St. Augustine, *Of True Religion*, 389-391: “v, 8. However philosophers may boast, anyone can easily understand that religion is not to be sought from them, for they take part in the religious rites of their fellow-citizens, but in their schools teach divergent and contrary opinions about the nature of their gods and of the chief good, as the multitude can testify. If we could see this one great vice healed by the Christian discipline, no one should deny that that would be an achievement worthy of all possible praise. Innumerable heresies that turn aside from the rule of Christianity testify that men are not admitted to sacramental communion who think and endeavour to persuade others to think otherwise of God the Father, of his wisdom and of the divine gift [the Holy Spirit] than as the truth demands. So it

¹ Epiphanius, b. 8, c. 1.

² b. 8, c. 10.

³ b. 18, c. 41.

⁴ b. 22, c. 22.

⁵ b. 18, c. 41.

is taught and believed as a chief point...that philosophy, i.e., the pursuit of wisdom, cannot be quite divorced from religion, for those whose doctrine we do not approve do not share in our sacramental rites.”

Apostate Peter Damian, *Letter 165*, 1069: “1. As you know, my dear brothers, the venerable hermit Albizo and brother Peter, formerly a rhetorician, but now a philosopher of Christ...”

Apostate Peter Damian, *Letter 109*, to Pope Alexander II, 1064: “(12) Many years later, with the consent of his prior, this holy man saw fit in a spirit of marvelous humility to come to me... I was happy to accept him into this school of Christ as a true philosopher and teacher.”

Apostate Peter Damian, *Letter 111*, to Hugh, the archbishop of Besancon, 1064: “I did not, moreover, overlook the other cloister erected to the right of the church, where the splendid group of your clerics shines like a choir of angels. For there, as in a school of the heavenly Athens, they are instructed in the word of sacred Scripture; there they are diligently occupied in the study of the true philosophy, and daily engage in a life of regular discipline.”

Nominal *Catholic Encyclopedia*, “Philosophy”: “[RJMI: The apostate] John Scotus Eriugena (ninth century)...writes that ‘true religion is true philosophy and, conversely, true philosophy is true religion.’ (*De div. praed.*, I, I).”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Erigena considers philosophy and religion as equivalent terms... When we read Erigena’s famous statement: ‘It is therefore certain that true religion is true philosophy, and, conversely, that true philosophy is true religion,’ let us not forget that he is merely repeating Augustine.⁶ ... To him, to theologize and to philosophize in the proper way are one and the same thing... Since the substance of faith is given to us in Scripture, a philosophical exegesis of the word of God is the only sound method to follow.”⁷

While the apostate John Scotus Erigena correctly taught that true philosophy is theology and that Catholics must not follow the teachings and methods of the pagan philosophers, he himself followed the teachings of pagan philosophers, such as Plato and Boethius. Hence he was not only a double-tongued hypocrite but also an apostate for glorifying philosophy and thus fell into several other heresies because of it.⁸

On the use of the words philosophy and philosopher in this book

Because most people do not associate philosophy with theology (with the true religion) and philosophers with God’s faithful chosen people and thus associate it with pagan philosophies and pagan philosophers, it is not prudent to refer to theology as philosophy or as the only true philosophy because it can too easily be taken out of context to include the false philosophies and philosophers of the Greeks, Romans, other Gentiles, apostate Jews, and heretics. Hence when I use the words philosophy and philosopher in this book, I mean the false philosophies and philosophers of the Greeks, Romans, other Gentiles, apostate Jews, and heretics.

Against the Heresy That Philosophy Is a Handmaid to Theology

According to the strict meaning of the word “philosophy,” philosophy *is* theology and thus not its handmaid. Theology (the Catholic faith, the knowledge of spiritual things about faith and morals) is the only complete and true wisdom and thus needs no handmaid to assist it in teaching things about faith and morals. Therefore any wisdom that is called a handmaid to the true wisdom of theology is another wisdom and thus a false wisdom. It is a false wisdom, false religion, idolatrous, and heretical and thus is not true philosophy but false philosophy.

⁶ Footnote 11: “Compare Erigena, *De praedestinatione*, I, i, PL., 122, 357-358, with Augustine (quoted by Erigena himself) *De vera religione*, V, 8; PL., 34, 126...”

⁷ pt. 4, c. 1, pp. 114-115.

⁸ See in this book: Scholastics: [John Scotus Erigena \(c. 810-c. 877\)](#), p. 584.

The mixing of a false wisdom (such as philosophy) with the true wisdom (theology) is a mortal sin against the faith called syncretism, the mixing of the profane with the sacred, the unclean with the clean, and falsehood with truth. St. Paul said, “Beware of philosophy” (Col. 2:8) and

“Bear not the yoke with unbelievers [such as philosophers]... For what participation hath justice with injustice? Or what fellowship hath light [theology] with darkness [philosophy]? And what concord hath Christ with Belial? Or what part hath the faithful [Catholics] with the unbeliever [philosophers]? ... Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:14-17)

Hence St. Paul says to beware of philosophy and thus go out and be separate from it and hence do not mix it with theology, for what concord has theology with philosophy and what part hath Catholic theologians with philosophers. To say that philosophy is the handmaid to theology is saying that one should learn about the one true faith not only from God but also from Satan, that Satan can clarify what God did not teach clearly enough and as efficiently as Satan.⁹

St. Paul calls Gentile wisdom the “wind of doctrine by the wickedness of men,” “cunning craftiness,” and “the vanity of their mind”:

“That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive... This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind...” (Eph. 4:14, 17)

Catholic Commentary on Ephesians, Introduction: “He [St. Paul] admonishes them to hold firmly the faith which they had received; and warns them, and also those neighbouring cities, against the sophistry of philosophers and the doctrine of false teachers who were come among them.”

St. Paul tells Catholics to be “not therefore partakers” and to “have no fellowship” with the works of darkness, the teachings and religions of unbelievers, which thus includes philosophers:

“Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light. For the fruit of the light is in all goodness, and justice, and truth; proving what is well pleasing to God: And have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. 5:6-12)

Therefore, nominal Catholics who teach that Greek, Roman, or any other Gentile philosophy is a handmaid to theology mix the Catholic faith (true theology) with the wind of doctrine of wicked men and their cunning craftiness and vanity of mind and thus participate and have fellowship with their unfruitful works of darkness. Hence these nominal Catholics are idolaters and heretics for implying that the philosophies of unbelievers are true religions or that they can teach Catholics about the Catholic faith more efficiently than the Catholic God can through his Holy Catholic Church. What follows are examples of the idolatry and heresy that philosophy is the handmaid to theology and the heretics and idolaters who promoted it:

Apostate Jerome, *Letter 70*, to Magnus, 397: “(2) ...Is it surprising that I too...desire to make that secular wisdom [philosophy] which is my captive and my handmaid, a matron of the true Israel [theology]?...”

Church History, by apostate Rev. John Laux, M.A., 1989: “This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*...”¹⁰

Apostate Thomas Aquinas, *Summa*, 13th century: “Reply to Objection 2. This science [sacred doctrine/theology] can in a sense depend upon the philosophical sciences, not as though it stood in need of them, but only in order to make its teaching clearer. [RJM: Here Aquinas teaches that the true faith taught to men by God and his Church is not clear enough.] For it accepts its principles not from other sciences, but immediately from God, by

⁹ See in this book: [The Mixing of Philosophy or Mythology with Christianity](#), p. 109.

¹⁰ c. 6, 2, “Scholasticism and Mysticism.”

revelation. Therefore it does not depend upon other sciences as upon the higher, but makes use of them as of the lesser, and as handmaidens...”¹¹

Apostate Antipope Pius X, *Pacendi Dominici Gregis*, 1907: “46. On this philosophical foundation the theological edifice is to be carefully raised. Promote the study of theology...that according to an ancient adage of the wise it is the duty of the other arts and sciences [RJMI: of which he includes philosophy] to serve it, and to wait upon it after the manner of handmaidens.”

Apostate Antipope Gregory IX only partially condemned philosophy and its methods and still allowed it to be studied as a handmaid to theology:

Apostate Antipope Gregory IX, *Ab Aegyptiis*, to the theologians of Paris, 1228: “It has been brought to our attention, certain ones among you, distended like a skin by the spirit of vanity, are working with profane novelty to pass beyond the boundaries which thy fathers have set (Prov. 22:28), the understanding of the heavenly page limited by the fixed boundaries of expositions in the studies of the Holy Fathers by inclining toward the philosophical doctrine of natural things...they themselves ‘led away by various and strange doctrines’ (Heb. 13:9) reduce the ‘head to the tail’ (cf. Deut. 28:13, 44) and they force the queen to be servant to the handmaid, that is, by earthly documents attributing the heavenly, which is of grace, to nature.”¹²

While philosophy is a false religion (such as metaphysics, which is a part of natural philosophy) and thus cannot be a handmaid to theology, the courses of logic, dialectics, rhetoric, grammar, and the other courses of the trivium and quadrivium are not religions and thus not philosophies even though many have wrongly labeled these as such.¹³ These non-religious sciences can be said to be handmaids of theology because if one is to be a theologian and thus study and teach theology, he must know how to read, how to correctly write and speak in order to properly express himself, and how to refute and debate. However, the only courses one needs to take to learn these things are reading and writing (grammar) because the other things (logic, dialectics, rhetoric) most men learn on their own by God’s grace, reason, and everyday experiences.¹⁴ After all, many Catholics did not know how to read or write and yet were truly wise; they were logical and knew how to speak, refute, and debate. But taking courses in the non-religious sciences will not hurt them and could help them. However, these courses in the non-religious sciences must not contain anything contrary to the Catholic faith and morals.

Beware of the lie which says that the apostate Peter Damian taught the idolatry and heresy that philosophy is the handmaid to theology. Instead, he taught that true dialectics and true rhetoric, but not philosophy, are handmaids to theology and he condemned philosophy and those who glorified it.¹⁵

True vs. False Definitions of Philosophy

There are several definitions of philosophy that conflict with one another, which leads to confusion. And some things that have been defined as philosophy are not philosophy. The general meaning of the philosophy that God and his chosen people condemn, as mentioned by St. Paul in Colossians 2:8 (“Beware of philosophy”), consists of unbelievers’ religious doctrines (doctrines on faith or morals) that are arrived at by human reason, of which many of the doctrines are false because of their idolization of reason.¹⁶

Doctrines on religion teach about God or gods or that there is no God, how all things came to be, about the nature of men, what their purpose in life is, how they are to behave, where they are going, and what happens to them after they die.

¹¹ I, q. 1, Art. 5 (Whether sacred doctrine is nobler than other sciences?).

¹² See in this book: [Antipope Gregory IX \(c. 1145-1241\)](#), p. 617.

¹³ See in this book: [True vs. False Definitions of Philosophy](#), p. 25.

¹⁴ See in this book: [Acceptable vs. Unacceptable Logic, Dialectics, Rhetoric, and Grammar](#), p. 190.

¹⁵ See in this book: [He did not teach that philosophy is the handmaid to theology](#), p. 82.

¹⁶ While these pagans idolized human reason and thus had no room for real faith, other pagans did have faith but faith in false gods and false religions, such as the false gods and religions of mythology. And while many of the philosophers idolized human reason, they also idolized the false gods and false religions of mythology.

Philosophy tries to answer these questions and thus is a religion. Because it does not teach about the one true God or answer all these questions correctly, it is a false religion, such as the philosophy of Socrates, Plato, or Aristotle.

Only the one true religion, which is Catholicism during the New Covenant era, has the right answers to all these questions. And it alone teaches about the one true God, the proper worship and adoration due to him, and all of his commandments. And only those who believe in the Catholic religion and are members of the Catholic Church have a hope to be saved. Hence all philosophies are condemned because they are false religions—just as false as Hinduism, Buddhism, Confucianism, or Islam.

Most of the ancient philosophers, as well as the scholastics, divided philosophy into three general categories: practical or rational philosophy, natural philosophy, and moral or ethical philosophy, in which many of the things they defined as philosophy are not actually philosophy:

Nominal *Catholic Encyclopedia*, “Philosophy”: “Plato divides philosophy into dialectic [practical], physics [natural], and ethics [moral]... The general scheme of the division of philosophy in the thirteenth century, with Thomas’s commentary on it, is as follows:

“There are as many parts of philosophy as there are distinct domains in the order submitted to the philosopher’s reflection... The division of practical philosophy into logic, moral philosophy... To natural philosophy pertains the consideration of the order of things which human reason considers but does not create—just as we include metaphysics also under natural philosophy. But the order which reason creates of its own act by consideration pertains to rational [or practical] philosophy, the office of which is to consider the order of the parts of speech with reference to one another and the order of the principles with reference to one another and to the conclusions [ex. grammar, logic, dialectics, and rhetoric]. The order of voluntary actions pertains to the consideration of moral philosophy, while the order which the reason creates in external things through the human reason pertains to the mechanical arts. — In *X Ethic, ad Nic.*, I, lect. i.’

“The philosophy of nature, or speculative philosophy, is divided into metaphysics, mathematics, and physics... The Scholastic classification may be said, generally speaking, to have lasted, with some exceptions, until the seventeenth century.”

According to the scholastics, practical or rational philosophy included grammar, dialectics, logic, rhetoric, astronomy, arithmetic, geometry, medicine, and biology; that is, things that had a practical use:¹⁷

Nominal *Catholic Encyclopedia*, “Philosophy”: “The early Middle Ages, with a rudimentary scientific culture, regarded all its learning, built up on the Trivium (grammar, rhetoric, dialectic) and Quadrivium (arithmetic, geometry, astronomy, music)... In the thirteenth century, when Scholasticism came under Aristotelean influences, it incorporated the sciences in the programme of philosophy itself.”

But grammar, rhetoric, dialectics, arithmetic, geometry, astronomy, and music (as well as medicine, biology, and similar sciences that have a practical use) do not deal with religion and thus are not philosophies. Hence the trivium’s and quadrivium’s courses do not deal with philosophy but are sciences that have a practical use. They can be said to be handmaids of theology.¹⁸ God and his chosen people, such as St. Paul, never meant to include these non-religious sciences in their definition and condemnation of philosophy. When St. Paul said that “The wisdom of this world is foolishness...” (1 Cor. 3:19), he did not mean the wisdom of secular sciences, such as reading, writing, arithmetic, carpentry, architecture, medicine, warfare, secular law, secular history, grammar, rhetoric, dialectics,¹⁹ archeology, astronomy, agriculture, husbandry, etc., because these wisdoms are not foolish. And most people in today’s world would not think that these things fall into the category of philosophy. Hence Catholics are allowed to be edified or enlightened by non-Catholics regarding secular sciences because these sciences do not deal with faith or morals.

Purged non-philosophical works of the philosophers are allowed

However, Catholics must beware of anything contrary to the Catholic faith and morals that is contained in secular sciences, such as evolution, heliocentrism, or the justification of homosexuality or

¹⁷ Some categorize several of these courses as practical philosophy, and others as natural philosophy.

¹⁸ See in this book: [Against the heresy that philosophy is a handmaid to theology](#), p. 23.

¹⁹ See in this book: [Acceptable vs. Unacceptable Logic, Dialectics, Rhetoric, and Grammar](#), p. 190.

abortion. For example, secular courses on astronomy might contain teachings on astrology or heliocentrism. Their courses on biology might teach evolution. Their courses on grammar, dialectics, or rhetoric might contain examples and conclusions that are idolatrous, heretical, or immoral. Before Catholics can study these corrupted secular sciences without a dispensation, these works must be purged of any errors on faith or morals.²⁰

Many theologians became scholastics and thus fell outside the Catholic Church as apostates by taking courses on Plato's, Aristotle's, or some other philosopher's un-purged works on logic, dialectics, grammar, and rhetoric because these courses contained examples and conclusions that are contrary to the Catholic faith or morals. And many of these theologians fell in love with the philosophy of these philosophers and went on to study their truly philosophical works, such as their works on metaphysics. That was the second and worst stage of the corruption or Hellenization of these theologians.

Purged philosophical works must still be banned

According to the true definition of philosophy, philosophy consists of courses whose main or intrinsic purpose is to teach about religious things (things that deal with faith or morals). Hence moral or ethical philosophy, and metaphysics (which is part of natural philosophy) are philosophies because their main purpose is to teach about religious topics. Hence a Catholic is banned from taking these courses because their main purpose and intrinsic nature is religious. And even if these courses were purged from their idolatries, heresies, and immoralities, a Catholic would still be banned from taking them because they are religious in nature. And in this case, the purging of these works would be a purging of almost everything in the works and what would be left would present a false picture of the religious beliefs of the philosophy and philosopher in question. For example, it would be a lie and deception to purge all the idolatry, heresy, and immorality from the philosophical works of Plato, Aristotle, or some other philosopher and still call it their works. What would be left is all Catholicism, the Catholic religion, and not the religion of Plato, Aristotle, or some other philosopher. And if all that is left is in accord with the Catholic religion, then why not just study the Catholic religion from a Catholic source! But what is even worse is that this lie and deception present these philosophers as orthodox and moral by leaving out their idolatries, heresies, and immoralities from their philosophical works, when in fact they were not orthodox and moral. They did the same thing with heretics like Origen, in which some purged the heresies from his works and presented him as orthodox.²¹

Hence Catholics are only to learn about and be edified and enlightened by religious topics by studying the Catholic religion from Catholic sources. The Catholic religion contains all that men need to know about religious topics, both from the natural law and the supernatural law. And the Catholic religion also teaches men about religious things in the best way possible.

The Catholic Way to Learn about Philosophy and Mythology

Any credible and serious study of the history of mankind cannot leave out philosophy and mythology and the other false religions and false gods of the nations. Hence Catholics are allowed to learn about these evil things for historical or refutational purposes. But Catholics are banned under pain of heresy or idolatry from glorifying these evil things, such as by studying them to be enlightened or edified on faith or morals.

The work of a Catholic evangelist, as well as all Catholics when the situation arises, is to learn about the idols, false gods, and false religions of non-Catholics in order to refute their idols, false gods, and false religions and to preach to them the one true God (the Catholic God) and the one true religion (the Catholic religion):

“The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.” (Prv. 21:12)

²⁰ See in this book: [True logic, true dialectics, true rhetoric, and correct grammar must not contain anything contrary to the Catholic faith or morals](#), p. 203.

²¹ See in this book: [The hiding of Origen's heresies](#), p. 394.

St. Paul learned about the many idols, false gods, and false religions in Athens before he attempted to convert the pagan Greeks:

“But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you.”²² (Acts 17:22-23)

The Bible itself teaches about the many idols, false gods, and false religions of the nations. The best way for Catholics to learn about idols, false gods, and false religions, which includes philosophy and mythology, is from Catholic sources and thus from the perspective of the Catholic faith (which condemns and hates all idols, false gods, and false religions), such as by learning about them from St. Augustine’s *City of God* but not from the scholastics because they are not Catholic.

But many times non-Catholic sources must be studied. Before a non-Catholic source can be made available to Catholics without a dispensation, it must be censored to remove gross immorality and immodesty and must contain a Catholic warning or commentary in a prominent and appropriate place condemning the idols, false gods, false religions, and immorality.

However, Catholics must get a dispensation to read or view uncensored works of non-Catholics that deal with idols, false gods, immorality, false religions, or even the true religion of Catholicism (such as works by Protestants teaching about the Catholic religion). A Catholic can only be given a dispensation to read or view these uncensored works written by non-Catholics if he is well grounded in the Catholic faith and living a good Catholic life, which means he must be obeying all of God’s commandments on faith and morals.

A Catholic can know that he does not glorify idols, false gods, immorality, or false religions if he reads a book or views a video that deals with them and he hates, abhors, and mocks them. Hence his reason for reading the book or viewing the video is for historical or refutational purposes. However, if he loves, likes, respects, honors, admires, or exalts them, then he glorifies them and thus is an idolater, a formal heretic, or immoral. Therefore, it is a mortal sin of idolatry, heresy, or immorality to read about or view idols, false gods, false religions, or immorality to be enlightened or edified on faith or morals or to use the unique methods or terminologies of philosophy.

St. Hilary of Poitiers and St. Augustine teach the necessity for Catholics to learn about false gods and false religions in order to refute them:

St. Hilary of Poitiers, *On the Trinity*, 4th century: “20. But the blessed Apostle Paul, taking precaution against this, as we have often shewn, warned us to be on our guard, saying: Take heed lest any man spoil you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ, in whom dwelleth all the fulness of the Godhead bodily. Therefore we must be on our guard against philosophy, and methods which rest upon traditions of men we must not so much avoid as refute. Any concession that we make must imply not that we are out-argued... For it is right that we, who declare that Christ is the power of God and the wisdom of God, should not flee from the doctrines of men, but rather overthrow them; and we must restrain and instruct the simple-minded lest they be spoiled by these teachers. For since God can do all things, and in his wisdom can do all things wisely, for neither is his purpose unarmed with power nor his power unguided by purpose, it behoves those who proclaim Christ to the world to face the irreverent and faulty doctrines of the world with the knowledge imparted by that wise Omnipotence, according to the saying of the blessed Apostle: For our weapons are not carnal but powerful for God, for the casting down of strongholds, casting down reasonings and every high thing which is exalted against the knowledge of God. The Apostle did not leave us a faith which was bare and devoid of reason; for although a bare faith may be most mighty to salvation, nevertheless, unless it is trained by teaching, while it will have indeed a secure retreat to withdraw to in the midst of foes, it will yet be unable to maintain a safe and strong position for resistance. Its position will be like that which a camp affords to a weak force after a flight; not like the undismayed courage of men who have a camp to hold. Therefore we must beat down the insolent arguments which are raised against God, and destroy the fastnesses of fallacious reasoning, and crush cunning intellects...with weapons not carnal but

²² St. Paul is not saying that they worship the one true God. He is saying that “This unknown god whom you do not know I will make known to you so that you can know and worship the one true God and thus have a hope to save your souls.” (See RJMI book *The Salvation Dogma*: Athens’ unknown god.)

spiritual, not with earthly learning but with heavenly wisdom; so that in proportion as divine things differ from human, so may the philosophy of heaven surpass the rivalry of earth.”

St. Augustine, *Letter 118*, to Dioscorus, 410: “[Chap. 2] 12. For if the knowledge of the discordant and mutually contradictory opinions of others is of any service to him who would obtain an entrance for Christian truth in overthrowing the opposition of error, it is useful only in the way of preventing the assailant of the truth from being at liberty to fix his eye solely on the work of controverting your tenets, while carefully hiding his own from view. For the knowledge of the truth is of itself sufficient both to detect and to subvert all errors, even those which may not have been heard before, if only they are brought forward. If, however, in order to secure not only the demolition of open errors, but also the rooting out of those which lurk in darkness, it is necessary for you to be acquainted with the erroneous opinions which others have advanced...”

The Good vs. the Evil Meaning of the Word “Gods”

In the Bible the word “gods” means one of two things. It means rulers and judges, which are good things, or the false deities of the pagans, which are evil things. The following Bible verses refer to rulers and judges as gods and thus use the word “gods” in the non-evil sense:

“God hath stood in the congregation of gods: and being in the midst of them he judgeth gods. ...I have said: You are gods and all of you the sons of the most High.” (Ps. 81:1, 6)

Catholic Commentary on Ps. 81:1: “**Gods:** here are put for judges, who act in God’s name (Ex. 22:28). To decide affairs of consequence, the priests and other judges met in the temple.”

“If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour’s goods, to do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour... Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.” (Ex. 22:8-9, 28)

Catholic Commentary on Ex. 22:8: “**Gods:** Judges called gods for their eminent authority (Ex. 7:1).”

“And the Lord said to Moses: Behold I have appointed thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.” (Ex. 7:1)

Catholic Commentary on Ex. 7:1: “**A god to Pharaoh:** The name of God is by similitude attributed in Holy Scripture to other persons. As (Exod. 22, v. 8.) Judges or princes are called gods for the eminent authority and power which they have from God. So Moses was constituted the Judge and god of Pharaoh, not only to punish him for his obstinacy and finally to compel him to dismiss the Israelites out of Egypt, but also to terrify him so in the mean time, that he being otherwise a mighty King and extremely and often afflicted by Moses, yet durst never lay violent hands upon him lest himself and all his nation should presently have been destroyed, as St. Hillary (bk. 7, *de Trinitate*) and St. Gregory the Great (hom. 8, in Ezechiel) note upon this place. Likewise Priests are called gods (Ex. 22:28) for their sacred function pertaining to religion and service of God.”

“Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods [rulers and judges], and of all power.” (Est. 14:12)

“Jesus answered them: Is it not written in your law: I said you are gods? ...He called them gods, to whom the word of God was spoken, and the scripture cannot be broken.” (Jn. 10:34-35)

The following Bible verses refer to the false deities as gods and thus use the word “god” in an evil sense, an idolatrous sense:

“I am the Lord thy God... Thou shalt not have strange gods before me.” (Ex. 20:2-3)

“For all the gods of the nations are idols: but the Lord made the heavens.” (1 Par. 16:26)

“For all the gods of the Gentiles are devils.” (Ps. 95:5)

“They have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda.” (Jer. 19:4)

“[They said to] Aaron: Make us gods to go before us... And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.” (Acts 7:40-41)

“See ye that I alone am, and there is no other God [deity] besides me.” (Deut. 32:39)

Sometimes rulers and judges were referred to as gods in the sinful sense, as deities and not only as rulers and judges. The use of the word “gods” as presented in the evidence in this book means false deities, such as Apollo and Zeus, and not rulers and judges unless otherwise stated.

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AGAINST PHILOSOPHY AND MYTHOLOGY

“Beware lest anyone cheat you by philosophy.”
(Colossians 2:8)

“I am the Lord thy God... thou shalt not have strange gods before me.”
(Exodus 20:2-3)

The Origins of Greek Mythology and Philosophy

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “The origin, then, from which Plato derived his theory in the *Timaeus*, is (the) wisdom of the Egyptians. For from this source, by some ancient and prophetic tradition, Solon taught his entire system concerning the generation and destruction of the world, as Plato says, to the Greeks, who were (in knowledge) young children, and were acquainted with no theological doctrine of greater antiquity.”²³

St. Augustine, *City of God*, 413: “As far as concerns the literature of the Greeks, whose language holds a more illustrious place than any of the languages of the other nations, history mentions two schools of philosophers, the one called the Italic school, originating in that part of Italy which was formerly called *Magna Graecia*; the other called the Ionic school, having its origin in those regions which are still called by the name of Greece. The Italic school had for its founder Pythagoras of Samos, to whom also the term ‘philosophy’ is said to owe its origin. For whereas formerly those who seemed to excel others by the laudable manner in which they regulated their lives were called sages. Pythagoras, on being asked what he professed, replied that he was a philosopher, that is, a student or lover of wisdom; for it seemed to him to be the height of arrogance to profess oneself a sage. The founder of the Ionic school, again, was Thales of Miletus, one of those seven who were styled the ‘seven sages’...”

Apostate Tatian, *Address to the Greeks*, 2nd century: “Chap. 1. Be not, O Greeks, so very hostilely disposed towards the Barbarians, nor look with ill will on their opinions. For which of your institutions has not been derived from the Barbarians? The most eminent of the Telmessians invented the art of divining by dreams; the Carians, that of prognosticating by the stars; the Phrygians and the most ancient Isaurians, augury by the flight of birds; the Cyprians, the art of inspecting victims. To the Babylonians you owe astronomy; to the Persians, magic; to the Egyptians, geometry; to the Phoenicians, instruction by alphabetic writing. Cease, then, to miscall these imitations inventions of your own. Orpheus, again, taught you poetry and song; from him, too, you learned the mysteries. The Tuscans taught you the plastic art; from the annals of the Egyptians you learned to write history; you acquired the art of playing the flute from Marsyas and Olympus,—these two rustic Phrygians constructed the harmony of the shepherd’s pipe. The Tyrrhenians invented the trumpet; the Cyclopes, the smith’s art; and a woman who was formerly a queen of the Persians, as Hellenicus tells us, the method of joining together epistolary tablets, her name was Atossa. Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you. But it becomes a man of sense to wait for the testimony of others, and it becomes men to be of one accord also in the pronunciation of their language. But, as matters stand, to you alone it has happened not to speak alike even in common intercourse; for the way of speaking among the Dorians is not the same as that of the inhabitants of Attica, nor do the Aeolians speak like the Ionians. And, since such a discrepancy exists where it ought not to be, I am at a loss whom to call a Greek. And, what is strangest of all, you hold in honour expressions not of native growth, and by the intermixture of barbaric words have made your language a medley. On this account we have renounced your wisdom, though I was once a great proficient in it; for, as the comic poet says,

‘These are gleaners’ grapes and small talk,
Twittering places of swallows, corrupters of art.’ ”

Nominal *Catholic Encyclopedia*, “Philosophy”: “B. Greek Philosophy – This philosophy, which occupied six centuries before and six after Christ, may be divided into four periods, corresponding with the succession of the principal lines of research (1) From Thales of Miletus to Socrates (seventh to fifth centuries B.C. – preoccupied with cosmology); (2) Socrates, Plato, and Aristotle (fifth to fourth centuries B.C. – psychology); (3) From the death of Aristotle to the rise of neo-Platonism (end of the fourth century B.C. to third century after Christ – moral philosophy); (4) neo-Platonic School (from the third century after Christ, or, including the systems of the forerunners of neo-Platonism, from the first century after Christ, to the end of Greek philosophy in the seventh century – mysticism).”

²³ b. 6, c. 17.

Catholic Church's Teachings against Mythology

“I am the Lord thy God... thou shalt not have strange gods before me.”
(Exodus 20:2-3)

The very first commandment of God condemns all false gods and thus condemns all mythologies and their many gods, demi-gods, and false teachings about creation and faith and morals. The most famous is Greek mythology, which the pagan Romans and pagan Germans imitated. For example, the main false god of Greek mythology is called Zeus, whom the Romans called Jupiter and the Germans called Wodan. These mythologies, these false and idolatrous religions, were and still are widespread and most influential among many nominal Christians. Even though most of these nominal Christians may say they do not believe in the mythological gods and teachings, they nevertheless act as if they do by loving or at least liking them. The mere fact that they are fascinated by them and thus glorify them is an act of idolatry. And they also commit a mortal sin of idolatry for mixing the sacred with the profane, the holy with the unholy, the true with the false for mixing mythological gods and teachings with the Catholic God and Christianity. St. Paul condemns these hypocritical, idolatrous bastards:

“But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils.” (1 Cor. 10:20-21)

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God, as God saith: I will dwell in them and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:14-17)

“They profess that they know God; but in their works [such as by mixing holy things with the false gods and teachings of mythology] they deny him, being abominable and incredulous and to every good work reprobate.” (Titus 1:16)

St. Paul is only condemning what God's holy prophets during the Old Covenant era condemned time and time again, the idols and false gods of the pagans. For example, see Wisdom 14, Isaias 44, Jeremias 10, and Baruch 3.

Hence you cannot love or like mythological gods and teachings and at the same time say that you love the Catholic God and the Catholic faith.²⁴

Catholic Church's Teachings against Philosophy

“Beware lest anyone cheat you by philosophy.”
(Colossians 2:8)

Bible (Creation to 1st century AD)

From the time of the fall of Adam and Eve, the Word of God condemned philosophy as a false religion; its unique methods as false, vain, arrogant, and deceptive; and its philosophers as unbelievers and full of vanity, pride, and rebellion. Philosophy was one of the evil fruits on the tree of knowledge that men were forbidden to eat of, to learn of. In the Garden of Paradise, God warned Adam and Eve about intellectual pride when he commanded them not to eat the fruit from the tree of knowledge:

“Of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.” (Gen. 2:17)

²⁴ See RJMI book *The Desecration of Catholic Places: God's Decrees against Idols, Idolaters, and the Desecration of Holy Places*; and RJMI book *The Great Apostasy*.

God did not ban Adam and Eve from all knowledge but only from some knowledge (knowledge that would be harmful to them). However, God wants men to know him, his commandments, and many other things that redound to his glory and give joy to men:

“Knowledge is a fountain of life to him that possesseth it. (Prv. 16:22) The just shall be delivered by knowledge. (Prv. 11:9)”

However, God bans men from the knowledge of good or evil things that are harmful to them. Hence God bans men from the knowledge of evil things, of good things that are above the understanding of men, and of good things that they are not ready or prepared to know.

God bans men from the knowledge of evil things:

“He that seeketh after evil things shall be oppressed by them. (Prv. 11:27) The heart of the wicked seeketh after evils. (Prv. 27:21)”

God bans men from the knowledge of good things that are above the understanding of men:

“For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shewn to thee above the understanding of men.” (Eccus. 3:23-25)

When men try to understand things that are above their understanding, they only become confounded and confused. A man who does not abandon this path because of intellectual pride will become stupid, foolish, irrational, and infected with a degree of insanity. “Be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17) A man with intellectual pride wants to become God, even though he may not think so. He wants to know all things as God knows all things. This is the root sin of those who glorify philosophy.

God also temporarily bans men from the knowledge of good things that they are not ready or prepared to know, just as there were good things that the Apostles were not ready to know when Jesus was with them. Jesus told them the following:

“I have yet many things to say to you, but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you.” (Jn. 16:12-13)

However, God never wanted men to know about evil things, at least not until they passed their test in the Garden of Paradise. One such evil thing is the placing of human reason over faith, of trying to understand things by human reason that are above human reason, as the philosophers do. Trying to explain things by human reason that are above human reason is pride and vanity and leads to confusion, confoundment, falsehoods, loss of true wisdom, loss of common sense, and death of the soul. Hence God was protecting men from being confounded and losing their faith by trying to understand things by human reason that are above human reason, and thus this was one of the evil things on the tree of knowledge which was forbidden to men.

Two kinds of wisdom are mentioned in the Bible: True wisdom, which is the one true faith and religion; and false wisdom, which is sometimes called the wisdom of the world or carnal wisdom and consists of the doctrines of philosophy and all other false religions. Wisdom, in this context, means things that deal with religion, not the wisdom of secular sciences. The only true wisdom is the wisdom of the one true religion and faith (which during the Old Covenant era was Judaism and during the New Covenant era is Catholicism), and thus all other wisdoms that teach about religion or faith are false.

The Bible also condemns the unique methods and terminologies of the false wisdom of philosophy, such as its emphasis on questions and not answers, its lusting after new things, its subtle way of speaking, its deceptive reasonings, its love of arguing and debating just for the sake of arguing and debating, its ambiguity and contradictions, its complication of topics, its presenting truth and error on equal footing, and its unique terminologies.

This section contains only some of the Bible’s teachings against philosophy and its evil methods and terminologies. The rest of this book contains many more teachings in the appropriate places. And there are many more Bible verses not in this book, perhaps hundreds more.

We read that true wisdom is found only in God's law, which consists of his teachings on faith and morals and disciplinary decrees and thus obedience to all of his commandments. Hence true wisdom is found only in the one true religion and among God's chosen people:

"And give place to the fear of the most High; for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law [the true faith] is in all wisdom." (Eccus. 19:18)

"But as wise, redeeming the time because the days are evil. Wherefore become not unwise but understanding what is the will of God." (Eph. 5:16-17)

"My son, forget not my law and let thy heart keep my commandments. For they shall add to thee length of days, and years of life and peace. Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart: And thou shalt find grace and good understanding before God and men. Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. In all thy ways think on him, and he will direct thy steps. Be not wise in thy own conceit: fear God, and depart from evil." (Prv. 3:1-7)

"The way of the wicked is darksome; they know not where they fall. My son, hearken to my words and incline thy ear to my sayings. Let them not depart from thy eyes, keep them in the midst of thy heart: For they are life to those that find them, and health to all flesh." (Prv. 4:19-22)

"The Lord knoweth the thoughts of men, that they are vain. Blessed is the man whom thou shalt instruct, O Lord, and shalt teach him out of thy law." (Ps. 93:11-13)

"This is the book of the commandments of God, and the law, that is forever: All they that keep it shall come to life; but they that have forsaken it, to death." (Bar. 4:1)

Catholic Commentary on Bar. 4:1: "**Ever:** True wisdom is found in the law. It constitutes the happiness of Israel (Deut. 4:7). Christ perfected and fulfilled it (Mt. 5:17). Wisdom is the law of God (Bar. 3:12)."

"O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds." (Can. 1:7)

Catholic Commentary on Can. 1:7: "**Shepherds:** Though in the midst of a perverse generation of idolaters and philosophers, the Catholic Church will continue steadfast."

"For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And they who are in the flesh cannot please God. But you are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:5-9)

"Thus saith the Lord: Learn not according to the ways of the Gentiles and be not afraid of the signs of heaven, which the heathens fear... Who shall not fear thee, O king of nations? for thine is the glory: among all the wise men of the nations and in all their kingdoms there is none like unto thee. They shall be all proved together to be senseless and foolish... Every man is become a fool for knowledge... They are vain things and a ridiculous work: in the time of their visitation they shall perish." (Jer. 10:2-15)

"A scorner seeketh wisdom and findeth it not; the learning of the wise is easy. Go against a foolish man and he knoweth not the lips of prudence. The wisdom of a discreet man is to understand his way, and the imprudence of fools erreth." (Prv. 14:6-8)

Catholic Commentary on Prv. 14:6, 8: "**Findeth it not:** Because they seek it ill like the pagan sages. **Way:** This science of the saints is the only true wisdom."

"For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice: Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, his eternal power also and divinity, so that they are inexcusable. Because that, when they knew God, they have not glorified him as God or given thanks but became vain in their thoughts and their foolish heart was darkened. For professing themselves to be wise, they became fools." (Rom. 1:18-22)

Catholic Commentary on Rom. 1:18: **“For the wrath of God is revealed:** He begins to speak of the heathens and of the wicked world, whose sins God punisheth from time to time with visible chastisements of plagues, famines, wars, &c. and that because they detain the truth of God in injustice or in iniquity, that is, because they have not honoured God, even according to the knowledge which he has given them of him, especially their philosophers.”

Unlike the Egyptian philosophers and soothsayers and their false wisdom, the holy Prophet Daniel had true wisdom and thus knew and did things that these philosophers could not:

“And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king. But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream and the visions of thy head upon thy bed are these. And the king spoke to Daniel, and said: Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things, seeing thou couldst discover this secret.” (Dan. 2:27-28, 47)

“In my bed by night I sought him whom my soul loveth; I sought him, and found him not.” (Can. 3:1)

Catholic Commentary on Can. 3:1: **“Found him not:** The Catholic Church, finding Christ by his own revelation and not by philosophy, holds him fast.”

“He brought me into the cellar of wine, he set in order charity in me.” (Can. 2:4)

Catholic Commentary on Can. 2:4: **“Cellar:** Only the religion of Christ lays before us our duties to God, to ourselves, and neighbours.”

St. Paul places philosophy in the category of false religions and warns Catholics to beware of it. He teaches that philosophy is not “rooted and built up in” Christ nor “confirmed in the faith”:

“In whom are hid all the treasures of wisdom and knowledge. Now this I say that no man may deceive you by loftiness of words. For though I be absent in body, yet in spirit I am with you, rejoicing, and beholding your order and the steadfastness of your faith which is in Christ. As therefore you have received Jesus Christ the Lord, walk ye in him, rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving. Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.” (Col. 2:3-8)

St. Paul, then, places philosophy among the evil traditions of men that must be avoided. The following verses refer to the false wisdom of philosophy and other false religions as carnal, wisdom of the flesh, and wisdom of the world:

“The children of Agar also that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.” (Bar. 3:23)

“For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And they who are in the flesh cannot please God. But you are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:6-9)

“For our glory is this: the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom but in the grace of God, we have conversed in this world, and more abundantly towards you. For we write no other things to you than what you have read and known. And I hope that you shall know unto the end.” (2 Cor. 1:12-13)

“Therefore, brethren, we are debtors, not to the flesh to live according to the flesh. For if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God.” (Rom. 8:12-14)

“For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ...” (2 Cor. 10:4-5)

Catholic Commentary on 2 Cor. 10:4: **“For the weapons:** The powers with which we are endowed will easily overturn all obstacles or fortifications which devils may raise against us. They will easily refute the pride, the learning, and the eloquent sophisms of philosophers, and reduce every height, or high-minded philosopher, to the obedience of Christ. Hence doth our Saviour pray, ‘I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight.’ (Mt. 11:25).”

Didascalia (1st to 3rd centuries)

Didascalia, 1st to 3rd centuries: “[Introduction] In the name of the Father Almighty, and of the Eternal Word and only Son, and of the Holy Spirit, one true God. We begin to write the Book Didascalia, as the holy Apostles of our Lord appointed to us, with regard to the presiding officers of the Holy Church, and the Canons and the Laws for believers as they commanded in it.

“We, then, twelve Apostles of the only Son, the Everlasting Word of God, our Lord and God and Saviour Jesus the Christ, being assembled with one accord in Jerusalem the city of the great King, and with us our brother Paul, the Apostle of the Gentiles, and James the Bishop of the above-mentioned city, have established this Didascalia, in which are included the Confession and the Creed, and we have named all the Ordinances, as the ordinances of the heavenly bodies, and thus again the Ordinances of the Holy Church. We assert that every one shall stand and confess and believe in what has been allotted to him by God; that is to say, the Bishop as a shepherd; the Elders as teachers; the Deacons as ministers; the Subdeacons as helpers; the Lectors as readers; the Singers as psalmists with intelligence and with constancy; and that the rest of the populace should be hearers of the words of the Gospel according to discipline. When we had completed and confirmed these Canons, we established them in the Church. And now we have written this other Book of doctrine which will enlighten all the habitable earth, and we have sent it by the hands of Clement our comrade. This which ye hear, O Christian Nazarenes, who are beneath the sun, that ye may learn with diligence and care. He who hears and keeps these commandments which are written in this Didascalia will have everlasting life and great boldness before the judgment-seat of our Lord Jesus the Christ the Son of God, he who taught us about his great mystery. And he who is contentious, and doth not keep them, they shall put him out as an opposer and quarreller, as it is written that those who do evil things shall go to everlasting torment, and those who do good things shall inherit everlasting life in the kingdom of heaven.

“[Chap. 1, 4b] The Didascalia, or the Catholic Teaching of the Twelve Apostles and holy Disciples of our Saviour... [Chap. 2] ...Keep far then from all the books of the heathen. For what hast thou to do with foreign words or with false laws or prophecies, which also easily cause young people to wander from the Faith? What then is wanting to thee in the Word of God that thou throwest thyself upon these myths of the heathen? If thou wishest to read the tales of the fathers, thou hast the Book of the Kings; or of wise men and philosophers, thou hast the Prophets, amongst whom thou wilt find more wisdom and scripture than [amongst] the wise men and the philosophers because they are the words of God, of one only wise God; if thou desirest songs, thou hast the Psalms of David; or if the beginning of the world, thou hast the Genesis of great Moses; if law and commandments, thou hast the Book of Exodus of the Lord our God. Therefore keep entirely away from all these foreign things which are contrary to them...

“[Chap. 3, 10a] ...Simon the Zealot said, My son, be not...one who teaches extraneous and heathenish doctrine, nor an augur, nor even seek to know these things; from all these things comes the worship of idols. James said, My son, speak not foul and silly words, for these take one far from God, and be not haughty of eye, for every one that is haughty of eye falleth before God.”

Apostolic Constitutions (1st to 4th centuries)

Apostolic Constitutions, 1st to 3rd centuries: “The Apostles and Elders to all those who from among the Gentiles have believed in the Lord Jesus Christ: Grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgment of him...

“VI. (That We Ought to Abstain from All the Books of Those That Are Out of the Church.) Abstain from all the heathen books. For what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldest have recourse to those heathenish fables? For if thou hast a mind to read history, thou hast the books of the Kings; if books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books... Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.”²⁵

Teaching of the Twelve Apostles, by Philip Schaff, 1886: “The Apostolical Constitutions: ... This work, consisting of eight books, is a complete manual of catechetical instruction, public worship, and church discipline for the use of the clergy. It... professes to be a bequest of all the Apostles, handed down through the Roman Bishop Clement, the pupil of Paul and successor to Peter. [Footnote *]”²⁶

“Footnote *: The first editors, Turrian and Bovius, had no doubt of its Apostolic origin, and Whiston even believed that Christ himself had given these instructions during the forty days between the resurrection and ascension.”

Bovius was the first to give a complete edition of the *Constitutions* (Venice, 1563) but only in a Latin form. The Greek was first edited by the Jesuit Turrianus (Venice, 1563). Whiston devoted the second volume of his *Primitive Christianity* to the *Constitutions* and Canons, giving both the Greek and English.

St. Dionysius of Corinth (c. 100-171)

Butlers' Lives of the Saints, by apostate Rev. Alban Butler, 1866: “April 8, St. Dionysius of Corinth - St. Dionysius, bishop of Corinth, flourished under the Emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age... This primitive father says that SS. Peter and Paul, after planting the faith at Corinth, went both into Italy, and there sealed their testimony with their blood. He in another place complains that the ministers of the devil, that is, the heretics, had adulterated his works, and corrupted them by their poison. The monstrous heresies of the three first centuries sprang mostly, not from any perverse interpretation of the scriptures, but from erroneous principles of the heathenish schools of philosophy; whence it happened that those heresies generally bordered on some superstitious notions of idolatry. St. Dionysius, to point out the source of the heretical errors, showed from what sect of philosophers each heresy took its rise.”

Church Father St. Irenaeus of Lyons (c. 130-202)

St. Irenaeus of Lyons, *Against Heresies*, c. 180-199: “[Bk. 2, Chap. 27] 1. ... To apply expressions which are not clear or evident to interpretations of the parables, such as everyone discovers for himself as inclination leads him [is absurd.] For in this way no one will possess the rule of truth; but in accordance with the number of persons who explain the parables will be found the various systems of truth, in mutual opposition to each other, and setting forth antagonistic doctrines, like the questions current among the Gentile philosophers.

“[Bk. 2, Chap. 14] 2. And not only are they [heretics] convicted of bringing forward, as if their own, those things which are to be found among the comic poets, but they also bring together the things which have been said by all those who were ignorant of God and who are termed philosophers; and sewing together, as it were, a motley garment out of a heap of

²⁵ b. 1, s. 2, c. 6.

²⁶ c. 31 (The Apostolical Constitutions), p. 133.

miserable rags, they have, by their subtle manner of expression, furnished themselves with a cloak which is really not their own. They do, it is true, introduce a new kind of doctrine, inasmuch as by a new sort of art it has been substituted [for the old]. Yet it is in reality both old and useless, since these very opinions have been sewed together out of ancient dogmas [of the Greek philosophers] redolent of ignorance and irreligion.”

Church Father St. Hippolytus (170-c. 235)

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “[Bk. 1, Intro.] We must not overlook any figment devised by those denominated philosophers among the Greeks... [who] have by many been supposed worshippers of God...

“[Bk. 10, Chap. 1] ...The truth has not taken its principles from the wisdom of the Greeks, nor borrowed its doctrines, as secret mysteries, from the tenets of the Egyptians, which, albeit silly, are regarded amongst them with religious veneration as worthy of reliance. Nor has it been formed out of the fallacies which enunciate the incoherent (conclusions arrived at through the) curiosity of the Chaldeans. Nor does the truth owe its existence to astonishment, through the operations of demons, for the irrational frenzy of the Babylonians...

“[Bk. 9, Chap. 25] It now seems to us that the tenets of both all the Greeks and barbarians have been sufficiently explained by us, and that nothing has remained un-refuted either of the points about which philosophy has been busied, or of the allegations advanced by the heretics. And from these very explanations the condemnation of the heretics is obvious, for having either purloined their doctrines, or derived contributions to them from some of those tenets elaborately worked out by the Greeks, and for having advanced (these opinions) as if they originated from God.

In this work, the Church Father St. Hippolytus thoroughly explains and refutes most, if not all, philosophies and shows that many heretics got their heresies from the philosophers.

Church Father St. Cyprian of Carthage (c. 200-c. 258)

St. Cyprian, *Letter 51*, to Antonianus, 3rd century: “16. The principle of the philosophers and stoics is different, dearest brother, who say that all sins are equal, and that a grave man ought not easily to be moved. But there is a wide difference between Christians and philosophers. And when the apostle says, ‘Beware, lest any man spoil you through philosophy and vain deceit,’ we are to avoid those things which do not come from God’s clemency, but are begotten of the presumption of a too rigid philosophy... 24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale of unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been.”

St. Cyprian, *Treatise 9*, On the Advantage of Patience, 246: “2. Philosophers also profess that they pursue this virtue [patience]: but in their case the patience is as false as their wisdom also is. For whence can he be either wise or patient who has neither known the wisdom nor the patience of God? since he himself warns us, and says of those who seem to themselves to be wise in this world, ‘I will destroy the wisdom of the wise, and I will reprove the understanding of the prudent.’ Moreover, the blessed Apostle Paul, filled with the Holy Spirit, and sent forth for the calling and training of the heathen, bears witness and instructs us, saying, ‘See that no man despoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ, because in him dwelleth all the fulness of divinity.’ And in another place he says: ‘Let no man deceive himself: if any man among you thinketh himself to be wise, let him become a fool to this world, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, I will rebuke the wise in their own craftiness.’ And again: ‘The Lord knoweth the thoughts of the wise, that they are foolish.’ Wherefore if the wisdom among them be not true, the patience also cannot be true. For if he is wise who is lowly and meek—but we do not see that philosophers are either lowly or meek, but greatly pleasing themselves, and, for the very reason that they please themselves, displeasing God—it is evident that the patience

is not real among them where there is the insolent audacity of an affected liberty, and the immodest boastfulness of an exposed and half-naked bosom.

“3. But for us, beloved brethren, who are philosophers, not in words but in deeds, and do not put forward our wisdom in our garb but in truth—who are better acquainted with the consciousness than with the boast of virtues—who do not speak great things but live them, let us, as servants and worshippers of God, show in our spiritual obedience the patience which we learn from heavenly teachings. For we have this virtue in common with God. From him patience begins; from him its glory and its dignity take their rise. The origin and greatness of patience proceed from God as its author. Man ought to love the thing which is dear to God; the good which the Divine Majesty loves, it commends. If God is our Lord and Father, let us imitate the patience of our Lord as well as our Father, because it behooves servants to be obedient, no less than it becomes sons not to be degenerate.”

Church Father St. Alexander of Alexandria (d. 326)

St. Alexander of Alexandria, *On the Manicheans*, 4th century: “[Chap. 1. The Excellence of the Christian Philosophy: The Origin of Heresies amongst Christians.] The philosophy of the Christians is termed simple. But it bestows very great attention to the formation of manners, enigmatically insinuating words of more certain truth respecting God... The common people, hearing these, even as we learn by experience, make great progress in modesty, and a character of piety is imprinted on their manners, quickening the moral disposition which from such usages is formed, and leading them by degrees to the desire of what is honourable and good... There arise many, just as is the case with those who are devoted to dialectics, some more skilful than others, and, so to speak, more sagacious in handling nice and subtle questions, so that now they come forward as parents and originators of sects and heresies. And by these the formation of morals is hindered and rendered obscure; for those do not attain unto certain verity of discourse who wish to become the heads of the sects, and the common people is to a greater degree excited to strife and contention. And there being no rule nor law by which a solution may be obtained of the things which are called in question, but, as in other matters, this ambitious rivalry running out into excess, there is nothing to which it does not cause damage and injury. [Chap. 2] So in these matters also, whilst in novelty of opinion each endeavours to show himself first and superior, they brought this philosophy [Christianity], which is simple, almost to a nullity.”

Church Father Pope St. Sylvester (d. c. 335)

Greek Menaea, St. Sylvester: “O Father Sylvester, that carriest God with thee! Thou visible pillar of fire, that goest before the holy flock! Thou shade-giving cloud, that ever leadest the faithful out of Egyptian errors by thy incomparable precepts! We venerate thy glorious and most holy memory.

“O Sylvester, divinely speaking Father! By the torrent of thy prayers thou didst sink the many-headed dragon in the mire. Holy and admirable Pontiff! Thou didst lead thousands of pagans unto God, and didst humble the haughty Jews by the astounding miracles thou didst so wisely work before their eyes. Therefore do we honour and bless thee.

“Perfect in thy obedience to the Law of God, and admirably versed in the knowledge of the inspired Scriptures, thou didst teach the truth to the heathen philosophers; thou didst lead them to confess Christ together with the Father and Spirit, and say: *Let us sing to the Lord, for he is gloriously magnified.*

“Hierarch inspired of God, Sylvester our Father! Thou art shown to us as anointing Priests in the Holy Spirit, and enlightening the people, O most sacred Pontiff! Thou didst put the errors of heresy to flight, and didst feed the flock, making the waters of holiness to flow upon the pastures of souls that know God.

“By thy words, which left no escape, thou didst unravel the knots of sophistry; thou didst bind to the faith them that were bound by error, opening their minds by thy interpretation of the Scriptures, most blessed Hierarch, our Father.

“By thy prayers, O blessed one! Thou didst forever paralyze and imprison the wicked serpent, who sought to infect with his detestable pestilence them that approached thee; thou didst fasten down the dragons with the seal of the Cross, as with prison-gates and bolts.”²⁷

Church Father St. Antony of the Desert (c. 251-c. 365)

Life of St. Antony, by St. Athanasius, between 356-362: “72. And Antony also was exceeding prudent, and the wonder was that although he had not learned letters, he was a ready-witted and sagacious man. At all events two Greek philosophers once came, thinking they could try their skill on Antony; and he was in the outer mountain, and having recognised who they were from their appearance, he came to them and said to them by means of an interpreter,

‘Why, philosophers, did ye trouble yourselves so much to come to a foolish man?’ And when they said that he was not a foolish man, but exceedingly prudent, he said to them, ‘If you came to a foolish man, your labour is superfluous; but if you think me prudent, become as I am, for we ought to imitate what is good. And if I had come to you, I should have imitated you; but if you to me, become as I am, for I am a Christian.’

“But they departed with wonder, for they saw that even demons feared Antony.

“73. And again others such as these met him in the outer mountain and thought to mock him because he had not learned letters. And Antony said to them, ‘What say ye? which is first, mind or letters? And which is the cause of which—mind of letters or letters of mind?’ And when they answered mind is first and the inventor of letters, Antony said, ‘Whoever, therefore, hath a sound mind hath not need of letters.’ This answer amazed both the bystanders and the philosophers, and they departed marveling that they had seen so much understanding in an ignorant man. For his manners were not rough as though he had been reared in the mountain and there grown old, but graceful and polite, and his speech was seasoned with the divine salt, so that no one was envious, but rather all rejoiced over him who visited him.

“74. After this again certain others came; and these were men who were deemed wise among the Greeks, and they asked him a reason for our faith in Christ. But when they attempted to dispute concerning the preaching of the divine Cross and meant to mock, Antony stopped for a little, and first pitying their ignorance, said, through an interpreter, who could skillfully interpret his words,

‘Which is more beautiful, to confess the Cross or to attribute to those whom you call gods adultery and the seduction of boys? For that which is chosen by us is a sign of courage and a sure token of the contempt of death, while yours are the passions of licentiousness. Next, which is better, to say that the Word of God was not changed, but, being the same, he took a human body for the salvation and well-being of man, ...having shared in human birth...; or to liken the divine to senseless animals and consequently to worship four-footed beasts, creeping things, and the likenesses of men? For these things are the objects of reverence of you wise men. But how do you dare to mock us who say that Christ has appeared as man, seeing that you, bringing the soul from heaven, assert that it has strayed and fallen from the vault of the sky into body? And would that you had said that it had fallen into human body alone, and not asserted that it passes and changes into four-footed beasts and creeping things. For our faith declares that the coming of Christ was for the salvation of men. But you err because you speak of soul as not generated. And we, considering the power and loving-kindness of Providence, think that the coming of Christ in the flesh was not impossible with God. But you, although calling the soul the likeness of mind, connect it with falls and feign in your myths that it is changeable, and consequently introduce the idea that mind itself is changeable by reason of the soul. For whatever is the nature of a likeness, such necessarily is the nature of that of which it is a likeness. But whenever you think such a thought concerning mind, remember that you blaspheme even the Father of mind himself.

“75. But concerning the Cross, which would you say to be the better, to bear it, when a plot is brought about by wicked men, nor to be in fear of death brought about under any form whatever; or to prate about the wanderings of Osiris and Isis, the plots of Typhon,

²⁷ Contained in *The Liturgical Year*, by the apostate Abbot Guéranger, December 31, St. Sylvester.

the flight of Cronos, his eating his children and the slaughter of his father. For this is your wisdom. But how, if you mock the Cross, do you not marvel at the resurrection? For the same men who told us of the latter wrote the former, or why when you make mention of the Cross are you silent about the dead who were raised, the blind who received their sight, the paralytics who were healed, the lepers who were cleansed, the walking upon the sea, and the rest of the signs and wonders, which shew that Christ is no longer a man but God? To me you seem to do yourselves much injustice and not to have carefully read our Scriptures. But read and see that the deeds of Christ prove him to be God come upon earth for the salvation of men.

‘76. But do you tell us your religious beliefs. What can you say of senseless creatures except senselessness and ferocity? But if, as I hear, you wish to say that these things are spoken of by you as legends, and you allegorize the rape of the maiden Persephone of the earth; the lameness of Hephaestus of fire; and allegorize the air as Hera, the sun as Apollo, the moon as Artemis, and the sea as Poseidon; none the less, you do not worship God himself, but serve the creature rather than God who created all things. For if because creation is beautiful you composed such legends, still it was fitting that you should stop short at admiration and not make gods of the things created; so that you should not give the honour of the Creator to that which is created. Since, if you do, it is time for you to divert the honour of the master builder to the house built by him, and of the general to the soldier. What then can you reply to these things, that we may know whether the Cross hath anything worthy of mockery?’

‘77. But when they were at a loss, turning hither and thither, Antony smiled and said—again through an interpreter—‘Sight itself carries the conviction of these things. But as you prefer to lean upon demonstrative arguments, and as you, having this art, wish us also not to worship God, until after such proof, do you tell first how things in general and specially the recognition of God are accurately known. Is it through demonstrative argument or the working of faith? And which is better, faith which comes through the inworking (of God) or demonstration by arguments?’ And when they answered that faith which comes through the inworking was better and was accurate knowledge, Antony said,

‘You have answered well, for faith arises from disposition of soul, but dialectic from the skill of its inventors. Wherefore to those who have the inworking through faith, demonstrative argument is needless, or even superfluous. For what we know through faith this you attempt to prove through words, and often you are not even able to express what we understand. So the inworking through faith is better and stronger than your professional arguments.

‘78. We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ. And to show that this statement is true, behold now, without having learned letters, we believe in God, knowing through his works his providence over all things. And to show that our faith is effective, so now we are supported by faith in Christ, but you by professional logomachies. The portents of the idols among you are being done away, but our faith is extending everywhere. You by your arguments and quibbles have converted none from Christianity to Paganism. We, teaching the faith of Christ, expose your superstition, since all recognise that Christ is God and the Son of God. You by your eloquence do not hinder the teaching of Christ. But we by the mention of Christ crucified put all demons to flight, whom you fear as if they were gods. Where the sign of the Cross is, magic is weak and witchcraft has no strength.

‘79. Tell us, therefore, where your oracles are now? Where are the charms of the Egyptians? Where the delusions of the magicians? When did all these things cease and grow weak except when the Cross of Christ arose? Is it then a fit subject for mockery, and not rather the things brought to nought by it, and convicted of weakness? For this is a marvellous thing, that your religion was never persecuted, but even was honoured by men in every city, while the followers of Christ are persecuted, and still our side flourishes and multiplies over yours. What is yours, though praised and honoured, perishes; while the faith and teaching of Christ, though mocked by you and often persecuted by kings, has filled the world. For when has the knowledge of God so shone forth? Or when has self-control and the excellence of virginity appeared as now? Or when has death been so despised except when the Cross of Christ has appeared? And this

no one doubts when he sees the martyr despising death for the sake of Christ, when he sees for Christ's sake the virgins of the Church keeping themselves pure and undefiled.

'80. And these signs are sufficient to prove that the faith of Christ alone is the true religion. But see! You still do not believe and are seeking for arguments. We, however, make our proof "not in the persuasive words of Greek wisdom," as our teacher has it, but we persuade by the faith which manifestly precedes argumentative proof. Behold there are here some vexed with demons.'

"Now there were certain who had come to him very disquieted by demons, and bringing them into the midst he said,

'Do you cleanse them either by arguments and by whatever art or magic you choose, calling upon your idols; or if you are unable, put away your strife with us and you shall see the power of the Cross of Christ.'

"And having said this, he called upon Christ and signed the sufferers two or three times with the sign of the Cross. And immediately the men stood up whole, and in their right mind, and forthwith gave thanks unto the Lord. And the philosophers, as they are called, wondered, and were astonished exceedingly at the understanding of the man and at the sign which had been wrought. But Antony said,

'Why marvel ye at this? We are not the doers of these things, but it is Christ who worketh them by means of those who believe on him. Believe, therefore, also yourselves, and you shall see that with us there is no trick of words, but faith through love which is wrought in us towards Christ; which if you yourselves should obtain you will no longer seek demonstrative arguments, but will consider faith in Christ sufficient.'

"These are the words of Antony. And they, marvelling at this also, saluted him and departed, confessing the benefit they had received from him."

Church Father St. Hilary of Poitiers (c. 300-368)

St. Hilary of Poitiers, *On the Trinity*, 4th century: "[Bk. 1] 13. And lest the soul should stray and linger in some delusion of heathen philosophy, it receives this further lesson of perfect loyalty to the holy faith, taught by the Apostle in words inspired: 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ' ... Steadfast faith rejects the vain subtleties of philosophic enquiry; truth refuses to be vanquished by these treacherous devices of human folly, and enslaved by falsehood...

"[Bk. 2] 12. It remains to say something more concerning the mysterious generation of the Son... Whom shall I entreat? Whom shall I call to my aid? From what books shall I borrow the terms needed to state so hard a problem? Shall I ransack the philosophy of Greece? No! I have read, Where is the wise? Where is the enquirer of this world? In this matter, then, the world's philosophers, the wise men of paganism, are dumb: for they have rejected the wisdom of God...

"27. ...And now the Magi come and worship him wrapped in swaddling clothes; after a life devoted to mystic rites of vain philosophy, they bow the knee before a Babe laid in his cradle...

"[Bk. 3] 10. ...Here let the world's philosophers, the wise men of Greece, beset our path, and spread their syllogistic nets to entangle the truth. Let them ask How? and Whence? and Why? When they can find no answer, let us tell them that it is because God has chosen the foolish things of the world to confound the wise. That is the reason why we in our foolishness understand things incomprehensible to the world's philosophers...

"26. And therefore the action of God must not be canvassed by human faculties; the Creator must not be judged by those who are the work of his hands. We must clothe ourselves in foolishness that we may gain wisdom; not in the foolishness of hazardous conclusions, but in the foolishness of a modest sense of our own infirmity, that so the evidence of God's power may teach us truths to which the arguments of earthly philosophy cannot attain. For when we are fully conscious of our own foolishness, and have felt the helplessness and destitution of our reason, then through the counsels of Divine Wisdom we shall be initiated into the wisdom of God; setting no bounds to boundless majesty and power,

nor tying the Lord of nature down to nature's laws; sure that for us the one true faith concerning God is that of which he is at once the Author and the Witness.

"[Bk. 5] 1. ...But human logic is fallacy in the presence of the counsels of God, and folly when it would cope with the wisdom of heaven; its thoughts are fettered by its limitations, its philosophy confined by the feebleness of natural reason. It must be foolish in its own eyes before it can be wise unto God; that is, it must learn the poverty of its own faculties and seek after Divine wisdom. It must become wise, not by the standard of human philosophy, but of that which mounts to God, before it can enter into his wisdom, and its eyes be opened to the folly of the world...

"21. Human judgment must not pass its sentence upon God. Our nature is not such that it can lift itself by its own forces to the contemplation of heavenly things. We must learn from God what we are to think of God; we have no source of knowledge but himself. You may be as carefully trained as you will in secular philosophy; you may have lived a life of righteousness. All this will contribute to your mental satisfaction, but it will not help you to know God. Moses was adopted as the son of the queen, and instructed in all the wisdom of the Egyptians; he had, moreover, out of loyalty to his race avenged the wrong of the Hebrew by slaying the Egyptian, and yet he knew not the God who had blessed his fathers. For when he left Egypt through fear of the discovery of his deed, and was living as a shepherd in the land of Midian, he saw a fire in the bush, and the bush unconsumed. Then it was that he heard the voice of God, and asked his name, and learned his nature. Of all this he could have known nothing except through God himself. And we, in like manner, must confine ourselves, in whatever we say about God, to the terms in which he has spoken to our understanding concerning himself...

"[Bk. 8] 53. Now that you may understand the saying of the Lord, when he said, All things whatsoever the Father hath are mine, learn the teaching and faith of the Apostle who said, Take heed lest any lead you astray through philosophy and vain deceit, after the tradition of men, after the elements of the world and not after Christ; for in him dwelleth the fulness of Godhead bodily. That man is of the world and savours of the teaching of men and is the victim of philosophy, who does not know Christ to be the true God, who does not recognise in him the fulness of Godhead...

"[Bk. 10] 64. Listen to the teaching of the Apostle and see in it a faith instructed not by the understanding of the flesh but by the gift of the Spirit. The Greeks seek after wisdom, he says, and the Jews ask for a sign; but we preach Christ crucified, to the Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ Jesus, the power of God, and the wisdom of God. Is Christ divided here so that Jesus the crucified is one, and Christ, the power and wisdom of God, another? This is to the Jews a stumbling block and unto the Gentiles foolishness; but to us Christ Jesus is the power of God, and the wisdom of God: wisdom, however, not known of the world, nor understood by a secular philosophy. Hear the same blessed Apostle when he declares that it has not been understood, 'We speak the wisdom of God, which hath been hidden in a mystery, which God foreordained before the world for our glory...'

"[Bk. 12] 19. Now, first of all, men professing a devout knowledge of divine things, in matters where the truth preached by Evangelists and Apostles shewed the way, ought to have laid aside the intricate questions of a crafty philosophy and rather to have followed after the faith which rests in God, because the sophistry of a syllogistical question easily disarms a weak understanding of the protection of its faith, since treacherous assertion lures on the guileless defender, who tries to support his case by enquiry into facts, till at last it robs him, by means of his own enquiry, of his certainty, so that the answerer no longer retains in his consciousness a truth which by his admission he has surrendered...

"20. But the blessed Apostle Paul, taking precaution against this, as we have often shewn, warned us to be on our guard, saying, 'Take heed lest any man spoil you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ, in Whom dwelleth all the fulness of the Godhead bodily.'
Therefore we must be on our guard against philosophy, and methods which rest upon traditions of men we must not so much avoid as refute. Any concession that we make must imply not that we are out-argued but that we are confused, for it is right that we, who declare that Christ is the power of God and the wisdom of God, should not flee from the doctrines of men but rather overthrow them; and we must restrain and instruct the simple-minded lest they be spoiled by these teachers. For since God can do all things, and in his wisdom can do all things wisely, for neither is his purpose unarmed with power nor his power unguided by

purpose, it behooves those who proclaim Christ to the world, to face the irreverent and faulty doctrines of the world with the knowledge imparted by that wise Omnipotence, according to the saying of the blessed Apostle, 'For our weapons are not carnal but powerful for God, for the casting down of strongholds, casting down reasonings and every high thing which is exalted against the knowledge of God.' The Apostle did not leave us a faith which was bare and devoid of reason; for although a bare faith may be most mighty to salvation, nevertheless, unless it is trained by teaching, while it will have indeed a secure retreat to withdraw to in the midst of foes, it will yet be unable to maintain a safe and strong position for resistance. Its position will be like that which a camp affords to a weak force after a flight, not like the undismayed courage of men who have a camp to hold. Therefore we must beat down the insolent arguments which are raised against God, and destroy the fastnesses of fallacious reasoning, and crush cunning intellects which lift themselves up to impiety, with weapons not carnal but spiritual, not with earthly learning but with heavenly wisdom; so that in proportion as divine things differ from human, so may the philosophy of heaven surpass the rivalry of earth."

Church Father St. Athanasius (c. 297-373)

St. Athanasius, *Against the Heathen*, 4th century: "19. ...3. As to which those who pass for philosophers and men of knowledge among the Greeks, while driven to admit that their visible gods are the forms and figures of men and of irrational objects, say in defence that they have such things to the end that by their means the deity may answer them and be made manifest; because otherwise they could not know the invisible God, save by such statues and rites. 4. While those who profess to give still deeper and more philosophical reasons than these, say that the reason of idols being prepared and fashioned is for the invocation and manifestation of divine angels and powers, that appearing by these means they may teach men concerning the knowledge of God and that they serve as letters for men, by referring to which they may learn to apprehend God from the manifestation of the divine angels effected by their means. Such then is their mythology, for far be it from us to call it a theology. But if one examine the argument with care, he will find that the opinion of these persons also, not less than that of those previously spoken of, is false...

"27. ...Proof against them holds true. But before we look, or begin our demonstration, it suffices that Creation almost raises its voice against them and points to God as its Maker and Artificer, Who reigns over Creation and over all things, even the Father of our Lord Jesus Christ; Whom the would-be philosophers turn from to worship and deify the Creation which proceeded from him, which yet itself worships and confesses the Lord Whom they deny on its account. 4. For if men are thus awestruck at the parts of Creation and think that they are gods, they might well be rebuked by the mutual dependence of those parts; which moreover makes known, and witnesses to, the Father of the Word, Who is the Lord and Maker of these parts also, by the unbroken law of their obedience to him, as the divine law also says: 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' 5. But the proof of all this is not obscure, but is clear enough in all conscience to those the eyes of whose understanding are not wholly disabled. For if a man take the parts of Creation separately, and consider each by itself, as for example the sun by itself alone, and the moon apart, and again earth and air, and heat and cold, and the essence of wet and of dry, separating them from their mutual conjunction, he will certainly find that not one is sufficient for itself but all are in need of one another's assistance, and subsist by their mutual help. For the sun is carried round along with, and is contained in, the whole heaven, and can never go beyond his own orbit, while the moon and other stars testify to the assistance given them by the Sun, while the earth again evidently does not yield her crops without rains, which in their turn would not descend to earth without the assistance of the clouds; but not even would the clouds ever...

"48. ...5. But as to Gentile wisdom, and the sounding pretensions of the philosophers, I think none can need our argument, since the wonder is before the eyes of all, that while the wise among the Greeks had written so much and were unable to persuade even a few from their own neighbourhood concerning immortality and a virtuous life, Christ alone, by ordinary language and by men not clever with the tongue, has throughout all the world persuaded whole churches full of men to despise death and to mind the things of immortality, to overlook what is temporal and to turn their eyes to what is eternal, to think nothing of earthly glory and to strive only for the heavenly...

“50. ...Many before this Man have been kings and tyrants of the world, many are on record who have been wise men and magicians, among the Chaldaeans and Egyptians and Indians; which of these, I say, not after death but while still alive, was ever able so far to prevail as to fill the whole earth with his teaching, and reform so great a multitude from the superstition of idols, as our Saviour has brought over from idols to himself? 2. The philosophers of the Greeks have composed many works with plausibility and verbal skill; what result, then, have they exhibited so great as has the Cross of Christ? For the refinements they taught were plausible enough till they died; but even the influence they seemed to have while alive was subject to their mutual rivalries; and they were emulous, and declaimed against one another. 3. But the Word of God, most strange fact, teaching in meaner language, has cast into the shade the choice sophists; and while he has, by drawing all to himself, brought their schools to nought, he has filled his own churches; and the marvelous thing is, that by going down as man to death, he has brought to nought the sounding utterances of the wise concerning idols. 4. For whose death ever drove out demons? or whose death did demons ever fear, as they did that of Christ? For where the Saviour's name is named, there every demon is driven out. Or who has so rid men of the passions of the natural man, that whoremongers are chaste, and murderers no longer hold the sword, and those who were formerly mastered by cowardice play the man? 5. And, in short, who persuaded men of barbarous countries and heathen men in divers places to lay aside their madness, and to mind peace, if it be not the Faith of Christ and the Sign of the Cross? Or who else has given men such assurance of immortality as has the Cross of Christ and the Resurrection of his Body? 6. For although the Greeks have told all manner of false tales, yet they were not able to feign a Resurrection of their idols, for it never crossed their mind, whether it be at all possible for the body again to exist after death. And here one would most especially accept their testimony, inasmuch as by this opinion they have exposed the weakness of their own idolatry, while leaving the possibility open to Christ, so that hence also he might be made known among all as Son of God.”

Church Father St. Cyril of Jerusalem (c. 313-386)

St. Cyril of Jerusalem, *First Catechetical Lectures*, Lecture 4, On the Ten Points of Doctrine, 4th century: “Colossians 2:8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, &c. 1. Vice mimics virtue, and the tares strive to be thought wheat, growing like the wheat in appearance, but being detected by good judges from the taste. The devil also transfigures himself into an angel of light... 2. For the method of godliness consists of these two things, pious doctrines, and virtuous practice: and neither are the doctrines acceptable to God apart from good works, nor does God accept the works which are not perfected with pious doctrines. For what profit is it to know well the doctrines concerning God and yet to be a vile fornicator? And again, what profit is it to be nobly temperate and an impious blasphemer? A most precious possession therefore is the knowledge of doctrines; also there is need of a wakeful soul, since there are many that make spoil through philosophy and vain deceit. The Greeks, on the one hand, draw men away by their smooth tongue, for honey droppeth from a harlot's lips.”

Church Father St. Ambrose (c. 340-397)

Canon Law, by apostate Amleto Cicognani, 1934: “(2) ‘*De officiis ministrorum*’ (The Duties of Ministers) of St. Ambrose (d. 395). It is best known of all the moral and ascetical works of this great saint. It was of set purpose written after the fashion of Cicero's ‘*De officiis*.’ The latter book, stoic in doctrine, was the manual for the pagan Latin youth. Ambrose wished to supply a manual for Christian youth. Cicero wrote his book for his son, a candidate for the magistracy; Ambrose for his clerics, candidates for the sacred ministry. The same division is kept in both books, ‘de honestate,’ ‘de utili,’ ‘de conflictu utilis’; but in Ambrose all are referred to the supernatural life of grace and, in place of Roman history and the teachings of the philosophers, he employs the facts of the Old Testament and the teachings of the

Prophets. Thus he clearly and solidly shows the superiority of Christian morality over the ethical system of the pagans.”²⁸

A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, by Philip Schaff, 19th century: “St. Ambrose, esteeming very highly the dignity of the ministerial office, was most desirous that the clergy of his diocese should live worthily of their high vocation and be good and profitable examples to the people. Consequently he undertook the following treatise, setting forth the duties of the clergy, and taking as a model the treatise of Cicero, *De Officiis*... He points out that we can only measure what is really expedient by reference to eternal life, in contradiction to the errors of heathen philosophers, and shows that what is expedient consists in the knowledge of God and in good living. Incidentally, he shows that what is becoming is really that which is expedient, and ends the book with several chapters of practical considerations... The object of St. Ambrose in basing his treatise on the lines of that of Cicero would seem to have been the confutation of some of the false principles of heathenism, and to show how much higher Christian morality is than that of the Gentiles. The treatise was probably composed about A.D. 391.”²⁹

St. Ambrose, *On the Duties of the Clergy*, 391: “8. As, then, knowledge, so far as it stands alone, is put aside either as worthless, according to the superfluous discussions of the philosophers, or as but an imperfect idea, let us now note how clearly the divine Scriptures explain a thing about which we see the philosophers held so many involved and perplexing ideas.”³⁰ ...

“121. ...In investigating the truth the philosophers have broken through their own rules. Moses, however, showed himself more wise than they. The greater the dignity of wisdom, the more earnestly must we strive to gain it. Nature herself urges us all to do this.

“122. It is said, therefore, that in investigating the truth, we must observe what is seemly. We ought to look for what is true with the greatest care. We must not put forward falsehood for truth; nor hide the truth in darkness; nor fill the mind with idle, involved, or doubtful matters. What so unseemly as to worship a wooden thing which men themselves have made? What shows such darkness as to discuss subjects connected with geometry and astronomy (which they approve of), to measure the depths of space, to shut up heaven and earth within the limits of fixed numbers, to leave aside the grounds of salvation and to seek for error?

“123. Moses, learned as he was in all the wisdom of the Egyptians, did not approve of those things but thought that kind of wisdom both harmful and foolish. Turning away therefrom, he sought God with all the desire of his heart, and thus saw, questioned, heard him when he spoke. Who is more wise than he whom God taught, and who brought to nought all the wisdom of the Egyptians and all the powers of their craft by the might of his works? He did not treat things unknown as well known, and so rashly accept them. Yet these philosophers, though they do not consider it contrary to nature, nor shameful for themselves to worship and to ask help from an idol which knows nothing, teach us that these two things mentioned in the words just spoken, which are in accordance both with nature and with virtue, ought to be avoided.”³¹

St. Ambrose, *On the Christian Faith*, 378-380: “41. Seeing, then, that the heretic says that Christ is unlike his Father and seeks to maintain this by force of subtle disputation, we must cite the Scripture: ‘Take heed that no man make spoil of you by philosophy and vain deceit, according to the tradition of men, and after the rudiments of this world, not according to Christ; for in him dwelleth all the fulness of Godhead in bodily shape.’ 42. For they store up all the strength of their poisons in dialectical disputation, which by the judgment of philosophers is defined as having no power to establish aught, and aiming only at destruction. But it was not by dialectic that it pleased God to save his people; ‘for the kingdom of God consisteth in simplicity of faith, not in wordy contention.’³²...

“84. ...Away with arguments where faith is required; now let dialectic hold her peace, even in the midst of her schools. I ask not what it is that philosophers say, but I would know what they do. They sit desolate in their schools. See the victory of faith over argument. They who dispute subtly are forsaken daily by their fellows; they who with simplicity believe are daily increased. Not philosophers but fishermen, not masters of dialectic but tax-gatherers, now find credence. The one sort, through pleasures and luxuries, have bound the world’s

²⁸ pt. 2, s. 3, c. 9, a. 2, p. 261.

²⁹ Ser. 2, v. 10, Ambrose, *On the Duties of the Clergy*, Intro.

³⁰ b. 2, c. 1.

³¹ b. 1, c. 26.

³² b. 1, c. 3.

burden upon themselves; the other, by fasting and mortification, have cast it off, and so doth sorrow now begin to win over more followers than pleasure.³³

St. Ambrose, *The Sacrament of the Incarnation of Our Lord*, 4th century: “[Chap. 9] (89) ... The manner of dialecticians demand that it be granted them to take as read what has not been read. Hence they disclose that they are being distracted by a zeal for contention, that they are not seeking knowledge of the truth. For in dialectics, if that is not conceded which they demand be conceded to them, in which they desire to find an approach to contention, they cannot find a beginning of disputing. And this is true here, where there is contention more about the subtleties of argument than about the consideration of truth. For this is the glory of dialecticians, if they seem to overpower and refute the truth with words. On the other hand, the definition of faith is that truth not words be weighed. Finally, the simple truth of the fishermen excludes the words of philosophers.”

Fourth Council of Carthage (398)

Fourth Council of Carthage, 398: “Canon 16. A bishop shall read no heathen books, and heretical books only when necessary.”³⁴

Sulpicius Severus (c. 360-c. 420)

Life of St. Martin of Tours, by Sulpicius Severus, 397: “[Chap. 1] What benefit has posterity derived from reading of Hector as a warrior, or Socrates as an expounder of philosophy? There can be no profit in such things, since it is not only folly to imitate the persons referred to, but absolute madness not to assail them with the utmost severity. For, in truth, those persons who estimate human life only by present actions have consigned their hopes to fables and their souls to the tomb. In fact, they gave themselves up to be perpetuated simply in the memory of mortals, whereas it is the duty of man rather to seek after eternal life than an eternal memorial and that, not by writing, or fighting, or philosophizing, but by living a pious, holy, and religious life. This erroneous conduct of mankind, being enshrined in literature, has prevailed to such an extent that it has found many who have been emulous either of the vain philosophy or the foolish excellence which has been celebrated. For this reason, I think I will accomplish something well worth the necessary pains if I write the life of a most holy man, which shall serve in future as an example to others; by which, indeed, the readers shall be roused to the pursuit of true knowledge, and heavenly warfare, and divine virtue. In so doing, we have regard also to our own advantage, so that we may look for, not a vain remembrance among men, but an eternal reward from God.”

Church Father St. Augustine (354-430)

St. Augustine, *City of God*, 413: “Why, then, cannot God see to it that terrestrial things do not die? Does his power not extend as far as the Christians believed it does, or does it end where the Platonists want it to end. Must we really assume that philosophers have been able to penetrate into the purpose and power of God while the Prophets could not? The truth is just the opposite. While the Spirit of God taught his Prophets to declare his will, in so far as he deigned to reveal it, the philosophers, in search of this will, were deceived by human surmises.³⁵ ...

“[That the Excellency of the Christian Religion Is Above All the Science of Philosophers] For although a Christian man instructed only in ecclesiastical literature may perhaps be ignorant of the very name of Platonists, and may not even know that there have existed two schools of philosophers speaking the Greek tongue, to wit, the Ionic and Italic, he is nevertheless not so deaf with respect to human affairs as not to know that philosophers profess the study, and even the possession, of wisdom. He is on his guard, however, with respect to those who philosophize according to the elements of this world, not according to

³³ *Ibid.*, c. 13.

³⁴ See Hefele, *A History of the Councils of the Church*, v. 2, b. 8, s. 111, p. 412.

³⁵ b. 13, c. 17. This text is from the translation of Gerald G. Walsh, S.J.; Demetrius B. Zema, S.J.; Grace Monahan, O.S.U.; Daniel J. Honan. Publisher: Image Books, New York. It differs slightly from other texts.

God, by whom the world itself was made; for he is warned by the precept of the apostle, and faithfully hears what has been said, 'Beware that no one deceive you through philosophy and vain deceit, according to the elements of the world.' Then, that he may not suppose that all philosophers are such as do this, he hears the same apostle say concerning certain of them, 'Because that which is known of God is manifest among them, for God has manifested it to them. For his invisible things from the creation of the world are clearly seen, being understood by the things which are made, also his eternal power and Godhead.' And when speaking to the Athenians, after having spoken a mighty thing concerning God, which few are able to understand, 'In him we live, and move, and have our being,' he goes on to say, 'As certain also of your own have said.' He knows well, too, to be on his guard against even these philosophers in their errors. For where it has been said by him 'that God has manifested to them by those things which are made his invisible things, that they might be seen by the understanding,' there it has also been said that they did not rightly worship God himself, because they paid divine honors, which are due to him alone, to other things also to which they ought not to have paid them—'because, knowing God, they glorified him not as God: neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds, and four-footed beasts, and creeping things'—where the apostle would have us understand him as meaning the Romans, and Greeks, and Egyptians, who gloried in the name of wisdom; but concerning this we will dispute with them afterwards.³⁶...

"And the very manner in which the world's faith was won is found to be even more incredible, if we consider it. Men uninstructed in any branch of a liberal education, without any of the refinement of heathen learning, unskilled in grammar, not armed with dialectic, not adorned with rhetoric, but plain fishermen, and very few in number—these were the men whom Christ sent with the nets of faith to the sea of this world, and thus took out of every race so many fishes, and even the philosophers themselves, wonderful as they are rare. Let us add, if you please, or because you ought to be pleased, this third incredible thing to the two former. And now we have three incredibles, all of which have yet come to pass. It is incredible that Jesus Christ should have risen in the flesh and ascended with flesh into heaven; it is incredible that the world should have believed so incredible a thing; it is incredible that a very few men, of mean birth and the lowest rank and no education, should have been able so effectually to persuade the world, and even its learned men, of so incredible a thing. Of these three incredibles, the parties with whom we are debating refuse to believe the first; they cannot refuse to see the second, which they are unable to account for if they do not believe the third. It is indubitable that the resurrection of Christ, and his ascension into heaven with the flesh in which he rose, is already preached and believed in the whole world. If it is not credible, how is it that it has already received credence in the whole world?...is it not unreasonable that a handful of wrong-headed men should oppose themselves to the creed of the whole world, and refuse their belief? And if the world has put faith in a small number of men, of mean birth and the lowest rank and no education, it is because the divinity of the thing itself appeared all the more manifestly in such contemptible witnesses. The eloquence, indeed, which lent persuasion to their message consisted of wonderful works, not words. For they who had not seen Christ risen in the flesh, nor ascending into heaven with his risen body, believed those who related how they had seen these things and who testified not only with words but wonderful signs. For men whom they knew to be acquainted with only one, or at most two languages, they marvelled to hear speaking in the tongues of all nations. They saw a man, lame from his mother's womb, after forty years stand up sound at their word in the name of Christ; that handkerchiefs taken from their bodies had virtue to heal the sick; that countless persons, sick of various diseases, were laid in a row in the road where they were to pass, that their shadow might fall on them as they walked and that they forthwith received health; that many other stupendous miracles were wrought by them in the name of Christ; and, finally, that they even raised the dead. If it be admitted that these things occurred as they are related, then we have a multitude of incredible things to add to those three incredibles. That the one incredibility of the resurrection and ascension of Jesus Christ may be believed, we accumulate the testimonies of countless incredible miracles, but even so we do not bend the frightful obstinacy of these sceptics. But if they do not believe that these miracles were wrought by Christ's Apostles to

³⁶ b. 8, c. 10.

gain credence to their preaching of his resurrection and ascension, this one grand miracle suffices for us, that the whole world has believed without any miracles.³⁷”

St. Augustine, *Confessions*, 397-401: “28. And what did it profit me that, when scarce twenty years old, a book of Aristotle’s, entitled *The Ten Predicaments*, fell into my hands,—on whose very name I hung as on something great and divine, when my rhetoric master of Carthage and others who were esteemed learned referred to it with cheeks swelling with pride,—I read it alone and understood it? And on my conferring with others, who said that with the assistance of very able masters—who not only explained it orally, but drew many things in the dust—they scarcely understood it, and could tell me no more about it than I had acquired in reading it by myself alone? ...

“29. What did all this profit me, seeing it even hindered me, when, imagining that whatsoever existed was comprehended in those ten categories, I tried so to understand, O my God, thy wonderful and unchangeable unity... But that which I had conceived of thee was falsehood, not truth,—fictions of my misery, not the supports of thy blessedness. For Thou hadst commanded, and it was done in me, that the earth should bring forth briars and thorns to me, and that with labour I should get my bread.

“30. And what did it profit me that I, the base slave of vile affections, read unaided, and understood, all the books that I could get of the so-called liberal arts? And I took delight in them... For my back then was to the light... Whatever was written either on rhetoric or logic, geometry, music, or arithmetic, did I, without any great difficulty, and without the teaching of any man, understand, as Thou knowest, O Lord my God, because both quickness of comprehension and acuteness of perception are thy gifts. Yet did I not thereupon sacrifice to thee. So, then, it served not to my use, but rather to my destruction, since I went about to get so good a portion of my substance into my own power; and I kept not my strength for thee, but went away from thee into a far country, to waste it upon harlotries. For what did good abilities profit me if I did not employ them to good uses?...

“31. But what did this profit me, supposing that Thou, O Lord God, the Truth, wert a bright and vast body, and I a piece of that body? Perverseness too great! But such was I. Nor do I blush, O my God, to confess to thee thy mercies towards me, and to call upon thee—I, who blushed not then to avow before men my blasphemies, and to bark against thee. What profited me then my nimble wit in those sciences and all those knotty volumes, disentangled by me without help from a human master, seeing that I erred so odiously, and with such sacrilegious baseness, in the doctrine of piety? Or what impediment was it to thy little ones to have a far slower wit, seeing that they departed not far from thee, that in the nest of thy Church they might safely become fledged, and nourish the wings of charity by the food of a sound faith? O Lord our God, under the shadow of thy wings let us hope, defend us, and carry us. Thou wilt carry us both when little, and even to grey hairs wilt Thou carry us; for our firmness, when it is Thou, then is it firmness; but when it is our own, then it is infirmity. Our good lives always with thee, from which when we are averted we are perverted. Let us now, O Lord, return, that we be not overturned...³⁸”

For more quotes from St. Augustine and others against philosophy and philosophers, see in this book: [Methods and Effects of Hellenizing Christianity: 1a\) By presenting philosophy or mythology as a true religion or a religion in which one can be saved](#), p. 112.

St. Augustine was not a Platonist

St. Augustine was not a Platonist any more than Plato was a Christianist. St. Augustine was a Christian. He was not a follower and glorifier of the philosophy of Plato but a follower and glorifier of the teachings of Jesus Christ.

St. Augustine correctly taught that the philosophy of Plato held more truths than the other philosophies and thus came closest to Christianity than the other philosophies did. But close only counts in horseshoes and hand grenades. Coming close to being a Christian does not make one a Christian. And a Christian who says that Plato came closest to Christianity does not automatically become a Platonist for saying that. You can say that St. Augustine favored Plato over the other philosophers, but that does not mean that St.

³⁷ b. 22, c. 5.

³⁸ b. 4, c. 16 (He Very Easily Understood the Liberal Arts and the Categories of Aristotle, but without True Fruit).

Augustine was a Platonist. While St. Augustine pointed out the truths taught by philosophers, he also pointed out their errors and folly, including the errors and folly of Plato. St. Augustine himself tells us that he is not a Platonist. He set himself as a Christian against the Platonists:

St. Augustine, *City of God*, 413: “In many other significant ways, these Platonists contradict our own convictions.”³⁹

In one of St. Augustine’s earliest works, titled *Three Books of the Academics*, which he completed in 386 when he was a catechumen and thus before he was baptized, he praised and extolled Plato and the Platonists but repented of it, as recorded in his *The Retractations*, 426-428:

St. Augustine, *The Retractations*, 426-428: “*Three Books on the Academics*. (1) When, therefore, I had given up the vanities of this world, those I had acquired or those I wished to acquire, and had turned to the tranquility of Christian life, before my baptism I wrote, first of all, against the Academics or about the Academics... I have been rightly displeased, too, with the praise with which I extolled Plato or the Platonists or the Academic philosophers⁴⁰ beyond what was proper for such irreligious men, especially those against whose great errors Christian teaching must be defended.”⁴¹

Hence St. Augustine was not a Platonist, a follower of the philosophy of Plato. Just because St. Augustine pointed out some truths held by Plato does not mean he was a follower of Plato. For example, Satan believes in one God and so does St. Augustine. “Thou believest that there is one God. Thou dost well: the devils also believe and tremble.” (Ja. 2:19) When St. Augustine, then, correctly teaches that Satan believes in one God, that does not mean that St. Augustine is a Satanist. Likewise, when St. Augustine teaches that Plato held a truth, that does not mean he is a Platonist. Just because a Catholic points out the truths held by Moslems does not mean he is a Moslem, etc. Hence, all you apostate scholastics who idolize philosophy, stop calling St. Augustine a Platonist. He was and still is a Christian. Plain and simple!⁴²

What a great shame, an evil, and a scandal it is to hear nominal Catholics call themselves Platonists or Aristotelians or Ciceronians and hence idolize and identify themselves with the teachings of these pagans. It would be no different in the eyes of God and true Catholics if they were to call themselves Moslems because Islam teaches some truths, or Hindus because Hinduism teaches some truths, or Buddhists because Buddhism teaches some truths, or Talmudic Jews because Talmudic Judaism teaches some truths.

All of the Platonists glorified Plato and his philosophy to one degree or another. What follows is an extreme example. Compare it to what St. Augustine teaches about Plato and his philosophy:

Nominal *Catholic Encyclopedia*, “Marsilio Ficino”: “A philosopher, philologist, physician, b. at Florence, 19 Oct., 1433; d. at Correggio, 1 Oct., 1499. Son of the physician of Cosmo de’ Medici, he served the Medicis for three generations and received from them a villa at Monte Vecchio. He studied at Florence and at Bologna and was specially protected in his early work by Cosmo de’ Medici, who chose him to translate the works of Plato into Latin. The Council of Florence (1439) brought to the city a number of Greek scholars, and this fact, combined with the founding of the Platonic Academy, of which Ficino was elected president, gave an impetus to the study of Greek and especially to that of Plato. Ficino became an ardent admirer of Plato and a propagator of Platonism, or rather neo-Platonism, to an unwarranted degree, going so far as to maintain that Plato should be read in the churches, and claiming Socrates and Plato as forerunners of Christ. He taught Plato in the Academy of Florence, and it is said he kept a light burning before a bust of Plato in his room... He was ordained priest in 1477 and became a canon of the cathedral of Florence... As a philologist his worth was recognized and Renschlin sent him pupils from Germany. Angelo Poliziano was one of his pupils.

“As a translator his work was painstaking and faithful, though his acquaintance with Greek and Latin was by no means perfect. He translated the ‘Argo-nautica,’ the ‘Orphic Hymns,’ Homer’s ‘Hymns,’ and Hesiod’s ‘Theogony’; his translation of Plato appeared before the Greek text of Plato was published. He also translated Plotinus, Porphyry, Proclus, Iamblichus, Alcinoüs, Synesius, Psellus, the ‘Golden Thoughts’ of Pythagoras, and the

³⁹ b. 8, c. 13.

⁴⁰ Footnote 32: “Cf. *ibid.* 3.17.37; 2.10.24.”

⁴¹ b. 1, c. 1.

⁴² See in this book: [The corruption of the Augustinians](#), p. 557.

works of Dionysius the Areopagite. When a young man, he wrote an ‘Introduction to the Philosophy of Plato’; his most important work was ‘*Theologia Platonica de animarum Immortalitate*’ (Florence, 1482); a shorter form of this work is found in his ‘*Compendium theologiae Platonicae*.’ He respects Aristotle and calls...Thomas [Aquinas] the ‘glory of theology’; yet for him Plato is the philosopher. Christianity, he says, must rest on philosophic grounds; in Plato alone do we find the arguments to support its claims, hence he considers the revival of Plato an intervention of Providence. Plato does not stop at immediate causes, but rises to the highest cause, God, in Whom he sees all things. The Philosophy of Plato is a logical outcome of previous thought, beginning with the Egyptians and advancing step by step till Plato takes up the mysteries of religion and casts them in a form that made it possible for the neo-Platonist to set them forth clearly. The seed is to be found in Plato, its full expression in the neo-Platonists...”

St. Augustine glorified philosophy when he was a catechumen

St. Augustine was born in 354. Before his baptism into the Catholic Church, he followed philosophies and other false religions while his search for the truth brought him closer to Christianity. He became a catechumen and thus prepared for baptism in 386 and was baptized in 387 by St. Ambrose on Resurrection Day:

Saint Augustine of Hippo, by apostate Bishop Hugh Pope, O.P., S.T.M., D.S.S., 1937: “In September of A.D. 386, he [St. Augustine], with Alypius and Adeodatus, was enrolled among the *Competentes* of people actually preparing for baptism... his baptism took place on Easter in the following year, 387... It was St. Ambrose who actually baptized him.”⁴³

St. Augustine confessed that even when he was a catechumen in 386 and 387 he continued to glorify philosophy, but less and less. Hence he confessed that the five works he composed during this period were tainted with the glorification of philosophy. He said that he was “still panting from the school of pride,” that by “inward goads” God subdued him, made him low, straightened his crooked ways, and smoothed his rough ways. And he said that one way God did this was by punishing him with a severe toothache:

St. Augustine, *Confessions*, 397-401: “7. And the day arrived on which, in very deed, I was to be released from the Professorship of Rhetoric, from which in intention I had been already released. And done it was; and Thou didst deliver my tongue whence Thou hadst already delivered my heart; and full of joy I blessed thee for it, and retired with all mine to the villa. What I accomplished here in writing, which was now wholly devoted to thy service, though still, in this pause as it were, panting from the school of pride, my books testify,—those in which I disputed with my friends, and those with myself alone before thee; and what with the absent Nebrius, my letters testify. And when can I find time to recount all thy great benefits which Thou bestowedst upon us at that time, especially as I am hastening on to still greater mercies? For my memory calls upon me, and pleasant it is to me, O Lord, to confess unto thee, by what inward goads Thou didst subdue me, and how Thou didst make me low, bringing down the mountains and hills of my imaginations, and didst straighten my crookedness, and smooth my rough ways; and by what means Thou also didst subdue that brother of my heart, Alypius, unto the name of thy only-begotten, our Lord and Saviour Jesus Christ, which he at first refused to have inserted in our writings. For he rather desired that they should savour of the ‘cedars’ of the schools, which the Lord hath now broken down, than of the wholesome herbs of the Church, hostile to serpents.

“8. What utterances sent I up unto thee, my God, when I read the Psalms of David, those faithful songs and sounds of devotion which exclude all swelling of spirit, when new to thy true love, at rest in the villa with Alypius, a catechumen like myself...”

“10. ...But there, where I was angry with myself in my chamber, where I was inwardly pricked, where I had offered my ‘sacrifice,’ slaying my old man, and beginning the resolution of a new life, putting my trust in thee,—there hadst Thou begun to grow sweet unto me, and to ‘put gladness in my heart.’...”

“12. When shall I call to mind all that took place in those holidays [at Cassiciacum]? Yet neither have I forgotten, nor will I be silent about the severity of thy scourge, and the

⁴³ Intro. I (The Early Years), pp. 92, 98, 99.

amazing quickness of thy mercy. Thou didst at that time torture me with toothache; and when it had become so exceeding great that I was not able to speak, it came into my heart to urge all my friends who were present to pray for me to thee, the God of all manner of health. And I wrote it down on wax, and gave it to them to read. Presently, as with submissive desire we bowed our knees, that pain departed. But what pain? Or how did it depart? I confess to being much afraid, my Lord my God, seeing that from my earliest years I had not experienced such pain. And thy purposes were profoundly impressed upon me; and, rejoicing in faith, I praised thy name. And that faith suffered me not to be at rest in regard to my past sins, which were not yet forgiven me by thy baptism.”⁴⁴

The five works that St. Augustine composed during this time in 386 and 387 when he was preparing for baptism are called the *Dialogues*. Four were composed in 386 in the countryside of Milan at Cassiciacum (*Against the Academics*, *On the Happy Life*, *On Order*, and *Soliloquies*) and the fifth (*On the Immortality of the Soul*) was composed in the city of Milan in 387:

Saint Augustine of Hippo, by apostate Bishop Hugh Pope, O.P., S.T.M., D.S.S., 1937:

“Chronological Tables of St. Augustine’s Works:

“1. *Contra Academicos*,...at Cassiciacum, 386;

“2. *De Beata Vita*,...at Cassiciacum, 386;

“3. *De Ordine*,...at Cassiciacum, 386;

“4. *Soliloquia*,...at Cassiciacum, 386;

“5. *De Immortalitate anima*, at Milan, 387 [previous to his baptism].”

In his work *The Retractations*, St. Augustine confessed that he glorified philosophers and philosophy in these works to one degree or another:

Against the Academics:

St. Augustine, *The Retractations*, 426-428: “When, therefore, I had given up the vanities of this world, those I had acquired or those I wished to acquire, and had turned to the tranquility of Christian life, before my baptism I wrote, first of all, against the Academics or about the Academics... (2) But I regret that, in these three books of mine, I mention fortune so often, although I did not intend that any goddess be understood by this term, but a fortuitous outcome of events in good and evil circumstances, either in our bodies or extraneous to them... I regret that I spoke about fortune in this way since I realize that men have a very bad habit of saying ‘Fortune willed this’ when they should say ‘God willed this.’... I have been rightly displeased, too, with the praise with which I extolled Plato or the Platonists or the Academic philosophers beyond what was proper for such irreligious men, especially those against whose great errors Christian teaching must be defended.”⁴⁵

On Order:

St. Augustine, *The Retractations*, 426-428: “(1) At this same time, in fact, between those [books] which were written, *On the Academics*, I wrote also two books, *On Order*... (2) I regret that in these books, too, the word ‘fortune’ was often inserted..., that I referred to the Muses, though jokingly, as some sort of goddesses..., that I said that philosophers (who lack true piety) have shone with the light of virtue... (3) ...I regret, too, that I bestowed so much praise on the philosopher Pythagoras with the result that anyone who hears or reads can think that I believed that there are no errors in the teachings of Pythagoras although there are many errors, and fundamental ones.”⁴⁶

On the Immortality of the Soul:

St. Augustine, *The Retractations*, 426-428: “(1) After the books, *Soliloquies*, and after my recent return from the country to Milan, I wrote a book *On the Immortality of the Soul*. I had

⁴⁴ b. 9, c. 4.

⁴⁵ b. 1, c. 1 (Three Books on the Academics).

⁴⁶ b. 1, c. 3 (Two Books on Order).

intended this as a reminder to me, so to speak, to complete the *Soliloquies*, which had remained unfinished; but it fell, I know not how, into the hands of men against my will and is listed among my works. First of all, because of the intricacy and brevity of its reasoning, it is so obscure that even my attention flags as I read it, and I, myself, can scarcely understand it.⁴⁷

In these retractions, St. Augustine condemns the following:

- The heresy that philosophers are virtuous and thus pious, holy, and pleasing to God—“I regret...that I said that philosophers (who lack true piety) have shone with the light of virtue.”⁴⁸
- The heresy that philosophies contain no serious errors and thus are true religions or at least religions that can save men—“Plato or the Platonists or the Academic philosophers...[are] irreligious men, ...against whose great errors Christian teaching must be defended.” And “the teachings of Pythagoras [contain]...many errors, and fundamental ones.”
- The heretical scholastic methods of ambiguity, contradiction, and complicated answers—“I wrote a book *On the Immortality of the Soul*...it is so obscure that even my attention flags as I read it, and I, myself, can scarcely understand it.”

St. Augustine, as well as all Catholic ecclesiastical writers, humbly acknowledged his progress in the faith as time went on and hence acknowledged that his earlier works contained errors or were not as perfect as he would have wanted. He speaks of this in 412 in his *Letter 143* to Marcellinus:

St. Augustine, *Letter 143*, to Marcellinus, 412: “2. In your other letter, brought to me by the presbyter Urbanus, a question is proposed, taken from a passage not in the Divine Scriptures, but in one of my own books, namely, that which I wrote on Free Will. On questions of this kind, however, I do not bestow much labour; because even if the statement objected to does not admit of unanswerable vindication, it is mine only; it is not an utterance of that Author whose words it is impiety to reject, even when, through our misapprehension of their meaning, the interpretation which we put on them deserves to be rejected. I freely confess, accordingly, that I endeavour to be one of those who write because they have made some progress, and who, by means of writing, make further progress. If, therefore, through inadvertence or want of knowledge, anything has been stated by me which may with good reason be condemned, not only by others who are able to discover this, but also by myself (for if I am making progress, I ought, at least after it has been pointed out, to see it), such a mistake is not to be regarded with surprise or grief, but rather forgiven, and made the occasion of congratulating me, not, of course, on having erred, but on having renounced an error. For there is an extravagant perversity in the self-love of the man who desires other men to be in error, that the fact of his having erred may not be discovered. How much better and more profitable is it that in the points in which he has erred others should not err, so that he may be delivered from his error by their advice, or, if he refuse this, may at least have no followers in his error. For, if God permit me, as I desire, to gather together and point out, in a work devoted to this express purpose, all the things which most justly displease me in my books, men will then see how far I am from being a partial judge in my own case.”

The work in which St. Augustine corrects some of his earlier writings was composed between 426 and 428 and is called *The Retractions* and consists of two books. In the Prologue to that work, he warned others not to follow his errors:

St. Augustine, *The Retractions*, 426-428, Prologue: “I have for long been thinking over and planning a task which, with God’s help, I am now undertaking because I feel it should no longer be delayed, namely, that of reconsidering (*recenseam*) my writings, whether Books, Letters, or Tractates, and censoring them with a certain judicial severity, indicating with a censor’s blue pencil (*ensorio stylo*) whatever displeases me... I am glad of the opportunity of doing this so that I may put it into people’s hands, for I cannot now withdraw from the public for the purpose of correction writings long ago published by me. Nor do I pass over

⁴⁷ b. 1, c. 5 (One Book on the Immortality of the Soul).

⁴⁸ While a pagan can possess certain virtues and thus one can be more virtuous than another, no pagan can possess *all* the virtues and thus be virtuous. See in this book: [1c\) By presenting philosophy or mythology as necessary or useful to live a moral and virtuous life](#), p. 138.

things I wrote when only a catechumen, for they too have got into circulation and people copy them and read them. Let not those, then, who read these works imitate me in my errors but in the progress they find me making. For perchance whoso reads my writings in the order in which they were written will find that I did make progress as I wrote. For this reason, then, I shall take care that, so far as possible, that same order may be discoverable in this work of mine.”⁴⁹

St. Augustine was working on a third book of corrections when he died.

Some errors of the ecclesiastical writers are non-heretical errors. However, heretical errors, if not corrected before the author dies, label the author as a heretic and hence disqualify him from being a Catholic ecclesiastical writer and thus from being a Father or Doctor of the Catholic Church.

Church Father Pope St. Leo the Great (c. 400-461)

A Handbook of Patrology, by apostate Rev. J. Tixeront, D.D., 1934: “History calls him the Great, like St. Gregory, whom he resembles in more than one respect. He was a keen, energetic, and precise mind, fond of clear formulas and refusing to subject the doctrines of the Church to Eastern subtleties and distinctions. A perusal of his writings shows that he had personally and leisurely studied the theological questions of his time and knew the answers from them.”⁵⁰

Pope St. Leo the Great, *Letter 164*, to Leo Augustus, 5th century: “II. ...For when Christ was about to summon all nations to the illumination of the Faith, he chose those who were to devote themselves to the preaching of the Gospel not from among philosophers or orators, but took humble fishermen as the instruments by which he would reveal himself, lest the heavenly teaching, which was of itself full of mighty power, should seem to need the aid of words. And hence the Apostle protests and says, ‘For Christ sent me not to baptize but to preach the Gospel, not in wisdom of words lest the Cross of Christ should be made void; for the word of the Cross is to them indeed that perish foolishness, but to those which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise and the prudence of the prudent will I reject. Where is the wise? Where is the scribe? Where is the inquirer of this age? Has not God made foolish the wisdom of this world?’ For rhetorical arguments and clever debates of man’s device make their chief boast in this, that in doubtful matters which are obscured by the variety of opinions they can induce their hearers to accept that view which each has chosen for his own genius and eloquence to bring forward; and thus it happens that what is maintained with the greatest eloquence is reckoned the truest. But Christ’s Gospel needs not this art, for in it the true teaching stands revealed by its own light; nor is there any seeking for that which shall please the ear, when to know Who is the Teacher is sufficient for true faith.”

Pope St. Leo the Great, *Sermon 28*, On the Festival of the Nativity, 5th century: “VII. ...Meditate, dearly beloved, on these things with devout hearts, and be always mindful of the apostle’s injunction, who admonishes all men, saying, ‘See lest any one deceive you through philosophy and vain deceit according to the tradition of men, and not according to Christ.’ ”

Pope St. Leo the Great, *Sermon 82*, On the Feast of the Apostles Peter and Paul, 5th century: “III. On the dispersing of the Twelve, St. Peter was sent to Rome. For when the twelve Apostles, after receiving through the Holy Spirit the power of speaking with all tongues, had distributed the world into parts among themselves, and undertaken to instruct it in the Gospel, the most blessed Peter, chief of the Apostolic band, was appointed to the citadel of the Roman empire, that the light of Truth which was being displayed for the salvation of all the nations, might spread itself more effectively throughout the body of the world from the head itself. What nation had not representatives then living in this city; or what peoples did not know what Rome had learnt? Here it was that the tenets of philosophy must be crushed, here that the follies of earthly wisdom must be dispelled, here that the cult of demons must be refuted, here that the blasphemy of all idolatries must be rooted out, here where the most persistent superstition had gathered together all the various errors which had anywhere been devised.”

⁴⁹ *De Ordine*, at Cassiciacum, 386, *Retract.* i. 3; P.L. xxxiii. 977-1020; C.S.E.L. lxiii. 1922.

⁵⁰ s. 4, 12, “St. Leo and the Italian Writers from 400-461,” p. 277.

Pope St. Leo the Great, *Sermon 91*, On the Fast of the Seventh Month, 5th century: "I. ...But do not limit your plan of abstinence, dearly beloved, to the mortifying of the body, or to the lessening of food alone. For the greater advantages of this virtue belong to that chastity of the soul, which not only crushes the lusts of the flesh, but also despises the vanities of worldly wisdom, as the Apostle says, 'take heed that no one deceive you through philosophy and empty deceit, according to the tradition of men.' "

Emperor Justinian (c. 483-565)

While the study of philosophy was banned in Catholic schools in the days previous to the Emperor Justinian, it was not banned in State or public schools, which were attended by pagans and some nominal Catholics. However, in 529 the Emperor Justinian, in his civil code, was the first to ban the study of philosophy and other heresies or idolatries in State or public schools:

Emperor Justinian, *Justinian Code*, Title V, 2: "Let all heresies forbidden by Divine Law and the Imperial Constitutions be forever suppressed. Let no one hereafter attempt either to teach or to learn any precepts which he has ascertained to be profane, and let no bishops venture to teach the faith which they do not profess, and appoint ministers which are not such; and audacity of this description shall not be neglected and permitted to increase through the connivance of magistrates, and of all those who are directed to have charge of matters of this kind... Given at Milan, on the third of the *Nones* of August, during the Consulate of Ausonius and Olybrius."

Emperor Justinian, *Pandektis*: "We wish to widen the law once made by us and by our father of blessed memory against all remaining heresies (we call heresies those faiths which hold and believe things otherwise than the Catholic and Apostolic Orthodox church), so that it ought to apply not only to them but also to Samaritans [Jews] and pagans. Thus, since they have had such an ill effect, they should have no influence nor enjoy any dignity, nor acting as teachers of any subjects, should they drag the minds of the simple to their errors and, in this way, turn the more ignorant of them against the pure and true orthodox faith; so we permit only those who are of the orthodox faith to teach and accept a public stipend."

The late 6th century Syrian chronicler John Malalas reports that in 529 "The Emperor [Justinian] issued a decree and sent it to Athens ordering that no one should teach philosophy nor interpret the laws," and "The Emperor decreed that those who held Hellenic (i.e., pagan) beliefs should not hold any State office."

The Chronicle of John Malalas (c. 490-c. 570), 6th century: "[Bk. 18] 36. In the month of July received the emperor of the Persians, Koades, received the magister Hermogenes, who had been sent on an embassy of friendship with gifts marking the proclamation of the emperor Justinian...

"42. In that year there was a great persecution of Hellenes. Many had their property confiscated. Some of them died: Makedonios, Asklepiodotos, Phokas, the son of Krateros, and Thomas the quaestor. This caused great fear. The emperor decreed that those who held Hellenic beliefs should not hold any State office, whilst those who belonged to the other heresies were to disappear from the Roman State after they had been given a period of three months to embrace the orthodox faith. This sacred decree was displayed in all provincial cities...

"47. During the consulship of Decius, the emperor issued a decree and sent it to Athens ordering that no one should teach philosophy nor interpret the laws; nor should gaming be allowed in any city, for some gamblers who had been discovered in Byzantium had been indulging themselves in dreadful blasphemies. Their hands were cut off and they were paraded around on camels."⁵¹

The Emperor eventually closed the public school at Athens, possibly because it did not heed his decree and continued to teach philosophy:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "In 529 A.D., Emperor Justinian ordered the closing of the philosophical schools in Athens. Had

⁵¹ Translated by Elizabeth Jeffreys, Michael Jeffreys, and Roger Scott. Publisher: Australian Association for Byzantine Studies, 1986.

it been taken earlier, this decision would have deprived the Christian Church of the works of Saint Basil, of Saint Gregory of Nazianzenus and of Saint Gregory of Nyssa, not to mention less important theologians.⁵²

In this last sentence Gilson shows, by his opposition to Emperor Justinian's good law, that he glorifies philosophy and thus is an apostate. Had Emperor Justinian's good law been passed before the days of Basil, Gregory of Nazianzus, and Gregory of Nyssa, they would have had a better chance of not being the apostates that they were for glorifying philosophy. But more importantly, they and their works would have been banned and condemned.

Church Father St. Gregory of Tours (538-594)

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: "Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity. Thus Gregory, bishop of Tours, advised his generation to 'forgo the wisdom of sages at enmity with God, lest we incur the doom of endless death by sentence from our Lord.'"⁵³

Church Father Pope St. Gregory the Great (c. 540-604)

A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, by Philip Schaff, 19th century: "There is no record of the year of Pope Gregory's birth. It was probably about A.D. 540, some ten years after Benedict of Nursia had founded the Benedictine order. He was well born, his father Gordianus being a wealthy Roman of senatorial rank, bearing the title of 'Regionarius,' which denoted some office of dignity. He received the education usual with young Romans of his rank in life, and is said to have been an apt scholar. The historian Gregory of Tours, who was his contemporary, states that in grammar, rhetoric, and logic he was considered second to none in Rome; and he also studied law. Such education, however, fell somewhat short of what we should now call a liberal one, leaving him, as it did, entirely unacquainted with any language but his own, and so a stranger to all Greek literature, with no apparent taste, that he anywhere displays in his writings, for art, poetry, or philosophy; and with scanty historical knowledge. He was, with regard to intellectual equipment, an educated Roman gentleman of his day, and no more; regarding the Roman nation as paramount in the world, and not aspiring beyond the studies thought sufficient for Roman citizens of rank, at a time when study of Greek literature and scientific culture had died out at Rome. In later life also, when he had time to devote himself to study and contemplation, he confined himself, with a purely devotional purpose, to Holy Scripture, in which (though, of course, only in the Latin version) he was thoroughly versed, or to the orthodox Latin Fathers, St. Augustine being his favourite. His condemnation of the study of classical heathen literature by Christians appears strikingly in his letter to Desiderius (*Lib. XI., Ep. 54*)... We may observe in the first place how conspicuous throughout is his unhesitating faith. No cloud of doubt seems to have cast its shadow on his certainty of the truth of Holy Writ and Christianity, and of the divine authority of the Catholic Church, speaking through Fathers and Councils as its exponents. Nor were either his temperament or his training such as to expose him to philosophic questionings."⁵⁴

Pope St. Gregory the Great, *Moralia (Commentary on the Book of Blessed Job)*, 6th century: "[Intro.] 5. ...As you glance over these words, do not, I beseech you, look for the leafy ornament of eloquence, for it is forbidden to plant trees in the temple of God and Scripture restrains the frivolous, empty babbling of its commentators accordingly. Surely we all know how, when the stalks of grain are allowed to run to leafy riot, the grains of wheat within are small and poor. So it is that I have studied to neglect the art of speaking itself, which teachers who confine themselves to externals inculcate. Even the style of this letter proves that I have not worked at keeping my M's from running together. I have not shunned the inelegancies they call barbarisms, and I have refused to keep my prepositions and cases straight, for I consider it most unseemly to hold the words of the heavenly oracle hostage to the rules of Donatus. Translators never observe these rules in the authoritative text of Scripture. Since

⁵² pt. 5, c. 1, p. 181.

⁵³ c. 2 (The Renaissance): "Italian Humanism," pp. 51-52.

⁵⁴ ser. 2, v. 12, Gregory the Great, Prolegomena, p. 549.

our commentary begins with the scriptural text, it is altogether appropriate that the child thus brought forth should resemble its mother...

“[Bk. 33] 34. ...Because, as we said before, he first chose the weak, that he might confound the strong afterwards. (1 Cor. 1:27) He chose in truth the foolish things of the world to confound the wise. For he gathered together the unlearned first and philosophers afterwards; and he taught not fishermen by means of orators, but with wondrous power he subdued orators by means of fishermen...

“[Bk. 26] 27. The beasts of the earth are they who seek the lowest things from the habit of a carnal life. But the fowls of the heaven are they who search into lofty things with the eagerness of a proud curiosity. These degrade themselves, by their conduct, below what they are in themselves; these exalt themselves, by their enquiries, beyond what they are able. The pleasure of the flesh casts down those to the very bottom; the lust of curiosity exalts these, as it were, in things above them. To those it is said by holy Scripture, *Be ye not as the horse and the mule, which have no understanding*. (Ps. 32:9) The proud labour of these is blamed when it is said, *Seek not out the things that are higher than thou, neither search the things that are above thy strength*. (Ecclus. 3:21) To those it is said, *Mortify your members which are upon the earth, fornication, lust, evil concupiscence*. (Col. 3:5) To these it is said, *Let no man deceive you through philosophy and vain deceit*. (Col. 2:8) God teaches us, therefore, more than the beasts and the fowls of the air, because, while we understand what we are, neither does the infirmity of the flesh cast us down, nor does the spirit of pride raise us up. We do not, by sinking down, fall beneath the lowest things, nor are we puffed up, by pride, as to those above us...

“[Bk. 18] 87. ...And observe, that when he said above, *Nor shall it be compared to the dyed colours of India*, those same colours he did not bring in ‘pure’ but in this place that he might distinguish the dye of true virtues from that staining of the philosophers...”

For more on Pope St. Gregory’s opposition to the Latin classics, see in this book: [True logic, true dialectics, true rhetoric, and correct grammar must not contain anything contrary to the Catholic faith or morals](#), p. 203.

Pope Hadrian I, Second Council of Nicea (787)

The Second Council of Nicea in 787, which was confirmed by Pope Hadrian I, mandated a course of study for bishops which consisted of the sacred canons, divine scriptures, and teachings of the apostles. It did not include philosophy. If it had, it would have been idolatrous and heretical for glorifying philosophy. Hence this decree upheld the dogmatic ban on philosophy as a course of study:

Pope Hadrian I, *Second Council of Nicea, 787*: “Canon 2. ...We decree that everyone who is to be advanced to the grade of bishop should have a thorough knowledge of the psalter in order that he may instruct all the clergy subordinate to him to be initiated in that book. He should also be examined without fail by the metropolitan to see if he is willing to acquire knowledge—a knowledge that should be searching and not superficial—of the sacred canons, the holy gospel, the book of the divine apostle, and all divine scripture; also if he is willing to conduct himself and teach the people entrusted to him according to the divine commandments. The substance of our hierarchy are the words handed down from God, that is to say, the true knowledge of the divine scriptures, as the great Dionysius made plain. If someone is doubtful and ill at ease with such conduct and teaching, let him not be ordained. For God said through the prophet: You rejected knowledge, and I shall reject you, so that you may not serve me in a priestly function.”

Alcuin of York, ex-scholastic (730-804)

Alcuin of York was an apostate for glorifying philosophy, especially that of Virgil. But he converted later in his life and thus rejected the glorification of philosophy:

Nominal *Catholic Encyclopedia*, “Carolingian Schools”: “Alcuin, himself, after his retirement to the monastery of Tours, devoted his attention almost exclusively to monastic education and the transcription of liturgical and theological works. Whatever love he had for

the classics changed towards the end of his life into a deep-seated suspicion of all ‘pagan literature.’ ”

History of the Christian Church, by Philip Schaff, 19th century: “Alcuin . . . , in his latter years . . . turned away from Virgil as a collection of ‘lying fables’ and, in a letter to a novice, advised him not to assail his mind with that poet’s rank luxuriance.”⁵⁵

The Letters of Alcuin, by Rolph Barlow Page, A.M., 1909: “In a letter to Arno, Alcuin admonished him to wash ‘the gold’ of the classics ‘free from all dross,’ so that it might be purified and rendered acceptable to God and his glorious Church. Then would the pagan poems, purged from all filth, be like ‘a rose bred among thorns, exquisite in fragrance, in beauty incomparable.’⁵⁶ . . .

“The Liberal Arts . . . were particularly essential for grammar and rhetoric, as Alcuin admitted upon one occasion when, though roundly denouncing Vergil as a deceiver, he conceded that in matters of grammar he was an authority not to be contemned.”⁵⁷

“As might be expected, the attitude of Alcuin towards the classics was a reflex of that of his predecessors . . . He doubts somewhat the propriety of using them, and is careful at times to explain his grounds for so doing. On the other hand, he is even more outspoken in his opposition to the classics than Tertullian himself. As a boy he had loved the poems of Vergil better than the Psalms.⁵⁸ With riper age and experience, however, he adopted a more conservative attitude towards the latter, and professed to despise what he had formerly admired. As he neared the close of his life . . . ‘That same man,’ says his biographer, ‘who in his youth had read the lives of Vergil along with the Holy Writ, and the books of the philosophers, in his old age would not allow his monks of Tours to follow the example which he had set at York.’⁵⁹ “Are not the divine poets sufficient for you,” says Alcuin, “or must you pollute yourselves with the smooth flowing phrases of Vergilian speech?”⁶⁰ Certain passages in Alcuin’s correspondence also appear to bear eloquent testimony to a continued acerbity against the classics. Thus he reproached his friend Ricbodus, Archbishop of Treves, because of his fondness for Vergil. ‘Lo, a whole year has passed,’ he writes, ‘and I have had no letter from you. Ah, if only my name were Vergil, then wouldst thou never forget me, but have my face ever before thee; then should I be “felix nimium, quo non felicius ullus.” And,’ he concludes, ‘would that the four Gospels rather than the twelve Æneids filled your heart.’^{61,62}

Alcuin of York, by George Forrest Browne, 1908: “The only Life of Alcuin which we possess, coming from early times, was written by a monk who does not give his name, at the command of an abbot whose name, as also that of his abbey, is not mentioned by the writer. We have, however, this clue, that the writer learned his facts from a favourite disciple and priest of Alcuin himself, by name Sigulf . . . We learn further that the abbot who assigned to the anonymous monk the task of writing the Life was himself a disciple of Sigulf. Sigulf succeeded Alcuin as Abbot of Ferrieres . . . The Life was written after the death of Benedict of Aniane, that is, after the year 823 . . . The Life was probably written between 823 and 829 by a monk of Ferrieres, by order of Aldric. Alcuin had died in 804 . . . The writer [cited] Aldric as a witness to the truth of a quaint story told in the Life. This is the story, as nearly as possible in the monk’s words:—

“The man of the Lord (Alcuin himself) had read in his youth the books of the ancient philosophers and the romances of Vergil, but he would not in his old age have them read to him or allow others to read them. The divine poets, he was wont to say, were sufficient for them, they did not need to be polluted with the luxurious flow of Vergil’s verse. Against this precept the little old fellow Sigulf tried to act secretly, and for this he was put to the blush publicly. Calling to him two youths whom he was bringing up as sons, Adalbert and Aldric, he bade them read Vergil with him in complete secrecy, ordering them by no means to let anyone know, lest it come to the ears of Father Albinus

⁵⁵ v. 5, *Universities and Cathedrals, Schools*, p. 417.

⁵⁶ Footnote 4: “‘Nam rosa, inter spinas nata miri odoris et coloris incomparabilis gratiam habere dinoscitur.’ Ep. 207, p. 345.”

⁵⁷ Footnote 1: “‘Vergilius haud contempndae auctoritatis fabator,’ Ep. 136. Cf. *Carmen* 32, *Poet. Lat. Med. Aev. I*, p. 250.”

⁵⁸ Footnote 2: “*Vita Alchuini*, cap. 1.”

⁵⁹ Footnote 3: “‘Legerat isdem vir Domini libros iuvenis antiquorum philosophorum Virgilique mendacia, quae nolebat iam ipse nec audire neque discipulos suos legere,’ *Vita Alchuini*, cap. 10. Cf. ‘Haec in Virgiliacis non inveniatur mendaciis, sed in euangelica affluenter repperietur veritate.’ Ep. 309, p. 475. Cf. Ep. 136.”

⁶⁰ Footnote 4: “*Vita Alchuini*, op tit., cap. 10.”

⁶¹ Footnote 1: “*Ep.* 13, p. 39.”

⁶² c. 3 (Alcuin as a Teacher), pp. 73-75.

[Alcuin]. But Albinus called him in an ordinary way to come to him, and then said: “Where do you come from, you Vergilian? Why have you planned, contrary to my wish and advice, to read Vergil?” Sigulf threw himself at his feet, confessed that he had acted most foolishly, and declared himself penitent. The pious father administered a scolding to him, and then accepted the amends he made, warning him never to do such a thing again. Abbot Aldric, a man worthy of God, who still survives, testifies that neither he nor Adalbert had told anyone about it; they had been absolutely silent, as Sigulf had enjoined.’”⁶³

The Holy Roman Emperor St. Charlemagne (742-814)

Ancient Missal of Aix-la-Chapelle, St. Charlemagne, Sequence: “...O thou that so joyously celebrates the memory of King Charles the Great, sing thy praises to the King of kings... This is the brave soldier of Christ, the leader of the invincible army. He prostrates his enemies by tens of thousands. He weeds the earth of its cockle and with his sword cleanses the harvest from the tares, this great Emperor, the good sower of the good seed, the prudent husbandman. He converts infidels. He overthrows the temples and the false gods and breaks the idols. He subdues haughty kings. He establishes the reign of holy laws and justice...”

German Breviaries, Emperor St. Charlemagne, History: “...He obliged landowners to erect a cross of wood in their fields as open confession of their faith. He rid Gascony, Spain, and Galicia of idolaters and restored the sepulchre of St. James... In his heavenly kingdom thou are surrounded by those countless souls whom thou didst convert from idolatry to the service of the one true God...”

Odo of Cluny, ex-scholastic (878-942)

God warned Odo of Cluny in a dream to stop glorifying Virgil:

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity. Thus Gregory, bishop of Tours, advised his generation to ‘forgo the wisdom of sages at enmity with God, lest we incur the doom of endless death by sentence from our Lord.’ This attitude is illustrated also in a story of Odo, abbot of Cluny. After reading Virgil he saw in a vision a vase of extraordinary beauty filled with serpents bent on strangling him. Concluding that the vase represented the book of Virgil and the serpents its false teachings, he thenceforth ceased reading this Latin master.”

Provincial Council at Paris (1210)

In 1210 a provincial council at Paris banned the reading of Aristotle’s works on natural philosophy, and their commentaries, under pain of being a heretic and automatic excommunication:

“Master Amalric and the Amalricians: Inquisitorial Procedure and the Suppression of Heresy at the University of Paris,” by J. M. M. H. Thijssen, 1996: “The execution of the Amalricians was decided at a council held at Paris in 1210. The council also determined that Amalric should be excommunicated and his body removed to unconsecrated ground. In addition the council took three other actions, not necessarily related to the two previous decisions. It ordered the burning of the quires (*quaternuli*) of Master David of Dinant. It prohibited the teaching of Aristotle’s works on natural philosophy. And it ordered the surrender to local bishops of certain theological works written in French.”⁶⁴

Chartularium Universitatis Parisiensis: “[1210] ...Let the body of Master Amalric be removed from the cemetery and cast into unconsecrated ground and the same be excommunicated by all the churches of the entire province.

⁶³ c. 1, pp. 1-3.

⁶⁴ This article, as well as the following English translation of these condemnations at Paris in 1210, is contained in *Speculum*, v. 71, n. 1 (1/1996), pp. 43-65.

“Bernard; William of Arria, the goldsmith; Stephen, priest of Old Corbeil; Stephen, priest of Cella; John, priest of Occines; Master William of Poitiers; Dudo, priest; Dominicus de Triangulo; Odo and Elinans, clerks of St. Cloud—these are to be degraded and left to the secular court. Urricus, priest of Lauriac; Peter of St. Cloud, now a monk of St. Denis; Guarinus, priest of Corbeil; and Stephen, a clerk, are to be degraded and imprisoned for life.

“The quires of Master David of Dinant are to be brought to the bishop of Paris before the Nativity and burned, and neither the books of Aristotle on natural philosophy nor their commentaries are to be taught at Paris in public or privately, and this we forbid under penalty of excommunication. He in whose possession the quires of Master David are found after the Nativity shall be considered a heretic beforehand.

“As for the theological books written in French we order that they be handed over to the diocesan bishops, and also the *Credo in Deum* and the *Pater noster* in French, but not the lives of the saints, and this before the Feast of the Purification, because he on whom they are found shall be considered a heretic.^{65,66}

However, the University of Paris continued to glorify philosophy by promoting Peter Lombard’s heretical and scholastic *Sentences* and by studying philosophers’ un-purged works on logic, dialectics, rhetoric, and grammar. And the ban against Aristotle did not last too long, as Aristotle was again banned at the University in 1215.⁶⁷

St. Dominic (c. 1170-1221)

Dominican Constitution of 1220, Part 2, Rule 28: “The Master of Students: Because diligent safeguards must be applied with respect to students, they shall have a special brother, without whose permission they shall not write notes or hear lectures, and who shall correct whatever needs correction in matters affecting studies. If they transgress their bounds, he shall notify the prior. They shall not study the books of pagans and philosophers, even for an hour. They shall not learn secular sciences or even the so-called liberal arts, unless the Master of the Order or the general chapter decides to provide otherwise in certain cases.

“But everyone, both the young and others, shall read only theological books. We further ordain that each province is obliged to provide brethren destined for study with at least three books of theology. Those so assigned shall mainly study and concentrate on Church History, the Sacred Text, and glosses.”

See in this book: [The Dominicans and idolizers and non-idolizers of Aquinas](#), p. 643.

St. Francis of Assisi (1181-1226)

St. Francis cursed a scholastic with a death sentence

St. Francis cursed a brother who tried to introduce into his Order courses of study based upon philosophy and theophilosophy (scholasticism):

The Little Flowers of St. Francis, by Brother Ugolino, 13th to 14th centuries, translated by E. M. Blaiklock and A. C. Keys, 1985: “[Chap. 61] A certain friar minor, namely John of Sciacca, in the days of blessed Francis was a priest at Bologna—a very cultured man. Without permission from the blessed Francis, he instituted a course of study at Bologna. It was

⁶⁵ Footnote 7: “CUP 1:70-71: ‘Corpus magistri Amaurici extrahatur a cimeterio et projiciatur in terram non benedictam, et idem excommunicetur per omnes ecclesias totius provincie. Bernardus, Guillelmus de Arria aurifaber, Stephanus presbyter de Veteri Corbolio, Stephanus presbyter de Cella, Johannes presbyter de Occines, magister Willelmus Pictaviensis, Dudo sacerdos, Dominicus de Triangulo, Odo et Elinans clerici de S. Clodoaldo, isti degradentur penitus seculari curie relinquendi. Urricus presbyter de Lauriaco et Petrus de S. Clodoaldo, modo monachus S. Dionysii, Guarinus presbyter de Corbolio, Stephanus clericus degradentur perpetuo carceri mancipandi. Quaternuli magistri David de Dinant infra natale episcopo Parisiensi afferantur et comburantur, nec libri Aristotelis de naturali philosophia nec commenta legantur Parisius publice vel secreto, et hoc sub pena [sic] xcommunicationis inhibemus. Apud quem inveniuntur quaternuli magistri David a natali Domini in antea pro heretico habebitur. De libris theologicis scriptis in Romano precipimus, quod episcopis diocesanis tradantur et *Credo in Deum*, et *Pater noster* in Romano preter vitas sanctorum, et hoc infra purificationem, quia apud quem inveniuntur pro heretico habebitur.’ The text’s division in paragraphs is mine. A slightly different translation of this text is provided by Lynn Thorndike. *University Records and Life in the Middle Ages* (New York, 1949), pp. 26-27, reprinted in Edward Grant, ed., *A Source Book in Medieval Science* (Cambridge, Mass., 1974), p. 42.”

⁶⁶ v. 1, p. 70.

⁶⁷ See in this book: [In 1215 the study of Aristotle’s philosophical works was again banned](#), p. 559.

reported to blessed Francis while he was absent, that such a course had been instituted at Bologna. He immediately went to Bologna and severely reprimanded the priest, saying: 'You want to destroy my Order: I desired and wished, following the example of my Lord Jesus Christ, that my brethren should pray rather than read.' Leaving Bologna, Saint Francis pronounced a grievous curse upon him. After the pronouncement of the curse the friar began to fail in health. Grievously ill, he sent a request through the brothers asking Saint Francis to lift the curse. Blessed Francis replied: 'The curse with which I cursed him was confirmed in heaven by the blessed Lord Jesus Christ; he remains accursed.' So the afflicted minister lay on his bed dejected and without consolation. And behold there descended from the heights of heaven a drop of sulphurous fire upon his body, passing through him and the bed on which he lay, and amid the foulest stench the unhappy man expired and the Devil took his soul."⁶⁸

We know that St. Francis was not against all study because he promoted the study of the Bible and had priests in his Order who hence had to study to become priests. What he was against was scholasticism, the glorification of philosophy. We know this by additional information given us by Fr. Faber regarding this same event mentioned above:

An Essay on Beatification, Canonization, and the Process of the Congregation of Rites, by Fr. F. W. Faber, 1847: "[pp. 91-93] The patriarch St. Francis of Assisi, visiting the houses of the order in Tuscany, found that in one monastery the young friars spent too much time in philosophical disputes, which he judged contrary to the spirit of prayer and the religious life. He ordered the provincial to correct that; he promised to do so, but St. Francis, discovering afterwards that he had not fulfilled his promise, cursed him. The provincial fell ill, and sent to beg his superior's pardon; the Saint's answer was, 'I have cursed him, and he shall be cursed,' at which words a bolt fell from heaven, and killed the provincial on his bed..."

A prophecy of the corruption of the Franciscan Order and the apostate Bonaventure

Hence St. Francis would have similarly cursed Bonaventure for promoting scholasticism, the glorification of philosophy, in his Franciscan Order.⁶⁹ In fact, a faithful brother of St. Francis, Brother James of Massa, was given a vision from God in which he saw Bonaventure as cursed for leading the Order astray:

The Little Flowers of St. Francis, by Brother Ugolino, 13th to 14th centuries, translated by E. M. Blaiklock and A. C. Keys, 1985: "[Chap. 76] How Brother James of Massa saw all the friars minor of the whole world in a vision of a wonderful tree, and how he came to know the virtues, merits, and sins of each brother.

"It was to Brother James of Massa that God opened the door of his secrets. Brother Giles of Assisi and Brother Marcus of Montino knew no worthier man. This too was the feeling of Brother Juniper.

"I was under the direction of Brother John, and companion of the said Brother Giles. When I questioned him about certain matters for my own edification, he said to me: 'If you wish to be instructed in spiritual matters, hasten and have talks with Brother James of Massa.' He also said that Brother Giles wished to be instructed by him; nothing could be added to his words or be withdrawn from them, for his mind had penetrated mysteries, and his words were the words of the Holy Spirit. 'There is no man on earth whom I would so much like to see.'

"This Brother James, at some time in the ministry of Brother John of Parma, was once rapt and remained unconscious for three days, so that the friars began to wonder if he was dead. To him came the divine gift of knowledge and understanding of the Scriptures, the knowledge of things to come. To him I put the question: 'If what I have heard about you is true, I beg you not to conceal anything from me. For I have heard that at the time when you lay for three days almost dead, God revealed to you, among other things, what was going to happen in the Order.' For Brother Matthew, who was then minister of the province of the Marches, summoned him after that rapture and under obedience bade him tell what he had seen. Brother Matthew was a man of wondrous gentleness, holiness, and simplicity. Frequently in conversation with the friars he told them: 'I know a friar to whom God has

⁶⁸ c. 61, p. 145.

⁶⁹ See in this book: [Bonaventure \(1221-1274\) \(Franciscan\)](#), p. 688.

revealed everything that will happen in our Order, and secrets, which if they were uttered could not be, I do not say understood, but scarcely believed.’

“The said Brother James revealed to me and told me among other things one very amazing thing; namely, that after many things had been shown to him concerning the state of the church militant, he saw a very beautiful and extremely lofty tree. Its roots were of gold, its fruits were men, all of them friars minor. The number of principal branches corresponded to the number of provinces, and each branch had as many fruits as there were friars in that province. So he came to know the number of friars in the whole Order—and the separate provinces—their names, faces, ages, duties, personalities, rank, distinctions, their merits and faults. And he saw Brother John of Parma standing on the topmost branch in the middle of the tree. On the branches that grew around the central trunk stood the ministers of the various provinces. He then saw Christ seated on a mighty white throne, sending forth Saint Francis with two angels. And he gave Francis a chalice full of the spirit of life with these words: ‘Go, visit your friars and give them to drink of the spirit of life, for the spirit of Satan will arise and attack them; many of them will fall and be unable to rise again.’ Then Saint Francis came to administer the spirit of life as he had been bidden. Beginning with Brother John, the minister general, he gave him the full cup of the spirit of life. He accepted the full cup from the hand of Saint Francis and quickly and devoutly drank all of it. And when he had drunk, he became as radiant as the sun. After him Francis offered to all, one by one, the cup of the spirit of life. Very few there were who received it with becoming reverence and drank all of it. Those few who reverently drank all of it assumed a sun-like radiance; those who poured some out all became black and dark, deformed, ghastly and horrible to look upon, resembling devils. Some drank part and poured out the rest; and according as each one received or poured away the spirit of life offered to them in the cup, so in corresponding measure they took on darkness or radiance.

“But brightly outshining all who were on the tree was Brother John who, totally absorbed in contemplating the infinity of God’s grace, perceived with the instinct of true enlightenment that a whirlwind and mighty tempest were making towards the tree. Descending from the top of the branch where he had been standing, he concealed himself in a more solid part of the tree trunk.

“While there he watched and devoted himself to contemplation, Brother Bonaventure had climbed up to the place from which he had descended. He had drunk part of the chalice offered to him and poured away part of it. His fingernails were turned to iron, sharp and cutting as razors. Leaving the place he occupied, he wanted to rush and attack Brother John. When Brother John saw him, he called on the Lord Jesus Christ. On hearing Brother John’s call, the Lord called Saint Francis and gave him a sharp stone and said: ‘Go and cut off the fingernails of Brother Bonaventure with which he wants to rend Brother John, so that he cannot hurt him.’ So Saint Francis came and cut off the iron fingernails of Brother Bonaventure. Brother John remained in his position radiant as the sun.

“Then the violent whirlwind arose and struck the tree and the friars began to fall off. The first to fall were those who had poured out the whole content of the chalice of the spirit of life. Brother John and those who had drunk all the contents of the chalice were by divine power translated to a region of life, light, and splendor. Those who fell, already cast into gloom by the ministers of darkness, were taken away to abodes of wretchedness and obscurity.

“He who had seen the vision understood the details of everything he saw. He saw clearly and reliably, remembered the places, persons, ages and functions of each group, those blessed with light and those plunged into darkness. The whirlwind lasted, as did the fierce storm, permitted by God’s justice, until the tree was torn up by the roots and crashed to the ground.

“As the whirlwind and raging storm subsided, there sprouted from the golden root of the tree shoots, all of gold, that produced golden flowers and fruit. As for the growth of this tree, its height, fragrance, beauty, and virtue, it is better to preserve silence than to speak.

“Here is one thing that sounded very remarkable to my ears as recounted by him who witnessed this vision. Do not fail to notice it; for he said that the manner of improving the Order would be entirely different. For the working of the Holy Spirit will choose uneducated young men, and unsophisticated ordinary persons who are looked down upon. Without precedent, without a teacher, in fact contrary to the training and personal character of those who teach, the Spirit of Christ will choose them and will fill them with a holy reverence and a very pure love of Christ. And when the Spirit has increased the number of such persons in

various places, then it will send forth a wholly pure and saintly shepherd and leader, conforming to Christ. To the praise and glory of Jesus Christ our Lord. Amen.”⁷⁰

Of course this version of the story translated by Blaiklock and Keys, which they translated from the *Actus Beati Francisci et sociorum ejus* by Paul Sabatier, 1902,⁷¹ was left out of Bonaventure’s version of the Life of St. Francis.

Because Bonaventure was a scholastic and thus glorified philosophy, he also left out the story in which St. Francis cursed a brother with everlasting death for trying to corrupt his Order with the study of philosophy, which was included in Blaiklock and Keys’ version and Fr. Faber’s version, as stated in the last section.

He also left out other things of importance, such as how some stoical friars were dying because of excessive penances.⁷²

Hence the apostate scholastic Bonaventure wanted his version to be the only official one and thus tried to destroy all of the other versions. But, as the above story proves, he did not succeed:

The Little Flowers of St. Francis of Assisi, by Brother Ugolino, 13th to 14th centuries:

“Already two conceptions of Saint Francis himself were current in the Order; and his biography was being recounted in different ways. Eventually Saint Bonaventura was to write the ‘official’ biography, and to make it more ‘official’ still by burning, so far as he could lay hands on them, all conflicting accounts of the Saint’s life.”⁷³

(See in this book: [The corruption of the Dominicans and Franciscans](#), p. 553, and [Bonaventure \(1221-1274\) \(Franciscan\)](#), p. 688.)

⁷⁰ See Footnote 68, c. 76, pp. 166-169.

⁷¹ Publisher: Librairie Fischbacher, Paris, 1902. C. 76, p. 216.

⁷² See in this book: Some Stoics: Apostate Bernard of Clairvaux: [His mortal sins of trying to murder himself and his brothers by severe mortifications](#), p. 308.

⁷³ *The Little Flowers of St. Francis of Assisi*. In the first English translation, 1864, revised and emended by Dom Roger Hudleston, O.S.B. Intro., I, pp. 2-3.

Side-by-Side Chart

DOGMA ON CONDEMNING PHILOSOPHY	APOSTASY OF GLORIFYING PHILOSOPHY
The Apostles, 1st century	University of Paris, 13th century
“Abstain from all the heathen books... For if thou hast a mind to read...books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God... <u>Do thou therefore utterly abstain from all strange and diabolical books</u> ... Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.” ⁷⁴	The University of Paris in 1200, 1210, 1215, 1228, and 1255 onward glorified philosophy: “On March 19, 1255, Aristotelianism was officially adopted in the University of Paris as the arts faculty proclaimed a new syllabus which imposed the study of all the known works of Aristotle.” ⁷⁵
St. Dominic’s Dominican Constitution of 1220	Apostate Humbert of Romans’ Dominican Constitution of 1259
“Rule 28: ...Students...shall not study the books of pagans and philosophers, even for an hour...”	“Aristotle’s works were first officially integrated into the Dominican core curriculum in 1259...” ⁷⁶
St. Augustine, 5th century	Apostate Thomas Aquinas, 13th century
“Must we really assume that philosophers have been able to penetrate into the purpose and power of God, while the Prophets could not? The truth is just the opposite. While the Spirit of God taught his Prophets to declare his will, in so far as he deigned to reveal it, the philosophers, in search of this will, were deceived by human surmises.” ⁷⁷	“This science [theology] can in a sense depend upon the philosophical sciences, not as though it stood in need of them, but only in order to make its teaching clearer.” ⁷⁸
Pope St. Leo the Great, 5th century	Apostate Antipope Leo XIII, 19th century
“The tenets of philosophy must be crushed,...the follies of earthly wisdom must be dispelled...” ⁷⁹	“The Church herself not only urges, but even commands, Christian teachers to seek help from philosophy...” ⁸⁰
Pope St. Gregory the Great, 6th century	Apostate Antipope Pius X, 20th century
“Pope Gregory [the Great was] a stranger to all Greek literature; with no apparent taste, that he anywhere displays in his writings, for art, poetry, or philosophy... Nor were either his temperament or his training such as to expose him to philosophic questionings.” ⁸¹	“The Catholic practice...condemns...those...who exclude philosophy altogether... The chief office, therefore, of philosophy is to show us the reasonableness of our faith...” ⁸²
Emperor Justinian, 6th century The Apostles, 1st century	Heretical and Invalid 1917 Code of Canon Law
“During the consulship of Decius, the emperor [Justinian] issued a decree and sent it to Athens ordering that no one should teach philosophy...” ⁸³ “Men uninstructed in any branch of a liberal education, without any of the refinement of heathen learning, unskilled in grammar, not armed with dialectic, not adorned with rhetoric, but plain fishermen, and very few in number—these were the men whom Christ sent with the nets of faith to the sea of this world, and thus took out of every race so many fishes, and even the philosophers themselves...” ⁸⁴	“Canon 589. The religious, after due instruction in the inferior studies, shall engage in the study of philosophy for at least two years...” “Canon 1365. In the lower grades of the seminary... The course of philosophy, together with other allied subjects, is to last at least two years...”

⁷⁴ The Apostolic Constitutions, b. 1, s. 2, c. 6.

⁷⁵ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, pp. 17-19.

⁷⁶ *The Contested Theological Authority of Thomas Aquinas*, by Elizabeth Lowe. C. 2 (The Dominican Intellectual Tradition), Aristotle Among the Friar Preachers, p. 45.

⁷⁷ *City of God*, b. 13, c. 17.

⁷⁸ *Summa*, I, q. 1, art. 5, Reply 2.

⁷⁹ Sermon 82.

⁸⁰ *Aeterni Patris*, par. 7.

⁸¹ *Nicene and Post-Nicene Fathers*, by Philip Schaff, 19th century, ser. 2, v. 12, p. 549.

⁸² *Communium Rerum*, 1909.

⁸³ *The Chronicle of John Malalas*, 6th century, b. 18, par. 47.

⁸⁴ St. Augustine, *City of God*, b. 22, c. 5.

Nominal Catholics against Certain Aspects of Hellenism

Even though the following nominal Catholics were Hellenizers to one degree or another, they nevertheless testify against certain aspects of Hellenism. Some glorified mythology and not philosophy. Some glorified philosophy and not mythology. Some glorified one aspect of mythology while condemning others. Some glorified stoic philosophy while condemning epicurean philosophy. Some glorified epicurean philosophy while condemning stoic philosophy.⁸⁵ Some glorified the philosophy of scholasticism but not the philosophy of the pagan philosophers. And some were Hellenizers by sins of omission for not sufficiently condemning Hellenism and the nominal Catholic Hellenizers and by sins of association for being in religious communion with them.⁸⁶

Apostate Justin Martyr (100-165)

He condemned most mythologies and most philosophies

The apostate Justin Martyr condemned mythology and most aspects of philosophy:

Apostate Justin Martyr, *Hortatory Address to the Greeks*, 2nd century: “[Chap. 8] Since therefore it is impossible to learn anything true concerning religion from your teachers [pagan Greeks], who by their mutual disagreement have furnished you with sufficient proof of their own ignorance...

“[Chap. 35] The time, then, ye men of Greece, is now come, that ye, having been persuaded by the secular histories that Moses and the rest of the prophets were far more ancient than any of those who have been esteemed sages among you, abandon the ancient delusion of your forefathers, and read the divine histories of the prophets, and ascertain from them the true religion; for they do not present to you artful discourses, nor speak speciously and plausibly—for this is the property of those who wish to rob you of the truth—but use with simplicity the words and expressions which offer themselves, and declare to you whatever the Holy Spirit, who descended upon them, chose to teach through them to those who are desirous to learn the true religion.”

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 7] There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit...”

For his sins against the faith, see in this book: *The Anti-Church Fathers: Justin Martyr (100-165)*, p. 357.

Apostate Theophilus of Antioch (c. 115-181)

He condemned philosophy and most aspects of mythology

Theophilus of Antioch, *Letter to Autolycus*, 2nd century: “The utterances of the philosophers, and writers, and poets have an appearance of trustworthiness on account of the beauty of their diction; but their discourse is proved to be foolish and idle because the multitude of their nonsensical frivolities is very great, and not a stray morsel of truth is found in them. For even if any truth seems to have been uttered by them, it has a mixture of error. And as a deleterious drug, when mixed with honey or wine or some other thing, makes the whole

⁸⁵ See in this book: [The Stoic and Epicurean Philosophies](#), p. 230.

⁸⁶ See RJMI book *The Great Apostasy*: Don't Be Fooled by Evil Men Who Do Good Things.

[mixture] hurtful and profitless, so also eloquence is in their case found to be labour in vain, yea, rather an injurious thing to those who credit it.”⁸⁷

However, Theophilus was an apostate for glorifying the pagan sibyls. He believed that they were true prophets of God:

Apostate Theophilus of Antioch, *Letter to Autolycus*, 2nd century: “But men of God carrying in them a Holy Spirit and becoming prophets, being inspired and made wise by God, became God-taught, and holy, and righteous. Wherefore they were also deemed worthy of receiving this reward, that they should become instruments of God and contain the wisdom that is from him, through which wisdom they uttered both what regarded the creation of the world and all other things. For they predicted also pestilences, and famines, and wars. And there was not one or two, but many, at various times and seasons among the Hebrews; and also among the Greeks there was the Sibyl; and they all have spoken things consistent and harmonious with each other, both what happened before them and what happened in their own time, and what things are now being fulfilled in our own day: wherefore we are persuaded also concerning the future things that they will fall out, as also the first have been accomplished.”⁸⁸

The sibyls were pagan seers whom God used to prophesy certain truths about Jesus Christ. At times God seeds true prophecies among pagans and their pagan religions, such as Balaam during the Old Covenant era, in an attempt to convert them when the true religion is revealed to them. But the sibyls also taught idolatries, heresies, immoralities, or other falsehoods and did not believe in the one true God and thus were pagans nevertheless:

St. Augustine, *Reply to Faustus the Manichean*, 400: “15. If any truth about God or the Son of God is taught or predicted in the Sibyl or Sibyls, or in Orpheus, or in Hermes, if there ever was such a person, or in any other heathen poets, or theologians, or sages, or philosophers, it may be useful for the refutation of pagan error, but cannot lead us to believe in these writers. For while they spoke, because they could not help it, of the God whom we worship, they either taught their fellow-countrymen to worship idols and demons, or allowed them to do so without daring to protest against it.”⁸⁹

God even forces Satan to tell the truth at times. But who would dare say that Satan is a true prophet of God or a believer:

St. Augustine, *Harmony of the Gospels*, 400: “28. Or let them aver, if they are able, that some Sibyl of theirs, or any one whatever among their other prophets, announced long ago that it would come to pass that the God of the Hebrews, the God of Israel, would be worshipped by all nations, declaring, at the same time, that the worshippers of other gods before that time had rightly rejected him; and again, that the compositions of his prophets would be in such exalted authority, that in obedience to them the Roman government itself would command the destruction of images, the said seers at the same time giving warning against acting upon such ordinances; let them, I say, read out any utterances like these, if they can, from any of the books of their prophets. For I stop not to state that those things which we can read in their books repeat a testimony on behalf of our religion, that is, the Christian religion, which they might have heard from the holy angels and from our prophets themselves; just as the very devils were compelled to confess Christ when he was present in the flesh.”

Apostate Tatian (2nd century)

He condemned mythology and philosophy

Nominal *Catholic Encyclopedia*, “Tatian”: “A second-century apologist about whose antecedents and early history nothing can be affirmed with certainty except that he was born in Assyria and that he was trained in Greek philosophy. While a young man he travelled extensively. Disgusted with the greed of the pagan philosophers with whom he came in

⁸⁷ b. 2, c. 12.

⁸⁸ *Ibid.*, c. 9.

⁸⁹ b. 13.

contact, he conceived a profound contempt for their teachings. Repelled by the grossness and immorality of the pagans and attracted by the holiness of the Christian religion and the sublimity and simplicity of the Scriptures, he became a convert, probably about A.D. 150.”

Apostate Tatian, *Address to the Greeks*, 2nd century: “[Chap. 1] ... We have renounced your wisdom, though I was once a great proficient in it: for, as the comic poet says, ‘These are gleaners’ grapes and small talk, twittering places of swallows, corrupters of art.’ Yet those who eagerly pursue it shout lustily, and croak like so many ravens. You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good. The poetic art, again, you employ to describe battles, and the amours of the gods, and the corruption of the soul.

“[Chap. 2: The Vices and Errors of the Philosophers] What noble thing have you produced by your pursuit of philosophy? Who of your most eminent men has been free from vain boasting? Diogenes, who made such a parade of his independence with his tub, was seized with a bowel complaint through eating a raw polypus, and so lost his life by gluttony. Aristippus, walking about in a purple robe, led a profligate life, in accordance with his professed opinions. Plato, a philosopher, was sold by Dionysius for his gormandizing propensities. And Aristotle, who absurdly placed a limit to Providence... I could laugh at those also who in the present day adhere to his tenets, people who say that sublunary things are not under the care of Providence, and so, being nearer the earth than the moon, and below its orbit, they themselves look after what is thus left uncared for, and as for those who have neither beauty, nor wealth, nor bodily strength, nor high birth, they have no happiness, according to Aristotle. Let such men philosophize, for me!

“[Chap. 3: Ridicule of the Philosophers] I cannot approve of Heraclitus, who, being self-taught and arrogant, said, ‘I have explored myself.’ Nor can I praise him for hiding his poem in the temple of Artemis in order that it might be published afterwards as a mystery; and those who take an interest in such things say that Euripides the tragic poet came there and read it, and, gradually learning it by heart, carefully handed down to posterity this darkness of Heraclitus. Death, however, demonstrated the stupidity of this man; for, being attacked by dropsy, as he had studied the art of medicine as well as philosophy, he plastered himself with cow-dung, which, as it hardened, contracted the flesh of his whole body so that he was pulled in pieces and thus died. Then, one cannot listen to Zeno, who declares that at the conflagration the same man will rise again to perform the same actions as before; for instance, Anytus and Miletus to accuse, Busiris to murder his guests, and Hercules to repeat his labours... And according to him the Deity will manifestly be the author of evil, dwelling in sewers and worms, and in the perpetrators of impiety. The eruptions of fire in Sicily, moreover, confute the empty boasting of Empedocles, in that, though he was no god, he falsely almost gave himself out for one. I laugh, too, at the old wife’s talk of Pherecydes, and the doctrine inherited from him by Pythagoras, and that of Plato, an imitation of his, though some think otherwise. And who would give his approval to the cynogamy of Crates.

“Wherefore be not led away by the solemn assemblies of philosophers who are no philosophers, who dogmatize one against the other, though each one vents but the crude fancies of the moment. They have, moreover, many collisions among themselves: each one hates the other; they indulge in conflicting opinions...”

For his sins against the faith, see in this book: [Tatian \(100’s\)](#), p. 358.

Apostate Tertullian (c. 155-c. 230)

He condemned mythology and philosophy

Apostate Tertullian, *Prescription against Heretics*, c. 200: “These are ‘the doctrines’ of men and ‘of demons’ produced for itching ears of the spirit of this world’s wisdom: this the Lord called ‘foolishness,’ and ‘chose the foolish things of the world’ to confound even philosophy itself. For it (philosophy) is which is the material of the world’s wisdom, the rash interpreter of the nature and the dispensation of God. Indeed heresies are themselves instigated by philosophy. From this source came the Aeons, and I know not what infinite forms, and the trinity of man in the system of Valentinus, who was of Plato’s school. From the same source

came Marcion's better god; with all his tranquility, he came of the Stoics. Then, again, the opinion that the soul dies is held by the Epicureans; while the denial of the restoration of the body is taken from the aggregate school of all the philosophers; also, when matter is made equal to God, then you have the teaching of Zeno; and when any doctrine is alleged touching a god of fire, then Heraclitus comes in. The same subject matter is discussed over and over again by the heretics and the philosophers; the same arguments are involved. Whence comes evil? Why is it permitted? What is the origin of man? And in what way does he come? Besides the question which Valentinus has very lately proposed—Whence comes God? Which he settles with the answer: 'From enthymesis and ectroma.'

"Unhappy Aristotle! who invented for these men dialectics, the art of building up and pulling down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh in its arguments, so productive of contentions—embarrassing even to itself, retracting everything, and really treating of nothing! Whence spring those 'fables and endless genealogies,' and 'unprofitable questions,' and 'words which spread like a cancer'? From all these, when the apostle would restrain us, he expressly names philosophy as that which he would have us be on our guard against. Writing to the Colossians, he says, 'See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Spirit.' He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, whilst it only corrupts it, and is itself divided into its own manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Our instruction comes from 'the porch of Solomon,' who had himself taught that 'the Lord should be sought in simplicity of heart.'

"Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our faith, that there is nothing which we ought to believe besides."⁹⁰

However, Tertullian fell away from the faith and became a stoic and a Montanist:

Apostate Bishop Alphonsus de Liguori, *The History of Heresies and Their Refutation*, 18th century: "[Chap. 3: Heresies of the Third Century] ...5. Tertullian was born, as Fleury relates, in Carthage, and his father was a centurion in the Pretorian Bands. He was at first a pagan, but was converted about the year 197, and was a priest for forty years, and died at a very advanced age. He wrote many works of the highest utility to the Church, on Baptism, Penance, Idolatry, on the Soul, on Proscriptions, and an Apology for the Christians, which has acquired great celebrity. Although in his book on Proscriptions he calls Montanus a heretic, still, according to the general opinion of authors, he fell into Montanism himself. Baronius says that he was cut off from the Church, and excommunicated by Pope Zepherinus.⁹¹ Tertullian was a man of the greatest austerity; he had the greatest veneration for continence; he practised extraordinary watchings, and on account of a dispute he had with the clergy of Rome, he attached himself to the Montanists, who, to the most rigid mortification, joined the belief that Montanus was the Holy Ghost. N. Alexander proves, on the authority of...Jerome, St. Hilary, St. Pacianus, St. Optatus, and St. Augustine, that he asserted the Church could not absolve adulterers, that those who married a second time were adulterers, and that it was not lawful to fly from persecution. He called the Catholics *Psichici*, or Animals. Fleury says (10), that Tertullian taught that the soul was a body, of a palpable form, but transparent, because one of the Prophetesses heard so in a vision..."

Heretic John Chrysostom (c. 347-407)

He condemned mythology and philosophy

Heretic John Chrysostom, *Homilies on Statues*, Homily 19, 387: "3. These are our philosophers [Catholics], and theirs the best philosophy [Catholicism], exhibiting their virtue

⁹⁰ c. 7 (Pagan Philosophy the Parent of Heresies, The Connection between Deflections from Christian Faith and the Old Systems of Pagan Philosophy).

⁹¹ Footnote 9: "Baron. Ann. 201, n. 3, & seq. ad 11; Fleury, t. 1, l. 6, 25 & 26; Orsi, t. 3; l. 8, n. 28."

not by their outward appearance, but by their mind. The pagan philosophers are in character no wise better than those who are engaged on the stage, and in the sports of actors; and they have nothing to shew beyond the threadbare cloak, the beard, and the long robe! But these [Catholics], quite on the contrary, bidding farewell to staff and beard, and the other accoutrements, have their souls adorned with the doctrines of the true philosophy [Catholicism], and not only with the doctrines, but also with the real practice. And were you to question any one of these, who live a rustic life at the spade and plough, as to the dogmas respecting which the pagan philosophers have discoursed an infinite deal and have expended a multitude of words without being able to say anything sound, one of these would give you an accurate reply from his store of wisdom. And not only is this to be wondered at, but that they confirm the credibility of these doctrines by their actions. For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that ‘all is vanity, yea, vanity of vanities,’ and they do not greedily long for any of those things which seem to be so splendid.

“4. These too [Catholics] know how to philosophize concerning God, even as God hath determined; and if, taking one of them, you were now to bring forward some pagan philosopher—or rather, now you could not find one!—but if you were to take one of these, and then open the books of their ancient philosophers, and go through them, and institute an enquiry by way of parallel as to what these now answer, and the others in their day philosophically advanced; you would see how much wisdom belonged to the former and how much folly to the latter. For whilst some of those would aver that the things existing were destitute of a providence, and that the creation had not its origin from God, that virtue was not sufficient for itself but stood in need of wealth, and nobility, and external splendour, and other things still more ridiculous; and whilst these, on the other hand, would discourse wisely respecting Providence, respecting the future Tribunals of judgment, respecting the creative power of God, bringing forth all things out of nothing, as well as respecting all other points, although at the same time they were entirely destitute of worldly schooling; who could but learn from hence the power of Christ, which hath proved these unlearned and simple persons to be as much wiser than those, who make so much boast of their wisdom, as men of discretion are seen to be in comparison of little children? For what harm can result to them from their simplicity in regard to learning when their thoughts are full of much wisdom? And what advantage have those philosophers from this learning when the understanding is devoid of right thoughts? It were just as if one should have a sword that had its hilt of silver, whilst the blade was weaker than the vilest lead. For truly these philosophers have their tongue decked out with words and names, but their understanding is full of mere weakness and good for nothing. Not so with these philosophers [Catholics], but quite the reverse. Their understanding is full of spiritual wisdom and their mode of life is a transcript of their doctrines...

“5. Let the Gentiles then be ashamed, let them hide their heads, and slink away on account of their philosophers, and their wisdom, wretched as it is beyond all folly! For the philosophers that have been amongst them in their lifetime have hardly been able to teach their doctrines to a very few, who can easily be numbered; and when any trifling peril overtook them, they lost even these. But the disciples of Christ, the fishermen, the publicans, and the tent-makers, in a few years brought over the whole world to the truth; and when from that time, ten thousand perils have been constantly arising, the preaching of the Gospel was so far from being put down, that it still flourishes and increases; and they taught simple people, tillers of the ground, and occupied with cattle, to be lovers of wisdom.”

John Chrysostom was a heretic for accusing the Blessed Virgin Mary of committing the mortal sins of pride, vanity, rebellion, and disrespect to her son Jesus.⁹² For example,

Heretic John Chrysostom, *Homily 44*: “For in fact that which she [Mary] had essayed to do was of superfluous vanity in that she wanted to show the people that she hath power and authority over her Son, imagining not as yet anything great concerning him: whence also her unseasonable approach.”

⁹² See his Homilies 21 and 44. And see *RJMI Topic Index*: Chrysostom, John, heresies of.

Apostate Jerome (c. 347-420)

Before Jerome fell away from the faith and became an apostate, he condemned philosophy:

Apostate Jerome, *Against the Luciferians*, 379: “11. ...Heresy is subtle, and therefore the simple-minded are easily deceived. To be deceived is the common lot of both layman and bishop. But you say, a bishop could not have been mistaken. The truth is, men are elected to the episcopate who come from the bosom of Plato and Aristophanes. How many can you find among them who are not fully instructed in these writers? Indeed all, whoever they may be, that are ordained at the present day from among the literate class make it their study not how to seek out the marrow of Scripture but how to tickle the ears of the people with the flowers of rhetoric. We must further add that the Arian heresy goes hand in hand with the wisdom of the world, and borrows its streams of argument from the fountains of Aristotle.”

Sometime after this above statement, the apostate Jerome fell away from the faith by glorifying philosophy, philosophers, and even mythology. And he held several heresies and was a stoic. (See in this book: *The Anti-Church Fathers: Jerome (c. 347-420)*, p. 445.)

Apostate Peter Damian (1007-1072)

He condemned mythology and most philosophies

Apostate Peter Damian, *Letter 28*, to the hermit Leo of Sitria, 1048-1053: “(4) ...I pass by all the rhetors with their embellishments and reflexions without distinction, and all the dialecticians with their syllogisms and sophistic quibbles I consider unworthy of this question. Let the nudist philosophers forever shiver in their nakedness for love of wisdom, and the peripatetics seek truth at the bottom of a well.⁹³ For I seek from you the highest truth,⁹⁴ that which rose from the earth and does not now lie ignobly hidden in a well, but has been made manifest to all the world and reigns in everlasting majesty in heaven. What are the fabled fictions of wild poets to me? Why bother with the buskined crises of the strutting tragedians? Let the rout of comedians stop the flow of poisoned scurilities dropping from their noisy lips, and let the crowd of satirists stop burdening their tables with the bitter banquets of gnawing slander. The Ciceronian orators’ studied words of elegant urbanity do not ring true for me, nor should the rhetoricians of the school of Demosthenes compose sly arguments that deceptively persuade. Back into your shadows, all you who are defiled with the impurities of worldly wisdom; they who are blinded by the sulphurous splendor of the learning of darkness do nothing for me. Let the simplicity of Christ instruct me and let the true rusticity of the wise break the bonds of my uncertainty. ‘For,’ as Paul says, ‘since the world in its wisdom did not know God, God wished to save those who have faith through the foolishness of the message that we preach.’ (1 Cor. 1:21)

“(5) Away, then, with the written letter that brings death; let the lifegiving Spirit attend us. (2 Cor. 3:6) ‘It is death,’ as the same Apostle says, ‘to be concerned with the wisdom of the flesh, but life and peace flow from the wisdom of the spirit, for the wisdom of the flesh is at enmity with God, since it never could and never does submit to God’s law.’ (Rom. 8:6-7) Therefore, since the wisdom of the flesh is unable to submit to the yoke of God’s law, how can it ever understand God’s law when its eyes are clouded by the smoke of pride? Come then, father, quickly undo for me the knot of the problem posed to me, and do not permit the long-winded schools of the proud philosophers to circumvent the disciple of the humble Christ. Let my guardian angel tell me that of which all the naive dialecticians are ignorant; let wise naive speak of things which foolish wisdom does not understand. And so, dear father, prudently analyze what is here set forth, so that once divine wisdom has been attained, it will be of no further use for anyone to discuss this question.”

Apostate Peter Damian, *Letter 78*, to John of Lodi, 1060: “(11) Now the second plague was a swarm of frogs. The frog is a noisy animal, and it usually croaks in muddy swamps. We

⁹³ Footnote 5: “The source here might be Plato’s reference in *Theaetetus* 174A and Diogenes Laertius, *De clarorum philosophorum vitis, dogmatibus et apophthegmatibus libri decern* 1.34, relating the story of Thales, who while engaged in nocturnal stargazing fell into a well. Damian repeats this reference also in *Letter 121* and in *Letter 119*; see Cantin, *Pierre Damien* 462ff.; for similar ideas in Otloh of Sankt Emmeram, cf. Cantin, *Sciences seculieres* 185 n. 9.”

⁹⁴ Footnote 6: “Cf. Ps. 85.12.”

consider heretics and philosophers to be like them, those who, as it were, utter mocking reproach against Christ on the banks of the marshes, that is, among the masses soiled by the filth of unbelief. While by their fallacious arguments they never give up chattering nonsense, they produce emptiness and disgust in their audience, but fail to offer them food for the life of their souls. For this disease...is a lethal bane to the soul..."

Apostate Peter Damian, *Letter 117*, to Ariprianus, after 1064: "(24) ...Jerome was dragged before a dreadful tribunal and was there severely beaten for no other crime but that of being called a Ciceronian. He vowed that if he ever read the books of the pagans again he should undergo the same punishment, just as if he had denied Christ through the sacrilegious heresy of apostasy. When they charged him, 'You are a Ciceronian and not a Christian,' he replied, 'If I ever again read the pagan books, I have denied you.'⁹⁵ How respectable, indeed, and how profitable is the wisdom that is given as a premium for denying Christ; that is considered to be the same as heresy, so that choosing to have it is equivalent to denying God. (25) If, therefore, one who had acquired this learning of the world is to be restrained from using it, how much more is one forbidden access who has not yet tried his hand at it? ...Brother, take your seat at the table of God and be satisfied with a banquet of the heavenly words of sacred Scripture. Throw away the darnel that induces madness in the minds of those who eat of it; have some of the good grain that strengthens hungry souls with a sensible diet. Your spiritual taste should not reject the nourishment of the food of life, but should completely throw off the foibles of falsehood and the rebirth of vanity. (26) May almighty God, dear son, instruct you in the knowledge of his law, and illumine your heart with the light of true wisdom."

Apostate Peter Damian, *Letter 141*, to the chaplains of Duke Godfrey of Tuscany, 1066: "The...Apostle says, 'Since the world failed to know God by its own wisdom, God chose to save by the folly of the Gospel those who have faith.' (1 Cor. 1:21) For this is what Samson typified when he marvelously slew a thousand Philistines with the jawbone of an ass. (Jg. 15:15-17) Now Samson, whose name means 'their sun,' is Christ, who by using the jawbone of an ass, namely, a dumb and unassuming animal, slew many when by the lips of fishermen and simple folk he destroyed the stubborn pride of the human race, so that he who had come to fight against the spiritual powers of the air (Eph. 2:2), would win his triumph, not with orators and philosophers, but with the help of meek and inexperienced men."

Apostate Peter Damian, *Letter 174*, to Bishop V., not datable: "3. ...If like the men of Gomorrah, one goes out into the wooded vale, which is now the salt sea, that is, if a man throws himself into the abyss of a fruitless life, if he seeks for the brine of earthly wisdom, he is soon overthrown by the enemy that has won the victory, because he did not stay within the bolted walls in his own city."

What follows is an example of Peter Damian condemning the philosophical methods of false dialectics and false rhetoric:

Apostate Peter Damian, *Letter 1*, to Honestus, 1040-1041: "74. And so, dear brother Honestus, notice that I attempted to take no account of your lack of training. I did not try to employ the flowers of rhetorical eloquence nor the sharp arguments of the dialecticians... I did not care to adopt the trappings of worldly wisdom..."

Apostate Peter Damian, *Letter 21*, to Bonushomo of Cesna, 1047: "2. I am quite aware that when my letter gets into the hands of secular grammarians, they at once try to discover whether it contains the grace of an artistic style or that lustre of rhetorical elegance, and they search carefully for a necessarily deceptive chain of syllogisms and enthymemes.⁹⁶ Indeed, they look for the knowledge that breeds conceit and do not admire the love that builds... 'The sayings of the servants of God must be like goads, and like nails driven home.' (Eccus. 12:11) And hence these sayings are properly compared to nails and goads, because they usually prick the life of carnal men with sharp invective, and do not caress it improperly with the deductive ointment of soothing adulation. And so Christ is my literature, he who for men's sake became man, and thus my letter is able to exude only that fragrance which promotes the edification of my brothers."

⁹⁵ Footnote 50: "Jerome, *Epistula* 22, c. 30 (CSEL 54.189ff.); Reindel, *Briefe* 3.328, n. 37."

⁹⁶ Footnote 4: "On Damian's attitude toward rhetoric and dialectic, see J. Gonsette, *Pierre Damien et la culture profane* (Essais philosophiques 7, 1956): 11f.; Cantin, *Pierre Damien*, 188ff., and idem, *Sciences seculieres* 70ff., 216f."

Apostate Peter Damian, *Letter 89*, to Cadalus, bishop of Parma, the antipope Honorius II, 1062: “89. [Attorney for the Roman Church speaking about Peter Damian] It is surely proper after every objection on your part has been answered in an orderly fashion and to the point, not by rhetorical arguments, nor flowers of oratory, nor finally by dialectical syllogisms, but rather purged of falsehood by recourse to reason drawn from obvious truth...”

Peter Damian does not condemn the use of true logic, true dialectics, and true rhetoric, which is proved by his teaching in the following section in which he says that true dialectics and true rhetoric are handmaids to theology.

He did not teach that philosophy is the handmaid to theology

Beware of the lie which says that the apostate Peter Damian taught the idolatry and heresy that philosophy is the handmaid to theology.⁹⁷

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “In his *De divina omnipotentia*,...Peter maintains that...Philosophy should serve Holy Scripture as a maid serves her mistress (PL., 145, 603); this text is one of the origins of the oft-quoted formula: ‘philosophy the handmaid of theology’ (*philosophia ancilla theologiae*), which, however, is not found in Peter Damian; at least, not in so many words.”⁹⁸

Not only did Peter Damian not teach that “philosophy is the handmaid of theology” in these words, but he did not teach it in any other words. He did not teach it at all. Instead, as you read above, Peter Damian condemned philosophy and those who glorified it. In the text in which he is said to have taught that “philosophy is the handmaid of theology,” he actually taught that true dialectics and true rhetoric are handmaids of theology. Nowhere in the text is the word philosophy even mentioned:

Apostate Peter Damian, *De Divina Omnipotentia (Letter 119)*, 1065: “(26) Clearly, conclusions drawn from the arguments of dialecticians and rhetoricians should not be thoughtlessly addressed to the mysteries of divine power; dialecticians and rhetoricians should refrain from persistently applying to the sacred laws the rules devised for their progress in using the tools of the syllogism or fine style or oratory, and from setting their inevitable conclusions against the power of God. However, if the techniques of the humanities be used in the study of revelation, they must not arrogantly usurp the rights of the mistress, but should humbly assume a certain ancillary role, as a maidservant to her lady, so as not to be led astray in assuming the lead, nor to lose the enlightenment of deepest virtue, nor to abandon the right road to truth by attending only to the superficial meaning of words.”

⁹⁷ See in this book: [Against the Heresy That Philosophy Is a Handmaid to Theology](#), p. 23.

⁹⁸ Notes for p. 128, p. 616, footnote 41.

Patrologiae Cursus Completus: Series Latina (PL), apostate Fr. J. P. Migne, Paris, 1855, Tome 145, col. 603; Opus 36, *De Divina Omnipotentia*, c. 5:

plinam. Hæc plane quæ ex dialecticorum, vel rhetorum prodeunt argumentis, non facile divinæ virtutis sunt aptanda mysteriis; et quæ ad hoc inventa sunt, ut in syllogismorum instrumenta proficiant, vel clausulas dictionum, absit, ut sacris legibus se pertinaciter inferant et divinæ virtuti conclusionis suæ necessitates opponant. Quæ tamen artis humanæ peritia, si quando tractandis sacris eloquiis adhibetur, non debet jus magisterii sibimet arroganter arripere; sed velut ancilla dominæ quodam famulatus obsequio subservire, ne si præcedit, oberret, et dum exteriorum verborum sequitur consequentias, intimæ virtutis lumen et rectum veritatis tramitem perdat. Quis enim manifeste non videat, quia si ar-

Peter Damian was an apostate because he was a stoic. (See in this book: [Apostate Peter Damian \(1007-1072\)](#), p. 294.)

Apostate Bernard of Clairvaux (1090-1153)

Even though Bernard of Clairvaux was a stoic and an apostate, he nevertheless correctly condemned mythology, most philosophies except stoicism, and scholasticism. For his sins against the faith, see in this book: *Some Stoics*: [Apostate Bernard of Clairvaux \(1090-1153\)](#), p. 306.

He condemned mythology, most philosophies, and scholasticism

Church History, by apostate Rev. John Laux, M.A., 1989: “During the Early Middle Ages the theologians of the Church had been content to assimilate the teachings of the Fathers... Beginning with the dawn of the twelfth century a great change took place. Questions of philosophy and theology occupied the leading minds in every land. New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*... The immense vogue which philosophical studies enjoyed during the twelfth century was fraught with elements of danger. The intellect was worshiped by many at the expense of the will, reason at the expense of faith. St. Bernard raised his voice in warning: ‘Of what use is philosophy to me?’ he cried. ‘My teachers are the Apostles. They have not taught me to read Plato and to understand Aristotle. But they have taught me how to live. Do you think that to know how to live is a small matter? It is the most important of all.’ ...His favorite theologians were not the professors of Notre Dame or St. Genevieve, but the Mystics Hugh and Richard, who taught in the Abbey School of St. Victor. Some Mystics, such as Walter of

St. Victor, . . . in their opposition to the philosophers, denounce[d] them as heretics and their dialectics as the 'devil's own art.'⁹⁹

He condemned scholasticism and the apostate Abelard

St. Bernard of Clairvaux, Oracle of the Twelfth Century, by apostate Abbé Theodore Ratisbonne, 1855: “[p. 259] Brother Bernard, Abbot of Clairvaux, presents his most humble duty to Pope Innocent, his much beloved Father.

“It is to you, most holy Father, that we must turn when the kingdom of God is in danger, or suffers any scandal, especially in what touches the Faith. This is the privilege of the Apostolic See, since to Peter alone it was said, *“I have prayed for thee that thy faith fail not.”* We must claim, then, of the successor of St. Peter, the fulfillment of the words which follow: *“When thou shalt be converted, strengthen thy brethren.”* Now this is the time to fulfill these words, to exercise your primacy, to signalize your zeal, and to do honor to your ministry. A man hath arisen in France, who, from an ancient doctor, is turned into a modern theologian; who, after having sported from his youth up with the art of dialectics, now, in his old age, gives forth to us his reveries on Holy Scripture; who, accounting himself to be ignorant of nothing which is in Heaven or on earth, decides all questions without hesitation; who, ready to give a reason for everything, pretends, against all the rules of faith, and of reason itself, to explain even that which is above reason. This is the sense which he gives to these words of the Wise Man: *“He who believes lightly is a fool.”* He says, that to believe lightly is to put faith before reasoning; although the wise man is speaking not of the faith we owe to God, but of the too-easy credence we give to the words of men. After all, Pope Gregory taught that Divine faith loses all merit when it is based upon human reason. Mary is praised because she prevented reason by faith; Zachary is punished for having sought in reason for a support of faith. Our theologian speaks quite differently. In the very first lines of his extravagant theology, he defines faith to be an opinion (*aestimatio*); as if the mysteries of our faith depended upon human reason, instead of being supported, as they are, on the immutable foundations of truth! What! Do you propose to me as doubtful that which is of all things most certain? St. Augustine did not speak thus. [p. 260] “Faith,” said he, “is not a conjecture or opinion formed within us by the labor of our reflections; it is an interior conviction, and an evident demonstration.” Let us, then, leave these problematical opinions to the peripatetic philosophers who make it a rule to doubt of everything, and who, in fact, know nothing. But let us hold to the definition of the Doctor of the Gentiles: “Faith,” says that apostle, “is the foundation of the things we hope for, and a certain proof of those we see not.” It is, then, a foundation, and not an opinion—not a deduction of our vain thoughts; it is a certainty and not an estimation.’

“In another letter, which he [Bernard] wrote to Cardinal Haiberic, Chancellor of the Roman Court, he expresses no less anxiety: ‘I have seen,’ says he, ‘with my own eyes, what I had before heard of the books and teaching of Peter Abelard. I have weighed his expressions, and discovered the pernicious sense which they contain. This corrupter of the faithful, this contagious spirit, skillful to mislead simple souls, pretends to subject that to his reason which can only be laid hold of by a lively and docile faith. The true believer believes without arguments; but this innovator, not content with having God for the guarantee of his faith, must needs call in his own reason as the arbiter. Unlike the prophet, who says, “Unless you believe you shall not persevere,” our doctor accuses the faith which comes from the heart of lightness, perverting that passage of Solomon which says, “He who believes lightly is a fool.”’

“‘Peter Abelard,’ he writes again to Pope Innocent, ‘labors to destroy the merit of faith, and imagines that he can comprehend, by his own thought, all that God is. He mounts up to Heaven, he descends into the abyss; there is nothing above or below which can escape his knowledge. He is a man great in his own eyes, disputing of faith against itself, inflated with his own wisdom, intruding himself into the secrets of God, and forgiving heresies for us.’

“‘I sent you,’ said he to Cardinal Gregory, ‘the writings of Peter Abelard, that you may know the spirit of this doctor. [p. 261] You see that like Arius, he introduces degrees into the Trinity; like Pelagius, he exalts free will above grace; like Nestorius, he divides Jesus Christ. What, then, after having escaped from the lion’s jaw,¹⁰⁰ must we not beware of the poisonous

⁹⁹ c. 6, 2, “Scholasticism and Mysticism.”

¹⁰⁰ Footnote *: “An allusion to the antipope Peter di Leone.”

breath of the dragon? The first could not carry his rage beyond the tomb; the last will perpetuate his pernicious doctrines throughout ages to come.’

“The persevering activity displayed by Bernard soon arrested the rationalistic doctor in his successful course. But Abelard... who relied also on the number and influence of his friends, protested against the accusations of the Abbot of Clairvaux, and loudly declared his intention of defending himself in full council.

“In the same year, 1140, on the octave of Pentecost, a great assembly of bishops and theologians was to meet in the town of Sens. Abelard wrote to the archbishop of that metropolitan see, to declare that he was ready to justify his doctrines before all the world; and he earnestly prayed him to summon the Abbot of Clairvaux, in order to put an end, by a public discussion, to the unjust accusations by which he was pursued. The archbishop desired nothing better than to submit the questions in debate to the judgment of the council; and Bernard was invited to go thither to meet Abelard; but, at first, he excused himself. ‘The Archbishop of Sens,’ he wrote to Rome, ‘sends for me, who am the least of all, to fight, hand to hand, with Abelard; and he fixes a day on which this doctor is to maintain, before the assembly of bishops, the impious assertions against which I have ventured to raise my voice. I decline to appear there, because, in good truth, I am but a child; because my adversary is a veteran in this warfare; and, besides, I think shame to submit to the subtleties of human reasonings the authority of the Faith founded upon truth itself. Therefore, I reply that he needs no other accuser than his own writings. Besides, this affair does not affect [p. 262] me personally; it belongs to the bishops, who are the judges and interpreters of doctrine.’

“Nevertheless, the bare announcement of a solemn controversy between the two most celebrated personages of the time excited the most extraordinary interest throughout France. It was to be, in fact, a passage at arms, not only between two men remarkable for their captivating eloquence, but between the leaders of two schools which personified the two contrary tendencies of their age; the one representing the principle of Divine authority, the other proclaiming the preeminence of human reason; both combatting...—one, by the wisdom of Heaven; the other, by the science of earth. Such a conflict promised an extraordinary spectacle. The king himself and the nobles of the court desired to witness it; and on the appointed day all that was most illustrious in the State as well as in the Church hurried to Sens, and joined the prelates and Fathers of the council within the sacred precincts.

“Let us hear St. Bernard’s own account:

“‘I was obliged to yield to the entreaties of my friends. They saw, in fact, that everyone was preparing for this conference as for a kind of public spectacle, and they feared lest my absence should be a stumbling block to the weak, and an occasion of triumph to error. I went thither, therefore, though reluctantly, and with tears in my eyes, without any other preparation than that recommended in the Gospel: “*Do not meditate beforehand what you shall answer; it shall be given you in the same hour*” [Matt. 10:19], and those other words, “*The Lord is my helper, what shall I fear?*” (Ps. 117:6)’

“‘It was with these arms,’ says a pious chronicler, ‘that the new David came to battle against Abelard—that Goliath, sheathed in the heavy armor of human science, and loaded with the formidable apparel of scholastic arguments.’

“The two champions presented themselves before the august assembly; all eyes were fixed upon them. The papers were produced, the heads of accusation enumerated; then was a [p. 263] mournful silence; the council waited till Abelard should clear himself, and defend his doctrines.

“But, O confusion! he tries to speak, and words fail him; he is struck dumb at the sight of Bernard. The servant of God will not pursue his advantage; he refuses to trample upon an already vanquished enemy; he simply points out the most glaring errors in the writings of Abelard, and leaves him the choice either to retract or defend them. But the rationalistic philosopher remains speechless. At last, he left the council, declaring that he appealed to the Pope.

“This unexpected issue struck all minds with deep amazement. The judgment of God himself seemed to dictate the sentence of the council. Thus, notwithstanding his appeal to Rome, Abelard’s condemnation was pronounced unanimously... The acts of the council were referred to Rome, and Innocent, after maturely examining the censured propositions, confirmed the judgment of Sens and condemned their author [and banished him] to eternal silence.”¹⁰¹

¹⁰¹Fourth Period, c. 29, pp. 259-263.

Apostate Girolamo Savonarola (1452-1498)

He condemned mythology and most philosophies

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “In one sermon he [Savonarola] said—‘The only good that Plato and Aristotle did, was to provide a good many arguments which can be turned against heretics. They and the other philosophers are fast in hell. Any old woman knows more about Faith than Plato. It would be good for the Faith if many of these seemingly precious books could be destroyed.’ On another occasion he declared that only a very few should occupy themselves with learning. All that was needed was a small body of intellectual athletes to refute heretical sophistries, the rest should confine their studies to grammar, good morals, and religious instruction.^{102,,103}

For his sins against the faith, see in this book: [Girolamo Savonarola \(1452-1498\)](#), p. 716.

The invalid and heretical Council of Trent (1547)

Did not include philosophy or other classics as a course of study for clerics and theologians

In its decrees dealing with teaching and preaching, the invalid and heretical Council of Trent only mentions the study of grammar, the Bible, and theology. It does not mention philosophy, mythology, or the other classics:

Invalid and heretical *Council of Trent*, Sixth Session, Decree on Reformation, 1547:

“Chap. 1: On the Institution of a Lectureship of Sacred Scripture, and of the Liberal Arts.

“The same sacred and holy Synod, adhering to the pious constitutions of the Sovereign Pontiffs, and of approved councils, and embracing and adding to them; that the heavenly treasure of the sacred books, which the Holy Spirit has with the greatest liberality delivered unto men, may not lie neglected, hath ordained and decreed that in those churches...[that are] destined for lecturers in sacred theology... to expound and interpret the said sacred Scripture, either personally, if they be competent, or otherwise by a competent substitute, to be chosen by the said bishops, archbishops, primates, and other Ordinaries of those places...

“As to churches whose annual revenues are slight, and where the number of the clergy and laity is so small that a lectureship of Theology cannot be conveniently had therein, let them at least have a master to be chosen by the bishop, with the advice of the chapter—to teach grammar gratuitously to clerics, and other poor scholars, that so they may afterwards, with God’s blessing, pass on to the said study of sacred Scripture...

“In the monasteries also of monks, let there be in like manner a lecture on sacred Scripture where this can be conveniently done; wherein of the abbots be negligent, let the bishops of the places, as the delegates herein of the Apostolic See, compel them thereto by suitable remedies. And in the convents of other Regulars, in which studies can conveniently flourish, let there be in like manner a lectureship of sacred Scripture, which lectureship shall be assigned, by the general or provincial chapters, to the more able masters.

“Chap. 2: On Preachers of the Word of God, and on Questors of Alms.

“But seeing that the preaching of the Gospel is no less necessary to the Christian commonwealth than the reading thereof, and whereas this is the principal duty of bishops, the same holy Synod hath resolved and decreed that all bishops, archbishops, primates, and all other prelates of the churches be bound personally—if they be not lawfully hindered—to preach the holy Gospel of Jesus Christ...

“Archpriests, curates, and all those who in any manner soever hold any parochial or other churches, which have the cure of souls, shall, at least on the Lord’s days and solemn feasts, either personally, or if they be lawfully hindered, by others who are competent, feed the people committed to them with wholesome words, according to their own capacity and that

¹⁰² Footnote: “Burckhardt, II., 247, ed. 3.”

¹⁰³ v. 5, Intro., s. 2, pp. 193-194.

of their people, by teaching them the things which it is necessary for all to know unto salvation, and by announcing to them with briefness and plainness of discourse the vices which they must avoid and the virtues which they must follow after, that they may escape everlasting punishment and obtain the glory of heaven...”

Some Pagan Philosophers and Their Idolatries, Heresies, and Immoralities

Far from being holy and virtuous worshippers of the true God, the pagan philosophers (even those who were less evil, such as Plato and Cicero) were unholy and immoral worshippers of a false god or gods. They taught and practiced idolatries, heresies, and immoralities, some more than others. What follows is a list of a few of their idolatries, heresies, and immoralities, many of which infected nominal Catholic Hellenizers:

1. God’s form is fire, water, or air (I call this the blob-god heresy).
2. The world and everything in it is God or a part of God.
3. God is aloof from his creation and unknowable.
4. There are minor gods under the more powerful God.
5. All or part of creation always existed.
6. Souls existed in heaven before they entered their bodies.
7. They believed in reincarnation and the transmigration of souls.
8. The material world, bodies included, are evil and will cease to exist.
9. They denied the resurrection of the body.
10. They denied original sin, that sin can be inherited.¹⁰⁴
11. All devils and damned humans will eventually be saved.
12. All humans but not all devils will eventually be saved.
13. Men can think and do good things by their own power alone, by reason without God’s grace and other helps.
14. Adultery is good when young, healthy men mate with married women.
15. Homosexuality is good.
16. All angels and men will eventually be purified and saved.

Nominal Catholic Hellenizers were infected with many of these heresies and idolatries which they got from philosophy or mythology, which would never have happened unless they glorified philosophy or mythology:

Catholic Commentary on 1 Cor. 15:33: “**Evil communications:** (or discourses) corrupt good manners. St. Paul hints that this error against the resurrection and the other faults into which they had fallen were occasioned by the heathen philosophers and other vain teachers among them.”

Catholic Commentary on Acts 17:32: “**When they heard of the resurrection of the dead:** This seemed so impossible, even to the philosophers among them, that some of them

¹⁰⁴ While some of the Anti-Church Fathers and scholastics said that they believed in original sin, they did not believe in it as the Catholic Church teaches it. They taught that it was not a real sin that causes guilt but only a deprivation of the Beatific Vision, it was an obstacle that prevented one from entering heaven.

The apostate Peter Abelard held this heresy, which was condemned at the Council of Sens, 1140 or 1141: “The Errors of Peter Abelard: Condemned Proposition 9: That we have not contracted sin from Adam, but only punishment.” (D. 376)

The apostate Thomas Aquinas also held this heresy. He believed that original sin was only the character of sin but not a real sin that causes guilt, and thus he held the heresy that all those who die with the sole guilt of original sin are happy and united to God even though they cannot enter heaven. (See RJMI book *The Salvation Dogma: Damned Infants: “Aquinas’ Heretical Beliefs That Damned Infants Are Happy and United to God”* and “Aquinas’ Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt.”)

presently laughed, and made a jest of it. Others said, we will hear thee on this another time, and some believed.”

Butlers' Lives of the Saints, by apostate Rev. Alban Butler, 1866: “April 8, St. Dionysius of Corinth - St. Dionysius [c. 100-171], bishop of Corinth, flourished under the Emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age... This primitive father says that SS. Peter and Paul, after planting the faith at Corinth, went both into Italy, and there sealed their testimony with their blood. He in another place complains that the ministers of the devil, that is, the heretics, had adulterated his works, and corrupted them by their poison. The monstrous heresies of the three first centuries sprang mostly, not from any perverse interpretation of the scriptures, but from erroneous principles of the heathenish schools of philosophy; whence it happened that those heresies generally bordered on some superstitious notions of idolatry. St. Dionysius, to point out the source of the heretical errors, showed from what sect of philosophers each heresy took its rise.”

St. Irenaeus of Lyons, *Against Heresies*, between 180-199: “2. And not only are they [heretics] convicted of bringing forward, as if their own [original ideas], those things which are to be found among the comic poets, but they also bring together the things which have been said by all those who were ignorant of God and who are termed philosophers; and sewing together, as it were, a motley garment out of a heap of miserable rags, they have, by their subtle manner of expression, furnished themselves with a cloak which is really not their own. They do, it is true, introduce a new kind of doctrine, inasmuch as by a new sort of art it has been substituted [for the old]. Yet it is in reality both old and useless, since these very opinions have been sewed together out of ancient dogmas [of the Greek philosophers] redolent of ignorance and irreligion.”¹⁰⁵

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “[Bk. 1, Intro.] We must not overlook any figment devised by those denominated philosophers among the Greeks... [because] their [the heretics'] doctrines have derived their origin from the wisdom of the Greeks, from the conclusions of those who have formed systems of philosophy and from would-be mysteries and the vagaries of astrologers, it seems, then, advisable, in the first instance, by explaining the opinions advanced by the philosophers of the Greeks... For from these especially have they furtively taken their views who have first propounded these heresies, as we shall subsequently prove when we come to compare them one with another. Assigning to each of those who take the lead among philosophers their own peculiar tenets, we shall publicly exhibit these heresiarchs as naked and unseemly...

“[Bk. 3, Chap. 23] The opinions, therefore, of those who have attempted to frame systems of philosophy among the Greeks, I consider that we have sufficiently explained; and from these the heretics, taking occasion, have endeavoured to establish the tenets that will be after a short time declared. It seems, however, expedient, that first explaining the mystical rites and whatever imaginary doctrines some have laboriously framed concerning the stars, or magnitudes, to declare these; for heretics likewise, taking occasion from them, are considered by the multitude to utter prodigies. Next in order we shall elucidate the feeble opinions advanced by these...

“[Bk. 4, Chap. 51] Since, then, it appears that we have sufficiently explained these tenets likewise, and that all the reputed opinions of this earthly philosophy have been comprised in four books, it seems expedient to proceed to a consideration of the disciples of these men, nay rather, those who have furtively appropriated their doctrines.

“[Bk. 5, Chap. 1] I think that in the four preceding books I have very elaborately explained the opinions propounded by all the speculators among both Greeks and barbarians, respecting the Divine Nature and the creation of the world; and not even have I omitted the consideration of their systems of magic. So that I have for my readers undergone no ordinary amount of toil, in my anxiety to urge many forward into a desire of learning, and into steadfastness of knowledge in regard of the truth. It remains, therefore, to hasten on to the refutation of the heresies; but it is for the purpose of furnishing this (refutation) that we have put forward the statements already made by us. For from philosophers the heresiarchs deriving starting-points, (and) like cobblers patching together, according to their own particular interpretation, the blunders of the ancients, have advanced them as novelties to those that are capable of being deceived, as we shall prove in the following books...

“[Bk. 6, Chap. 16 (Heresy of Valentinus Derived from Plato and Pythagoras)] The heresy of Valentinus is certainly, then, connected with the Pythagorean and Platonic theory. For

¹⁰⁵ b. 2, c. 14.

Plato, in the *Timaeus*, altogether derives his impressions from Pythagoras, and therefore *Timaeus* himself is his Pythagorean stranger. Wherefore, it appears expedient that we should commence by reminding (the reader) of a few points of the Pythagorean and Platonic theory, and that (then we should proceed) to declare the opinions of Valentinus. For even although in the books previously finished by us with so much pains, are contained the opinions advanced by both Pythagoras and Plato, yet at all events I shall not be acting unreasonably, in now also calling to the recollection of the reader, by means of an epitome, the principal heads of the favourite tenets of these (speculators). And this (recapitulation) will facilitate our knowledge of the doctrines of Valentinus, by means of a nearer comparison, and by similarity of composition (of the two systems). For (Pythagoras and Plato) derived these tenets originally from the Egyptians, and introduced their novel opinions among the Greeks. But (Valentinus took his opinions) from these, because, although he has suppressed the truth regarding his obligations to (the Greek philosophers), and in this way has endeavoured to construct a doctrine, (as it were) peculiarly his own, yet, in point of fact, he has altered the doctrines of those (thinkers) in names only, and numbers, and has adopted a peculiar terminology (of his own). Valentinus has formed his definitions by measures, in order that he may establish an Hellenic heresy, diversified no doubt, but unstable, and not connected with Christ...

“[Bk. 7, Chap. 7] The definition, however, which Aristotle furnishes of the Deity is, I admit, not difficult to ascertain, but it is impossible to comprehend the meaning of it. For, he says, (the Deity) is a ‘conception of conception’; but this is altogether a non-existent (entity). The world, however, is incorruptible (and) eternal, according to Aristotle... When, therefore, Basilides has been discovered, not in spirit alone, but also in the actual expressions and names, transferring the tenets of Aristotle into our evangelical and saving doctrine, what remains, but that, by restoring what he has appropriated from others, we should prove to the disciples of this (heretic) that Christ will in no wise profit them, inasmuch as they are heathenish?...

“[Bk. 9, Chap. 25] It now seems to us that the tenets of both all the Greeks and barbarians have been sufficiently explained by us, and that nothing has remained un-refuted either of the points about which philosophy has been busied, or of the allegations advanced by the heretics. And from these very explanations the condemnation of the heretics is obvious, for having either purloined their doctrines, or derived contributions to them from some of those tenets elaborately worked out by the Greeks, and for having advanced (these opinions) as if they originated from God...

“[Bk. 10, Chap. 1] After we have, not with violence, burst through the labyrinth of heresies, but have un-raveled (their intricacies) through a refutation merely, or, in other words, by the force of truth, we approach the demonstration of the truth itself. For then the artificial sophisms of error will be exposed in all their inconsistency, when we shall succeed in establishing whence it is that the definition of the truth has been derived. The truth has not taken its principles from the wisdom of the Greeks, nor borrowed its doctrines, as secret mysteries, from the tenets of the Egyptians, which, albeit silly, are regarded amongst them with religious veneration as worthy of reliance. Nor has it been formed out of the fallacies which enunciate the incoherent (conclusions arrived at through the) curiosity of the Chaldeans. Nor does the truth owe its existence to astonishment, through the operations of demons, for the irrational frenzy of the Babylonians...”

St. Augustine, *City of God*, 426: “But eternal punishment seems hard and unjust to human perceptions, because in the weakness of our mortal condition there is wanting that highest and purest wisdom by which it can be perceived how great a wickedness was committed in that first transgression. The more enjoyment man found in God, the greater was his wickedness in abandoning him; and he who destroyed in himself a good which might have been eternal, became worthy of eternal evil...”

“The Platonists, indeed, while they maintain that no sins are unpunished, suppose that all punishment is administered for remedial purposes, be it inflicted by human or divine law, in this life or after death; for a man may be scathless here, or, though punished, may yet not amend. Hence that passage of Virgil, where, when he had said of our earthly bodies and mortal members, that our souls derive—

‘Hence wild desires and grovelling fears,
And human laughter, human tears;
Immured in dungeon-seeming night,
They look abroad, yet see no light,’

“goes on to say:

‘Nay, when at last the life has fled,
And left the body cold and dead,
Ee’n then there passes not away
The painful heritage of clay;
Full many a long-contracted stain
Perforce must linger deep in grain.
So penal sufferings they endure
For ancient crime, to make them pure;
Some hang aloft in open view,
For winds to pierce them through and through,
While others purge their guilt deep-dyed
In burning fire or whelming tide.’

“They who are of this opinion would have all punishments after death to be purgatorial...”¹⁰⁶

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Learned men have treated much of the origin of the Pelagians. To me their fundamental doctrine, that ‘man is virtuous entirely of his own merit, not of the gift of grace,’ seems to be a rehabilitation of the general heathen view of the world. Thus Cicero says: ‘For gold, lands, and all the blessings of life, we have to thank the gods; but no one has ever thanked the gods for his virtues.’ ‘*Virtutem autem nemo unquam acceptam Deo retulit*,’ *Cic. de Nat. Deorum*, lib. iii., c. 36. Cf. Kuhn, *Quartalsch*, 1846, p. 226, sq. Modern paganism takes quite the same view.”¹⁰⁷

A History of the Church, by apostate Rev. Philip Hughes, 1934: “From the moment when this tendency to satisfy rationally the interest of the human intelligence in the truths revealed through the Church first began to show itself, it had met with opposition... Studies of this kind were, they declared roundly, a menace to the faith of those who engaged in them. What the Church taught should suffice... With Abelard, for instance, the three Persons in God appeared simply as God’s power, his wisdom and his love; Original Sin was an impossibility; the fall made no difference to man’s ability to do good; Jesus Christ is united to God by a union that is no more than moral, and the supreme value of his life lies in its appeal to love and in its example. The tendencies of the masters at Chartres—still the chief centre of philosophical studies—were not more reassuring. Here Neoplatonism was influential, and the Neoplatonist inclination to Pantheism is evident in more than one of the works that issued from Chartres. God is the essential form of all things; his presence in created things is their whole being; apart from that, they are nothing, cannot exist. Such was the teaching of Thierry, head of the school from 1141 to 1150...”¹⁰⁸

“[The] cult of the stars had, on the other hand, been sympathetic, at least, throughout all its history, to a very radical materialistic atheism, as well as to pantheism. To this astral determinism Aristotle’s thought had given a certain support and, although atheism played a part in Greek philosophy long before Aristotle, the new philosophies that came from among the continuators of Plato and Aristotle were more favourable to atheism than the earlier philosophies.

“For more than one reason astrology—with its implicit denial of moral responsibility—was popular. People and princes alike, in all the last centuries of the antique world, fell before the temptation to use the astrologer, and to direct their lives by his erudite calculations. With the gradual Christian conquest of that culture, the astrologer lost his hold, but from the ninth century, thanks in great part to the Arabs, who were now to be found in every city of Italy and southern France, the old practices slowly revived. Works on astrology began to be translated before those of the philosophers, and they were more readily assimilated, more eagerly sought out. By the twelfth century astrology was, in a sense, omnipresent in Christendom; and the new spirit, if congenial to the school of Chartres, found its first great scientific opponent in Abelard. After Abelard’s death it regained at Paris what ground it had lost, and then, as the influence of Averroes began slowly to seep through, new life came from his strongly organised thought to the allied astrological and atheistic

¹⁰⁶ b. 21, c. 12-13.

¹⁰⁷ v. 2, b. 8, s. 118, p. 446, Footnote 3.

¹⁰⁸ v. 2, c. 7, s. 2 (The Progress of Catholic Thought: Abelard - Gilbert of La Porree - Hugh of St. Victor - Peter Lombard - Gratian - Roland Bandinelli).

speculations. Thanks to the new vigour thus infused, things that had slept for centuries began slowly to reawaken. Once more, the enormous prestige of Aristotle himself aided the movement.

“By the end of the twelfth century there was then, undoubtedly, in the intellectual centers of the Catholic world, a strong current of ideas at once astrological and atheistic, and it was threatening to gain the chief seat of Catholic culture, the schools of Paris, in the very moment when the new organization was forming that was to make them, with the papacy and the empire, the third great feature of Catholic life.

“But the intellect of the twelfth century was by no means entirely given up to the thought of the Divine, and of the surest means of earthly communion with It. Side by side with this, there ran a strong current of scientific materialism, of fatalistic astrology and, in the darker places, of atheism too.”¹⁰⁹

The most famous pagan philosophers who are glorified by nominal Catholics are Socrates, Homer, Plato, Aristotle, Cicero, and Virgil. I will only list a few of the pagan philosophers and a few of their idolatries, heresies, and immoralities. For a more complete refutation and condemnation of the philosophers’ philosophies and their heresies and idolatries that infected nominal Catholic Hellenizers, see the following:

- *Letter to Autolytus*, by apostate Theophilus of Antioch
- *Divine Institutes*, by apostate Lactantius
- *City of God*, by St. Augustine
- *A Refutation of All Heresies*, by St. Hippolytus
- *Panarion*, by heretic Epiphanius

Hermes Trismegistus (born c. 16th to 15th century BC)

St. Augustine, *City of God*, 413: “The Egyptian Hermes, whom they call Trismegistus, had a different opinion concerning those demons... This Egyptian...says that there are some gods made by the supreme God, and some made by men. Any one who hears this, as I have stated it, no doubt supposes that it has reference to images, because they are the works of the hands of men; but he asserts that visible and tangible images are, as it were, only the bodies of the gods, and that there dwell in them certain spirits, which have been invited to come into them, and which have power to inflict harm, or to fulfil the desires of those by whom divine honors and services are rendered to them. To unite, therefore, by a certain art, those invisible spirits to visible and material things, so as to make, as it were, animated bodies, dedicated and given up to those spirits who inhabit them—this, he says, is to make gods, adding that men have received this great and wonderful power... For Hermes makes many such statements agreeable to the truth concerning the one true God who fashioned this world. And I know not how he has become so bewildered by that ‘darkening of the heart’ as to stumble into the expression of a desire that men should always continue in subjection to those gods which he confesses to be made by men, and to bewail their future removal; as if there could be anything more wretched than mankind tyrannized over by the work of his own hands, since man, by worshipping the works of his own hands, may more easily cease to be man, than the works of his hands can, through his worship of them, become gods.”¹¹⁰

Homer (born c. 12th to 7th century BC)

Apostate Theophilus of Antioch, *Letter to Autolytus*, 2nd century: “[Chap. 5] So that the opinion of your philosophers and authors is discordant; for while the former have propounded the foregoing opinions, the poet Homer is found explaining the origin not only of the world, but also of the gods, on quite another hypothesis. For he says somewhere:—

¹⁰⁹ v. 2, c. 8, s. 3 (Catholic Thought: The Menace of Aristotle and Averroes).

¹¹⁰ b. 8, c. 23.

‘Father of Gods, Oceanus, and she
 Who bare the gods, their mother Tethys, too,
 From whom all rivers spring, and every sea.’ ”

Thales of Miletus (c. 620-546 BC)

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “It is said that Thales of Miletus, one of the seven wise men, first attempted to frame a system of natural philosophy. This person said that some such thing as water is the generative principle of the universe, and its end;—for that out of this, solidified and again dissolved, all things consist, and that all things are supported on it; from which also arise both earthquakes and changes of the winds and atmospheric movements, and that all things are both produced and are in a state of flux corresponding with the nature of the primary author of generation;—and that the Deity is that which has neither beginning nor end. This person, having been occupied with an hypothesis and investigation concerning the stars, became the earliest author to the Greeks of this kind of learning. And he, looking towards heaven, alleging that he was carefully examining supernal objects, fell into a well; and a certain maid, by name Thratta, remarked of him derisively, that while intent on beholding things in heaven, he did not know what was at his feet. And he lived about the time of Croesus.”¹¹¹

The Stoic and Epicurean Philosophers, edited by Whitney J. Oates, 1940: “Western Civilization owes to its Greek ancestors one of its greatest debts [RJMI: curses], because from them sprang philosophy, the speculative spirit of inquiry into the mysteries of life and the universe. In its earlier stages the orientation of philosophy was to the external world. Thales, the traditional founder of this type of speculation, and his immediate successors, Anaximander and Anaximenes, sought to solve the problem of the nature of matter, the constitution of the world or universe... Their inquiries usually resulted in the conclusion that all matter could be reduced to one or more fundamental elements as substrata from which the external world or universe was ultimately derived. Typical of this tendency is Thales who conceived water to be that fundamental element, or Anaximander whose principle was the ‘infinite’; or Anaximenes whose principle was air. Later we meet Heraclitus who believed fire to be the source of all being and that all things are in flux, in a continual state of change or becoming.”¹¹²

St. Augustine, *City of God*, 413: “As far as concerns the literature of the Greeks... history mentions two schools of philosophers, the one called the Italic school, originating in that part of Italy which was formerly called Magna Graecia; the other called the Ionic school, having its origin in those regions which are still called by the name of Greece. The Italic school had for its founder Pythagoras of Samos, to whom also the term ‘philosophy’ is said to owe its origin... The founder of the Ionic school, again, was Thales of Miletus, one of those seven who were styled the ‘seven sages’... Thales was distinguished as an investigator into the nature of things; and, in order that he might have successors in his school, he committed his dissertations to writing... He thought... that water was the first principle of things, and that of it all the elements of the world, the world itself, and all things which are generated in it, ultimately consist. Over all this work, however, which, when we consider the world, appears so admirable, he set nothing of the nature of divine mind. To him succeeded Anaximander, his pupil, who held a different opinion concerning the nature of things; for he did not hold that all things spring from one principle, as Thales did, who held that principle to be water, but thought that each thing springs from its own proper principle. These principles of things he believed to be infinite in number, and thought that they generated innumerable worlds, and all the things which arise in them. He thought, also, that these worlds are subject to a perpetual process of alternate dissolution and regeneration, each one continuing for a longer or shorter period of time, according to the nature of the case; nor did he, any more than Thales, attribute anything to a divine mind in the production of all this activity of things. Anaximander left as his successor his disciple Anaximenes, who attributed all the causes of things to an infinite air. He neither denied nor ignored the existence of gods, but, so far from

¹¹¹ b. 1, c. 1.

¹¹² General Introduction, p. xiii.

believing that the air was made by them, he held, on the contrary, that they sprang from the air.”¹¹³

Heraclitus (born c. 530 BC)

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “[Bk. 1, Chap. 4] But Heraclitus, a natural philosopher of Ephesus, surrendered himself to universal grief, condemning the ignorance of the entire of life, and of all men: nay, commiserating the (very) existence of mortals, for he asserted that he himself knew everything, whereas the rest of mankind nothing. But he also advanced statements almost in concert with Empedocles, saying that the originating principle of all things is discord and friendship, and that the Deity is a fire endued with intelligence, and that all things are borne one upon another, and never are at a standstill; and just as Empedocles, he affirmed that the entire locality about us is full of evil things...

“[Bk. 9, Chap. 2] There has appeared one, Noetus by name, and by birth a native of Smyrna. This person introduced a heresy from the tenets of Heraclitus... [Chap. 3] Now, even though the opinion of Heraclitus has been expounded by us previously in the *Philosophumena* [this work, *A Refutation of All Heresies*], it nevertheless seems expedient now also to set down side by side in contrast the two systems, in order that by this closer refutation they may be evidently instructed. I mean the followers of this (heretic [Noetus]), who imagine themselves to be disciples of Christ, when in reality they are not so, but of ‘the Obscure.’...

“[Chap. 4] Heraclitus then says that the universe is one, divisible and indivisible; generated and ungenerated; mortal and immortal... And that a Son is the universe and throughout endless ages an eternal king of all things, he thus asserts: ‘A sporting child, playing at his dice, is eternity; the kingdom is that of a child.’ And that the Father of all things that have been generated is an unbegotten creature who is creator...

“[Chap. 5] Heraclitus assigns to the visible an equality of position and honour with the invisible, as if what was visible and what was invisible were confessedly some one thing. For he says, ‘An obscure harmony is preferable to an obvious one’; and, ‘Whatsoever things are objects of vision, hearing, and intelligence,’ that is, of the (corporeal) organs, —‘these,’ he says, ‘I pre-eminently honour,’ not (on this occasion, though previously), having pre-eminently honoured invisible things. Therefore neither darkness, nor light, nor evil, nor good, Heraclitus affirms, is different, but one and the same thing. At all events, he censures Hesiod because he knew not day and night. For day, he says, and night are one... But in this chapter Heraclitus simultaneously explains the entire peculiarity of his mode of thinking, but at the same time the (characteristic quality) of the heresy of Noetus. And I have briefly demonstrated Noetus to be not a disciple of Christ, but of Heraclitus. For this philosopher asserts that the primal world is itself the Demiurge and creator of itself.”

Zeno (born c. 490 BC)

Nominal *Catholic Encyclopedia*, “Zeno of Elea”: “Greek philosopher, born at Elea, about 490 B.C. At his birthplace Xenophanes and Parmenides had established the metaphysical school of philosophy known as the Eleatic School. The chief doctrine of the school was the oneness and immutability of reality and the distrust of sense-knowledge which appears to testify to the existence of multiplicity and change. Zeno’s contribution to the literature of the school consisted of a treatise, now lost, in which, according to Plato, he argued indirectly against the reality of motion and the existence of the manifold. There were, it seems, several discourses, in each of which he made a supposition, or hypothesis, and then proceeded to show the absurd consequences that would follow. This is now known as the method of indirect proof, or *reductio ad absurdum*, and it appears to have been used first by Zeno. Aristotle in his ‘Physics’ has preserved the arguments by which Zeno tried to prove that motion is only apparent, or that real motion is an absurdity. The arguments are fallacious, because as Aristotle has no difficulty in showing, they are founded on false notions of motion and space. They are, however, specious, and might well have puzzled an opponent in those days, before logic had been developed into a science. They earned for Zeno the title of ‘the first dialectician,’ and, because they seemed to be an unanswerable challenge to those who

¹¹³ b. 8, c. 2.

relied on the verdict of the senses, they helped to prepare the way for the skepticism of the Sophists. Besides, the method of indirect proof opened up for the sophist new possibilities in the way of contentious argument, and was very soon developed into a means of confuting an opponent. It is, consequently, the forerunner of the Eristic method, or the method of strife.”

Nominal *Catholic Encyclopedia*, “Stoics and Stoic Philosophy”: “(1) Ancient Stoicism (322-204): The Stoic School was founded in 322 B.C. by Zeno of Cittium and existed until the closing of the Athenian schools (A.D. 429), (it took the name from the *Stoa poikile*, the painted hall or colonnade in which the lectures were held.)... Stoicism...was the most important of the Hellenistic elements in the semi-oriental religions of...paganism. Zeno of Cittium (b. 366; d. in 280) was the disciple of Crates the Cynic and the academicians Stilpo, Xenocrates, and Polemon. After his death (264), Cleanthes of Assium (b. 331; d. 232) became head of the school; Chrysippus of Soli (b. 280) succeeded and was scholarch until 204. These philosophers, all of Oriental origin, lived in Athens where Zeno played a part in politics and were in communication with the principal men of their day...”

Heretic Epiphanius, *Panarion*, c. 377: “The Stoic notion of deity is as follows. They claim that God is mind, or the mind of the whole visible vault, I mean of heaven, earth and the rest—like a soul in a body. But they also divide the one Godhead into many individual beings: sun, moon, and stars, soul, air and the others. And they teach the reincarnations of souls and their transmigrations from body to body, with souls being removed from bodies, entering others in turn and being born once more—along with much deceit of theirs they cap it all with this impiety. And they think that the soul is a part of God, and immortal. Zeno was the founder of their Stoa... He was a Citean, a Cypriote islander, and that he lived at Rome for a while but later advocated his doctrine at Athens, at the so-called Stoa... He too, then, like the other sects, claims that matter is contemporaneous with God...”

“Now then, I am going to administer a remedy for Zeno’s condition, so far as this brief discussion of mine can do it. For rather than overloading the contents of the treatise, I need only give the main points. However, skimming the surface so as not to digress, I shall say to Zeno:

“Where did you get the teaching of your doctrine, Mister? Or which Holy Spirit has spoken to you from heaven about your imposture? For you are obliged to say that two things, matter and God, are contemporary with each other. Your assertion will fall flat and prove untenable. For you admit that someone whom you also call ‘almighty’ is the creator, and you divide him into a plurality of gods. But what can he be the creator of, if matter is his contemporary? A matter which did not originate from any cause and is not subject to one must be its own master for itself. And if the creator took his material from it and acquired it as a loan, this argues his weakness and must be a contribution which, due to his bankruptcy, has been made to a person who has not provided for the subsistence of his handiwork from his own resources, but from someone else’s...”¹¹⁴

Socrates (470-399 BC)

Apostate Lactantius, *Divine Institutes*, c. 303: “Socrates therefore had something of human wisdom... But many of his actions are not only undeserving of praise, but also most deserving of censure, in which things he most resembled those of his own class. Out of these I will select one which may be judged of by all. Socrates used this well-known proverb: ‘That which is above us is nothing to us.’... The same man swore by a dog and a goose... Oh buffoon (as Zeno the Epicurean says), senseless, abandoned, desperate man! If he wished to scoff at religion—madman, if he did this seriously, so as to esteem a most base animal as God! For who can dare to find fault with the superstitions of the Egyptians, when Socrates confirmed them at Athens by his authority? But was it not a mark of consummate vanity, that before his death he asked his friends to sacrifice for him a cock which he had vowed to Aesculapius? He evidently feared lest he should be put upon his trial before Rhadamanthus, the judge, by Aesculapius on account of the vow. I should consider him most mad if he had died under the influence of disease. But since he did this in his sound mind, he who thinks that he was wise is himself of unsound mind.”¹¹⁵

¹¹⁴ b. 1, c. 5 (Against Stoics).

¹¹⁵ b. 3, c. 20.

Plato (427-347 BC) and the Platonists

Plato is one of the most famous pagan philosophers and is said to be the lesser evil of all of them and to have come closest to the truth and virtue. Yet close only counts when playing horseshoes and throwing hand grenades. Close to the truth and virtue as he was, he was still very far away from them. He worshipped a false god, believed in the lesser gods, and held many idolatries and heresies. And even though he is said to have been more virtuous than the other pagan philosophers, he was, nevertheless, still immoral and un-virtuous. The only good Plato that I know about is the Play-Doh that children play with. At least it does not teach things against the Catholic faith and morals. What follows are only some of Plato's and the Platonists' idolatries, heresies, and immoralities:

1. Even though he believed in one supreme god, he also believed in lesser gods.
2. Plato's supreme god is a formless ball of fire.
3. The stars, earth, and other planets are eternal gods.
4. Matter is co-eternal with God because God cannot create things out of nothing and thus God needed pre-existent matter in order to create things.
5. Souls are reincarnated and transmigrated.
6. All men will be saved.
7. The souls of men are demons.
8. The world is a living animal.
9. The world, souls, and many other things are co-eternal with God and thus always existed.
10. He denied original sin.
11. Young, strong men should commit adultery with married women to produce strong offspring.

St. Augustine, *City of God*, 413: "Among these [Platonists] were the renowned Plotinus, Iamblichus, and Porphyry, who were Greeks, and the African Apuleius, who was learned both in the Greek and Latin tongues. All of these and many others of the same school and also Plato himself believed in polytheistic worship..."¹¹⁶

"It is the decided opinion of all who use their brains, that all men desire to be happy. But who are happy, or how they become so, these are questions about which the weakness of human understanding stirs endless and angry controversies, in which philosophers have wasted their strength and expended their leisure. To adduce and discuss their various opinions would be tedious, and is unnecessary. The reader may remember what we said in the eighth book, while making a selection of the philosophers with whom we might discuss the question regarding the future life of happiness, whether we can reach it by paying divine honors to the one true God, the Creator of all gods, or by worshipping many gods, and he will not expect us to repeat here the same argument, especially as, even if he has forgotten it, he may refresh his memory by reperusal. For we made selection of the Platonists, justly esteemed the noblest of the philosophers, because they had the wit to perceive that the human soul, immortal and rational, or intellectual, as it is, cannot be happy except by partaking of the light of that God by whom both itself and the world were made; and also that the happy life which all men desire cannot be reached by any who does not cleave with a pure and holy love to that one supreme good, the unchangeable God. But as even these philosophers, whether accommodating to the folly and ignorance of the people, or, as the apostle says, 'becoming vain in their imaginations,' supposed or allowed others to suppose that many gods should be worshipped, so that some of them considered that divine honor by worship and sacrifice should be rendered even to the demons, an error I have already exploded..."¹¹⁷

St. Augustine, *City of God*, 413: "In vain, therefore, have Apuleius [a Platonic philosopher], and they who think with him, conferred on the demons the honor of placing them in the air,

¹¹⁶ b. 8, c. 12.

¹¹⁷ b. 10, c. 1.

between the ethereal heavens and the earth, that they may call to the gods the prayers of men, to men the answers of the gods; for Plato held, they say, that no god has intercourse with man. They who believe these things have thought it unbecoming that men should have intercourse with the gods, and the gods with men, but a befitting thing that the demons should have intercourse with both gods and men, presenting to the gods the petitions of men, and conveying to men what the gods have granted...¹¹⁸

Apostate Justin Martyr, *The Discourse to the Greeks*, 2nd century: “Aristotle...declared that God did not exist as Plato said, in the fiery substance (for this was Plato’s doctrine), but in the fifth element, air.”¹¹⁹

St. Irenaeus of Lyons, *Against Heresies*, between 180-199: “4. This opinion, too, that they hold the Creator formed the world out of previously existing matter, both Anaxagoras, Empedocles, and Plato expressed before them.”¹²⁰

St. Augustine, *City of God*, 413: “For, as scholars of Plato, you hold that the world is an animal, and a very happy animal, which you wish to be also everlasting...”¹²¹

“This opinion of Plato’s about the stars...is another question. For we cannot at once grant to him that these luminous bodies or globes, which by day and night shine on the earth with the light of their bodily substance, have also intellectual and blessed souls which animate each its own body, as he confidently affirms of the universe itself, as if it were one huge animal, in which all other animals were contained...”

“These same philosophers further contend that terrestrial bodies cannot be eternal though they make no doubt that the whole earth, which is itself the central member of their god—not, indeed, of the greatest, but yet of a great god, that is, of this whole world—is eternal... They suppose that this god is an animal, having, as they affirm, a rational or intellectual soul enclosed in the huge mass of its body, and having, as the fitly situated and adjusted members of its body, the four elements, whose union they wish to be indissoluble and eternal...”

St. Augustine, *City of God*, 413: “Why do we not credit the assertion of divinity, that the soul is not co-eternal with God, but is created, and once was not? For the Platonists seemed to themselves to allege an adequate reason for their rejection of this doctrine, when they affirmed that nothing could be everlasting which had not always existed.”¹²²

Apostate Theophilus, *Theophilus to Autolytus*, 2nd century: “Plato and those of his school acknowledge indeed that God is uncreated, and the Father and Maker of all things; but then they maintain that matter as well as God is uncreated, and aver that it is coeval with God. But, if God is uncreated and matter uncreated, God is no longer, according to the Platonists, the Creator of all things, nor, so far as their opinions I hold, is the monarchy of God established. And further, as God, because he is uncreated, is also unalterable; so if matter, too, were uncreated, it also would be unalterable, and equal to God; for that which is created is mutable and alterable, but that which is uncreated is immutable and unalterable. And what great thing is it if God made the world out of existent materials? For even a human artist, when he gets material from someone, makes of it what he pleases. But the power of God is manifested in this, that out of things that are not he makes whatever he pleases; just as the bestowal of life and motion is the prerogative of no other than God alone.”¹²³

St. Augustine, *City of God*, 413: “Of the Opinion of the Platonists, That the Souls of Men Become Demons When Disembodied - He says, indeed, that the souls of men are demons... He also states that the blessed are called in Greek *eudaimones*, because they are good souls, that is to say, good demons, confirming his opinion that the souls of men are demons.”¹²⁴

St. Augustine, *City of God*, 413: “For it is very certain that Plato wrote that the souls of men return after death to the bodies of beasts. Plotinus also, Porphyry’s teacher, held this opinion; yet Porphyry justly rejected it. He was of opinion that human souls return indeed into human bodies, but not into the bodies they had left, but other new bodies. He shrank from the other opinion, lest a woman who had returned into a mule might possibly carry her own son on her

¹¹⁸ b. 8, c. 18.

¹¹⁹ c. 36 (True Knowledge Not Held by the Philosophers).

¹²⁰ b. 2, c. 14.

¹²¹ b. 10, c. 29; b. 13, c. 16, 17.

¹²² b. 10, c. 31.

¹²³ b. 2, c. 4.

¹²⁴ b. 9, c. 11.

back. He did not shrink, however, from a theory which admitted the possibility of a mother coming back into a girl and marrying her own son.”¹²⁵

Heretic Epiphanius, *Panarion*, c. 377: “So much for Zeno and the Stoics. Although Plato tended in the same direction too by his adherence to reincarnation, the transmigration of souls, polytheism and the other idolatries and superstitions... At one time he...said that matter is contemporaneous with God.”¹²⁶

Apostate Theophilus, *Theophilus to Autolytus*, 2nd century: “And regarding lawless conduct, those who have blindly wandered into the choir of philosophy have, almost to a man, spoken with one voice. Certainly Plato, to mention him first who seems to have been the most respectable philosopher among them, expressly, as it were, legislates in his first book,¹²⁷ entitled *The Republic*, that the wives of all be common, using the precedent of the son of Jupiter and the lawgiver of the Cretans, in order that under this pretext there might be an abundant offspring from the best persons, and that those who were worn with toil might be comforted by such intercourse.”¹²⁸

Catholic Commentary on Colossians, Introduction: “...He [St. Paul] giveth them warning...of the Platonic Philosophers who rejected Christ (who is indeed the head of the Church and Mediator to bring us to God) and instead of him brought in certain angels as more excellent than he, whom they termed *Minores di*, teaching the people to sacrifice unto them (calling that, humility) that they might bring them to the great God. With which falsehood the heresy of Simon Magus a long time deceived many, as we read in Epiphanes, *Panarion*, 21. Against such therefore St. Paul telleth the Colossians that Christ is the Creator of all the angels, God in person, the head of the Church, the principal in all respects. That he is the redeemer, mediator, and pacifier between God and men, and therefore by him we must go to God...”

Aristotle (384-322 BC)

Aristotle, although not as close to the true as Plato was, became as famous and even more so than Plato, mostly by the influence of the apostate scholastic Thomas Aquinas. Aristotle, like Plato, held many idolatries, heresies, and immoralities. What follows is a list of some of them:

1. Outer space and the stars are part of God’s body.
2. The moon is Minerva.
3. God’s providence does not extend to the earth.
4. Men can be truly happy and virtuous without faith.
5. The world is eternal.
6. He denied original sin.
7. He denied the resurrection of the dead.

Heretic Athenagoras, *Apology* (aka *A Plea for Christians*), c. 177: “[Chap. 4] Aristotle, again, and his followers, recognising the existence of one whom they regard as a sort of compound living creature, speak of God as consisting of soul and body, thinking his body to be the ethereal space and the planetary stars and the sphere of the fixed stars, moving in circles... [Chap. 25] ...The same thing led Aristotle to say that the things below the heaven are not under the care of Providence...”

Apostate Justin Martyr, *The Discourse to the Greeks*, 2nd century: “Aristotle...declared that God did not exist as Plato said, in the fiery substance (for this was Plato’s doctrine), but in the fifth element, air.”¹²⁹

¹²⁵ b. 10, c. 30.

¹²⁶ b. 1, c. 6 (Platonists).

¹²⁷ Footnote 2: “Not in the first book, but the fifth book of *The Republic*.”

¹²⁸ b. 3, c. 6.

¹²⁹ c. 36 (True Knowledge Not Held by the Philosophers).

Apostate Arnobius, *Against the Heathens*, c. 305: “31. Aristotle, a man of most powerful intellect, and distinguished for learning, as Granius tells, shows by plausible arguments that Minerva is the moon, and proves it by the authority of learned men.”¹³⁰

St. Hippolytus, *A Refutation of All Heresies*, c. 222: “[Bk. 1, Chap. 17] Aristotle introduces a threefold classification of good... This (philosopher) also affirms that evils arise according to an opposition of the things that are good, and that they exist beneath the quarter around the moon, but reach no farther beyond the moon; and that the soul of the entire world is immortal, and that the world itself is eternal, but that (the soul) in an individual, as we have before stated, vanishes (in the fifth body)...

“[Bk. 7, Chap. 7] The definition, however, which Aristotle furnishes of the Deity is, I admit, not difficult to ascertain, but it is impossible to comprehend the meaning of it. For, he says, (the Deity) is a ‘conception of conception’; but this is altogether a non-existent (entity). The world, however, is incorruptible (and) eternal, according to Aristotle... When, therefore, Basilides has been discovered, not in spirit alone, but also in the actual expressions and names, transferring the tenets of Aristotle into our evangelical and saving doctrine, what remains, but that, by restoring what he has appropriated from others, we should prove to the disciples of this (heretic) that Christ will in no wise profit them, inasmuch as they are heathenish?”

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: “Aristotle...held that something caused by God had always existed, since like always makes like (II *De Generatione et Corruptione* cap. 10, 336a 27-28.)... Those who try to prove that the world could not have always existed even adduce arguments that the philosophers have considered and solved... [RJMI: The philosophers did not solve the problem. Instead, they created it; that is, the heresy that God created the world eternal and thus the world always existed even though it was created. Even a child with the use of reason and a little good will would never hold such a heresy. Yet, the apostate Thomas Aquinas held a species of this heresy, which he admits he got from his gods, the philosophers.¹³¹]”

St. Ambrose, *On the Duties of the Clergy*, 391: “47. Let us return to our point, lest we seem to have lost sight of the break we made in answering the ideas of those who, seeing some wicked men, rich, joyous, full of honours, and powerful, whilst many upright men are in want and are weak,—suppose therefore that God either cares nothing about us (which is what the Epicureans say), or that he is ignorant of men’s actions (as the wicked say)—or that, if he knows all things, he is an unjust judge in allowing the good to be in want and the wicked to have abundance. But it did not seem out of place to make a digression to meet an idea of this kind and to contrast it with the feelings of those very persons whom they consider happy—for they think themselves wretched. I suppose they would believe themselves more readily than us.

“48. After this digression I consider it an easy matter to refute the rest—above all the declaration of those who think that God has no care whatever for the world. For instance, Aristotle declares that his providence extends only to the moon. But what workman is there who gives no care to his work? Who would forsake and abandon what he believes himself to have produced? If it is derogatory to rule, is it not more so to have created? Though there is no wrong involved in not creating anything, it is surely the height of cruelty not to care for what one has created. ...

“50. But philosophers who are held to be reasonable laugh at the teacher of these ideas as besotted and licentious. But what shall I say of Aristotle’s idea? He thinks that God is satisfied with his own narrow bounds, and lives within the prescribed limits of his kingdom. This, however, is also what the poets’ tales tell us. For they relate that the world is divided between three gods, so that it has fallen to the lot of one to restrain and rule heaven, to another the sea, and to a third the lower regions. They have also to take care not to stir up war, one with the other, by allowing thoughts and cares about the belongings of others to take hold of them. In the same way, Aristotle also declares that God has no care for the earth, as he has none for the sea or the lower regions....¹³²

¹³⁰ b. 3.

¹³¹ While the apostate Thomas Aquinas believed the dogma that the world had a beginning and thus did not always exist in eternity with God, he heretically believed that it cannot be demonstrated by the natural law and reason that God could not, if he so desired, create a world that always existed eternally with God. Hence he held the heresy that God could have created the world eternal if he wanted to. (See in this book: [His eternal-world heresy](#), p. 675.)

¹³² b. 1, c. 13 (The ideas of those philosophers are refuted who deny to God the care of the whole world or of any of its parts).

“4. ...Aristotle and Theophrastus and the other Peripatetics maintained that a happy life consisted in virtue, that is, in a virtuous life, but that its happiness was made complete by the advantages of the body and other external good things. 5. But the sacred Scriptures say that eternal life rests on a knowledge of divine things and on the fruit of good works. The Gospel bears witness to both these statements. For the Lord Jesus spoke thus of knowledge: ‘This is eternal life, to know thee, the only true God, and Jesus Christ Whom Thou hast sent.’ About works he gives this answer: ‘Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.’...

“7. Faith, then, has [the promise of] eternal life, for it is a good foundation. Good works, too, have the same, for an upright man is tested by his words and acts. For if a man is always busy talking and yet is slow to act, he shows by his acts how worthless his knowledge is; besides it is much worse to know what one ought to do, and yet not to do what one has learnt should be done. On the other hand, to be active in good works and unfaithful at heart is as idle as though one wanted to raise a beautiful and lofty dome upon a bad foundation. The higher one builds, the greater is the fall; for without the protection of faith, good works cannot stand. A treacherous anchorage in a harbour perforates a ship, and a sandy bottom quickly gives way and cannot bear the weight of the building placed upon it...

“8. As, then, knowledge, so far as it stands alone, is put aside either as worthless, according to the superfluous discussions of the philosophers, or as but an imperfect idea, let us now note how clearly the divine Scriptures explain a thing about which we see the philosophers held so many involved and perplexing ideas. For the Scriptures state that nothing is good but what is virtuous, and declare that virtue is blessed in every circumstance, and that it is never enhanced by either corporal or other external good fortune, nor is it weakened by adversity. No state is so blessed as that wherein one is free from sin, is filled with innocence, and is fully supplied with the grace of God. For it is written: ‘Blessed is the man that hath not walked in the counsel of the ungodly, and hath not stood in the way of sinners, and hath not sat in the seat of pestilence, but in the law of the Lord was his delight.’ And again: ‘Blessed are the undefiled in the way, who walk in the law of the Lord.’”¹³³

Apostate Giles of Rome, *The Errors of the Philosophers*, 13th century: “Chap. II: In Which the Errors of Aristotle Are Restated in Sum. These, therefore, are all of his errors in sum, namely:

- “1. That motion did not begin.
- “2. That time is eternal.
- “3. That the world did not begin.
- “4. That the heavens are not created.
- “5. That God could not make another world.
- “6. That generation and corruption neither began nor will end.
- “7. That the sun will always cause generation and corruption in this sublunary world.
- “8. That nothing new can proceed immediately from God.
- “9. That the resurrection of the dead is impossible.
- “10. That God cannot make an accident without a subject.
- “11. That there is but one substantial form in any composite.
- “12. That one cannot posit a first man or a first rainfall.
- “13. That there is no way in which two bodies can be in the same place.
- “14. That there are as many angels as there are orbs—because from this it follows that there are only 55 or 57.”

¹³³ b. 2, c. 2-3.

Cicero (106-43 BC)

Marcus Tullius Cicero, elder son of a locally influential family in the town of Arpinum, moved to Rome in his youth to pursue a career in law and government. There he studied with several Greek philosophers, including the Academic Philo of Larissa, and after a brilliant legal debut he spent two years in Greece studying philosophy and rhetoric with Antiochus and the Stoic Posidonius. He championed free political discussion in a series of rhetorical works and then composed in twenty months a dozen works (nine survive whole or in large part) discussing central problems in Hellenistic philosophy. Cicero held many idolatries, heresies, and immoralities. What follows is a list of some of them:

1. He admitted that he did not know the truth after having studied all the major philosophies and mythologies.
2. He worshipped and promoted the false gods of pagan Greece and Rome.
3. He believed the heresy that there is no pain or punishment after death.
4. He held the heresy that bodies cannot enter heaven and thus denied the resurrection of the bodies of the elect.
5. He denied God's foreknowledge.
6. He held the heresy that matter is co-eternal with God because God cannot create things out of nothing and thus God needed pre-existent matter in order to create things.
7. He promoted immorality.

He admitted that he did not know the truth after having studied all the major philosophies and mythologies:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 1] Can we surpass Cicero in eloquence? By no means; but confidence was wanting to him, being ignorant of the truth, as he himself simply acknowledges in the same work. For he says that he can more easily say what is not, than what is; that is, that he is aware that the received system is false but is ignorant of the truth... [Bk. 7] 8. ...Finally, Tullius [Cicero] also having set forth the opinions of all these respecting immortality and death, declared that he did not know what was the truth. ‘Which of these opinions is true,’ he said, ‘some God may see.’ And again he says in another place: ‘Since each of these opinions had most learned defenders, it cannot be divined what is certainty.’ ”

History of Philosophy, by apostate William Turner, S.T.D., 1903: “General Idea of Philosophy. Cicero describes himself as a member of the New Academy. His philosophy is, in point of fact, an Eclecticism based on Skepticism. So impressed was he with the war of philosophical systems that he despaired of arriving at certainty... Ethics: In this portion of his philosophy, Cicero is a follower of the Eclectic Stoics.”¹³⁴

He worshipped and promoted false gods of Greece and Rome:

Apostate Lactantius, *Divine Institutes*, c. 303: “Why should I mention what he [Cicero] says in his books concerning the Republic, and also concerning glory? For in his treatise on the Laws, in which work following the example of Plato he wished to set forth those laws which he thought that a just and wise State would employ, he thus decreed concerning religion: ‘Let them reverence the gods, both those who have always been regarded as gods of heaven, and those whose services to men have placed them in heaven: Hercules, Liber, Aesculapius, Castor, Pollux, and Quirinus.’ ”¹³⁵

St. Augustine, *The Harmony of the Gospels*, 400: “51. ... We have also an open confession of the same Cicero, where he says that he had to appease Flora, the mother of sports, by frequent celebration; in which sports such an excess of vice is wont to be exhibited, that, in comparison with them, others are respectable, from engaging in which, nevertheless, good men are prohibited. Who is this mother Flora, and what manner of goddess is she, who is thus conciliated and propitiated by a practice of vice indulged in with more than usual

¹³⁴ p. 1, c. 28, p. 191.

¹³⁵ b. 1.

frequency and with looser reins? How much more honourable now was it for a Roscius to step upon the stage, than for a Cicero to worship a goddess of this kind!”¹³⁶

He believed the heresy that there is no pain or punishment after death:

Apostate Lactantius, *Divine Institutes*, c. 303: “Those who assert the advantage of death, because they know nothing of the truth, thus reason:

‘If there is nothing after death, death is not an evil; for it takes away the perception of evil. But if the soul survives, death is even an advantage, because immortality follows.’

“And this sentiment is thus set forth by Cicero concerning the Laws:

‘We may congratulate ourselves, since death is about to bring either a better state than that which exists in life, or at any rate not a worse. For if the soul is in a state of vigour without the body, it is a divine life; and if it is without perception, assuredly there is no evil.’

“Cleverly argued, as it appeared to himself, as though there could be no other state. But each conclusion is false. For the sacred writings teach that the soul is not annihilated; but that it is either rewarded according to its righteousness, or eternally punished according to its crimes. For neither is it right, that he who has lived a life of wickedness in prosperity should escape the punishment which he deserves; nor that he who has been wretched on account of his righteousness, should be deprived of his reward... Cicero in his *Consolation* says:

‘Not to be born is by far the best thing, and not to fall upon these rocks of life. But the next thing is, if you have been born, to die as soon as possible, and to flee from the violence of fortune as from a conflagration.’...¹³⁷

“In fine, Cicero, in his *Tusculan Disputations*, perceived, though with doubt, that the chief good does not happen to man except after death.

“‘A man will go,’ he says, ‘with confident spirit, if circumstances shall so happen, to death in which we have ascertained that there is either the chief good or no evil.’”¹³⁸

He held the heresy that bodies cannot enter heaven and thus denied the resurrection of the bodies of the elect:

St. Augustine, *City of God*, 426: “Men who use their learning and intellectual ability...to argue acutely against the resurrection of the body...cite what Cicero mentions in the third book *De Republica*. For when he was asserting the apotheosis of Hercules and Romulus, he says:

‘Whose bodies were not taken up into heaven; for nature would not permit a body of earth to exist anywhere except upon earth.’

“This, forsooth, is the profound reasoning of the wise men, whose thoughts God knows that they are vain.”¹³⁹

He denied God’s foreknowledge:

St. Augustine, *City of God*, 413: “Cicero [denies] that there is any knowledge of future things, and maintains with all his might that there is no such knowledge either in God or man, and that there is no prediction of events. Thus he both denies the foreknowledge of God, and attempts by vain arguments, and by opposing to himself certain oracles very easy to be refuted, to overthrow all prophecy, even such as is clearer than the light (though even these oracles are not refuted by him)... They are far more tolerable who assert the fatal influence of the stars than they who deny the foreknowledge of future events. For to confess that God exists and at the same time to deny that he has foreknowledge of future things, is the most manifest folly... Cicero...in his book on divination, he in his own person most

¹³⁶ b. 1, c. 33.

¹³⁷ b. 3, c. 19.

¹³⁸ b. 7, c. 10.

¹³⁹ b. 22, c. 4.

openly opposes the doctrine of the prescience of future things... We detest his opinion more than the Stoics do. For he either denies that God exists—which, indeed, in an assumed personage, he has labored to do, in his book *De Natura Deorum*—or if he confesses that he exists, but denies that he is prescient of future things, what is that but just ‘the fool saying in his heart there is no God?’ For one who is not prescient of all future things is not God.”¹⁴⁰

He held the heresy that matter is co-eternal with God because God cannot create things out of nothing and thus God needed pre-existent matter in order to create things:

Apostate Lactantius, *Divine Institutes*, c. 303: “Nor are the poets to be listened to, who say that in the beginning was a chaos, that is, a confusion of matter and the elements; but that God afterwards divided all that mass, and having separated each object from the confused heap, and arranged them in order, he constructed and adorned the world. Now it is easy to reply to these persons, who do not understand the power of God: for they believe that he can produce nothing, except out of materials already existing and prepared; in which error philosophers also were involved. For Cicero, while discussing the nature of the gods, thus speaks:

‘First of all, therefore, it is not probable that the matter from which all things arose was made by divine providence, but that it has, and has had, a force and nature of its own. As therefore the builder, when he is about to erect any building, does not himself make the materials, but uses those which are already prepared, and the statuary also uses the wax; so that divine providence ought to have had materials at hand, not of its own production, but already prepared for use. But if matter was not made by God, then neither was the earth, and water, and air, and fire, made by God.’

“Oh, how many faults there are in these ten lines... God, you verily reduce to the weakness of man to whom you allow nothing else but the mere workmanship. In what respect, then, will that divine power differ from man, if God also, as man does, stands in need of the assistance of another? But he does stand in need of it, if he can construct nothing unless he is furnished with materials by another. But if this is the case, it is plain that his power is imperfect, and he who prepared the material must be judged more powerful. By what name, therefore, shall he be called who excels God in power? —since it is greater to make that which is one’s own, than to arrange those things which are another’s. But if it is impossible that anything should be more powerful than God, who must necessarily be of perfect strength, power, and intelligence, it follows that he who made the things which are composed of matter, made matter also. For it was neither possible nor befitting that anything should exist without the exercise of God’s power, or against his will.”¹⁴¹

He promoted immorality:

St. Augustine, *City of God*, 413: “Cicero, a weighty man, and a philosopher in his way, when about to be made edile, wished the citizens to understand that, among the other duties of his magistracy, he must propitiate Flora by the celebration of games. And these games are reckoned devout in proportion to their lewdness. In another place, and when he was now consul, and the State in great peril, he says that games had been celebrated for ten days together, and that nothing had been omitted which could pacify the gods, as if it had not been more satisfactory to irritate the gods by temperance, than to pacify them by debauchery; and to provoke their hate by honest living, than soothe it by such unseemly grossness. For no matter how cruel was the ferocity of those men who were threatening the State, and on whose account the gods were being propitiated, it could not have been more hurtful than the alliance of gods who were won with the foulest vices. To avert the danger which threatened men’s bodies, the gods were conciliated in a fashion that drove virtue from their spirits; and the gods did not enroll themselves as defenders of the battlements against the besiegers, until they had first stormed and sacked the morality of the citizens.”¹⁴²

Apostate Lactantius, *Divine Institutes*, c. 303: “Cicero says that Greece undertook a great and bold design in consecrating the images of Cupids and Loves in the gymnasia: it is plain that

¹⁴⁰ b. 5, c. 9.

¹⁴¹ b. 2, c. 9.

¹⁴² b. 2, c. 27.

he flattered Atticus and jested with his friend. For that ought not to have been called a great design, or a design at all, but the abandoned and deplorable wickedness of unchaste men, who exposed their children, whom it was their duty to train to an honourable course, to the lust of youth, and wished them to worship gods of profligacy, in those places especially where their naked bodies were exposed to the gaze of their corruptors, and at that age which, through its simplicity and incautiousness, can be enticed and ensnared before it can be on its guard. What wonder, if all kinds of profligacy flowed from this nation, among whom vices themselves have the sanction of religion, and are so far from being avoided, that they are even worshipped?"¹⁴³

Virgil (70-19 BC)

Wikipedia: “**Virgil** - Publius Vergilius Maro (70 BC-19 BC), usually called Virgil or Vergil in English, was an ancient Roman poet of the Augustan period. He wrote three of the most famous poems in Latin literature, the *Eclogues* (or *Bucolics*), the *Georgics*, and the epic *Aeneid*. A number of minor poems, collected in the *Appendix Vergiliana*, are sometimes attributed to him. Virgil is traditionally ranked as one of Rome’s greatest poets. His *Aeneid* has been considered the national epic of ancient Rome from the time of its composition to the present day. Modeled after Homer’s *Iliad* and *Odyssey*, the *Aeneid* follows the Trojan refugee Aeneas as he struggles to fulfill his destiny and reach Italy, where his descendants Romulus and Remus were to found the city of Rome. Virgil’s work has had wide and deep influence on Western literature, most notably [the apostate] Dante’s *Divine Comedy* in which Virgil appears as Dante’s guide through Hell and Purgatory.”

Encyclopedia Britannica, 1768: “Virgil (Publius Vergilius Maro) (70-19 BC), the great Roman poet, was born on Oct. 15, 70 BC, on a farm on the banks of the Mincio, in the district of Andes, not far from the town of Mantua... After studying rhetoric he began the study of philosophy under Siron the Epicurean. One of the minor poems written about this time in the *scazon metre* tells of his delight at the immediate prospect of entering on the study of philosophy, and of the first stirring of that enthusiasm for philosophical investigation which haunted him through the whole of his life. At the end of the poem, the real master-passion of his life, the charm of the Muses, reasserts itself (Catalepton v.)...

“Virgil’s fame as a poet rests on the three acknowledged works of his early and mature manhood—the pastoral poems of *Eclogues*, the *Georgics*, and the *Aeneid*... The reverence for old customs and for the traditions of the past was a large element in the national sentiment and has a prominent place in the *Aeneid*. So too has the feeling of local attachment and of the power of local association over the imagination. The poem is also characteristically Roman in the religious belief and observances which it embodies. Behind all the conventional machinery of the old Olympic gods there is the Roman apprehension of a great inscrutable power, manifesting itself by arbitrary signs, exacting jealously certain observances, working out its own secret purposes through Roman arms and Roman counsels...

“Virgil shows the imaginative significance of that fact by revealing the emperor as chosen from of old in the counsels of the supreme ruler of the world to fulfil the national destiny, as descendant of gods and heroes of old poetic renown.”

Seneca (4 BC-65 AD)

New World Encyclopedia: “**Seneca** - Lucius Annaeus Seneca (often known simply as Seneca, or Seneca the Younger) (4 BC-65 AD) was a Roman philosopher, statesman, dramatist, and writer of the Silver Age of Latin literature. During the times when he was not involved in Roman politics, he wrote nine tragedies, a satire, philosophical essays, a treatise on meteorology, and 124 letters dealing with moral issues. He was the earliest Stoic writer whose original works survived intact, instead of as fragments imbedded in the works of later writers. A Middle Stoic and eclectic, Seneca served as an advisor to the Emperor Nero and attempted to guide his government according to Stoic ideals. Seneca’s works were read by

¹⁴³ b. 1, c. 20.

Medieval scholars and his tragedies—with their gloominess, ghosts, and witches—had a powerful influence on Elizabethan drama.”

Seneca held many idolatries, heresies, and immoralities. What follows is a list of some of them:

1. He worshipped false gods, with one greater god above them all.
2. He believed that the greatest god was the material world and thus believed that the world is not only co-eternal with God but is God.
3. He believed that after death men no longer exist, that they are annihilated.
4. He was a stoic.

Seneca, *On Benefits*: “Surely all mankind would not agree in appealing to the gods, did we not feel sure that great and timely benefits are granted voluntarily or in answer to our prayers, and great evils warded off by their intervention.”

Seneca, *Epistle* 95.50: “The gods exercise guardianship over the human race, and at times care for individuals.”

Seneca, *Fragment* 26: “The ruler of earth and heaven, the God of all gods, on whom depend those individual divinities which we worship.”

Seneca, *Natural Questions*, I, Prol. 13: “What is God? The universe, visible and invisible.”

Seneca, *Epistle* 92. 30: “The universe in which we dwell is one and it is God.”

Seneca, *On Benefits*, IV, 8. 2: “You gain nothing, most ungrateful mortals, if you say that you are indebted not to God but to nature, since neither nature exists without God nor God without nature, but the two are identical.”

Seneca, *On Benefits*, VI, 7, 1: “What else is nature than God and divine reason diffused through the whole world and all its parts.”

St. Augustine says that although Seneca condemned the false gods in some of his writings, he nevertheless worshipped them for fear of losing his position. And he says that Seneca condemned Jewish rites and practices that belonged to the Old Covenant era and did not say anything about Christianity:

St. Augustine, *City of God*, 413: “[Bk. 6, Chap. 10] ...Seneca...feigned respect for them [the false gods] in act, but to have no real regard for them at heart... he says,

‘All this ignoble crowd of gods, which the superstition of ages has amassed, we ought,’ he says, ‘to adore in such a way as to remember all the while that its worship belongs rather to custom than to reality.’

“Wherefore, neither those laws nor customs instituted in the civil theology that which was pleasing to the gods, or which pertained to reality. But this man, whom philosophy had made, as it were, free, nevertheless, because he was an illustrious senator of the Roman people, worshipped what he censured, did what he condemned, adored what he reproached...

“[Chap. 11] Seneca, among the other superstitions of civil theology, also found fault with the sacred things of the Jews, and especially the sabbaths, affirming that they act uselessly in keeping those seventh days, whereby they lose through idleness about the seventh part of their life, and also many things which demand immediate attention are damaged. The Christians, however, who were already most hostile to the Jews, he did not dare to mention, either for praise or blame, lest, if he praised them, he should do so against the ancient custom of his country, or, perhaps, if he should blame them, he should do so against his own will.”

Apostate Tertullian, *A Treatise on the Soul*, 3rd century: “With much greater precision does Seneca say: ‘After death all comes to an end, even (death) itself.’”¹⁴⁴

Several condemnations combined

Apostate Theophilus of Antioch, *Letter to Autolycus*, 2nd century: “[Chap. V – Philosophers Inculcate Cannibalism.] Since, then, you have read much, what is your opinion of the

¹⁴⁴ c. 42.

precepts of Zeno, and Diogenes, and Cleanthes, which their books contain, inculcating the eating of human flesh: that fathers be cooked and eaten by their own children; and that if any one refuse or reject a part of this infamous food, he himself be devoured who will not eat? An utterance even more godless than these is found,—that, namely, of Diogenes, who teaches children to bring their own parents in sacrifice, and devour them. And does not the historian Herodotus¹⁴⁵ narrate that Cambyses, when he had slaughtered the children of Harpagus, cooked them also, and set them as a meal before their father? And, still further, he narrates that among the Indians the parents are eaten by their own children. Oh! the godless teaching of those who recorded, yea, rather, inculcated such things! Oh! their wickedness and godlessness! Oh! the conception of those who thus accurately philosophized and profess philosophy! For they who taught these doctrines have filled the world with iniquity.”

Apostate Justin Martyr, *Hortatory Address to the Greeks*, 2nd century: “[Chap. 3, Opinions of the School of Thales] And if you decline citing the poets, because you say it is allowable for them to frame myths, and to relate in a mythical way many things about the gods which are far from true, do you suppose you have some others for your religious teachers, or how do you say that they themselves have learned this religion of yours? For it is impossible that any should know matters so great and divine, who have not themselves learned them first from the initiated. You will no doubt say, ‘The sages and philosophers.’ For to them, as to a fortified wall, you are wont to flee, when any one quotes the opinions of your poets about the gods. Therefore, since it is fit that we commence with the ancients and the earliest, beginning thence I will produce the opinion of each, much more ridiculous as it is than the theology of the poets. For Thales of Miletus, who took the lead in the study of natural philosophy, declared that water was the first principle of all things; for from water he says that all things are, and that into water all are resolved. And after him Anaximander, who came from the same Miletus, said that the infinite was the first principle of all things; for that from this indeed all things are produced, and into this do all decay. Thirdly, Anaximenes—and he too was from Miletus—says that air is the first principle of all things; for he says that from this all things are produced, and into this all are resolved. Heraclitus and Hippasus, from Metapoutus, say that fire is the first principle of all things; for from fire all things proceed, and in fire do all things terminate. Anaxagoras of Clazomenae said that the homogeneous parts are the first principles of all things. Archelaus, the son of Apollodorus, an Athenian, says that the infinite air and its density and rarity are the first principle of all things. All these, forming a succession from Thales, followed the philosophy called by themselves physical.”

St. Irenaeus of Lyons, *Against Heresies*, between 180-199: “2. ...For instance, Thales of Miletus affirmed that water was the generative and initial principle of all things. Now it is just the same thing whether we say water or Bythus. The poet Homer, again, held the opinion that Oceanus, along with mother Tethys, was the origin of the gods: this idea these men have transferred to Bythus and Sige. Anaximander laid it down that infinitude is the first principle of all things, having seminally in itself the generation of them all, and from this he declares the immense worlds [which exist] were formed; this, too, they have dressed up anew, and referred to Bythus and their Aeons. Anaxagoras, again, who has also been surnamed ‘Atheist,’ gave it as his opinion that animals were formed from seeds falling down from heaven upon earth. This thought, too, these men have transferred to ‘the seed’ of their Mother, which they maintain to be themselves; thus acknowledging at once, in the judgment of such as are possessed of sense, that they themselves are the offspring of the irreligious Anaxagoras.

“3. Again, adopting the [ideas of] shade and vacuity from Democritus and Epicurus, they have fitted these to their own views, following upon those teachers who had already talked a great deal about a vacuum and atoms, the one of which they called that which is, and the other that which is not. In like manner, these men call those things which are within the Pleroma real existences, just as those philosophers did the atoms; while they maintain that those which are without the Pleroma have no true existence, even as those did respecting the vacuum. They have thus banished themselves in this world (since they are here outside of the Pleroma) into a place which has no existence. Again, when they maintain that these things [below] are images of those which have a true existence [above], they again most manifestly rehearse the doctrine of Democritus and Plato. For Democritus was the first who maintained

¹⁴⁵ Footnote: “It was not Cambyses, but Astyages, who did this; see Herod. i. 119.”

that numerous and diverse figures were stamped, as it were, with the forms [of things above], and descended from universal space into this world. But Plato, for his part, speaks of matter, and exemplar, and God. These men, following those distinctions, have styled what he calls ideas, and exemplar, the images of those things which are above; while, through a mere change of name, they boast themselves as being discoverers and contrivers of this kind of imaginary fiction.

“4. This opinion, too, that they hold the Creator formed the world out of previously existing matter, both Anaxagoras, Empedocles, and Plato expressed before them: as, forsooth, we learn they also do under the inspiration of their Mother. Then again, as to the opinion that everything of necessity passes away to those things out of which they maintain it was also formed, and that God is the slave of this necessity, so that he cannot impart immortality to what is mortal, or bestow incorruption on what is corruptible, but everyone passes into a substance similar in nature to itself, both those who are named Stoics from the portico (stoa), and indeed all that are ignorant of God, poets and historians alike, make the same affirmation. Those who hold the same [system of] infidelity have ascribed, no doubt, their own proper region to spiritual beings — that, namely, which is within the Pleroma, but to animal beings the intermediate space, while to corporeal they assign that which is material. And they assert that God himself can do no otherwise, but that every one of the [different kinds of substance] mentioned passes away to those things which are of the same nature [with itself].”¹⁴⁶

Catholic Commentary on Acts 17:18: “**Epicurean and Stoic philosophers**: The former of these philosophers held as their doctrine, that the Almighty did not interfere by his providence in the government of the world; that the soul did not subsist after the body; and consequently, that there was no future state of retribution. The latter denied that man had liberty of action, and maintained that all things happened by destiny and fatal necessity. These were the two opposite sects S. Paul had to contend with. The Stoics believed in the immortality of the soul, and came the nearest to the Christian religion; but both Stoics and Epicureans, with all pagan philosophers, denied the resurrection of bodies; hence S. Augustine says, the faith of a resurrection is peculiar to Christians.”

¹⁴⁶ b. 2, c. 14.

The Methods and Effects of Hellenizing Christianity

The Mixing of Philosophy or Mythology with Christianity

“Thus saith the Lord: Learn not according to the ways of the Gentiles...
For the laws of the people are vain.”
(Jeremias 10:2)

The Hellenization of Christianity is the mixing of the false gods, philosophies, or mythologies of the Greeks with the Catholic God and Christianity. This also applies to the false gods, philosophies, or mythologies of the Romans or other Gentiles, although strictly speaking this is not Hellenization but Romanization of Christianity, etc. But the idolatry of mixing these evils with the Catholic God and Christianity is the same.

A man who mixes the false gods, philosophies, or mythologies with the Catholic God and Christianity does not really worship the true God, believe in the true Catholic faith, and belong to the true Catholic Church.

The holy Prophet Sophonias commands that holy places mixed with idols and false gods be destroyed as well as all those who served the idols and false gods and all those who pretended to serve the true God while serving or respecting idols and false gods:

“And I will stretch out my hand upon Juda and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests, and them that worship the host of heaven upon the tops of houses, and them that adore and swear by the Lord and swear by Melchom.” (Soph. 1:4-5)

Catholic Commentary on Soph. 1:5: “**Melchom:** The idol of the Ammonites. Those who join idols with God do not worship him indeed. God will not allow his glory to be given to another. Such lame worship or divided hearts he rejects (3 Ki. 18:21).”

Catholic Commentary on Soph. 1:15: “Whosoever joineth false gods with God Almighty indeed serveth not God.”

Samuel, the holy prophet and judge, commanded the Jews to put away the strange gods and serve the true God only:

“And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth; and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.” (1 Ki. 7:3)

Josue commanded the Jews to put away their false gods. And if they would not, he then commanded them to serve the false gods only instead of pretending to serve the true God while serving or respecting false gods:

“Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell; but as for me and my house, we will serve the Lord.” (Jos. 24:14-15)

Catholic Commentary on Jos. 24:14: “**The gods:** Some still retained in their hearts an affection for these idols, though privately, so that Josue could not convict them or bring them to condign punishment; as no doubt he, and Moses before him, would have done if they had been apprized of any overt act of idolatry. Amos (Amos 5:26) says, ‘You carried a tabernacle for your Moloch and the image of your idols, etc.,’ which is confirmed by (Ez. 23:3, 8) and (Acts 7:42). For these acts many of the people were punished (Num. 25:3, 9) and the rest were either sincerely converted or took care to hide their impiety till after the death of Josue. Yet the secret inclination of many was still corrupt; and these no sooner found a proper opportunity than they relapsed repeatedly into the worship of idols, for which reason the prophets represent their disposition as criminal from their youth.”

Evil Jews in the days of the holy Prophet Elias mixed the true God, the God of Israel, and the true religion of Judaism with false gods and false religions. Elias commanded the Jews to serve the true God

only or to serve the false gods only and thus not to pretend to do both. He then killed all the false prophets of Baal and the Jews who took the side of Baal instead of the side of the one true God:

“And Elias, coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him. And the people did not answer him a word... And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.” (3 Ki. 18:21, 40)

The holy Prophet Ezechiel commanded the Jews to serve the true God only or to serve the false gods only but not to pretend to do both:

“And as for you, O house of Israel, thus saith the Lord God: Walk ye every one after your idols, and serve them. But...in this also you hear me not but defile my holy name...with your gifts and with your idols...” (Ez. 20:39)

Catholic Commentary on Ez. 20:39: “**Walk ye every one after your idols:** It is not a permission much less a commandment to serve idols but a figure of speech by which God would have them to understand that if they would walk after their idols they must not pretend to serve him at the same time for that he would by no means suffer such a mixture of worship. God would rather have idolaters leave him wholly than halt between two (3 Ki. 18) neither hot nor cold (Apoc. 3) for such dishonour God’s name the most (Rom. 2:24).”

St. Paul teaches that Catholics are forbidden to mix idols, false gods, and false religions (such as philosophies and mythologies) with holy things (with the Catholic God and Christianity). If they do, they are idolaters and provoke God to jealousy:

“Wherefore, my dearly beloved, fly from the service of idols... The things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?” (1 Cor. 10:14, 20-22)

Catholic Commentary on 1 Cor. 10:21: “**You cannot drink:** Upon the premises he warns them plainly that they must either forsake the sacrifice and fellowship of the idols and idolaters or else refuse the Sacrifice of Christ’s body and blood in the Church and fellowship with Christians.”

St. Paul again teaches that Catholics are forbidden to mix the sacred with the profane, the holy with the unholy:

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:14-17)

Pope St. Gregory the Great is an example of how a good pope deals with the mixing of false gods or false religions with the true God and Christianity:

Pope St. Gregory the Great, Book 12, *Epistle 11*, To Brunichild, Queen of the Franks, 595/6: “As to this also we no less exhort you, that you should restrain the rest of your subjects under the control of discipline from sacrificing to idols, being worshippers of trees, or exhibiting sacrilegious sacrifices of the heads of animals; seeing that it has come to our ears that many of the so-called Christians both resort to the churches and also (horrible to relate!) do not give up their worshipping of demons. But since these things are altogether displeasing to our God, and he does not own divided minds, provide ye for their being salubriously restrained from these unlawful practices lest (God forbid it!) the sacrament of holy baptism serve not for their rescue but for their punishment. ...Make haste to appease God by their correction, that he may not bring upon you the scourge due to unfaithful races...”

Hence a so-called Catholic who mixes false gods, philosophies, or mythologies with the Catholic God and Christianity does not really worship the true God, is not Catholic, and is a sacrilegious idolater. The nominal Catholic Hellenizer pays lip service to Christianity while his heart is far from true Christianity:

“And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men...” (Isa. 29:13)

“But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men [in this case the philosophies of philosophers].” (Mk. 7:6-7)

“And they loved him with their mouth, and with their tongue they lied unto him; but their heart was not right with him, nor were they counted faithful in his covenant.” (Ps. 77:36-37)

In spite of these warnings, many so-called converts from the Greeks, Romans, and other Gentiles did not totally give up their philosophies or mythologies. Instead, they mixed one or the other with Christianity. They either tried to reconcile philosophy or mythology with Christianity; or to make it equal to Christianity; or, even worse, to subjugate Christianity to it. Hence they were not true converts. They were idolaters and thus were nominal Catholics. They had one foot in philosophy or mythology and one foot in the Catholic Church and as a result they were not in the Catholic Church at all:

“Woe to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.” (Eccus. 2:14)

Catholic Commentary on Eccus. 2:14: “**Two ways:** Attempting to reconcile false gods or false religions with that of God, who rejects hypocrites.”

A true convert condemns his false religion and abjures from it, in this case from his philosophy or mythology, and embraces Christianity. He must then learn about the spiritual things of faith and morals from the Catholic Church only and not from his former false religion. He must not promise himself or others the liberty of mind to learn about the spiritual things of faith and morals from philosophies and mythologies. If he does, he is like a dog who returns to his vomit, or a sow that wallows in the mire:

“Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave. For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than after they have known it to turn back from that holy commandment which was delivered to them. For that of the true proverb has happened to them: The dog is returned to his vomit; and the sow that was washed, to her wallowing in the mire.” (2 Pt. 2:19-22)

Indeed, a so-called Christian who learns about the spiritual things of faith and morals from philosophies or mythologies to be enlightened or edified has returned to his vomit and wallows in the mire—that is, if he ever left his false religion in the first place!

The Ways That Philosophy or Mythology Are Glorified

Christianity is Hellenized when a nominal Christian glorifies philosophy or mythology. Nominal Christians Hellenize Christianity in any one of the following ways:

1. By using philosophy or mythology to edify or enlighten oneself or others on faith or morals:
 - a) by presenting philosophy or mythology as a true religion or a religion in which one can be saved
 - b) by presenting philosophy or mythology as necessary or useful to better understand Christianity (the Catholic faith)
 - c) by presenting philosophy or mythology as necessary or useful to live a moral and virtuous life
 - d) by using philosophy as a source of revelation on faith or morals
 - e) by loving or at least liking philosophy or mythology

2. By using methods unique to philosophy when teaching on faith or morals:
 - a) by emphasizing questions and not answers
 - b) by presenting dogmas and heresies as allowable opinions
 - c) by defending heresies and dogmas equally before saying which is heresy or which is dogma
 - d) by willful ambiguity or willful contradictions
 - e) by complicating answers
 - f) by not denouncing heretics as heretics

3. By using terminologies unique to philosophy when teaching on faith or morals.

1) By using philosophy or mythology to edify or enlighten oneself or others on faith or morals

1a) By presenting philosophy or mythology as a true religion or a religion in which one can be saved

The philosophies of the Greeks, Romans, and other Gentiles are false religions. They do not believe in, worship, or adore the one true God nor teach the true religion. Instead, they worship a false god or gods and teach heresies, idolatries, and immoralities. To worship and adore the one true God during the Old Testament era from the time of the Great Flood, one had to believe in, worship, and adore the God of Noe or the God of Abraham or the God of Israel, which is the same God under different surnames. During the Old Testament era the Greek, Roman, and other Gentile philosophers did not believe in the God of Noe or the God of Abraham or the God of Israel.

St. King David, the holy Prophet Amos, and St. Paul teach that during the Old Covenant era the word of God and thus true wisdom was given to the faithful Jews and not to the Greek philosophers or any other pagans:

“He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.” (Ps. 147:20)

“Hear the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying: You only have I known of all the families of the earth.” (Amos 3:1-2)

“What advantage then hath the Jew, or what is the profit of circumcision? Much every way. First, indeed, because the words of God were committed to them.” (Rom. 3:1-2)

God, speaking through the holy Prophet Zacharias, says that faithful Jews are above the Greeks:

“Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.” (Zach. 9:13)

Catholic Commentary on Zach. 9:13: “**Sons:** The apostles, who, in the spiritual way, conquered the Greeks and subdued them to Christ. The Machabees repressed the insolence of the Seleucides, who were of Greek extraction.”

St. Jesus, son of Sirach, a faithful and holy Jew during the Old Covenant era, teaches that Judaism, the true religion at that time, was the true wisdom based upon the true faith and the law of God:

St. Jesus, son of Sirach, *Book of Ecclesiasticus*, Introduction: “The knowledge of many and great things hath been shewn us by the law and the prophets and others that have followed them; for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skillful, but strangers also both speaking and writing may *by their means* become most learned. My grandfather, Jesus, after he had much given himself to a diligent reading of the law and the prophets and other books that were delivered to us from our fathers, had a mind also to write something himself pertaining to doctrine and wisdom, that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind and be strengthened to live according to the law... Therefore I thought it good and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study, in some space of time, I brought the book to an end and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.”

St. Jesus, son of Sirach: “For I make doctrine to shine forth to all as the morning light, and I will declare it afar off. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.” (Eccus. 24:44-46)

St. Jesus, son of Sirach, also tells us that only those who know and fear the true God, the faithful, have true wisdom:

“The fear of the Lord is the beginning of wisdom and was created with the faithful in the womb, it walketh with chosen women and is known with the just and faithful... The root of wisdom is to fear the Lord: and the branches thereof are long lived.” (Eccus. 1:16, 25)

He also tells us that the “sons of wisdom” belong to the Church of the just, the true Church, to which the Greek philosophers did not belong:

“To whom hath the root of wisdom been revealed, and who hath known her wise counsels? To whom hath the discipline of wisdom been revealed and made manifest? And who hath understood the multiplicity of her steps? (Eccus. 1:6-7) The sons of wisdom are the church of the just: and their generation, obedience and love. (Eccus. 3:1)”

He also teaches that true wisdom was found in the “churches of the most High,” “in the holy assembly,” in “Jacob,” in the “inheritance in Israel,” in the “root [of the] elect,” in “Sion,” and in “Jerusalem”:

“Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, and shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power. And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed... I shall abide in the inheritance of the Lord... And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect... And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.” (Eccus. 24:1-4, 11, 13, 15-16)

Hence true wisdom is not in the church of the philosophers, not in the unholy assembly, not in Socrates or any other philosopher, not in the inheritance of the Greeks, and not in Athens.

St. Jesus, son of Sirach, teaches that true wisdom is found by those who resort, pray, supplicate, and confess to the Lord and seek out the teachings of the ancients and prophets:

“The wise man will seek out the wisdom of all the ancients and will be occupied in the prophets. He will keep the sayings of renowned men and will enter withal into the subtilties of parables. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables... He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding: And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.” (Eccus. 39:1-3, 6-9)

Hence true wisdom is not found by the philosophers because they do not resort, pray, supplicate, and confess to the Lord and seek out the wisdom of the ancients and prophets.

The Book of Wisdom teaches that philosophers and their wisdom cannot save men and make them virtuous, as they promise, but instead makes men sick, as the philosophers themselves are sick:

“Their boasting of wisdom was reproachfully rebuked. For they who promised to drive away fears and troubles from a sick soul were sick themselves of a fear worthy to be laughed at.” (Wis. 17:7-8)

“What can be made clean by the unclean? and what truth can come from that which is false?” (Eccus. 34:4)

The Book of Wisdom also teaches that pagan philosophers and their false wisdom is darkness while the faithful and their true wisdom is the pure light and law of the world:

“The others indeed were worthy to be deprived of light and imprisoned in darkness, who kept thy children [faithful Israelites] shut up, by whom the pure light of the law was to be given to the world.” (Wis. 18:4)

The holy Prophet Baruch teaches where men can learn true wisdom; that is, not with the pagan Gentiles but with faithful Israelites, with the faithful children of Jacob:

“Hear, O Israel, the commandments of life: give ear that thou mayest learn wisdom... Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? And who hath gone in to her treasures? ...It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths... The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their folly... But he that knoweth all things knoweth her and hath found her out with his understanding, he that prepared the earth for evermore and filled it with cattle and fourfooted beasts... He found out all the way of knowledge and gave it to Jacob his servant and to Israel his beloved.” (Bar. 3)

Catholic Commentary on Bar. 3:9: “This second part contains an instruction respecting true wisdom, which is to be found in God alone in the people to whom he is pleased to communicate it.”

It is the Holy One of Israel, not the unholy philosophers, who teaches men profitable things in which they should walk:

“Thus saith the Lord thy redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.” (Isa. 48:17)

St. Paul says that the faithful Jews during the Old Covenant era, and not the Greeks, were given the words of God and thus true wisdom:

“What advantage then hath the Jew, or what is the profit of circumcision? Much every way. First indeed, because the words of God were committed to them.” (Rom. 3:1-2)

Addressing Gentile Christians (which hence includes philosophers who became Christians), St. Paul teaches that before they converted they were in darkness, strangers to God and his testament, without God, and without any hope to be saved:

“Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light... Have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. 5:6-8, 11)

“For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands; That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world... Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God, Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:11-12, 19-20)

The Greek and Roman philosophers came after Moses and thus most, if not all of them, knew about the God of Noe, Abraham, and Israel and explicitly rejected him:

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 44] For Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have said concerning the immortality of the soul, or punishments after death, or contemplation of things heavenly, or doctrines of the like kind, they have received such suggestions from the prophets as have enabled them to understand and interpret these things. And hence there seem to be seeds of truth among all men; but they are charged with not accurately understanding [the truth] when they assert contradictories...”

Apostate Justin Martyr, *Hortatory Address to the Greeks*, 2nd century: “[Chap. 9] I will begin, then, with our first prophet and lawgiver, Moses: first explaining the times in which he lived, on authorities which among you are worthy of all credit. For I do not propose to prove these things only from our own divine histories, which as yet you are unwilling to credit on account of the inveterate error of your forefathers, but also from your own histories, and such, too, as have no reference to our worship, that you may know that, of all your teachers, whether sages, poets, historians, philosophers, or lawgivers, by far the oldest, as the Greek histories show us, was Moses, who was our first religious teacher.

“For in the times of Ogyges and Inachus, whom some of your poets suppose to have been earth-born, Moses is mentioned as the leader and ruler of the Jewish nation. For in this way he is mentioned both by Polemon in the first book of his Hellenics, and by Apion son of Posidonius in his book against the Jews, and in the fourth book of his history, where he says that during the reign of Inachus over Argos the Jews revolted from Ainasis king of the Egyptians, and that Moses led them. And Ptolemaeus the Mendesian, in relating the history of Egypt, concurs in all this. And those who write the Athenian history, Hellenicus and Philochorus (the author of *The Attic History*), Castor and Thallus and Alexander Polyhistor, and also the very well-informed writers on Jewish affairs...”

“And your most renowned historian Diodorus, who employed thirty whole years in epitomizing the libraries, and who, as he himself wrote, travelled over both Asia and Europe for the sake of great accuracy, and thus became an eye-witness of very many things, wrote forty entire books of his own history. And he in the first book, having said that he had learned from the Egyptian priests that Moses was an ancient lawgiver, and even the first, wrote of him in these very words:

‘For subsequent to the ancient manner of living in Egypt which gods and heroes are fabled to have regulated, they say that Moses first persuaded the people to use written laws, and to live by them; and he is recorded to have been a man both great of soul and of great faculty in social matters.’

“Then, having proceeded a little further, and wishing to mention the ancient lawgivers, he mentions Moses first. For he spoke in these words:

‘Among the Jews they say that Moses ascribed his laws to that God who is called Jehovah, whether because they judged it a marvelous and quite divine conception which promised to benefit a multitude of men, or because they were of opinion that the people

would be the more obedient when they contemplated the majesty and power of those who were said to have invented the laws...’...

“[Chap. 35] The time, then, ye men of Greece, is now come, that ye, having been persuaded by the secular histories that Moses and the rest of the prophets were far more ancient than any of those who have been esteemed sages among you, abandon the ancient delusion of your forefathers, and read the divine histories of the prophets, and ascertain from them the true religion; for they do not present to you artful discourses, nor speak speciously and plausibly—for this is the property of those who wish to rob you of the truth—but use with simplicity the words and expressions which offer themselves, and declare to you whatever the Holy Spirit, who descended upon them, chose to teach through them to those who are desirous to learn the true religion. Having then laid aside all false shame, and the inveterate error of mankind, with all its bombastic parade and empty noise, though by means of it you fancy you are possessed of all advantages, do you give yourselves to the things that profit you. For neither will you commit any offence against your fathers, if you now show a desire to betake yourselves to that which is quite opposed to their error, since it is likely enough that they themselves are now lamenting in Hades, and repenting with a too late repentance; and if it were possible for them to show you thence what had befallen them after the termination of this life, ye would know from what fearful ills they desired to deliver you. ...learn from them, or from those who here profess to teach that philosophy which is falsely so called, it follows as the one thing that remains for you to do, that, renouncing the error of your fathers, ye read the prophecies of the sacred writers, not requiring from them unexceptionable diction (for the matters of our religion lie in works, not in words), and learn from them what will give you life everlasting. For those who bootlessly disgrace the name of philosophy are convicted of knowing nothing at all, as they are themselves forced, though unwillingly, to confess, since not only do they disagree with each other, but also expressed their own opinions sometimes in one way, sometimes in another.”

To worship and adore the one true God during the New Covenant era, men have to believe in the God of the Catholic Church, the Catholic God, the Most Holy Trinity:

Athanasian Creed, 4th century: “Whosoever willeth to be saved needs above all to hold the Catholic faith. Which faith except every one do keep whole and undefiled, he will without doubt perish eternally. Now the Catholic faith is this, that we worship one God in Trinity and Trinity in unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the divine nature of the Father, of the Son, and of the Holy Spirit is one, their glory equal, their majesty co-eternal... This is the Catholic faith, which except a man believe faithfully and firmly he cannot be saved.”

The Bible, then, teaches that it is not the false god or gods, false wisdom, and false religions of the philosophers but the one true God and the one true faith (the one true religion) that gives men true wisdom and makes them faithful, holy, and virtuous, and thus saves them.

The Book of Proverbs says,

“Because the Lord giveth wisdom, and out of his mouth cometh prudence and knowledge. He will keep the salvation of the righteous and protect them that walk in simplicity.” (Prv. 2:6-7)

It does not say,

“Because Plato and Aristotle giveth wisdom: and out of their mouth cometh prudence and knowledge. They will keep the salvation of the righteous and protect them that walk complicatedly and in complexity.”

The Book of Wisdom says,

“Covet ye therefore my words and love them, and you shall have instruction.” (Wis. 6:12)

It does not say,

“Covet ye therefore [the words of Plato or Aristotle] and love them, and you shall have instruction.”

St. King David says,

“He hath made his ways known to Moses, his wills to the children of Israel.” (Ps. 102:7)

He did not say,

“He hath made his ways known to Plato and Aristotle, his wills to the children of the Greeks.”

God, speaking through the Prophet Isaias, says,

“But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.” (Isa. 41:8)

He did not say,

“But thou Greeks, art my servant, Aristotle and Plato whom I have chosen, the seed of philosophers my friends.”

Jesus Christ said,

“I am the way, and the truth, and the life. No man cometh to the Father but by me.” (Jn. 14:6)

He did not say,

“Socrates, Plato, Aristotle, and I are the way, and the truth, and the life. No man cometh to the Father but by us.”

God said,

“In thy [Abraham’s] seed shall all the nations of the earth be blessed...” (Gen. 22:18)

He did not say,

“In the seed of Greek philosophers shall all the nations of the earth be blessed...”

Jesus said,

“Salvation is of the Jews.” (Jn. 4:22)

He did not say,

“Salvation is of the Greek philosophers or Greek gods.”

St. Paul says that the faith of Abraham and the law given to Moses, and not Greek philosophy, were pedagogues to Christianity:

“Know ye therefore that they who are of faith, the same are the children of Abraham... Wherefore the law was our pedagogue in Christ, that we might be justified by faith.” (Gal. 3:7, 24)

Regarding things on faith or morals, St. Paul said,

“For I judged not myself to know any thing among you but Jesus Christ, and him crucified.” (1 Cor. 2:2)

He did not say,

“For I judged not myself to know any thing among you but Plato and Aristotle...”

St. Paul said,

“Hold the form of sound words which thou hast heard of me in faith and in the love which is in Christ Jesus.” (2 Tim. 1:13)

He did not say,

“Hold the form of sound words which thou hast heard of Plato or Aristotle in faith and in the love which is in Plato or Aristotle.”

St. Paul said,

“The church of the living God [is] the pillar and ground of the truth.” (1 Tim. 3:15)

He did not say,

“The church of the god of Plato or Aristotle [is] the pillar and ground of the truth.”

When St. Paul teaches that Catholics must “attend unto reading, to exhortation, and to doctrine” (1 Tim. 4:13), which doctrine is he speaking of? The doctrine of Christianity, not the doctrine of the philosophers!

Catholic Commentary on 1 Tim. 4:13: “**Attend to reading:** He recommends to him the reading of the Holy Scriptures, which says St. Ambrose (l. 3. de fid. c. vii.) is the book of priests.”

Jesus said,

“Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also, for he wrote of me. But if you do not believe his writings, how will you believe my words?” (Jn. 5:45-47)

He did not say,

“Aristotle or Plato wrote of me.”

Speaking of who has true wisdom, St. Jesus, son of Sirach, said,

“The sons of wisdom are the church of the just.” (Eccus. 3:1)

He did not say,

“The sons of wisdom are the church of the philosophers or mythologers.”

St. Paul said,

“Know ye therefore that they who are of faith, the same are the children of Abraham... For you are all the children of God by faith, in Christ Jesus.” (Gal. 3:7, 26)

He did not say,

“Know ye therefore that they who are of faith, the same are the children of Aristotle... For you are all the children of God by faith, in Aristotle.”

The Greek philosophers did not have the faith of Abraham, Moses, or Jesus Christ and thus were not children of God. Instead, their faith was of the Devil and hence their philosophies were false religions. St. Paul calls their wisdom the wisdom of the world and foolish:

“Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” (1 Cor. 1:20)

St. Paul is not speaking of the wisdom of secular sciences (such as architecture, medicine, warfare, secular law, secular history, grammar, rhetoric, dialectics, archeology, astronomy, agriculture, husbandry, etc.) because these wisdoms are not foolish.¹⁴⁷ Catholics are allowed to be edified or enlightened by non-Catholics regarding secular sciences because these sciences do not deal with faith or morals. But Catholics must beware of anything contained in secular sciences that is contrary to the Catholic faith and morals, such as evolution, heliocentrism, or the justification of homosexuality or abortion. Before Catholics can study these secular sciences without a dispensation, these works must be purged of any errors on faith or morals.

Hence St. Paul is speaking of a wisdom that teaches about spiritual things (faith and morals) from a worldly and earthly perspective and thus not from a heavenly and God’s perspective. St. James says that “this is not wisdom, descending from above: but earthly, sensual, devilish.” (Ja. 3:15) The only true wisdom and thus the only wisdom that truly teaches from a heavenly and God’s perspective is the Catholic faith. St. James says,

“But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.” (Ja. 3:17)

Hence the foolish wisdom St. Paul speaks about is none other than the wisdom taught by philosophy and other false religions. That is why the same St. Paul says, “Beware of philosophy” (Col. 2:8), and “The

¹⁴⁷ See in this book: [Acceptable vs. Unacceptable Logic, Dialectics, Rhetoric, and Grammar](#), p. 190.

wisdom of the flesh [such as philosophy] is death; but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be.” (Rom. 8:6-7) Woe, then, to any so-called Catholic who calls the foolish wisdom of the philosophers a true wisdom or a true religion or at least a wisdom or religion that can save men! Such a so-called Catholic is an idolater and thus not Catholic at all.

During the New Covenant era the Greek, Roman, and other Gentile philosophers did not believe in the Catholic God; and all of them knew of him and hence explicitly rejected him. Here is what Jesus and the Apostles say about all those who do not believe in Jesus:

“He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.” (Jn. 3:36)

“Who is a liar but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son.” (1 Jn. 2:22)

“He that believeth not [in Jesus Christ] shall be condemned.” (Mk. 16:16)

Hence all of the Greek, Roman, and other Gentile philosophers during the New Covenant era are under the wrath of God, liars, antichrists, and condemned. Why, then, would God send his chosen people and other men to philosophers to learn about the faith or morals or to be justified and saved! Instead, God sent his chosen people to the pagan Gentiles, philosophers included, in order to *teach* them about the Catholic faith and morals so that they might believe and be justified and saved:

Catholic Commentary on Romans, Introduction: “So saith St. Augustine, giving us briefly the argument, in English thus: As being a legate for our Lord himself, that is, for the cornerstone, he knitteth together in Christ, by the band of grace, both peoples, as well of the Jews as of the Gentiles. Showing that neither of them had in their Gentility or Judaism any works to brag of or justification or salvation thereby, but rather sins they had to be sorry for and to humble themselves to the faith of Christ, that so they might have remission of them and strength to do meritorious works afterward...”

After all, did not God send St. Paul to Athens to try to convert the many philosophers that resided there by teaching them the Catholic faith and morals and baptizing all who believed so that they could be justified and have a hope to be saved:

“Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry... And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it that this word sower would say? But others: He seemeth to be a setter forth of new gods, because he preached to them Jesus and the resurrection... (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.) But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious... And whereas God indeed despised the times of this ignorance, now he declareth unto men that all everywhere repent.” (Acts 17:16-17, 21-22, 30)

If these Greek philosophers had the faith and could be justified and saved in their philosophies, then why did God send St. Paul to try to convert them? If they do not have the faith and cannot be justified and saved in their philosophies, then why send Catholics to them to learn anything about faith or morals or to be justified and saved.

The same applies to the Greek, Roman, and other Gentile philosophers during the Old Covenant era because they did not believe in the God of Noe, Abraham, or Moses. And many, if not all of them, knew about Judaism and explicitly rejected it.

St. Augustine teaches that even the truest philosophy (that is, the philosophy that taught the most truths, which he believed was Platonism) still contained many falsehoods and was not the true religion and could not save anyone. Instead, the only religion that was a true religion and could deliver men was the religion of the Old Testament (Judaism) and now the religion of the New Testament (Catholicism):

St. Augustine, *City of God*, 413: “This is the religion [Judaism under the Old Covenant and Catholicism under the New Covenant] which possesses the universal way for delivering the soul, for except by this way none can be delivered. This is a kind of royal way, which alone leads to a kingdom which does not totter like all temporal dignities, but stands firm on eternal foundations. And when Porphyry says, towards the end of the first book *De Regressu*

Animae, that no system of doctrine which furnishes the universal way for delivering the soul has as yet been received, either from the truest philosophy, or from the ideas and practices of the Indians, or from the reasoning of the Chaldeans, or from any source whatever, and that no historical reading had made him acquainted with that way, he manifestly acknowledges that there is such a way, but that as yet he was not acquainted with it...

“And when he says that he had not learned from any truest philosophy a system which possessed the universal way of the soul’s deliverance, he shows plainly enough, as it seems to me, either that the philosophy of which he was a disciple was not the truest or that it did not comprehend such a way. And how can that be the truest philosophy which does not possess this way? For what else is the universal way of the soul’s deliverance than that by which all souls universally are delivered, and without which, therefore, no soul is delivered?

...

“For Porphyry lived in an age when this universal way of the soul’s deliverance—in other words, the Christian religion—was exposed to the persecutions of idolaters and demon-worshippers, and earthly rulers, that the number of martyrs or witnesses for the truth might be completed and consecrated, and that by them proof might be given that we must endure all bodily sufferings in the cause of the holy faith, and for the commendation of the truth. Porphyry, being a witness of these persecutions, concluded that this way was destined to a speedy extinction, and that it, therefore, was not the universal way of the soul’s deliverance...

“This, I say, is the universal way for the deliverance of believers, concerning which the faithful Abraham received the divine assurance: ‘In thy seed shall all nations be blessed.’ He, indeed, was by birth a Chaldaean, but that he might receive these great promises and that there might be propagated from him a seed ‘disposed by angels in the hand of a Mediator,’ in whom this universal way, thrown open to all nations for the deliverance of the soul, might be found, he was ordered to leave his country, and kindred, and father’s house. Then was he himself, first of all, delivered from the Chaldaean superstitions and by his obedience worshipped the one true God, whose promises he faithfully trusted.

“This is the universal way, of which it is said in holy prophecy, ‘God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations.’ And hence, when our Saviour, so long after, had taken flesh of the seed of Abraham, he says of himself, ‘I am the way, the truth, and the life.’

“This is the universal way, of which so long before it had been predicted: ‘And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.’ This way, therefore, is not the property of one, but of all nations. The law and the word of the Lord did not remain in Zion and Jerusalem, but issued thence to be universally diffused. And therefore the Mediator himself, after his resurrection, says to his alarmed disciples: ‘These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understandings that they might understand the Scriptures, and said unto them: Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’

“This is the universal way of the soul’s deliverance, which the holy angels and the holy prophets formerly disclosed where they could among the few men who found the grace of God, and especially in the Hebrew nation, whose commonwealth was, as it were, consecrated to prefigure and fore-announce the city of God which was to be gathered from all nations, by their tabernacle, and temple, and priesthood, and sacrifices. In some explicit statements, and in many obscure foreshadowings, this way was declared; but latterly came the Mediator himself in the flesh, and his blessed apostles, revealing how the grace of the New Testament more openly explained what had been obscurely hinted to preceding generations, in conformity with the relation of the ages of the human race, and as it pleased God in his wisdom to appoint, who also bore them witness with signs and miracles, some of which I have cited above. For not only were there visions of angels, and words heard from those heavenly ministrants, but also men of God, armed with the word of simple piety, cast out unclean spirits from the bodies and senses of men and healed deformities and sicknesses; the wild beasts of earth and sea, the birds of air, inanimate things, the elements, the stars, obeyed

their divine commands; the powers of hell gave way before them, the dead were restored to life. I say nothing of the miracles peculiar and proper to the Saviour's own person, especially the nativity and the resurrection; in the one of which he wrought only the mystery of a virgin maternity, while in the other he furnished an instance of the resurrection which all shall at last experience. This way purifies the whole man and prepares the mortal in all his parts for immortality...

"Except by this way, which has been present among men both during the period of the promises [Old Testament era] and of the proclamation of their fulfillment [New Testament era], no man has been delivered, no man is delivered, no man shall be delivered."¹⁴⁸

St. Augustine, *City of God*, 413: "Our heart when it rises to him is his altar; the priest who intercedes for us is his Only-begotten; we sacrifice to him bleeding victims when we contend for his truth even unto blood; to him we offer the sweetest incense when we come before him burning with holy and pious love; to him we devote and surrender ourselves and his gifts in us; to him, by solemn feasts and on appointed days, we consecrate the memory of his benefits, lest through the lapse of time ungrateful oblivion should steal upon us; to him we offer on the altar of our heart the sacrifice of humility and praise, kindled by the fire of burning love. It is that we may see him, so far as he can be seen; it is that we may cleave to him, that we are cleansed from all stain of sins and evil passions and are consecrated in his name. For he is the fountain of our happiness, he the end of all our desires... This is the worship of God, this is true religion, this right piety, this the service due to God only... For our good, about which philosophers have so keenly contended, is nothing else than to be united to God...¹⁴⁹ The only true religion has alone been able to manifest that the gods of the nations are most impure demons, who desire to be thought gods..."¹⁵⁰

St. Augustine, *City of God*, 413: "But it may be replied, Who is this God, or what proof is there that he alone is worthy to receive sacrifice from the Romans? One must be very blind to be still asking who this God is. He is the God whose prophets predicted the things we see accomplished. He is the God from whom Abraham received the assurance, 'In thy seed shall all nations be blessed.' That this was fulfilled in Christ, who according to the flesh sprang from that seed, is recognized, whether they will or no, even by those who have continued to be the enemies of this name. He is the God whose divine Spirit spake by the men whose predictions I cited in the preceding books, and which are fulfilled in the Church which has extended over all the world."¹⁵¹

The word of God says that the wisdom of the philosophers is false, foolish, worldly, carnal, of the flesh, and an enemy of God:

"For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom but in the grace of God, we have conversed in this world: and more abundantly towards you... For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. For both the Jews require signs and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling block and unto the Gentiles foolishness." (1 Cor. 1:12, 19-23)

Catholic Commentary on 1 Cor. 1:19-20: "**I will destroy the wisdom of the wise:** I will confound the false and mistaken wisdom of the great and wise philosophers, of the learned doctors or scribes, of the curious searchers of the secrets of nature. Hath not God made foolish the wisdom of this world, by the means he hath made use of to convert and save the world, particularly by sending his only Son to die upon a cross, the preaching of which seems a folly, and only they who are called believe Christ, though crucified, to be the power and wisdom of God."

Catholic Commentary on 1 Cor. 1:21: "**For seeing that in the wisdom of God:** That is, by the works of the divine wisdom, by the visible creatures of this world and the effects of his providence, the world had not wisdom, or was not wise enough to know and worship God as

¹⁴⁸ b. 10, c. 32.

¹⁴⁹ *Ibid.*, c. 3.

¹⁵⁰ b. 7, c. 33.

¹⁵¹ b. 19, c. 22.

they might and ought to have done: it pleased God to shew his power by the foolishness of preaching, by sending illiterate men to preach a God crucified, which to human wisdom seems a folly, and to save men by this belief. The gospel which I announce to you, though it appears folly to the vain philosopher, is the wisdom of God; and whilst it exhibits the picture of a crucified God, and teaches us the mortification of our senses, promises a happiness in the next life, not to be found in this.”

Catholic Commentary on 1 Cor. 1: “Ver. 22-25. **The Jews:** The Jews, in the mean time, ask for miracles, such as God formerly wrought in their favour; and the Greeks, or the Gentiles, to be converted expect from us what they would look upon as the highest points of human wisdom and knowledge; for that which appeareth the foolishness of God is wiser than men and able to confound the highest human wisdom; and that which appeareth weakness of God is stronger than men, who cannot hinder God from converting the world by means and methods that seem so disproportioned to this his design. **Foolishness:** That is to say, what appears foolish to the world in the ways of God is indeed more wise, and what appears weakness is indeed above all the strength and comprehension of man.”

What possible wisdom is St. Paul speaking of if not the wisdom of the philosophers of the many nations. And he says it is foolish, fables, false, and an enemy of God. Why, then, would God send his chosen people and other men to learn wisdom (to be enlightened or edified on faith or morals) from those who do not have true wisdom, whose wisdom will be destroyed and is foolish, and who are enemies of God.

Hence it is idolatry to believe that the Greek, Roman, or other Gentile philosophers believed in the one true God or that their philosophies are true religions or that their philosophies can save men. This idolatry violates the natural law. By the law upon the heart (the natural law), God’s grace, and reason, men can know that every false god and false religion is false even if they never heard of the true God and true religion:

“For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt. But for two things they shall be justly punished: because they have thought not well of God, giving heed to idols [and other religious falsehoods], and have sworn unjustly, in guile despising justice.” (Wis. 14:29-30)

Hence men have no excuse before God for believing in a false god or a false religion. There are so many falsehoods, contradictions, stupidities, ambiguities, and immoralities in the teachings of the philosophers that one can know by common sense and the natural law that they cannot be true religions. And they can also know this by the testimonies of the philosophers themselves who admit that they have never actually found the ultimate truth and thus are always searching. (See in this book: [Both Plato and Aristotle...](#), p. 199.) Who would go to a doctor to be cured when the doctor himself admits that he does not know about their disease or its cause or its cure. Who, then, would dare go to a philosopher to cure their soul when philosophers do not know about the disease of the soul, its cause, or its cure.

The Salvation Dogma decrees two things regarding salvation and false gods and false religions: 1) false gods and false religions are false and thus cannot sanctify or save anyone, and 2) all who practice or adhere to a false god or a false religion are on the broad road to the hell of the damned and thus cannot be in the way of salvation. Hence, if they die worshipping a false god or practicing a false religion, they go to the hell of the damned for all eternity. False gods and false religions cannot sanctify or save anyone nor can anyone be saved while believing in, practicing, or adhering to them.

This dogma is a basic dogma that is stated by implication in the reason why one becomes Catholic and in the Apostles’ Creed and the Nicene Creed. The reason a man comes into the Catholic Church is to be saved and thus, by implication, he admits that he cannot be saved worshipping any other god or in any other religion. And by professing in the Apostles’ Creed and the Nicene Creed to believe in *one* God and the Catholic Church, he also professes, by logical conclusion, not to believe in any other God but the God of the Catholic Church nor in any other religion but the Catholic religion. Hence he professes that all other gods and religions are false.

Consequently, a so-called Catholic who believes that the Greek or other Gentile philosophers worshipped the true God or that their philosophies are true religions or that their philosophies can save men is an idolater and thus not Catholic. What follows is evidence from a few of the anti-Church Fathers who denied one or more of these dogmas.

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity. . . . But not all churchmen repudiated the classics; many continued to cherish them, and sought to accommodate them to the essential teachings of the Church. . . . Socrates and Plato were made into precursors of Christianity, and the works of Aristotle were interpreted by Albertus Magnus and Thomas Aquinas in such a fashion as to furnish the logical basis for Catholic theology.”¹⁵²

Anti-Church Father Justin Martyr

The anti-Church Father Justin Martyr¹⁵³ taught the idolatry that some who believe in Greek philosophy can be saved and he called them Christians, such as the Greek philosophers Socrates and Heraclitus. He also believed in the heresy that the natural law alone, and thus without the supernatural law, can save men. And he taught the heresy that Christ is in all men and thus in the pagan Greeks:

Apostate Justin Martyr, *First Apology*, 151: “We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias. . . .”¹⁵⁴

Anti-Church Father Clement of Alexandria

The anti-Church Father Clement of Alexandria¹⁵⁵ taught the idolatry that Greek philosophy is a true religion and sanctifies and saves men:

Apostate Clement of Alexandria, *Stromata* (aka *Miscellanies*), 208: “Before the advent of the Lord, philosophy was necessary to the Greeks for justification. . . For God is the cause of all good things; but of some primarily, as of the Old and the New Testament; and of others by consequence, as philosophy. . . .”¹⁵⁶

“And that he whom we call Saviour and Lord is the Son of God. . . . It is he who also gave philosophy to the Greeks by means of the inferior angels. . . . He has dispensed his beneficence both to Greeks and Barbarians [faithful Jews]. . . . For, having furnished the one with the commandments, and the other with philosophy. . . . For by a different process of advancement, both Greek and Barbarian, he leads to the perfection which is by faith.”¹⁵⁷

Anti-Church Father Lactantius

The anti-Church Father Lactantius¹⁵⁸ believed in the idolatry that the Greek philosophy of Saturnus was a true religion and thus also a religion that can save and sanctify:

Apostate Lactantius, *Divine Institutes*, c. 303: “They repeat examples of justice from the times of Saturnus, which they call the golden times, and they relate in what condition human life was while it delayed on the earth. And this is not to be regarded as a poetic fiction, but as the truth. For, while Saturnus reigned, the religious worship of the gods not having yet been instituted, nor any race being as yet set apart in the belief of its divinity, God was manifestly worshipped. . . . But after that Saturnus had been banished from heaven, and had arrived in Latium, exiled from his throne by Jove [Jupiter, his son], his mightier heir, since the people either through fear of the new king, or of their own accord, had become corrupted and ceased to worship God. . . .”¹⁵⁹

¹⁵² c. 2 (The Renaissance): Italian Humanism, pp. 51-52.

¹⁵³ See in this book: [Justin Martyr \(100-165\)](#), p. 357.

¹⁵⁴ c. 46.

¹⁵⁵ See in this book: [Clement of Alexandria \(c. 150-c. 215\)](#), p. 359.

¹⁵⁶ b. 1, c. 5.

¹⁵⁷ b. 7, c. 2.

¹⁵⁸ See in this book: [Lactantius \(c. 250-c. 325\)](#), p. 413.

¹⁵⁹ b. 5, c. 5.

Scholastic Roger Bacon

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Roger Bacon, too, was a Franciscan... It is theology which is the mistress-science, but philosophy is needed if theology is to be explained... He explains how all knowledge, of natural things as well as of what is sacred, has descended to us through the ages from a first divine revelation. The Hebrew prophets and the Greek philosophers played similar roles in the divine plan. The philosophers were the successors of the prophets, they were themselves prophets.”¹⁶⁰

1b) By presenting philosophy or mythology as necessary or useful to better understand Christianity

The Catholic God, through his holy Catholic Church, teaches mankind all the things about the one true faith, the one true religion, which is the Catholic faith and Catholic religion. Not only does the Catholic God, through his Catholic Church, teach men the full deposit of the Catholic faith but he also teaches them the Catholic faith in the best way possible. To deny this is to deny that God is all powerful, all knowing, and all wise:

The Apostles, *Apostolic Constitutions*, 1st century: “The Apostles and Elders to all those who from among the Gentiles have believed in the Lord Jesus Christ: grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgment of him...

“VI. (That We Ought to Abstain from All the Books of Those That Are Out of the Church.) Abstain from all the heathen books. For what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldst have recourse to those heathenish fables? For if thou hast a mind to read history, thou hast the books of the Kings; if books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books... Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.”¹⁶¹

The beloved St. John says,

“You [Catholics] have the unction from the Holy One, and know all things.” (1 Jn. 2:20)

Catholic Commentary on 1 Jn. 2:20: “**You have the unction from the holy one:** You are sufficiently instructed by the grace and spirit of God against such false teachers. You know all things, as to what you ought to believe and practise, and therefore I have not written to you as to ignorant persons. The true children of God’s Church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Spirit, promised to the Church and her pastors; and have in the Catholic Church all necessary knowledge and instruction, so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members.”

St. Irenaeus teaches that Catholics must learn about faith and morals from the Catholic Church alone and not from non-Catholics who are thieves and robbers:

St. Irenaeus of Lyons, *Against Heresies*, 2nd century: “Since therefore we have such proofs, it is not necessary to seek the truth among others [non-Catholics] which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money in a bank], lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them, but to make choice of the things

¹⁶⁰ v. 3, c. 2, pt. 1, s. 2.

¹⁶¹ b. 1, s. 2, c. 6.

pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth.”¹⁶²

Hence the belief that Catholics must or should learn some things about the Catholic faith from the Greek philosophers, from the heathen books, in order to better understand what the Catholic God teaches us through his Catholic Church about the Catholic faith is to deny the sufficiency of the Catholic God and his Catholic Church to teach men all they need to know about the Catholic faith and to teach men the Catholic faith in the best way possible. In other words, it is to teach that the Greek philosophers are smarter, more efficient, and wiser than the Catholic God and his Catholic Church. St. Augustine says,

St. Augustine, *City of God*, 413: “Must we really assume that philosophers have been able to penetrate into the purpose and power of God while the Prophets could not? The truth is just the opposite. While the Spirit of God taught his Prophets to declare his will, in so far as he deigned to reveal it, the philosophers, in search of this will, were deceived by human surmises.”¹⁶³

They were deceived because they exalted reason over faith, the brain over the heart, the intellect over the will. The day that a Catholic needs to or should learn things about the Catholic faith from Greek philosophers is the day that the Catholic God and his Catholic Church are not the one true God and one true Church:

Catholic Commentary on Col. 2: “Ver. 4. **That no man may deceive you:** He means those false teachers and vain philosophers, who deceived them by a sophistical way of reasoning, advancing in this manner their fabulous inventions. These false teachers mixed vain errors from heathen philosophy with the faith and principles of the Christian religion. The false teachers whom St. Paul wished to refute, looked upon the doctrines of the gospel as too simple and common and examined the doctrine of the apostles according to the maxims and axioms of philosophers.”

The apostates who teach that Catholics must or should learn things about the Catholic faith or morals from Greek or any other philosophers are cursed by God for going to the Devil to learn things about the Catholic faith instead of going only to him and his Catholic Church:

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin.” (Isa. 30:1)

Pope Hadrian I in the 8th century upheld the dogma that seminary students and clerics were banned from studying philosophy. Their course of study in order to become a priest was the sacred canons, the Bible, and the Apostolic Constitutions:

Pope Hadrian I, *Second Council of Nicea*, 787: “Canon 2. ... We decree that everyone who is to be advanced to the grade of bishop should have a thorough knowledge of the psalter in order that he may instruct all the clergy subordinate to him to be initiated in that book. He should also be examined without fail by the metropolitan to see if he is willing to acquire knowledge—a knowledge that should be searching and not superficial—of the sacred canons, the holy gospel, the book of the divine apostle, and all divine scripture; also if he is willing to conduct himself and teach the people entrusted to him according to the divine commandments. The substance of our hierarchy are the words handed down from God, that is to say, the true knowledge of the divine scriptures, as the great *Dionysius* made plain. If someone is doubtful and ill at ease with such conduct and teaching, let him not be ordained. For God said through the prophet: ‘You rejected knowledge, and I shall reject you, so that you may not serve me in a priestly function.’ ”

While the Greek philosophers believe some things about the Catholic faith,¹⁶⁴ they do not believe in the Catholic God and his Catholic Church, they do not believe all things about the Catholic faith, they believe in heresies and idolatries that are contrary to the Catholic faith, and they cannot teach the things they do believe about the Catholic faith more efficiently than the Catholic God can through his Catholic Church. They cannot see the whole picture. Because they do not have true wisdom, they cannot see all the reasons why things are, all the reasons why God does things, and all the reasons why things happen. Their

¹⁶² b. 3, c. 4.

¹⁶³ b. 13, c. 17.

¹⁶⁴ See in this book: [The three reasons why philosophers know some supernatural things about the Catholic faith](#), p. 147.

picture of life is a perverted and corrupted one. Their wisdom is a false wisdom, earthly wisdom, wisdom of the brain and not of the heart, wisdom of reason only and not of faith.

Consequently, a so-called Catholic who believes that the Greek, Roman, or other Gentile philosophies are necessary or useful to better understand Christianity is an idolater and thus not Catholic. For example,

Anti-Church Father Origen

Apostate Origen, *Letter to Gregory* [Thaumaturgus], 235: “1. ... We might speak of philosophy itself as being ancillary to Christianity.”

Anti-Church Father Lactantius

The apostate Lactantius twists St. Paul’s words about milk and meat in order to justify his idolatry that philosophy is a saving religion and should be learned in order to better understand the Catholic faith. Lactantius’ milk is philosophy, which he says one should learn before learning the meat of Christianity:

Apostate Lactantius, *Divine Institutes*, c. 303: “For as an infant is unable, on account of the tenderness of its stomach, to receive the nourishment of solid and strong food but is supported by liquid and soft milk until, its strength being confirmed, it can feed on stronger nourishment, so also it was befitting that this man, because he was not yet capable of receiving divine things, should be presented with human testimonies—that is, of philosophers and historians...”¹⁶⁵

But St. Paul’s milk is the basic dogmas of Christianity (“the first elements of the Words of God”) and not philosophy. And St. Paul’s meat is the deeper dogmas of Christianity:

“Of whom we have much to say, and hard to be intelligibly uttered, because you are become weak to hear. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk and not of strong meat. For every one that is a partaker of milk is unskillful in the word of justice, for he is a little child. But strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil.” (Heb. 5:11-14)

Of course, St. Paul would never refer to philosophy as milk, as something necessary or at least good to learn in order to better understand the Catholic faith—the same St. Paul who said “Beware lest any man cheat you by philosophy...” (Col. 2:8)

Anti-Church Father Basil

The anti-Church Father Basil teaches the same philosophy-is-milk idolatry. He teaches that Catholic children, because they are immature (and thus need milk first), should learn things about the Catholic faith first from philosophy and even from mythology in order to better understand things about the Catholic faith that are taught by the Catholic Church:

Apostate Basil, *Address to Young Men on the Right Use of Greek Literature*, 4th century: “1. Many considerations, young men, prompt me to recommend to you the principles which I deem most desirable, and which I believe will be of use to you if you will adopt them... 2. ...Into the life eternal the Holy Scriptures lead us, which teach us through divine words. But so long as our immaturity forbids our understanding their deep thought, we exercise our spiritual perceptions upon profane writings, which are not altogether different, and in which we perceive the truth as it were in shadows and in mirrors... Consequently we must be conversant with poets, with historians, with orators, indeed with all men who may further our soul’s salvation...”

Many of the scholastics, which includes many apostate antipopes, used these anti-Church Fathers to resurrect and justify the idolatry that Catholics must or should learn philosophy in order to better understand the Catholic faith, Catholic dogmas.

¹⁶⁵ b. 5, c. 4.

Anti-Church Father Jerome

The scholastics got their philosophy-is-the-handmaid-of-theology heresy from some of the anti-Church Fathers:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Philo, has thus become, through Clement [of Alexandria], the inspirer of the famous formula: ‘philosophy is the handmaid of theology.’”¹⁶⁶

Apostate Jerome’s *Letter 70*, to Magnus, 397: “(2) ...Is it surprising that I too...desire to make that secular wisdom [Greek philosophy] which is my captive and my handmaid, a matron of the true Israel [theology]?...”

Apostate Jerome, *Letter 48*, to Pammachius, 394: “13. ...Read, I beg of you, Demosthenes or Cicero, or (if you do not care for pleaders whose aim is to speak plausibly rather than truly) read Plato, Theophrastus, Xenophon, Aristotle, and the rest of those who draw their respective rills of wisdom from the Socratic fountain-head. Do they show any openness? Are they devoid of artifice? Is not every word they say filled with meaning? And does not this meaning always make for victory?”

Scholastics

Church History, by apostate Rev. John Laux, M.A., 1989: “During the Early Middle Ages the theologians of the Church had been content to assimilate the teachings of the Fathers... Beginning with the dawn of the twelfth century, a great change took place. Questions of philosophy and theology occupied the leading minds in every land. New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*... The immense vogue which philosophical studies enjoyed during the twelfth century was fraught with elements of danger. The intellect was worshiped by many at the expense of the will, reason at the expense of faith. Bernard raised his voice in warning. ‘Of what use is philosophy to me?’ he cried. ‘My teachers are the Apostles. They have not taught me to read Plato and to understand Aristotle. But they have taught me how to live. Do you think that to know how to live is a small matter? It is the most important of all.’ ...Some Mystics, such as Walter of St. Victor, ...in their opposition to the philosophers, denounce[d] them as heretics and their dialectics as the ‘devil’s own art.’”¹⁶⁷

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity. Thus Gregory, bishop of Tours, advised his generation to ‘forgo the wisdom of sages at enmity with God, lest we incur the doom of endless death by sentence from our Lord.’ This attitude is illustrated also in a story of Odo, abbot of Cluny. After reading Virgil he saw in a vision a vase of extraordinary beauty filled with serpents bent on strangling him. Concluding that the vase represented the book of Virgil and the serpents its false teachings, he thenceforth ceased reading this Latin master. But not all churchmen repudiated the classics; many continued to cherish them, and sought to accommodate them to the essential teachings of the Church by deleting objectionable passages or by allegorical interpretations. Socrates and Plato were made into precursors of Christianity, and the works of Aristotle were interpreted by Albertus Magnus and Thomas Aquinas in such a fashion as to furnish the logical basis for Catholic theology. In all periods of the Middle Ages, however, there were scholars who, with the imperfect means at their disposal, pursued the study of the classics for intrinsic meaning and as an end in itself. The mere fact that leaders in the Church found it necessary to combat this disposition gives some indication of the interest displayed. As the secular spirit grew and the moral authority of the Church declined, study of the

¹⁶⁶ pt. 2, c. 1, s. 1, Clement of Alexandria, p. 32.

¹⁶⁷ c. 6, 2, “Scholasticism and Mysticism.”

classics attained an independent existence. Works were no longer studied primarily for what theological meanings might be read into them or for style alone, but for the conception of life they presented. In the classics the man of the Renaissance found a secular view of life which supported and strengthened his own. Hence the classics became for many a practical school of life, almost a new religion. From the Latin words *litterae humaniores* (humane letters, literature dealing with humanity) such study of the classics is known as humanism, and those who perused this study are called humanists. Most of the humanists were laymen but there were many in the Church whose interests were centered in 'humane letters' rather than in 'divine letters.' Among them were such popes as Nicholas V, Pius II, and Leo X; also the papal secretary Lorenzo Valla, Cardinal Bembo, and many bishops. The example of these higher ecclesiastics did not fail to influence the whole ecclesiastical hierarchy under them."¹⁶⁸

Scholastic Roger Bacon

A History of the Church, by apostate Rev. Philip Hughes, 1934: "Roger Bacon, too, was a Franciscan, and like all the thinkers of his time, he was first of all a theologian. It is theology which is the mistress-science, but philosophy is needed if theology is to be explained. Bacon—like his great contemporary and superior, Bonaventure, Minister-General of the Franciscan order—holds that a divine illumination of the mind is the beginning of all knowledge. He explains how all knowledge, of natural things as well as of what is sacred, has descended to us through the ages from a first divine revelation. The Hebrew prophets and the Greek philosophers played similar roles in the divine plan. The philosophers were the successors of the prophets, they were themselves prophets."¹⁶⁹

Apostate Thomas Aquinas

Apostate Thomas Aquinas, *Summa*, 13th century: "Reply to Objection 2. This science [sacred doctrine/theology] can in a sense depend upon the philosophical sciences, not as though it stood in need of them, but only in order to make its teaching clearer."¹⁷⁰

Scholastic Paulus Cortesius

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: "The most objectionable of these was the attempt to introduce the heathenism of the...Humanistic style into theological science. We find such an attempt in the Compendium of Dogma published in 1503, by Paulus Cortesius, Secretary to Alexander VI, and later Apostolical Protonotary. Cortesius certainly takes his stand on the principles of the Church, and refutes the false conceptions of the heathen philosophers; but he is convinced that Christian dogma cannot be rightly understood or explained without the aid of the [so-called] wisdom of the ancient sages. Thus the pagan garment in which he wraps his dogma is undoubtedly a source of peril. Christ is called the God of thunder and lightning; Mary, the mother of the Gods; the departed souls, the Manes. S. Augustine is extolled as the God of theologians, and the Pythic seer of Theology; and Thomas Aquinas as the Apollo of Christianity. When he comes to the Fall of Man, he introduces the subject by announcing that now he is going to treat of the Phaethon of the human race. Hell is described as exactly like the ancient Tartarus with the three rivers Kocytus, Avernus, and Styx."^{171,172}

Apostate Antipope Leo X (1513-1521)

While apostate Antipope Leo X rightly denounced nominal Catholics who held heresies taught by philosophy, and he condemned the heresy that something can be true according to philosophy but false

¹⁶⁸ c. 2 (The Renaissance): Italian Humanism, pp. 51-52.

¹⁶⁹ v. 3, c. 2, pt. 1, s. 2.

¹⁷⁰ I, q. 1, Art. 5 (Whether sacred doctrine is nobler than other sciences?).

¹⁷¹ Footnote *: "Piper, Mythologie, I, 287-9, and Gebhardt, Adrian von Corneto, 71 seq."

¹⁷² v. 5, Intro., s. 2, pp. 143-144.

according to theology, he did not go far enough. He still allowed so-called Catholics to study philosophy to be edified or enlightened:

Apostate Antipope Leo X, Invalid and heretical *Fifth Lateran Council*, Session 8, 1513: “...Consequently, since in our days (which we endure with sorrow) the sower of cockle, the ancient enemy of the human race, has dared to scatter and multiply in the Lord’s field some extremely pernicious errors, which have always been rejected by the faithful, especially on the nature of the rational soul, with the claim that it is mortal, or only one among all human beings, and since some, playing the philosopher without due care, assert that this proposition is true at least according to philosophy, it is our desire to apply suitable remedies against this infection and, with the approval of the sacred council, we condemn and reject all those who insist that the intellectual soul is mortal, or that it is only one among all human beings, and those who suggest doubts on this topic...

“And since truth cannot contradict truth, we define that every statement contrary to the enlightened truth of the faith is totally false and we strictly forbid teaching otherwise to be permitted. We decree that all those who cling to erroneous statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished as detestable and odious heretics and infidels who are undermining the Catholic faith. Moreover we strictly enjoin on each and every philosopher who teaches publicly in the universities or elsewhere, that when they explain or address to their audience the principles or conclusions of philosophers, where these are known to deviate from the true faith—as in the assertion of the soul’s mortality, or of there being only one soul, or of the eternity of the world and other topics of this kind—they are obliged to devote their every effort to clarify for their listeners the truth of the Christian religion, to teach it by convincing arguments, so far as this is possible, and to apply themselves to the full extent of their energies to refuting and disposing of the philosophers’ opposing arguments, since all the solutions are available.”

The question remains, Why must or should a so-called Catholic learn things about the Catholic faith from unbelievers? Are the Catholic God, Church, and faith not capable of teaching these things and of doing it more efficiently than anyone else? Does not the Catholic God teach you well enough about faith and morals?

Note how apostate Antipope Leo X still allows philosophy to be taught in spite of the chaos, confusion, and heresies it seeds among nominal Catholics. In so doing, he led these so-called Catholics outside of the Catholic Church for glorifying philosophy, for studying it for enlightenment or edification, which is the first and worst sin they commit against the faith.

Therefore no matter how much one tries to purify philosophy from its heresies, it is still a false religion. If anyone were able to purify a philosophy, such as Plato’s, from all of its heresies and include in it all the Catholic dogmas, then it would no longer be Plato’s philosophy but Catholicism. And it would then be a lie to teach it as if it were Plato’s philosophy. And it would be a lie to only include Plato’s orthodox teachings but leave out his idolatries and heresies because that would not be Plato’s philosophy and would portray Plato as orthodox.

While recognizing the great danger of studying philosophy to edify or enlighten oneself or others, apostate Antipope Leo X did not forbid it. Instead of banning Catholics from studying philosophy, under pain of automatic excommunication unless they get a dispensation, which must include the promise to study it only for historical or refutational purposes, he allowed so-called Catholics to continue studying philosophy to be edified and enlightened. He allowed Catholics to study philosophy to be edified and enlightened for five years provided that every now and then they study a little theology. But if they want to study philosophy for more than five years, they have to study more theology:

Apostate Antipope Leo X, Invalid and heretical *Fifth Lateran Council*, Session 8, 1513: “But it does not suffice occasionally to clip the roots of the brambles, if the ground is not dug deeply so as to check them beginning again to multiply, and if there are not removed their seeds and root causes from which they grow so easily. That is why, since the prolonged study of human philosophy—which God has made empty and foolish, as the Apostle says, when that study lacks the flavouring of divine wisdom and the light of revealed truth—sometimes leads to error rather than to the discovery of the truth, we ordain and rule by this salutary constitution, in order to suppress all occasions of falling into error with respect to the matters referred to above, that from this time onwards none of those in sacred orders, whether religious or seculars or others so committed, when they follow courses in universities or

other public institutions, may devote themselves to the study of philosophy or poetry for longer than five years after the study of grammar and dialectic, without their giving some time to the study of theology or pontifical law. Once these five years are past, if someone wishes to sweat over such studies, he may do so only if at the same time, or in some other way, he actively devotes himself to theology or the sacred canons; so that the Lord's priests may find the means, in these holy and useful occupations, for cleansing and healing the infected sources of philosophy and poetry.”

Because philosophy is a false religion, apostate Antipope Leo X is saying, “So-called Catholics are allowed to study false religions (such as philosophy, Hinduism, or Islam) to be edified or enlightened about things on faith or morals as long as they also learn about Catholicism from Catholic sources.” That is idolatry, a mortal sin against the faith, known as syncretism, which is the mixing of false gods and false religions with the true God and true religion. For some of his other crimes, see in this book: [Scholastics: Antipope Leo X \(1513-1521\)](#), p. 737.

Apostate Antipope Pius IX (1846-1878)

Apostate Antipope Pius IX also allowed for the study of philosophy and the classics in order to be edified and enlightened on faith and morals:

Apostate Antipope Pius IX, *Singulari Quidem*, 1856: “15. The lips of the priests must protect the wisdom which allows them to respond to those who consult them on the law and to convince those who combat it. It is thus necessary that you apply yourselves with the greatest care to the correct and precise instruction of the clergy. Especially in your seminaries, see that an excellent and entirely Catholic course of studies flourishes, a course by which the young clerics, under the direction of approved teachers, might be formed right from their most tender years to piety, virtue, and a Christian spirit. They should be instructed in the knowledge of Latin, in the humanities, and in philosophy, free from every danger of error. Then apply yourselves to teaching them carefully, for a sufficiently long period, dogmatic and moral theology based on the Holy Scriptures, on the tradition of the holy Fathers, and on the infallible authority of the Church.”

Apostate Antipope Leo XIII (1878-1903)

Another infamous Leo, apostate Antipope Leo XIII, held the idolatry that Catholics should learn things about the Catholic faith from the philosophers in order to better understand Christianity. And he zealously promoted the study of philosophy as a precursor or complement to learning the Catholic faith from Catholic sources. You will notice, in the footnotes to the quote below, that Leo is quoting from some of the anti-Church Fathers (such as Clement of Alexandria and Origen) to defend his idolatry:

Apostate Antipope Leo XIII, *Aeterni Patris* (On the Restoration of Christian Philosophy), 1879: “4. In the first place, philosophy, if rightly made use of by the wise, in a certain way tends to smooth and fortify the road to true faith, and to prepare the souls of its disciples for the fit reception of revelation; for which reason it is well called by ancient writers sometimes a steppingstone to the Christian faith,¹⁷³ sometimes the prelude and help of Christianity,¹⁷⁴ sometimes the Gospel teacher¹⁷⁵... Who does not see that a plain and easy road is opened up to faith by such a method of philosophic study?...

“6. ...A perpetual and varied service is further required of philosophy, in order that sacred theology may receive and assume the nature, form, and genius of a true science...

“Those will certainly more fully and more easily attain that knowledge and understanding who to integrity of life and love of faith join a mind rounded and finished by philosophic studies...

“7. ...Moreover, the Church herself not only urges, but even commands, Christian teachers to seek help from philosophy...

“9. ...Those, therefore, who to the study of philosophy unite obedience to the Christian faith, are philosophizing in the best possible way; for the splendor of the divine truths,

¹⁷³ Clement of Alexandria, “Stromata,” 1, 16 (PG 8, 795); 7, 3 (PG 9, 426).

¹⁷⁴ Origen, “Epistola ad Gregorium” (PG 11, 87-91).

¹⁷⁵ Clement of Alexandria, “Stromata,” 1, 5 (PG 8, 718-719).

received into the mind, helps the understanding, and not only detracts in nowise from its dignity, but adds greatly to its nobility, keenness, and stability.”

Takes St. Augustine’s teaching out of context on taking gold out of Egypt

To defend his idolatry of glorifying philosophy, apostate Antipope Leo XIII tries to drag St. Augustine into his idolatry. He takes two of St. Augustine’s teachings out of context:

Apostate Antipope Leo XIII, *Aeterni Patris*, 1879: “3. Therefore, Divine Providence itself requires that, in calling back the people to the paths of faith and salvation, advantage should be taken of human science also—an approved and wise practice which history testifies was observed by the most illustrious Fathers of the Church. They, indeed, were wont neither to belittle nor undervalue the part that reason had to play, as is summed up by the great Augustine when he attributes to this science ‘that by which the most wholesome faith is begotten...is nourished, defended, and made strong.’¹⁷⁶”

St. Augustine teaches the importance of reason in relation to the Catholic faith and places it second to faith; but he does not glorify philosophy, as Leo XIII would have you believe.

Apostate Antipope Leo XIII also takes St. Augustine’s below teaching out of context. He wants you to believe that St. Augustine is teaching that Greeks who convert to Catholicism must or should continue to learn about faith or morals from the Greek philosophers—the gold and silver taken from Egypt:

Apostate Antipope Leo XIII, *Aeterni Patris*, 1879: “4. ...St. Augustine says: ‘Do we not see Cyprian, that mildest of doctors and most blessed of martyrs, going out of Egypt laden with gold and silver and vestments? ...’ ”

As you will read in the below quote, St. Augustine is teaching that when a pagan Greek converts to Catholicism, he must retain the truths on faith and morals (gold and silver of Egypt) taught by the philosophy that he once studied and put them to use as a Catholic in relation to Catholicism. But St. Augustine is not teaching that the convert must continue to learn these truths from the philosophers but instead must now learn them only from the Catholic Church and Catholicism, the best source of truth on faith or morals and the best teacher on faith and morals. He is not teaching converts to return to the vomit of philosophy that they left but only to retain and use what was good and true in it.

In the below quote, St. Augustine also says that the philosophers have unlawful possession of these truths on faith and morals because they do not believe in the true God and his true religion of Catholicism from whence these truths come. Hence he would not have Catholics learn about faith and morals from an unlawful source. Note how St. Augustine says that the convert goes out of Egypt with the gold and silver; but he does not tell him to go back to Egypt, back to philosophy to be edified or enlightened on faith or morals. Any Jew who wanted to go back to Egypt after God liberated him by Moses was an apostate and traitor. Whereas, Leo XIII would have Catholics go back to Egypt, back to philosophy to be edified or enlightened on faith and morals:

St. Augustine, *On Christian Doctrine*, 395: “60. Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. For, as the Egyptians had not only the idols and heavy burdens which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not doing this on their own authority but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making a good use of; in the same way all branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil, which every one of us, when going out under the leadership of Christ from the fellowship of the heathen, ought to abhor and avoid; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God’s providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils. These, therefore, the

¹⁷⁶ “De Trinitate,” 14, 1, 3 (PL 42, 1037); quoted by the apostate Thomas Aquinas, “Summa theologiae,” 1, 1, 2.

Christian, when he separates himself in spirit from the miserable fellowship of these men, ought to take away from them, and to devote to their proper use in preaching the gospel. Their garments, also, —that is, human institutions such as are adapted to that intercourse with men which is indispensable in this life,—we must take and turn to a Christian use.

“61. And what else have many good and faithful men among our brethren done? Do we not see with what a quantity of gold and silver and garments Cyprian, that most persuasive teacher and most blessed martyr, was loaded when he came out of Egypt?...”¹⁷⁷

Note that St. Augustine says “when he [Cyprian] came out of Egypt.” He did not tell him to go back to Egypt to get more gold and silver because the Catholic faith has all the gold and silver that Egypt has plus all of the rest of the gold and silver in the whole world (all of God’s truths on faith and morals), which no other faith or religion has. Hence the gold and silver a convert takes out of Egypt is also found in the Catholic Church and religion, where he now makes perfect use of them. Just because a man becomes Catholic does not mean he must reject everything as a falsehood that he learned before becoming Catholic. He obviously should retain what was true in his previous life while not going back to that life. He can now use these truths and learn from the Catholic Church all the truths he needs to be saved and in a better way than anyone else can teach him. That is what St. Augustine is teaching. But he is not teaching that the Jews, whom God liberated by Moses, should go back to Egypt for more gold any more than he is teaching that a Catholic convert should or must go back to the vomit of philosophy to learn about faith or morals:

“And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt? And they said one to another: Let us appoint a captain, and let us return into Egypt.... But Josue the son of Nun, and Caleb the son of Jephone...said to all the multitude of the children of Israel... be not rebellious against the Lord... And the Lord said to Moses: How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them?” (Num. 14:2-11)

Likewise, a so-called Catholic who returns to philosophy rebels against God, detracts God, does not believe in God, and casts off his cross and thus is an apostate traitor. He has cast off the yoke of Christ and put on the yoke of unbelievers:

“Bear not the yoke with unbelievers [philosophers]. For what participation hath justice with injustice? Or what fellowship hath light [Catholicism] with darkness [philosophy]? And what concord hath Christ with Belial [philosophers]? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols?... Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [philosophy and philosophers].” (2 Cor. 6:14-17)

After St. Augustine converted, he no longer bore the yoke of unbelievers, of the philosophers, even though he retained the gold and silver (the truths on faith and morals he learned from them). For example, before St. Augustine converted, he was at one time a follower of Cicero. However, after his conversion St. Augustine never went back to mine gold or silver out of the works of Cicero. Instead, he got rid of all of Cicero’s works in Hippo and warned others not to read Cicero’s works to be edified or enlightened or to appear smart in the eyes of unbelievers (as Dioscorus wanted to). The only reason St. Augustine allows the study of these works is for historical or refutational purposes. And he says that it is not necessary to know philosophies to refute them because the Christian faith contains all the truths (all the gold and silver regarding faith and morals) and hence Catholics can refute all the errors of the philosophies and other false religions by the Catholic faith alone without having to previously learn about them. He also says that philosophy was so utterly despised by Catholics in Rome, Carthage, Hippo, and all Africa in his day that no philosophical works could be found there and no inquiries were even made regarding the philosophers and their philosophies:

St. Augustine, *Letter 118*, to Dioscorus, 410: “[Chap. 2] 9. For, in the first place, I do not at all see that, in the countries in which you are so afraid of being esteemed deficient in education and acuteness, there are any persons who will ask you a single question about these matters [philosophies]. Both in this country, to which you came to learn these things,

¹⁷⁷ b. 2, c. 4.

and at Rome, you know by experience how little they are esteemed, and that, in consequence, they are neither taught nor learned; and throughout all Africa, so far are you from being troubled by any such questioner, that you cannot find any one who will be troubled with your questions, and are compelled by the dearth of such persons to send your questions to bishops to be solved by them: as if, indeed, these bishops, although in their youth, under the influence of the same ardour—let me rather say error—which carries you away, they were at pains to learn these things as matters of great moment, permitted them still to remain in memory now that their heads are white with age and they are burdened with the responsibilities of episcopal office; or as if, supposing them to desire to retain these things in memory, greater and graver cares would not in spite of their desire banish them from their hearts; or as if, in the event of some of these things lingering in recollection by the force of long habit, they would not wish rather to bury in utter oblivion what was thus remembered, than to answer senseless questions at a time when, even amidst the comparative leisure enjoyed in the schools and in the lecture-rooms of rhetoricians, they seem to have so lost both voice and vigour that, in order to have instruction imparted concerning them, it is deemed necessary to send from Carthage to Hippo—a place in which all such things are so unwonted and so wholly foreign, that if, in taking the trouble of writing an answer to your question, I wished to look at any passage to discover the order of thought in the context preceding or following the words requiring exposition, I would be utterly unable to find a manuscript of the works of Cicero. However, these teachers of rhetoric in Carthage who have failed to satisfy you in this matter are not only not blamed, but, on the contrary, commended by me... This, therefore, being the case, seeing, that is to say, that these two great cities, Rome and Carthage, the living centers of Latin literature, neither try your patience by asking you such questions as you speak of, nor care patiently to listen to you when you propound them, I am amazed in a degree beyond all expression that a young man of your good sense should be afraid lest you should be afflicted with any questioner on these subjects in the cities of Greece and of the East. You are much more likely to hear jackdaws in Africa than this manner of conversation in those lands.

“11. ...But if you reply that you have already learned this, and say that the truth supremely necessary is Christian doctrine, which I know that you esteem above all other things, placing in it alone your hope of everlasting salvation, then surely this does not demand a knowledge of the Dialogues of Cicero, and a collection of the beggarly and divided opinions of other men [philosophers], in order to your persuading men to give it a hearing. Let your character and manner of life command the attention of those who are to receive any such teaching from you. I would not have you open the way for teaching truth by first teaching what must be afterwards unlearned.

“12. For if the knowledge of the discordant and mutually contradictory opinions of others is of any service to him who would obtain an entrance for Christian truth in overthrowing the opposition of error, it is useful only in the way of preventing the assailant of the truth from being at liberty to fix his eye solely on the work of controverting your tenets, while carefully hiding his own from view. For the knowledge of the truth is of itself sufficient both to detect and to subvert all errors, even those which may not have been heard before, if only they are brought forward.”

For more on St. Augustine’s refutation of Dioscorus, see in this book: [Presenting error as truth because of pride](#), p. 196. Beware, then, of apostate Antipope Leo XIII and others who lie about St. Augustine by pretending that after his conversion he mined gold and silver from the works of the philosophers; that is, that he condoned and promoted the study of philosophy by Catholics and catechumens to be enlightened or edified regarding faith and morals. Instead, St. Augustine condemns this as not only unnecessary but also dangerous and apostasy, as an insult against the one true God, the one true Church, and the one true faith as if they do not sufficiently teach the faith and morals to men.

Apostate Antipope Pius X (1903-1914)

Apostate Antipope Pius X pretends that the only evil philosophies are the modernists’ philosophies as opposed to the traditional Greek and Roman philosophies studied by the scholastics. Hence he promotes the study of the Greek and Roman philosophies as a means for Catholics to be edified or enlightened and thus is an idolater on this point alone. And he defends scholasticism, which merges the Greek and Roman philosophies with theology, which I call Theophilosophy, which is also idolatry:

Apostate Antipope Pius X, *Pascendi Dominici Gregis*, 1907: “38. It remains for Us now to say a few words about the Modernist as reformer. From all that has preceded, it is abundantly clear how great and how eager is the passion of such men for innovation. In all Catholicism there is absolutely nothing on which it does not fasten. They wish philosophy [the Greek, Roman, and Scholastic philosophies] to be reformed, especially in the ecclesiastical seminaries. They wish the scholastic philosophy to be relegated to the history of philosophy and to be classed among absolute systems, and the young men to be taught modern philosophy which alone is true and suited to the times in which we live...

“41. ... These very Modernists who seek to be esteemed as Doctors of the Church... speak so loftily of modern philosophy and show such contempt for scholasticism...

“42. ... They recognize that the three chief difficulties which stand in their way are the scholastic method of philosophy, the authority and tradition of the Fathers, and the magisterium of the Church, and on these they wage unrelenting war...”

Apostate Antipope Pius X lies by pretending that the scholastic method of philosophy was practiced by the true Church Fathers and thus is part of the magisterium. The glorification of philosophy by some anti-Church Fathers did not begin until the 3rd century and thus has no link with the tradition handed down by the Apostles. In fact, the tradition handed down by the Apostles banned the study of philosophy and thus condemned the glorification of philosophy.¹⁷⁸ And the use by theologians of the unique terminologies of philosophy (which I call scholastic babble) did not exist until the 8th century when it was formulated into a science by the anti-Church Father John Damascene.¹⁷⁹ And even then it did not begin to succeed until the 12th century. Hence the tradition of the Catholic Church, the ordinary magisterium, condemns the glorification of philosophy either by studying it to be edified or enlightened on faith or morals or by using its unique methods or terminologies. The solemn magisterium also condemned this.

The solemn magisterium and the ordinary magisterium condemned all philosophies because they are not the one true religion of Catholicism. And not even the merging of philosophy with Catholic theology, which is scholasticism, can make these philosophies clean: “What can be made clean by the unclean? And what truth can come from that which is false?” (Eccus. 34:4) Instead of making Catholicism cleaner or easier to understand, the merging of philosophy with theology corrupts Catholicism and is an insult to the one true God as if he, through his Catholic Church, cannot teach Catholics all they need to know about faith and morals and teach them in the best way possible.

Instead, the apostate bastard Antipope Pius X would have us learn about faith and morals from the traditional philosophies of Greece and Rome and from scholasticism, which merged these philosophies with theology (with Catholicism). One wonders how the first pope, St. Peter, ever ruled the Catholic Church and taught Catholics because he, as well as St. Paul, who said “Beware of philosophy” (and he was not speaking about the modernists’ philosophies but the traditional philosophies of the Greeks and Romans), and as well as all the other Apostles, hated all forms of philosophy and never merged them with the Catholic faith.

What’s even worse is that apostate Antipope Pius X shoves the evil filth of scholasticism, which is the glorification of philosophy, down the throats of all who want to become priests, theologians, or canonists by making the study of it mandatory. And thus in one swoop he places all of them outside the Catholic Church and on the broad road to hell:

Apostate Antipope Pius X, *Pascendi Dominici Gregis*, 1907: “45. In the first place, with regard to studies, We will and strictly ordain that scholastic philosophy be made the basis of the sacred sciences... And let it be clearly understood above all things that when We prescribe scholastic philosophy We understand chiefly that which the Angelic Doctor [the apostate Thomas Aquinas] has bequeathed to us, and We, therefore, declare that all the ordinances of Our predecessor on this subject continue fully in force, and, as far as may be necessary, We do decree anew, and confirm, and order that they shall be strictly observed by all. In seminaries where they have been neglected it will be for the Bishops to exact and require their observance in the future; and let this apply also to the superiors of religious orders. Further, We admonish professors to bear well in mind that they cannot set

¹⁷⁸ See in this book:

[Catholic Church’s Teachings against Philosophy](#), p. 42.

¹⁷⁹ See in this book: [3\) By using terminologies unique to philosophy \(scholastic babble\)](#), p. 166.

aside...Thomas [Aquinas], especially in metaphysical questions, without grave disadvantage. 46. On this philosophical foundation the theological edifice is to be carefully raised. ...

“49. Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hateth the proud and the obstinate mind. For the future, the doctorate of theology and canon law must never be conferred on anyone who has not first of all made the regular course of scholastic philosophy; if conferred, it shall be held as null and void...”

Apostate Antipope Benedict XV and the heretical 1917 Code of Canon Law

Apostate Antipope Pius X’s idolatrous law that all men who want to become priests, theologians, or canonists must first study the traditional philosophies and scholastic philosophy was incorporated into the 1917 Code of Canon Law which was promulgated by the apostate Antipope Benedict XV:

“Canon 589. The religious, after due instruction in the inferior studies, shall engage in the study of philosophy for at least two years, in theology four years, following the teaching of Thomas, according to Canon 1366, 2, and the instructions of the Holy See...”

“Canon 1365. In the lower grades of the seminary... The course of philosophy, together with other allied subjects, is to last at least two years...”

“Canon 1366. As professors of philosophy, theology, and law, the bishop and seminary boards should prefer those who have the degree of doctor in a university, or a faculty recognized by the Holy See, or, if there is question of religious, those who have received a similar title from their major superiors. Philosophy and theology shall be taught by the professors absolutely according to the manner of the Angelic Doctor, without deviating from his doctrine and principles...”

“Canon 1380. It is desirable that the Ordinary send pious and gifted clerics to Universities approved by the Church, in order that they may take up specially the studies of philosophy, theology, and Canon Law and obtain academic degrees.”

A Practical Commentary on the Code of Canon Law, by apostates Revs. Stanislaus Woywod and Callistus Smith, 1957, Commentary on Canon 976: “At present the law of the Church does not permit a young man who is studying for the priesthood to begin the course of theology until he has gone through the elementary course or grammar grades, the high-school grades, and the course of philosophy.”

All the apostate antipopes since Benedict XV upheld these idolatrous and heretical laws.

Compare these apostate laws to the days of the Apostles and St. Augustine when philosophy was abhorred and despised. Philosophy was so abhorred by Catholics in the days of St. Augustine that none of the works of the philosophers could be found in Rome, Carthage, Hippo, and all of Africa and no one even made inquiries about them. (See in this book: [Takes St. Augustine’s teaching out of context on taking gold out of Egypt](#), p. 131.)

If the Apostles and St. Augustine were alive in the days of apostate Antipope Pius X and under the 1917 Code, they would not even be allowed to become theologians or priests, let alone prelates, because they so utterly shunned and despised the philosophers and their philosophies. Clearly, in this one example alone, we see two Spirits and two Churches—the Holy Spirit and the true Catholic Church that abhors these things, and the Evil Spirit and a false Catholic Church that glorifies them!

What’s worse is that they learn philosophy before theology

What’s worse is that they first corrupt the student with philosophy before he learns theology.¹⁸⁰ In this way, he must first learn about philosophy, its teachings, methods, and way of speaking in order to pass the course and thus there is a great danger that he will love or at least like philosophy before he even learns theology. Once he loves or likes philosophy, he cannot truly love or like true theology. He will love one and hate the other:

¹⁸⁰ As you have just read. And see in this book: [In 1540 the apostate Society of Jesus was founded](#), p. 576.

“No man can serve two masters [philosophy and theology]. For either he will hate the one, and love the other: or he will sustain the one, and despise the other.” (Mt. 6:24)

One can pretend to love true theology when he takes the course, but in reality he does not and cannot love true theology while he loves or likes philosophy. I say true theology because, in most cases, the theology the student takes is a false theology that is mixed with philosophy to make it more pleasing to him because he has become accustomed to the philosophical teachings, methods, and way of speaking. This false philosophy is known as theophilosophy or scholasticism. One can compare this form of corruption, deception, and hypocrisy to a father who believes that his son must first be unchaste before he can become chaste and thus he must first fornicate with whores and only then will he learn how to be chaste. Once the son loves or likes fornication, he becomes addicted to this vice and hence he cannot truly love or like chastity until he first learns to hate and avoid fornication. In the same way, one who has been corrupted with philosophy cannot begin to love true theology unless he first hates and avoids philosophy. Conversely, one who loves true theology does not and cannot love or like philosophy; that is, as long as he loves true theology, just as one who loves to be chaste does not and cannot love or like to be unchaste; that is, as long as he loves to be chaste.

Men can know that philosophy is false and thus hate or dislike it by the natural law because of all the contradictions and absurdities in it. Hence even before he learns or even knows about true theology, he can reject philosophy simply by God’s grace, the natural law in his heart, and reason. This man would be more open to conversion while the one who loves or likes philosophy will never be open to conversion until he hates philosophy.

Jesus Christ and the Apostles hated philosophy and scholasticism

One wonders how the Catholic Church survived or taught the Catholic faith well enough from the day of her promulgation on Pentecost Day in AD 33 until the scholastic era and its glorification of philosophy began in earnest in the 12th century and especially with the arrival of the false god Thomas Aquinas in the 13th century. Jesus Christ, the founder and ultimate head of the Catholic Church, never glorified the philosophy of the Greeks, Romans, or any other philosophy. And he was not a scholastic. He did not use the scholastic methods or terminologies! St. Paul never used them either—the same St. Paul who said “Beware of philosophy.” (Col. 2:8) St. Peter, the first pope and head of the Catholic Church on earth, and St. John were uneducated fishermen:

“Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they [evil Pharisees] wondered; and they knew them that they had been with Jesus.” (Acts 4:13)

Pope St. Gregory the Great, *Moralia (Commentary on the Book of Blessed Job)*, 591: “[Bk. 33] 34. ...Because, as we said before, he first chose the weak that he might confound the strong afterwards. (1 Cor. 1:27) He chose in truth the foolish things of the world to confound the wise. For he gathered together the unlearned first and philosophers afterwards; and he taught not fishermen by means of orators, but with wondrous power he subdued orators by means of fishermen...”

St. Ambrose, *On the Christian Faith*, 378-380: “84. ...I ask not what it is that philosophers say, but I would know what they do. They sit desolate in their schools. See the victory of faith over argument. They who dispute subtly are forsaken daily by their fellows; they who with simplicity believe are daily increased. Not philosophers but fishermen, not masters of dialectic but tax-gatherers, now find credence.”¹⁸¹

St. Augustine, *City of God*, 426: “Men uninstructed in any branch of a liberal education, without any of the refinement of heathen learning, unskilled in grammar, not armed with dialectic, not adorned with rhetoric, but plain fishermen, and very few in number—these were the men whom Christ sent with the nets of faith to the sea of this world, and thus took out of every race so many fishes, and even the philosophers themselves...”¹⁸²

Apostate Peter Damian, *Letter 141*, to the chaplains of Duke Godfrey of Tuscany, 1066: “The...Apostle says, ‘Since the world failed to know God by its own wisdom, God chose to

¹⁸¹ b. 1, c. 13.

¹⁸² b. 22, c. 5.

save by the folly of the Gospel those who have faith.’ (1 Cor. 1:21) For this is what Samson typified when he marvelously slew a thousand Philistines with the jawbone of an ass. (Jdg. 15:15-17) Now Samson, whose name means ‘their sun,’ is Christ, who by using the jawbone of an ass, namely, a dumb and unassuming animal, slew many when by the lips of fishermen and simple folk he destroyed the stubborn pride of the human race, so that he who had come to fight against the spiritual powers of the air, (Eph. 2:2) would win his triumph, not with orators and philosophers, but with the help of meek and inexperienced men.”

Apostate Peter Damian, *Letter 117*, to Aroprandus, 1064: “(7) Nor does almighty God have any need for our grammar to attract men to himself, since at the outset of man’s redemption, when indeed it seemed more necessary for disseminating the seeds of the new faith, he did not commission philosophers and orators, but instead sent simple and unlettered fishermen...

“(13) ...St. Benedict was sent to study, but was soon recalled to the learned folly of Christ, and by having exchanged school for a pious life on the farm, he occasioned the story written about him and the country-girl’s winnow, that the learned men of this world could not tell of themselves in the councils of geometrical or astronomical science.¹⁸³ Martin also was uneducated, but this simple and unlettered man called back from hell the lost souls of three dead men.¹⁸⁴ Anthony was not skilled in the art of rhetoric, but he was so famous throughout the world that we read of him, I might say, in a script written in uncial letters.¹⁸⁵ Hilarion renounced Plato and Pythagoras, and content with only the Gospel, confined himself in a burial grotto that was his cell.¹⁸⁶ Yet see what power he wielded over the demons, even though he had not been endowed with the wisdom of the philosophers. But if you had pursued such studies when you were in the world, as you now earnestly request to do, perhaps today the Lord would not have you as a share of his inheritance. For there is a wisdom, of which it is written, ‘For men, who from the start have learned what was your pleasure, O Lord, were saved by wisdom.’ (Wis. 9:19) And there is a wisdom of which it is said, ‘This is not the wisdom that comes from above; it is earth-bound, sensual, demonic.’ (Ja. 3:15) And oh, to how many this earth-bound, sensual wisdom has not granted a happy life, so that they first come to the point of death before enjoying the benefits they desired...

“(23) ...John, the evangelist, had learned almost nothing in the world, but after turning his back on the subtleties of the orators and dialecticians, he left all as a boy to pursue the simple foolishness of Jesus; yet, when at the beginning of his book he announced the awful mystery of supernal light, the blind astuteness of the philosophers groped helplessly in the dark profundities of their own studies.”

A General and Critical Introduction to the Study of Holy Scripture, by A. E. Breen, D.D., 1897: “If the New Testament had been written with classic purity, if it had presented to us the language of Isocrates, Demosthenes, Xenophon, or Plutarch, there would have been just grounds for suspicion of forgery; and it might with propriety have been objected that it was impossible for Hebrews, who professed to be men of no learning, to have written in so pure and excellent a style, and, consequently, that the books which were ascribed to them must have been the invention of some impostor. The diversity of style, therefore, which is observable in them, so far from being any objection to the authenticity of the New Testament, is in reality a strong argument for the truth and sincerity of the sacred writers, and of the authenticity of their writings. ‘Very many of the Greek words found in the New Testament are not such as were adopted by men of education, and the higher and more polished ranks of life, but such as were in use with the common people. Now this shows that the writers became acquainted with the language in consequence of an actual intercourse with those who spoke it rather than from any study of books, and that intercourse must have been very much confined to the middling or even lower classes since the words and phrases most frequently used by them passed current only among the vulgar. There are undoubtedly many plain intimations, given throughout these books, that their writers were of this lower class and that their associates were frequently of the same description; but the character of the style is the strongest confirmation possible that their conditions were not higher than what they have ascribed to themselves.’ In fact, the vulgarisms, foreign idioms, and other disadvantages and defects, which some critics imagine that they have discovered in the

¹⁸³ Footnote 26: “See Gregory I, *Dialog*, 2.1, 2 (SC 260.128ft.)”

¹⁸⁴ Footnote 27: “See Sulpicius Severus, *Vita sancti Martini*, c. 7, 25 and c. 8, ed. J. Fontaine, *Sources Chretiennes*, 133 (1967) 268-270.”

¹⁸⁵ Footnote 28: “Cf. *Vitaspatrum I: Vita beati Antonii abbatis*, c. 61 (PL 73.168B). On the use of uncial letters, see Jerome, *Prologus in libro Job*, ed. R. Weber, *Biblia sacra iuxta vulgatam versionem* 1 (1975) 732.”

¹⁸⁶ Footnote 29: “On Hilarion, see AA SS Oct. 9.16-58.”

Hebraic Greek of the New Testament, are assigned by the inspired writers as the reasons of God's preference of it, 'whose thoughts are not our thoughts, nor his ways our ways.' (Isa. 55:8) Paul argues that the success of the preachers of the Gospel, in spite of the absence of those accomplishments in language, then so highly valued, was an evidence of the divine power and energy with which their ministry was accompanied. He did not address them, he tells us (1 Cor. 1:17) with the wisdom of words,—with artificial periods and a studied elocution,—lest the cross of Christ should be made of none effect;—lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine and the agency of the spirit, in the miracles wrought in support of it. There is hardly any sentiment which he is at greater pains to enforce. He used none of the enticing or persuasive words of man's wisdom. Wherefore—'That their faith might not stand in the wisdom of man, but in the power of God! (1 Cor. 2: 4, 5) Should I ask what was the reason why our Lord Jesus Christ chose for the instruments of that most amazing revolution in the religious systems of mankind, men perfectly illiterate and taken out of the lowest class of the people? Your answer to this will serve equally for an answer to that other question, Why did the Holy Spirit choose to deliver such important truths in the barbarous idiom of a few obscure Galilaeans, and not in the politer and more harmonious strains of Grecian eloquence? I repeat it, the answer to both questions is the same—That it might appear, beyond contradiction, that the excellency of the power was of God and not of man.'¹⁸⁷

And as faithful Jews, Ss. Peter and John hated philosophy, which includes scholasticism, and never used its methods or terminologies. If Ss. Peter and Paul and the other Apostles were alive in the days of apostate Antipope Pius X onward, they would not even be able to become theologians, priests, bishops, or popes. Yet they moved the Catholic Church and faith forward with great gains and successes. Whereas, from the 11th century onward when the glorification of philosophy (which includes scholasticism) and the glorification of mythology began to make progress in the Church, all went progressively backward. And even most of the apparent converts were false converts. Jesus' following words apply not just to the evil scribes and Pharisees but also to the scholastics, mythologists, and other apostate Catholics and their false converts during the days of the Great Apostasy:

"Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte, and when he is made you make him the child of hell twofold more than yourselves." (Mt. 23:15)

1c) By presenting philosophy or mythology as necessary or useful to live a moral and virtuous life

The Greek philosophers, as well as all men, can know all the things about the Catholic faith that belong to the natural law, which is the law upon the heart that God places in the hearts of all men. Hence the knowledge of the natural law that philosophers have does not make them extra specially enlightened because even a pagan on an isolated island who is not a philosopher can know this law because it is in the hearts of all men. Therefore it is not because of their philosophy that the philosophers came to know these truths, these natural laws. It is because of the natural law that is in their heart that can be known by God's grace and reason—the natural law, grace, and reason that even non-philosopher pagans have. So there is no reason to brag about how great some of the philosophers were for knowing these natural laws and living by some of them. God demands that all men know these natural laws and live by them—even non-philosopher pagans:

"For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another." (Rom. 2:14-15)

The question is, Who is the best teacher of the natural law? –The pagan philosophers; or the pagan non-philosophers; or the Catholic God, Church, and religion. The Catholic God is the very author of the natural law. It is he who places it in the hearts of all men and gives men the grace and reason to know it and the grace to live by it:

¹⁸⁷ c. 18, pp. 413-414.

“For it is [the Catholic] God who worketh in you, both to will and to accomplish, according to his good will.” (Phili. 2:13)

Therefore, the Catholic God, through his Catholic Church and religion, is the best teacher of the natural law. Not only is the Catholic God, Church, and religion the best teacher of the natural law, but it is the Catholic God who gives men grace so that they can live by the natural law.¹⁸⁸

Consequently, it is blasphemy and idolatry to believe that a false god or false religion (such as philosophy) can teach the natural law better than the true God (the Catholic God) and his Catholic Church and one true religion of Catholicism. It is to believe that the Catholic God is not as wise and efficient as the pagans. It is to believe that the Catholic God cannot teach you about faith and morals as well as unbelievers can.

While it is good to admire a pagan for a particular moral that he believes in and lives by, it is not good but blasphemous and idolatrous for a Catholic to believe that he must or should learn how to be moral from this pagan because the Catholic God, Church, religion, and good Catholics teach a Catholic how to be moral not just in one thing but in all things and also teach him in the best way possible.

And while it is true that it is good for an immoral pagan who does not know the one true God (the Catholic God) to learn to be moral from another pagan who is more moral than he, it is false and evil to believe the same thing about a Catholic. It is false, blasphemous, and idolatrous to believe that a Catholic must or should learn how to be moral from any source other than the Catholic God, Church, and religion (such as from a pagan philosopher or a pagan non-philosopher) because there can be no better teacher of the natural law than the Catholic God, Church, and religion:

The Apostles, *Apostolic Constitutions*, 1st century: “The Apostles and Elders to all those who from among the Gentiles have believed in the Lord Jesus Christ... VI. (That We Ought to Abstain from All the Books of Those That Are Out of the Church.) Abstain from all the heathen books. For what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldst have recourse to those heathenish fables? For if thou hast a mind to read history, thou hast the books of the Kings; if books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books.... Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.”¹⁸⁹

Not only is the nominal Catholic who believes that Catholics must or should learn how to be moral from unbelievers an idolater for having “recourse to...heathenish fables” and “strange and diabolical books” but he is also a blasphemer for portraying the Catholic God as stupid, not as wise, and not as efficient as the unbeliever in teaching Catholics about morality and how to be moral. As a result, the Catholic God curses these nominal Catholics and turns them over to a reprobate sense: “And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense.” (Rom. 1:28)

This nominal Catholic also places himself in danger of falling into the immoralities taught in the non-Catholic sources because even though these sources teach some moral things they also teach immoral things.¹⁹⁰ For two reasons he is in danger of falling into heresies or idolatries taught in the non-Catholic sources: 1) because he becomes enamored by them and thus tends to follow them in their heresies or idolatries, and 2) because God curses this nominal Catholic and thus turns him over to a reprobate sense to believe the lies told in the non-Catholic sources.

Therefore, any so-called Catholic who believes that it is necessary, good, or useful for a Catholic to learn about morality or how to be moral from an unbeliever, such as from a pagan philosopher, is a blasphemous idolater and thus not Catholic. He is a nominal Catholic. For example, the apostate Jerome teaches that Catholics must or at least should learn how to properly mourn from pagan philosophers:

¹⁸⁸ During the Old Covenant era, the God of Israel, who is the God of the Catholic Church, taught men the natural law through his true Church, the synagogue, by the true religion of Judaism. Hence it was abhorrent for a faithful Jew to even think that Greek philosophers must or should teach him anything about faith or morals.

¹⁸⁹ b. 1, s. 2, c. 6.

¹⁹⁰ For example, Plato taught some moral things but he also taught immoral things (such as, adultery is good), and some say that he condoned homosexuality.

Apostate Jerome, *Letter 60*, to Heliodorus, 396: “5. What can we do, my soul? Whither must we turn? What must we take up first? What must we pass over? Have you forgotten the precepts of the rhetoricians? Are you so preoccupied with grief, so overcome with tears, so hindered with sobs, that you forget all logical sequence? Where are the studies you have pursued from your childhood? Where is that saying of Anaxagoras and Telamon (which you have always commended) ‘I knew myself to have begotten a mortal’? I have read the books of Crantor which he wrote to soothe his grief and which Cicero has imitated. I have read the consolatory writings of Plato, Diogenes, Clitomachus, Carneades, Posidonius, who at different times strove by book or letter to lessen the grief of various persons. Consequently, were my own wit to dry up, it could be watered anew from the fountains which these have opened. They set before us examples without number; and particularly those of Pericles and of Socrates’s pupil Xenophon.”

According to the apostate Jerome, the Catholic God, Church, and faith cannot teach Catholics how to mourn or at least cannot teach them the best way to mourn. Instead, he sends Catholics to pagans in order to learn how to properly mourn. The apostate Basil teaches that Catholics should learn how to be moral and virtuous from the pagan philosophers and even from mythological characters, such as from the false demi-god Hercules:

Apostate Basil, *Address to Young Men on the Right Use of Greek Literature*, 4th century: “2. ... We must be conversant with poets, with historians, with orators, indeed with all men who may further our soul’s salvation. ...if we would preserve indelible the idea of the true virtue, become first initiated in the pagan lore... 5. And since it is through virtue that we must enter upon this life of ours, and since much has been uttered in praise of virtue by poets, much by historians, and much more still by philosophers, we ought especially to apply ourselves to such literature... All the poetry of Homer is a praise of virtue...”

“While Hercules was yet a youth, being about your age, as he was debating which path he should choose, the one leading through toil to virtue, or its easier alternate, two women appeared before him, who proved to be Virtue and Vice. Though they said not a word, the difference between them was at once apparent from their mien. The one had arranged herself to please the eye, while she exhaled charms, and a multitude of delights swarmed in her train. With such a display, and promising still more, she sought to allure Hercules to her side. The other, wasted and squalid, looked fixedly at him, and bespoke quite another thing. For she promised nothing easy or engaging, but rather infinite toils and hardships, and perils in every land and on every sea. As a reward for these trials, he was to become a god, so our author has it. The latter [Virtue], Hercules at length followed... Such men must one obey, and must try to realize their words in his life...”

When apostate Catholics, like Basil and Jerome, tell Catholics to go to pagan philosophers and mythological characters to learn how to be virtuous, the worst sin committed is against the First Commandment for glorifying pagan and mythological religions, for going to them to be edified or enlightened regarding morals. Hence the Catholic God, Church, and faith are presented as unable to teach Catholics all they need to be virtuous, or at least unable to teach Catholics the best way to be virtuous.

St. Paul teaches that “without faith it is impossible to please God.” (Heb. 11:6) Hence no man can attain all the virtues and thus be truly virtuous without the Catholic faith. It is the Catholic faith alone that gives men all the things they need to attain all the virtues and thus be truly virtuous:

St. Cyprian, *Treatise 9*, On the Advantage of Patience, 246: “2. Philosophers also profess that they pursue this virtue [patience]: but in their case the patience is as false as their wisdom also is. For whence can he be either wise or patient who has neither known the wisdom nor the patience of God? since he himself warns us, and says of those who seem to themselves to be wise in this world, ‘I will destroy the wisdom of the wise, and I will reprove the understanding of the prudent.’ Moreover, the blessed Apostle Paul, filled with the Holy Spirit, and sent forth for the calling and training of the heathen, bears witness and instructs us, saying, ‘See that no man despoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ, because in him dwelleth all the fullness of divinity.’ And in another place he says: ‘Let no man deceive himself: if any man among you thinketh himself to be wise, let him become a fool to this world, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, I will rebuke the wise in their own craftiness.’ And again: ‘The Lord knoweth the thoughts of the wise, that they are foolish.’ Wherefore if the wisdom among them be not true, the patience also cannot be true. For if he is wise who is lowly and meek—but we do

not see that philosophers are either lowly or meek, but greatly pleasing themselves, and, for the very reason that they please themselves, displeasing God—it is evident that the patience is not real among them where there is the insolent audacity of an affected liberty, and the immodest boastfulness of an exposed and half-naked bosom.

“3. But for us, beloved brethren, who are philosophers, not in words, but in deeds, and do not put forward our wisdom in our garb, but in truth—who are better acquainted with the consciousness, than with the boast, of virtues—who do not speak great things, but live them, let us, as servants and worshippers of God, show in our spiritual obedience the patience which we learn from heavenly teachings. For we have this virtue in common with God. From him patience begins; from him its glory and its dignity take their rise. The origin and greatness of patience proceed from God as its author. Man ought to love the thing which is dear to God; the good which the Divine Majesty loves, it commends. If God is our Lord and Father, let us imitate the patience of our Lord as well as our Father because it behooves servants to be obedient, no less than it becomes sons not to be degenerate.”

St. Cyril of Jerusalem, *First Catechetical Lectures*, Lecture 4, On the Ten Points of Doctrine, 4th century: “Colossians ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, &c. 1. Vice mimics virtue, and the tares strive to be thought wheat, growing like the wheat in appearance, but being detected by good judges from the taste. The devil also transfigures himself into an angel of light... 2. For the method of godliness consists of these two things, pious doctrines, and virtuous practice: and neither are the doctrines acceptable to God apart from good works, nor does God accept the works which are not perfected with pious doctrines. For what profit is it to know well the doctrines concerning God and yet to be a vile fornicator? And again, what profit is it to be nobly temperate and an impious blasphemer? A most precious possession therefore is the knowledge of doctrines; also there is need of a wakeful soul since there are many that make spoil through philosophy and vain deceit. The Greeks on the one hand draw men away by their smooth tongue, for honey droppeth from a harlot’s lips.”

St. Augustine, *City of God*, 413: “For when virtues are genuine virtues—and that is possible only when men believe in God—they make no pretense of protecting their possessors from unhappiness, for that would be a false promise... The Apostle [St. Paul] was not speaking of men lacking prudence, fortitude, temperance, and justice, but of men whose virtues were true virtues because the men were living by faith... For though the soul may seem to rule the body admirably, and the reason the vices, if the soul and reason do not themselves obey God, as God has commanded them to serve him, they have no proper authority over the body and the vices. For what kind of mistress of the body and the vices can that mind be which is ignorant of the true God, and which, instead of being subject to his authority, is prostituted to the corrupting influences of the most vicious demons? It is for this reason that the virtues which it seems to itself to possess, and by which it restrains the body and the vices that it may obtain and keep what it desires, are rather vices than virtues so long as there is no reference to God in the matter. For although some suppose that virtues which have a reference only to themselves, and are desired only on their own account, are yet true and genuine virtues, the fact is that even then they are inflated with pride, and are therefore to be reckoned vices rather than virtues. For as that which gives life to the flesh is not derived from flesh, but is above it, so that which gives blessed life to man is not derived from man, but is something above him; and what I say of man is true of every celestial power and virtue whatsoever.”¹⁹¹

John Cassian, *Institutes*, c. 420: “This, then, is that humility towards God, this is that genuine faith of the ancient Fathers which still remains intact among their successors. And to this faith, the apostolic virtues, which they so often showed, bear an undoubted witness, not only among us but also among infidels and unbelievers: for keeping in simplicity of heart the simple faith of the fishermen they did not receive it in a worldly spirit through dialectical syllogisms or the eloquence of a Cicero, but learnt by the experience of a pure life, and stainless actions, and by correcting their faults, and (to speak more truly) by visible proofs, that the character of perfection is to be found in that faith without which neither piety

¹⁹¹ b. 19, c. 4, 25 (That Where There Is No True Religion There Are No True Virtues).

towards God, nor purification from sin, nor amendment of life, nor perfection of virtue can be secured.”¹⁹²

Pope St. Gregory the Great, *Moralia (Commentary on the Book of Blessed Job)*, 591: “[Bk. 18] 87. ...And observe, that when he said above, *Nor shall it be compared to the dyed colours of India*, those same colours he did not bring in ‘pure’; but in this place that he might distinguish the dye of true virtues from that staining of the philosophers...”

Without the Catholic faith, men can appear to be virtuous but fall short either to the right (as stoics) or to the left (as epicureans). St. Paul says they have “an appearance indeed of godliness but denying the power thereof. Now these avoid.” (2 Tim. 3:5) Even though they appear to be virtuous or even appear to be good Catholics, as Basil and Jerome did, they deny the power thereof; that is, the power of the Catholic God, Church, and faith as the only power that can give men what they need to attain all virtues and thus be truly virtuous and the only power that teaches men how to attain virtue in the best way possible. Therefore the Catholic faith comes first and thus before a man can attain all the virtues and thus be truly virtuous. The apostate Basil disagrees. He says, “If we would preserve indelible the idea of the true virtue, become first initiated in the pagan lore.” Hence Basil is idolatrous, blasphemous, and sacrilegious for going to pagan lore to learn about virtue, even the particular virtues pagan lore does teach. He is saying that the Catholic Church and faith cannot teach these virtues, or at least not teach them as well as the pagans can.

Regarding the particular virtues a pagan has, a Catholic does not need to learn about them from the pagan because he has the Catholic Church and faith to teach him. By choosing to learn about virtues from an unbeliever instead of from the Catholic God, Church, and faith, he insults and mocks the Catholic God and commits mortal sins of idolatry, blasphemy, and sacrilege for putting the unbeliever over or equal to the Catholic God, Church, and faith.

What apostates like Basil and Jerome are saying is that the Catholic Church and Catholic faith cannot teach Catholics all they need about virtues and how to be virtuous, or at least cannot teach Catholics in the best way possible. If one truly believed that the Catholic Church and faith teach men about all the virtues and how to be virtuous and teach them in the best way, then there is no need to go to unbelievers to learn about virtues or how to be virtuous. Why, then, do apostates, like Basil and Jerome, tell catechumens and Catholics to go to unbelievers in order to learn how to be virtuous? –Because they love or at least like the unbelievers’ false religions. “For where thy treasure is, there is thy heart also.” (Mt. 6:21) God says to these apostate Catholics, like Basil and Jerome,

“Woe to you, apostate children, saith the Lord, that you would take counsel [such as learning virtues or how to be virtuous], and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin.” (Isa. 30:1)

What follows is more evidence that philosophers and their philosophies do not teach men how to be truly virtuous. Instead, the one true God teaches them through his Church, religion, and chosen people:

St. Alexander of Alexandria, *On the Manicheans*, 4th century: “[Chap. 1. The Excellence of the Christian Philosophy: The Origin of Heresies amongst Christians.] The philosophy of the Christians is termed simple. But it bestows very great attention to the formation of manners, enigmatically insinuating words of more certain truth respecting God... The common people, hearing these, even as we learn by experience, make great progress in modesty, and a character of piety is imprinted on their manners, quickening the moral disposition which from such usages is formed, and leading them by degrees to the desire of what is honourable and good... There arise many, just as is the case with those who are devoted to dialectics, some more skillful than others, and, so to speak, more sagacious in handling nice and subtle questions: so that now they come forward as parents and originators of sects and heresies. And by these the formation of morals is hindered and rendered obscure: for those do not attain unto certain verity of discourse who wish to become the heads of the sects, and the common people is to a greater degree excited to strife and contention. And there being no rule nor law by which a solution may be obtained of the things which are called in question, but, as in other matters, this ambitious rivalry running out into excess, there is nothing to which it does not cause damage and injury. [Chap. 2] So in these matters also, whilst in novelty of opinion each endeavours to show himself first and superior, they brought this philosophy [Christianity], which is simple, almost to a nullity.”

¹⁹² b. 11, c. 19 (Of the Spirit of Vainglory).

St. Augustine teaches that not only true virtue and how to be virtuous can only be learned and attained in the Catholic religion but also that men cannot even be virtuous unless the one true God gives them the grace to be so, even if they know all there is about true virtue and how to be virtuous:

St. Augustine, *A Treatise on Rebuke and Grace (De Correptione et Gratia)*, 426 or 427: “(2) The Lord himself not only shows us the evil we are to avoid and the good we are to do (which is all that the letter of the law can do), but also helps us to avoid evil and to do good—things that are impossible without the spirit of grace. If grace is lacking, the law is there simply to make culprits and to slay; for this reason, the Apostle said: ‘The letter killeth, the spirit giveth life.’ He, therefore, who uses the law [the laws of the Catholic faith] according to the law learns from it good and evil, and, trusting not in his own strength, has recourse to grace, which enables him to avoid evil and to do good... (3) This is the right understanding of the grace of God through Jesus Christ our Lord, by which alone men are freed from evil, and without which they do no good whatsoever, either in thought, or in will and love, or in action; not only do men know by its showing what they are to do, but by its power they do with love what they know is to be done... The avoidance of evil and the performance of good are given us by the Lord God.”¹⁹³

St. Ambrose, in his book *On the Duties of the Clergy*, presents extensive evidence that true virtue and how to be truly virtuous are only taught and attained by believers, by God’s chosen people through his Church and the one true religion. He also shows that the virtues taught by the philosophers are false and how they cannot teach men how to be truly virtuous:

Canon Law, by apostate Amleto Cicognani, 1934: “(2) ‘*De officiis ministrorum*’ (The Duties of Ministers) of St. Ambrose (d. 395). It is best known of all the moral and ascetical works of this great saint... It was of set purpose written after the fashion of Cicero’s ‘*De officiis*.’ The latter book, stoic in doctrine, was the manual for the pagan Latin youth. Ambrose wished to supply a manual for Christian youth. Cicero wrote his book for his son, a candidate for the magistracy; Ambrose for his clerics, candidates for the sacred ministry. The same division is kept in both books, ‘de honestate,’ ‘de utili,’ ‘de conflictu utilis’; but in Ambrose all are referred to the supernatural life of grace and, in place of Roman history and the teachings of the philosophers, he employs the facts of the Old Testament and the teachings of the Prophets. Thus he clearly and solidly shows the superiority of Christian morality over the ethical system of the pagans.”¹⁹⁴

A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, by Philip Schaff, 19th century: “St. Ambrose, esteeming very highly the dignity of the ministerial office, was most desirous that the clergy of his diocese should live worthily of their high vocation and be good and profitable examples to the people. Consequently he undertook the following treatise, setting forth the duties of the clergy, and taking as a model the treatise of Cicero, *De Officiis*... He points out that we can only measure what is really expedient by reference to eternal life, in contradiction to the errors of heathen philosophers, and shows that what is expedient consists in the knowledge of God and in good living. Incidentally he shows that what is becoming is really that which is expedient, and ends the book with several chapters of practical considerations... The object of St. Ambrose in basing his treatise on the lines of that of Cicero would seem to have been the confutation of some of the false principles of heathenism, and to show how much higher Christian morality is than that of the Gentiles. The treatise was probably composed about A.D. 391.”¹⁹⁵

I will only give a brief quote from this excellent work, but one can read the whole work if they want to see all the evidence:

St. Ambrose, *On the Duties of the Clergy*, 391: “8. As, then, knowledge, so far as it stands alone, is put aside either as worthless, according to the superfluous discussions of the philosophers, or as but an imperfect idea, let us now note how clearly the divine Scriptures explain a thing about which we see the philosophers held so many involved and perplexing ideas...

“4. The philosophers have made a happy life to depend, either (as Hieronymus) on freedom from pain, or (as Herillus) on knowledge. For Herillus, hearing knowledge very

¹⁹³ pt. 1, c. 2, par. 2-3.

¹⁹⁴ pt. 1, c. 3, Civil Law and Canon Law, p. 126.

¹⁹⁵ Ser. 2, v. 10, Ambrose, *On the Duties of the Clergy*, Intro.

highly praised by Aristotle and Theophrastus, made it alone to be the chief good, when they really praised it as a good thing, not as the only good; others, as Epicurus, have called pleasure such; others, as Callipho, and after him Diodorus, understood it in such a way as to make a virtuous life go in union, the one with pleasure, the other with freedom from pain, since a happy life could not exist without it. Zeno, the Stoic, thought the highest and only good existed in a virtuous life. But Aristotle and Theophrastus and the other Peripatetics maintained that a happy life consisted in virtue, that is, in a virtuous life, but that its happiness was made complete by the advantages of the body and other external good things.

“5. But the sacred Scriptures say that eternal life rests on a knowledge of divine things and on the fruit of good works. The Gospel bears witness to both these statements. For the Lord Jesus spoke thus of knowledge: ‘This is eternal life, to know thee, the only true God, and Jesus Christ Whom Thou hast sent.’ About works he gives this answer: ‘Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.’...

“7. Faith, then, has [the promise of] eternal life, for it is a good foundation. Good works, too, have the same, for an upright man is tested by his words and acts. For if a man is always busy talking and yet is slow to act, he shows by his acts how worthless his knowledge is; besides it is much worse to know what one ought to do, and yet not to do what one has learnt should be done. On the other hand, to be active in good works and unfaithful at heart is as idle as though one wanted to raise a beautiful and lofty dome upon a bad foundation. The higher one builds, the greater is the fall; for without the protection of faith, good works cannot stand. A treacherous anchorage in a harbour perforates a ship, and a sandy bottom quickly gives way and cannot bear the weight of the building placed upon it. There then will be found the fulness of reward, where the virtues are perfect, and where there is a reasonable agreement between words and acts.”¹⁹⁶

1d) *By using philosophy as a source of revelation on faith or morals*

“But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him. But to us [Catholics] God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.” (1 Cor. 2:9-10)

Catholic Commentary on 1 Cor. 2:10: “**Spirit of God:** But by the Spirit of God, we may understand the spirit of grace, of knowledge, of prophecy, which God hath given to his faithful, and particularly to his apostles, to raise them to a higher knowledge of the divine mysteries.”

All of the revelations regarding faith and morals which God has given to men he has entrusted to his Church, which was the Jewish Church (the synagogue) during the Old Covenant era and the Catholic Church during the New Covenant era. Speaking to the Apostles and other good Catholics, Jesus said, “To you it is given to know the mysteries of the kingdom of heaven: but to them [such as pagan philosophers] it is not given.” (Mt. 13:11) And God’s Church is also the only Church that can infallibly define these revelations.

Hence God’s chosen people (Jews during the Old Covenant era and now Catholics during the New Covenant era) do not need to go to unbelievers and their false gods or false religions to learn about revelations on faith or morals nor to learn the meaning of these revelations. If they do, they commit mortal sins of idolatry, blasphemy, and sacrilege. They present the true God and his one true Church and religion as either not able to teach men all the revelations on faith or morals or not able to teach them as well as the unbelievers can.

Hence Catholics are banned under pain of idolatry and heresy to treat revelations from pagan philosophers as if they are revelations from God:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:
 “Erigena considers philosophy and religion as equivalent terms... When we read Erigena’s famous statement: ‘It is therefore certain that true religion is true philosophy, and, conversely, that true philosophy is true religion,’ let us not forget that he is merely repeating

¹⁹⁶ b. 2, c. 1-3.

Augustine.¹⁹⁷ ...To him, to theologize and to philosophize in the proper way are one and the same thing... Since the substance of faith is given to us in Scripture, a philosophical exegesis of the word of God is the only sure method to follow.¹⁹⁸ [RJMI: Thus do not follow the revelations, teachings, and methods of the pagan philosophers.]

Some of the anti-Church Fathers and scholastics did not philosophize only on the word of God, but they also philosophized on the words of the pagan philosophers. They went to unbelievers and their false gods or false religions (such as philosophy) to learn from them about revelations on faith or morals and the meaning of them. They used them as authorities on faith or morals and used them to edify or enlighten others on faith or morals. Just look at all the works of the apostate Thomas Aquinas in which he glorifies and uses Aristotle's revelations on faith and morals and the meaning of them, as if that was one of his missions or goals in life. And then look at all his works in which he defends Aristotle's "orthodoxy" against those who attack it. One would think, and rightly so, that one of Thomas' gods was Aristotle and one of his religions was Aristotle's philosophy.

Whereas the beloved St. John said that the whole world cannot contain the books that should be written about Jesus Christ and the Catholic faith, the scholastics set out instead to fill the world with books about Aristotle or other philosophers and their false faith, their philosophies:

"But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (Jn. 21:25)

The same beloved St. John also taught the following:

"Whosoever revolteth and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine, the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works." (2 Jn. 1:9-11)

Certainly Aristotle and other philosophers do not have the doctrine of Christ. Hence anyone who receives Aristotle or any other philosopher by portraying him as a source of revelation on faith or morals, or as a teacher of doctrines on faith or morals to which Catholics must go to be enlightened or edified, receives that philosopher into his house and says to him "God speed you" and thus communicateth in his wicked works and therefore is a blasphemous, sacrilegious idolater and heretic:

Church History, by apostate Rev. John Laux, M.A., 1989: "During the Early Middle Ages the theologians of the Church had been content to assimilate the teachings of the Fathers... Beginning with the dawn of the twelfth century, a great change took place. Questions of philosophy and theology occupied the leading minds in every land. New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences, insofar as they were known at that time, as its handmaids, is called *Scholasticism*..."¹⁹⁹

"The Ancient Philosophical Legacy and Its Transmission to the Middle Ages," by Charles H. Lohr, 2002: "On March 19, 1255, Aristotelianism was officially adopted in the University of Paris as the arts faculty proclaimed a new syllabus which imposed the study of all the known works of Aristotle... Their commentaries on the works of the Philosopher [Aristotle] open a new epoch in the history of medieval exegesis... Medieval exegesis had been concerned with the Bible. Its premise was that the exegete was already in possession of a truth revealed by God himself. The task of the exegete was not the discovery of new truths, but rather the unveiling of the truth concealed in the words of the sacred text. In accomplishing this task, he not only turned to the councils and Church Fathers as authorities to lead him, he also felt

¹⁹⁷ Footnote 11: "Compare Erigena, *De praedestinatione*, I, i, PL., 122, 357-358, with Augustine (quoted by Erigena himself) *De vera religione*, V, 8, PL., 34, 126..."

¹⁹⁸ pt. 4, c. 1, pp. 114-115.

¹⁹⁹ c. 6, 2, "Scholasticism and Mysticism."

himself, as a living link in a corporate undertaking, endowed with the same authority to teach. ... In the twelfth century, ... the interpreter ... could approach the text of the Philosopher [Aristotle] in a critical, questioning way. Behind this revolution lay no doubt the de facto conflicts between Aristotle's teachings and the doctrines of faith..."²⁰⁰

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "The medieval Schoolmen started with the assumption that all which the Church in their own day held and taught, all the accretions and additions to the pure faith of Christ which in successive ages had attached themselves to it, formed a part of the original truth once delivered, or had become no less sacred than that was, and were as such to be justified and defended.

"But with all this profound submission to the authority of the Church, the Schoolmen themselves, in the whole principles and processes of their intellectual activity in its service, were unconsciously vindicating and preparing the coming age of emancipation from the bonds which they still consented to wear. This character of their work is well described by Dean Milman²⁰¹:—'It was an extraordinary fact that, in such an age, when Latin Christianity might seem at the height of its medieval splendour and power, the age of chivalry, of cathedral and monastic architecture, of poetry in its romantic and religious forms, so many powerful intellects should be incessantly busy with the metaphysics of religion; religion, not as taught by authority, but religion under philosophic guidance, with the aid—they might presume to say with the servile, the compulsory aid—of the pagan Aristotle and the Mohammedan Arabs, but still with Aristotle and the Arabians admitted to the honour of a hearing; not regarded as odious, impious, and godless, but listened to with respect, discussed with freedom, refuted with confessed difficulty. With all its seeming outward submission to authority, Scholasticism at last was a tacit universal insurrection against authority; it was the swelling of the ocean before the storm; it began to assign bounds to that which had been the universal all-embracing domain of Theology. It was a sign of the reawakening life of the human mind, that Theologians dared, that they thought it their privilege, that it became a duty, to philosophize. There was vast waste of intellectual labour; but still it was intellectual labour. Perhaps at no time in the history of man have so many minds, and those minds of great vigour and acuteness, been employed on subjects almost purely speculative...' "²⁰²

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: "In addition to the growing self-assurance felt by scholars, another factor that contributed to the declining respect for the Christian authorities was the broadening of intellectual horizons brought about by the growing familiarity with the ancient philosophers... Disputants... had no scruples about using the opinions of pagan philosophers as *auctoritates*."²⁰³

"Bernard Silvestris even included poets—pagan and ancient Christians— among the *auctores*, those men possessing authority, since 'the poets are the ones who introduce us to philosophy.'²⁰⁴ No one raised an eyebrow at this, for people already imputed to Virgil's works a deeper, Christian meaning and had a penchant for quoting Ovid out of a high regard for the moralistic content of his poems.²⁰⁵ Of course, there were those who heartily despised the pagan poets and philosophers."²⁰⁶

A History of the Church, by apostate Rev. Philip Hughes, 1934: " 'Very early in the twelfth century it began to be rumoured everywhere that long before Christianity was heard of, Aristotle had solved all the problems of human society.' By the end of the century it was much more than rumour; and here we touch on the core of the new revolution in travail—the genius of Aristotle himself. When the Catholic West began to read for the first time his *Physics*, the *De Coelo et Mundo*, the *De Anima*, the *De Generatione et Corruptione*, and the *Metaphysics*, it reeled before the sudden discovery of a new world. Here was a systematic study of the universe, in its own right and for its own sake, of things, plants, animals, man, the stars, and the Power that moulds the whole. A whole encyclopaedia of the natural sciences, a whole corpus of new facts, and a philosophy that explained them. It was a kind of

²⁰⁰ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, pp. 17-19.

²⁰¹ Footnote 3: "*History of Latin Christianity*, vol. ix., p. 151."

²⁰² c. 27, pp. 455-456.

²⁰³ Footnote 24: "For example, Alan of Lille, *De fide catholica*, 1, 7, MPL 210, 314. See Chenu, *La theologie au douzieme siecle*, 316, on the use of 'pagan' definitions concerning matters of faith."

²⁰⁴ Footnote 25: "J. Reginald O'Donnell. 'The Sources and Meaning of Bernard Silvester's Commentary on the *Aeneid*,' *Medieval Studies* 24 (1962): 247."

²⁰⁵ Footnote 26: "See page 15 above concerning Virgil, and Philippe Delhaye, '*Grammatica et Ethica* au douzieme siecle,' in *Enseignement et morale au Xlle siecle*, Vestigia, 1 (Fribourg and Paris, 1988), 98, regarding Ovid."

²⁰⁶ pt. 3, c. 9, p. 219.

sudden revelation in the natural order. And, over all, there presided the genius of the inventor of Logic. It was the key to the universe in the study of the universe... The first effect, inevitably, was a confusion of sudden conclusions and half-truths... For the ruling authorities in the Church it presented an anxious problem, this vast corpus of knowledge..., a knowledge shot through with Materialism, Pantheism, and all that was least compatible with the traditional Faith.”²⁰⁷

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: “Since the content of this classical literature was pagan, it was regarded by many leading churchmen as inimical to Christianity... But not all churchmen repudiated the classics; many continued to cherish them, and sought to accommodate them to the essential teachings of the Church... Socrates and Plato were made into precursors of Christianity, and the works of Aristotle were interpreted by Albertus Magnus and Thomas Aquinas in such a fashion as to furnish the logical basis for Catholic theology. In all periods of the Middle Ages, however, there were scholars who, with the imperfect means at their disposal, pursued the study of the classics for intrinsic meaning and as an end in itself. The mere fact that leaders in the Church found it necessary to combat this disposition gives some indication of the interest displayed. As the secular spirit grew and the moral authority of the Church declined, study of the classics attained an independent existence. Works were no longer studied primarily for what theological meanings might be read into them or for style alone, but for the conception of life they presented. In the classics the man of the Renaissance found a secular view of life which supported and strengthened his own. Hence the classics became for many a practical school of life, almost a new religion [a new revelation].”²⁰⁸

The three reasons why philosophers know some supernatural things about the Catholic faith

The three reasons why the Greek, Roman, and other Gentile philosophers know some supernatural revelations on faith and morals are as follows:

1. They know these revelations because their false religions retained them, as handed down from their ancestors who at one time were believers. After all, all men trace their line back to the believer Noe, who in turn traces his line back to the believer Adam.
2. They know these revelations from their false prophets or false seers (for example, the pagan sibyls), which God allows for several reasons, such as to prepare them for conversion, to condemn them, or to benefit others:

St. Augustine, *Reply to Faustus the Manichaeon*, Book XII: “15. If any truth about God or the Son of God is taught or predicted in the Sibyl or Sibyls, or in Orpheus, or in Hermes, if there ever was such a person, or in any other heathen poets, or theologians, or sages, or philosophers, it may be useful for the refutation of pagan error but cannot lead us to believe in these writers. For while they spoke, because they could not help it, of the God whom we worship, they either taught their fellow-countrymen to worship idols and demons, or allowed them to do so without daring to protest against it. But our sacred writers, with the authority and assistance of God, were the means of establishing and preserving among their people a government under which heathen customs were condemned as sacrilege. If any among this people fell into idolatry or demon-worship, they were either punished by the laws, or met by the awful denunciations of the prophets. They worshipped one God, the maker of heaven and earth. They had rites; but these rites were prophetic, or symbolical of things to come, and were to cease on the appearance of the things signified. The whole state was one great prophet, with its king and priest symbolically anointed, which was discontinued, not by the wish of the Jews themselves, who were in ignorance through unbelief, but only on the coming of him who was God, anointed with spiritual grace above his fellows, the holy of holies, the true King who should govern us, the true Priest who should offer himself for us. In a word, the predictions of heathen ingenuity regarding Christ’s coming are as different from sacred prophecy as the confession of devils from the proclamation of angels.”

²⁰⁷ v. 2, c. 8, s. 3.

²⁰⁸ c. 2 (The Renaissance): Italian Humanism, pp. 51-52.

3. They know these revelations because they stole them from the one true religion (Judaism during the Old Covenant era and Catholicism in the New Covenant era), which they had knowledge of.

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 44] For Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have said concerning the immortality of the soul, or punishments after death, or contemplation of things heavenly, or doctrines of the like kind, they have received such suggestions from the prophets as have enabled them to understand and interpret these things. And hence there seem to be seeds of truth among all men; but they are charged with not accurately understanding [the truth] when they assert contradictories... [Chap. 59, Plato’s Obligation to Moses] And that you may learn that it was from our teachers—we mean the account given through the prophets—that Plato borrowed his statement that God, having altered matter which was shapeless, made the world, hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: ‘In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said, Let there be light; and it was so.’ So that both Plato and they who agree with him, and we ourselves, have learned, and you also can be convinced, that by the word of God the whole world was made out of the substance spoken of before by Moses. And that which the poets call Erebus, we know was spoken of formerly by Moses.”

Apostate Tatian, *Address to the Greeks*, 2nd century: “[Chap. 31] But now it seems proper for me to demonstrate that our philosophy is older than the systems of the Greeks. Moses and Homer shall be our limits, each of them being of great antiquity; the one being the oldest of poets and historians, and the other the founder of all barbarian wisdom. Let us, then, institute a comparison between them; and we shall find that our doctrines are older, not only than those of the Greeks, but than the invention of letters... [Chap. 40] Therefore, from what has been said it is evident that Moses was older than the ancient heroes, wars, and demons. And we ought rather to believe him, who stands before them in point of age, than the Greeks, who, without being aware of it, drew his doctrines from a fountain. For many of the sophists among them, stimulated by curiosity, endeavoured to adulterate whatever they learned from Moses, and from those who have philosophized like him, first that they might be considered as having something of their own, and secondly, that covering up by a certain rhetorical artifice whatever things they did not understand, they might misrepresent the truth as if it were a fable. But what the learned among the Greeks have said concerning our polity and the history of our laws, and how many and what kind of men have written of these things, will be shown in the treatise against those who have discoursed of divine things.”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Tatian’s first argument against the Greeks is that they have borrowed from the Barbarians all their most celebrated inventions. ‘Be not, O Greeks, so very hostilely disposed toward the Barbarians, nor look with ill will on their opinions! For which of your institutions has not been derived from the Barbarians?’ The Greeks have learned astronomy from the Babylonians; geometry and history from the Egyptians; alphabetic writing from the Phoenicians; plastic arts from the Tuscans. As to philosophy, the lives of their philosophers clearly show what the Greeks have made of it: Diogenes died by gluttony; Aristippus was a profligate; Plato was sold by Dionysius ‘for his gormandizing propensities,’ etc. Moreover, their very doctrines are full of absurdities. For instance, Aristotle has set a limit to Providence by subtracting from God’s governance all sublunary things. In ethics, the same philosopher has taught that those who have ‘neither beauty, nor wealth, nor bodily strength, nor high birth, cannot achieve happiness.’ Tatian’s main argument, however, is one which had already been used by Jewish writers in their polemics against the Greeks (Josephus, *Against Apio*, I; Philo, *Allegories*, I, 33): even in philosophy, Tatian says, the Greeks have borrowed from the Barbarians! What is best in their doctrines is what they have found in the Bible. Since ‘our philosophy,’ ‘our barbaric philosophy,’ is older than the systems of the Greeks, the philosophers have derived from it what is true in their own systems. They have added nothing to it except their own errors.”²⁰⁹

²⁰⁹ pt. 1, c. 1, s. 3 (Tatian), p. 15.

Apostate Clement of Alexandria, *Stromata*, 208: “Let us add in completion what follows, and exhibit now with greater clearness the plagiarism of the Greeks from the Barbarian philosophy [Judaism]...²¹⁰ Philosophy, then, consists of such dogmas found in each sect (I mean those of philosophy) as cannot be impugned, with a corresponding life, collected into one selection; and these, stolen from the Barbarian God-given grace, have been adorned by Greek speech. For some they have borrowed and others they have misunderstood. And in the case of others, what they have spoken, in consequence of being moved, they have not yet perfectly worked out; and others by human conjecture and reasoning, in which also they stumble. And they think that they have hit the truth perfectly; but as we understand them, only partially. They know, then, nothing more than this world...²¹¹”

1e) By loving or at least liking philosophy or mythology

Men can know by instinct what someone loves or at least likes:

“For where thy treasure is, there is thy heart also. (Mt. 6:21) A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. (Lk. 6:45)”

Hence by simply reading the works (the evil fruits) of the anti-Church Fathers and the scholastics, men can know by instinct alone that some of them love or at least like philosophy or mythology. And they can know to what degree they love or like these things. That is why any true Catholic who reads their works knows by instinct alone that these anti-Church Fathers or scholastics love or at least like philosophy or mythology; and this rightly causes true Catholics to condemn them and their works as idolatrous, blasphemous, and sacrilegious. The true Catholic knows that the First Commandment was violated: “I am the Lord thy God,... Thou shalt not have strange gods [or false religions] before me.” (Ex. 20:2-3) However, a so-called Catholic who reads the works of these anti-Church Fathers or scholastics and does not condemn them and their works either loves or likes philosophy or mythology himself or is guilty of sins of omission. And in both cases, he is equally guilty of mortal sins of idolatry, blasphemy, and sacrilege:

“The lovers of evil things deserve to have no better things to trust in, both they that make them and they that love them...” (Wis. 15:6)

“Who, having known the justice of God, did not understand that they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:32)

“If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen or is privy to it: if he do not utter it, he shall bear his iniquity.” (Lev. 5:1)

2) By using methods unique to philosophy when teaching on faith or morals

Even though I refer only to scholastics in some of the following sections, some of the anti-Church Fathers also used these methods.

2a) By emphasizing questions and not answers

“God made man right, and he hath entangled himself with an infinity of questions.”
(Ecclesiastes 7:30)

One unique philosophical method is to emphasize questions and not answers:

St. Hilary of Poitiers, *On the Trinity*, 4th century: “[Bk. 12] 19. Now, first of all, men professing a devout knowledge of divine things, in matters where the truth preached by

²¹⁰ b. 5, c. 14.

²¹¹ b. 6, c. 7.

Evangelists and Apostles shewed the way, ought to have laid aside the intricate questions of a crafty philosophy, and rather to have followed after the faith which rests in God: because the sophistry of a syllogistical question easily disarms a weak understanding of the protection of its faith, since treacherous assertion lures on the guileless defender, who tries to support his case by enquiry into facts, till at last it robs him, by means of his own enquiry, of his certainty; so that the answerer no longer retains in his consciousness a truth which by his admission he has surrendered...”

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “The more earnest of these men lamented, among other evils, the extravagances which some of their brethren allowed themselves in their discourses. We hear of preachers whose sermons were overcharged with vain learning, or full of hair-splitting theological questions.”²¹²

History of the Christian Church, by Philip Schaff, 19th century: “Another name which may be introduced here is Walter of St. Victor, who is chiefly known by his characterization of Abelard, Gilbert of Poitiers, Peter the Lombard, and the Lombard’s pupil Peter of Poitiers, afterwards chancellor of the University of Paris, as the four labyrinths of France. He likened their reasoning to the garrulity of frogs, — *ranarum garrulitas*,—and declared that, as sophists, they had unsettled the faith by their questions and counter questions. Walter’s work has never been printed. He succeeded Richard as prior of the convent of St. Victor. He died about 1180. [Footnote 1418]...”

“Footnote 1418: ‘Walter speaks of the four labyrinths as “treating with scholastic levity the mysteries of the Trinity and the incarnation and vomiting out many heresies.” Planck gave an analysis of Walter’s work in *Studien und Kritiken*, 1844, pp. 823 sqq. Bulaeus, in *Hist. universitatum*, vol. II, 402, 629, gives extracts, which are reprinted in Migne, 199, pp. 1127 sqq. Denifle also gives quotations, *Archiv*, etc., 1886, pp. 404 sqq.’”²¹³

“The Ancient Philosophical Legacy and Its Transmission to the Middle Ages,” by Charles H. Lohr, 2002: “In the twelfth century,...since the work of Aristotle, the primary source for a member of the arts faculty [at the University of Paris], was for him neither a new dogma nor an infallible guide, he need make no clerical attempt at harmonizing science and the Bible. The interpreter, having abandoned the notion of truth possessed for the notion of truth to be sought, could approach the text of the Philosopher in a critical, questioning way. Behind this revolution lay no doubt the de facto conflicts between Aristotle’s teachings and the doctrines of faith... The ‘philosophical procedure’ made it possible for the masters of arts to turn increasingly from the exposition to the question-form of commentary...”²¹⁴

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “Footnote 1: The exact place occupied by Aristotle in Scholasticism is... described by Professor Brewer... He adds some excellent remarks on the results produced by the ‘scholastic use’ of Aristotle... the chief...being in the great precision of their method, the exaggeration of which led, in its turn, to their great fault of attempting to state every question in a set of definite propositions, with solutions which often leave the question more involved than it was before; the solution being not only unproved but suggestive of new doubts and questions involved in an indefinite series. (*Monum. Francisc.* pref. p. lvii.)”²¹⁵

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The teaching methods of the universities exercised a deep influence on the technique of theological and philosophical thinking. It became more and more technical according to the rules of the dialectics of Aristotle. The ‘question’ (*aporia*) is the typical expression of this method. All the main products of this school teaching are either isolated disputed questions or aggregates of disputed questions ordered according to some organic plan. Naturally, variations were always possible. From time to time, a mediaeval master could write a continuous opusculum, or treatise, in the more traditional form used by the Fathers of the Church. Yet, by and large, the ‘question’ remained, up to the end of the middle ages, the favorite mode of exposition of personal thought for the masters of the university. It was the living cell of school teaching.”²¹⁶

²¹² v. 5, Intro., s. 2, pp. 180-181.

²¹³ v. 5, § 102. Peter the Lombard and the Summists, p. 487.

²¹⁴ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, pp. 19-20.

²¹⁵ b. 5, c. 29, p. 494.

²¹⁶ pt. 6, c. 2, p. 248.

The main reason that the philosophers, which includes the scholastics, produce answers is that the answers furnish more questions. Regarding the philosophers and scholastics, St. Paul said,

“Not to give heed to fables... which furnish questions rather than the edification of God, which is in faith. Now the end of the commandment is charity, from a pure heart, and a good conscience and an unfeigned faith. From which things some going astray are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.” (1 Tim. 1:4-7)

The main emphasis of the philosopher or scholastic is questions and not answers which in turn produces confusion, gross contradictions, and babbling. Indeed, the philosopher or scholastic “hath entangled himself with an infinity of questions.” (Ectes. 7:30) Just when you think that the philosopher or scholastic has presented a definitive answer, he produces another question that places that answer in doubt or in error or he doubts or denies that answer in another of his works. St. Paul gives us one of the reasons why they put questions over answers; that is, they are always seeking new things, new answers:

“And certain philosophers of the Epicureans and of the Stoics disputed with him... Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.” (Acts 17:18, 21)

Apostate Jean Gerson, *Letter 2*, 1400: “How small is the hope of doing any good among those who are wise in their own eyes [theologians at the University of Paris] and who take time out for nothing except with the Athenians to speak or hear anything that is new (Acts 17:21)...”

Apostate Jean Gerson, *Letter 5*, 1400: “There are those who by all kinds of trifles and clumsy novelties clutter up parchment and the minds of listeners... They fill them with sterile cockles (if only they were not also diseased) of their doctrines and burden the stomach of memory not with food but with husks. They sow the field of the heart with thorns rather than with grain... They also complain that it is wretched to use what already has been discovered and never to be able to discover anything... How much wiser it would be to make use of what already has been well invented rather than to invent what is sought for. Why should one try to produce such things in undermining what already has been well made?”

The main sin of the philosopher and scholastic is intellectual pride, which idolizes the brain. After all, if a pseudo-intellectual were to accept a true answer, he could no longer show off how smart he is by coming up with a newer and better answer (“some new thing”) which hence denies the true answer. He would no longer be able to show off his brain power by writing one tome after another, and one summa after another, questioning what has already been sufficiently explained and infallibly defined or infallibly condemned by popes or by the unanimous consensus of the Church Fathers; that is, by the solemn magisterium or the ordinary magisterium. Hence, as St. Paul teaches, philosophers and scholastics are “ever learning, and never attaining to the knowledge of the truth.” (2 Tim. 3:7)

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “After an absence of ten years, [the apostate] John of Salisbury returned to find his former Parisian colleagues debating the same old questions; he concluded that while dialectic might be a useful tool in other disciplines, it was in and of itself bloodless and sterile.²¹⁷ John cited the words of Saint Paul: ‘They are always studying and “never arrive at a knowledge of the truth.” They speak nonsense and wish to be scholars.’²¹⁸ Some of the ‘modern’ dialecticians favored subtleties over reality, offered proofs for foregone conclusions, and in many instances possessed no sense of what was essential. The field was overwhelmed by innumerable specialized questions, and ‘the students spent their time solving riddles.’²¹⁹ This was particularly true during the second half of the twelfth century, following the peak in the discipline’s revival.”²²⁰

²¹⁷ Footnote 72: “John of Salisbury, *Metalogicon*, II, 10, 79f., cited by Phillippe Delhaye, ‘L’organisation scolaire au XIIe siecle,’ *Traditio* 5 (1967): 262 n. 40; trans. McGarry, 100.”

²¹⁸ Footnote 73: “2 Tim. 3:7; 1 Tim 1:6-7. John of Salisbury, *Metalogicon*, H 7, 72f.; trans. McGarry, 89; and the citation in Jacobi, ‘Logic (II),’ 231, which pertains to the following material as well.”

²¹⁹ Footnote 74: “Jacobi, ‘Logic (II),’ 255.”

²²⁰ pt. 3, c. 10, pp. 244-245.

After all, if the philosopher or scholastic believed in the dogmatic truth, which hence never changes, that would put an end to philosophizing and its endless questions. What need is there to search for something that has already been found. Jesus said, “Seek and you shall find” (Lk. 11:9), not “Seek and you shall not find, but continue to seek.” Hence the goal of a true Catholic theologian is to clear up questions by definitive, debate-ending answers to questions. St. Jesus, son of Sirach, says,

“He that cleareth up a question shall prepare what to say; and so having prayed, he shall be heard and shall keep discipline and then he shall answer. The heart of a fool is as a wheel of a cart, and his thoughts are like a rolling axletree.” (Eccus. 33:4-5)

Indeed, the heart of a fool (of the philosopher or scholastic) is like a wheel of a cart and a rolling axletree because his main goal is to seek and not find and thus to always furnish questions. His teachings are full of willful contradictions, willful ambiguity, double talk, illogic, hypocrisy, and endless questions. That is why a true theologian who tries to contend with a philosopher or scholastic will find no rest:

“If a wise man contend with a fool, whether he be angry or laugh, he shall find no rest.” (Prv. 29:9)

The true theologian finds no rest because the philosopher and the scholastic are not really interested in dogmatic, debate-ending truth.

They love to debate, argue, and cause discord

“He that studieth discords, loveth quarrels; and he that exalteth his door, seeketh ruin.”
(Proverbs 17:19)

The philosopher or scholastic is infected with intellectual pride. Hence he exalteth his door (his mouth) and thus loves discord, quarrels, and contentions: “Among the proud there are always contentions.” (Prv. 13:10) God curses the philosophers and scholastics for many reasons, one of which is for their love of debate, dissension, argument, and quarrels: “An evil man always seeketh quarrels, but a cruel angel shall be sent against him... He that studieth discords, loveth quarrels; and he that exalteth his door, seeketh ruin.” (Prv. 17:11, 19)

St. Ambrose, *The Sacrament of the Incarnation of Our Lord*, 4th century: “[Chap. 9] (89) ...The manner of dialecticians demands that it be granted them to take as read what has not been read. Hence they disclose that they are being distracted by a zeal for contention, that they are not seeking knowledge of the truth. For in dialectics, if that is not conceded which they demand be conceded to them, in which they desire to find an approach to contention, they cannot find a beginning of disputing. And this is true here, where there is contention more about the subtleties of argument than about the consideration of truth. For this is the glory of dialecticians, if they seem to overpower and refute the truth with words. On the other hand, the definition of faith is that truth not words be weighed. Finally, the simple truth of the fishermen excludes the words of philosophers.”

The wise man, the true Catholic theologian, will find no rest with the philosopher and scholastic because they love to debate for the sake of debating, to argue for the sake of arguing. And hence they love discord and disturb the peace of the faithful:

“For a passionate man kindleth strife, and a sinful man will trouble his friends and bring in debate in the midst of them that are at peace.” (Eccus. 28:11)

Their main emphasis is questions and not answers because they want to exalt their intellect and cause discord, contentions, dissensions, and strife:

“If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ and to that doctrine which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words, from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind and who are destitute of the truth, supposing gain to be godliness.” (1 Tim. 6:3-5)

As long as they have questions, they can continue to debate endlessly, which allows them to show off their intellect, their brain power. They are not really interested in definitive, debate-ending answers:

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “The want of originality and the refusal of the ‘Magister’ to decide upon many points between two solutions were very favourable to the work of the masters who commented upon him.”

The lack of definitive answers from the apostate Peter Lombard allows for more questions, debates, and arguments. Hence, according to the scholastics, this is “very favorable” because it allows them to carry on the debate. A Catholic theologian does not look upon a debate as favorable but only as necessary when he debates over allowable opinions. He does so as a necessity with the goal to come to definitive, debate-ending truth. Whereas, this is not favorable to the scholastics because this ends that debate. While the scholastic does teach many debate-ending truths, he also presents many teachings that do not teach debate-ending truths and thus purposely fosters more questions, more debates, and more arguments. The scholastic is always looking for some debate on this point or another, and if he cannot find one he makes one up. Hence for the sake of the debate or provoking quarrels, he even proposes many foolish or forbidden questions that should not even be asked:

“The lips of a fool...provoketh quarrels. The mouth of a fool is his destruction, and his lips are the ruin of his soul.” (Prv. 18:6-7)

“Avoid foolish questions,...and contentions, and strivings about the law. For they are unprofitable and vain.” (Titus 3:9)

“O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.” (1 Tim. 6:20)

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “Equally curious and difficult are his [apostate Aquinas’s] collection of academical discussions on difficult questions, entitled *Questiones Disputatae* and the smaller supplementary collection of Miscellaneous Questions (*Questiones Quodlibetales*, i.e., *What you please*), which appears to have originated in the problems submitted to Thomas for solution by persons who desired to profit by his faculty for subtle argumentation, and deals with matters which for the most part may be pronounced as unedifying as they are certainly curious.”²²¹

Council of Valence, 855, Against John Scotus [Erigena]: “Canon 1. We have faithfully and obediently heard that Doctor of the Gentiles warning in faith and in truth: ‘O Timothy, guard that which has been entrusted to you, avoiding the profane novelties of words, and oppositions under the false name of knowledge, which some promising concerning faith have destroyed’ (2 Tim. 6:20 f.); and again: ‘Shun profane and useless talk; for they contribute much toward ungodliness, and their speech spreadest like an ulcer’ (2 Tim. 2:16 f.); and again: ‘Avoid foolish and unlearned questions, knowing that they beget strifes; but the servant of the Lord must not quarrel’ (2 Tim. 2:23 f.); and again: ‘Nothing through contention, nothing through vain glory’ (Phil. 2:3), desiring to be zealous for peace and charity, in so far as God has given, attending the pious counsel of this same apostle: ‘Solicitous to preserve the unity of the spirit in the bond of peace’ (Eph. 4:3). Let us with all zeal avoid novel doctrines and presumptuous talkativeness, whence rather the smoke of contention and of scandal between brothers can be stirred up, than any increase of the fear of God arise. Without hesitation, however, to the doctors piously and correctly discussing the word of truth, and to those very clear expositors of Sacred Scripture, namely, Cyprian, Hilary, Ambrose,...Augustine, and others living tranquilly in Catholic piety, we reverently and obediently submit our hearing and our understanding, and to the best of our ability we embrace the things which they have written for our salvation.” (D. 320)

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “The more earnest of these men lamented, among other evils, the extravagances which some of their brethren allowed themselves in their discourses. We hear of preachers whose sermons were overcharged with vain learning, or full of hair-splitting theological questions...”²²²

²²¹ b. 5, c. 30, p. 519.

²²² v. 5, Intro., s. 2, p. 180.

St. Irenaeus, *Against Heresies*, 2nd century: “5. ...They also strive to transfer to the treatment of matters of faith that hairsplitting and subtle mode of handling questions which is, in fact, a copying of Aristotle.”²²³

One famous “hair-splitting theological question,” which probably filled a lot of time and books, was “How many angels can fit on the head of a pin?”

Wikipedia, “How many angels can dance on the head of a pin?”: “The question ‘*How many angels can dance on the head of a pin?*’ has been used many times as a dismissal of medieval angelology in particular, and of scholasticism in general. The phrase has been used also to criticize figures such as Duns Scotus and Thomas Aquinas, who explored the intersection between the philosophical aspects of space and the qualities attributed to angels. Another variety of the question is: ‘*How many angels can stand on the point of a pin?*’ Scholasticism used these kinds of questions in dialectical reasoning to extend knowledge by inference, and to resolve contradictions...The question has also been linked to the fall of Constantinople, with the imagery of scholars debating about minutiae while the Turks besieged the city. In modern usage, it therefore has been used as a metaphor for wasting time debating topics of no practical value, or questions whose answers hold no intellectual consequence, while more urgent concerns pile up. The fact that certain renowned medieval scholars considered similar questions is clear; Aquinas’s *Summa Theologica*, written c. 1270, includes discussion of several questions regarding angels such as, ‘Can several angels be in the same place?’ ”

Catholics must not debate so-called Catholics who deny or doubt dogmas

Catholics must believe dogmas first and foremost by faith, even if they can understand them by reason:

Invalid *Vatican Council*, 1870: “The Catholic Church professes that this [supernatural] faith, which ‘is the beginning of human salvation,’ is a supernatural virtue by which we, with the aid and inspiration of the grace of God, believe the things by him are true, not because the intrinsic truth of the revealed things has been perceived by the natural light of reason, but because of the authority of God himself who reveals them [through his Catholic Church], who can neither lie nor be deceived.”²²⁴

Hence true Catholics do not give credence to any argument or debate that denies or doubts a dogma regardless if that argument or debate seems reasonable or not. If they do, they give credence to the idolatry or heresy. Once a doctrine has been sufficiently explained and infallibly defined as a dogma, Catholics are forbidden to re-debate or re-question it. This, of course, is greatly displeasing to the philosophers, anti-Church Fathers, scholastics, and other idolaters and heretics who love to bring in debates and questions when there is no need:

Pope St. Leo the Great (d. 461), *Letter 162*, to Leo Augustus, 5th century: “I. ...Seeing that besides your care for things temporal you so perseveringly exercise a religious foresight in the service of what is divine and eternal: to wit that the Catholic Faith, which alone gives life to and alone hallows mankind, may abide in the one confession, and the dissensions which spring from the variety of earthly opinions may be driven away, most glorious Emperor, from that solid Rock, on which the city of God is built. And these gifts of God will at last be granted us from him, if we be not found ungrateful for what has been vouchsafed, and as though what we have gained were naught, we seek not rather the very opposite. For to seek what has been discovered, to reconsider what has been completed, and to demolish what has been defined, what else is it but to return no thanks for things gained and to indulge the unholy longings of deadly lust on the food of the forbidden tree? And hence by deigning to show a more careful regard for the peace of the universal Church, you manifestly recognize what is the design of the heretics’ mighty intrigues that a more careful discussion should take place between the disciples of Eutyches and Dioscorus and the emissary of the Apostolic See, as if nothing had already been defined, and that what with the glad approval of the catholic priests of the whole world was determined at the holy Synod of Chalcedon should be rendered invalid to the detriment also of the most sacred Council of Nicaea. For what in our own days at Chalcedon was determined concerning our Lord Jesus Christ’s Incarnation was also so defined at Nicaea by that mystic number of Fathers, lest the confession of Catholics

²²³ b. 2, c. 14.

²²⁴ sess. 3, c. 3, Faith; D. 1789.

should believe that God's Only-begotten Son was in aught unequal to the Father, or that when he was made Son of man he had not the true nature of our flesh and soul.

"II. The wicked designs of heretics must be steadfastly resisted. Therefore we must abhor and persistently avoid what heretical deceit is striving to obtain, nor must what has been well and fully defined be brought again under discussion, lest we ourselves should seem at the will of condemned men to have doubts concerning things which it is clear agree throughout with the authority of Prophets, Evangelists, and Apostles. And hence, if there are any who disagree with these heaven-inspired decisions, let them be left to their own opinions and depart from the unity of the Church with that perverse sect which they have chosen. For it can in no wise be that men who dare to speak against divine mysteries are associated in any communion with us. Let them pride themselves on the emptiness of their talk and boast of the cleverness of their arguments against the Faith: we are pleased to obey the Apostle's precepts, where he says: 'See that no one deceive you with philosophy and vain seductions of men.' For according to the same Apostle, 'if I build up those things which I destroyed, I prove myself a transgressor,' and subject myself to those conditions of punishment which not only the authority of Prince Marcian of blessed memory, but I myself also by my consent have accepted. Because as you have justly and truthfully maintained, perfection admits of no increase nor fullness of addition. And hence, since I know you, venerable Prince, imbued as you are with the purest light of truth, waver in no part of the Faith, but with just and perfect judgment distinguish right from wrong, and separate what is to be embraced from what is to be rejected."

Pope St. Simplicius, *Quantum Presbyterorum*, to Acacius, Bishop of Constantinople, 476: "Those genuine and clear [truths] which flow from the very pure fountains of the Scriptures cannot be disturbed by any arguments of misty subtlety. For this same norm of apostolic doctrine endures in the successors of him upon whom the Lord imposed the care of the whole sheepfold (John 21:15 ff.), whom [he promised] he would not fail even to the end of the world (Matt. 28:20), against whom he promised that the gates of hell would never prevail, by whose judgment he testified that what was bound on earth could not be loosed in heaven (Matt. 16:18 ff.). (6) ...*Let whoever, as the Apostle proclaimed, attempts to disseminate something other than what we have received, be anathema* (Gal. 1:8 f.). Let no approach to your ears be thrown open to the pernicious plans of undermining, let no pledge of revising any of the old definitions be granted, because, as it must be repeated very often, what has deserved to be cut away with the sharp edge of the evangelical pruning hook by apostolic hands with the approval of the universal Church, cannot acquire the strength for a rebirth nor is it able to return to the fruitful shoot of the master's vine, because it is evident that it has been destined to eternal fire. Thus, finally, the machinations of all heresies laid down by decrees of the Church are never allowed to renew the struggles of their crushed attack." (D. 160)

Heretic John Chrysostom, *Homily on Romans*, Homily 1, On Romans 1:5: " 'By whom we have received grace and Apostleship for obedience to the faith.' ...So it was not the Apostles that achieved it, but grace that paved the way before them. For it was their part to go about and preach [the dogmas], but to persuade was of God, who wrought in them. As also Luke saith, that 'He opened their heart' (Acts 16:14); and again, to whom it was given to hear the word of God. 'To obedience,' he says, not to questioning and parade of argument but 'to obedience.' For we were not sent, he means, to argue but to give those things which we had trusted to our hands. For when the Master makes some declaration, those who hear are not to bluster about and be meddlesome about what is told them; they have only to accept it. It was for this reason that the Apostles were sent: to tell what they had heard, not to add to it anything of their own; and that we, for our part, should believe."

Therefore once a man becomes Catholic and thus adheres to the Catholic Church, he is obliged to believe all the dogmas of the Catholic Church regardless if he understands them or not. Catholics make this vow in the Catholic Act of Faith:

Act of Faith: "O my God, I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches because thou hast revealed them, who canst neither lie nor be deceived."

While Catholics are permitted to explain dogmas in order to edify Catholics, enlighten non-Catholics, and to debate (or more properly refute) non-Catholics in order to try to convert them, they are not

permitted to debate so-called Catholics who doubt or deny dogmas. In this case, the Catholic condemns the so-called Catholic's heresy and shows him the dogma; and if he does not accept the dogma, then the Catholic must denounce the nominal Catholic as a formal heretic. The fact that he was shown the dogma and then doubts or denies it proves that he is a formal heretic.

If a Catholic allows another so-called Catholic to bring in a debate that doubts or denies a dogma, he gives credence to the so-called Catholic and his denial or doubt of the dogma and undermines the popes and Church Fathers who have already sufficiently debated, explained, and infallibly defined the dogma.²²⁵ Hence this kind of debate was condemned not only by Pope St. Leo the Great and Pope St. Simplicius but also by Pope St. Gelasius:

Pope St. Gelasius I, *Licet inter Varias* (Errors Once Condemned, Not to Be Discussed Again), to Honorius, Bishop of Dalmatia, 493: "(1) ...[For] it has been reported to us that in the regions of the Dalmatians certain men had disseminated the recurring tares of the Pelagian pest and that their blasphemy prevails there to such a degree that they are deceiving all the simple by the insinuation of their deadly madness... [But] since the Lord is superior, the pure truth of Catholic faith drawn from the concordant opinions of all the Fathers remains present... (2) ... What, pray, permits us to abrogate what has been condemned by the venerable Fathers, and to reconsider the impious dogmas that have been demolished by them? Why is it, therefore, that we take such great precautions lest any dangerous heresy once driven out strive anew to come [up] for examination, if we argue that what has been known, discussed, and refuted of old by our elders ought to be restored? Are we not ourselves offering, which God forbid, to all the enemies of the truth an example of rising again against ourselves, which the Church will never permit? Where is it that it is written: *Do not go beyond the limits of your fathers* (Prov. 22: 28), and: *Ask your fathers and they will tell you, and your elders will declare unto you* (Deut. 32:7). Why, accordingly, do we aim beyond the definitions of our elders, or why do they not suffice for us? If in our ignorance we desire to learn something, how every single thing to be avoided has been prescribed by the orthodox fathers and elders, or everything to be adapted to Catholic truth has been decreed, why are they not approved by these? Or are we wiser than they or shall we be able to stand constant with firm stability if we should undermine those [dogmas] which have been established by them?" (D. 161)

Indeed, the anti-Church Fathers and scholastics think they are wiser than the true Church Fathers and popes who have already sufficiently debated, explained, and infallibly defined dogmas. They think they are wiser by casting doubt or denial on dogmas or allowing others to cast doubt or denial on dogmas without condemning their opinions as heretical nor denouncing them as heretics. Indeed, the anti-Church Fathers and scholastics allow debates and arguments among themselves in which dogmas are doubted or denied. And they do not condemn the doubt or denial of the dogmas as heresy nor do they denounce those who doubt or deny the dogmas as heretics. Instead they treat those who doubt or deny dogmas as Catholics in good standing.²²⁶

In order to not get entangled in the sins of the anti-Church Fathers and scholastics and their web of endless questions, debates, arguments, and quarrels, the true Catholic theologian separates himself from them, from these fools:

"Talk not much with a fool, and go not with him that hath no sense. Keep thyself from him, that thou mayest not have trouble, and thou shalt not be defiled with his sin. Turn away from him, and thou shalt find rest and shalt not be wearied out with his folly. What is heavier than lead? And what other name hath he but fool?" (Eccus. 22:14-17)

²²⁵ Some dogmas are worded so that they need further explanation regarding one or more aspects. Hence these dogmas have not been sufficiently explained or debated in the aspects that need to be clarified or expanded upon and therefore debate and further infallible definitions are allowed in regard to these aspects. For example, the Vatican Council of 1870 was invalid and thus not infallible. But if it were infallible, its definitions on papal infallibility need to be expanded upon in order to define what it means when the pope is teaching from the "Chair of Peter" and what precisely are the ordinary magisterium and the solemn magisterium. However, that does not mean that these things have not already been infallibly defined. Indeed, they were infallibly defined by the ordinary magisterium from Pentecost Day in 33 AD and many times after that by the solemn magisterium, the first time being in 517 AD by Pope St. Hormisdas. (See RJMI article *History of the Solemn and Ordinary Magisterium*: Men denounced as heretics for denying papal definitions from Pentecost Day onward is one proof that papal infallibility is an ordinary magisterium dogma.)

²²⁶ The presumption is that the so-called Catholic who doubts or denies a dogma knows the dogma or is culpably ignorant of the dogma and thus is a formal heretic. I say that the so-called Catholic is *presumed* to be a formal heretic because in a debate the side that holds the dogma usually presents infallible evidence to those who doubt or deny it. However, if the so-called Catholic who doubts or denies the dogma is inculpably ignorant of the dogma and thus it has not been presented to him, then he is a material heretic. But he must nevertheless be treated as a formal heretic until he proves his innocence due to inculpable ignorance.

“It is an honour for a man to separate himself from quarrels, but all fools are meddling with reproaches.” (Prv. 20:3)

“Separate thyself from thy enemies, and take heed of thy friends.” (Eccus. 6:13)

Hence, a true Catholic theologian separates himself from the anti-Church Fathers and scholastics, not just from their works but also from being in religious communion with them. He also condemns their works as heretical, denounces them as heretics, and warns others.

2b) By presenting dogmas and heresies as allowable opinions

Under pain of the mortal sin of heresy, Catholics must never present a dogma or a heresy as an allowable opinion. A dogma must be presented as a dogma, and a heresy as a heresy:

“Speak thou the things that become sound doctrine... In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, the sound word that cannot be blamed: that he who is on the contrary part may be afraid, having no evil to say of us.” (Titus 2:1, 7-8)

“Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.” (2 Tim. 4:2-4)

“Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings and the house of Jacob their sins [heresies].” (Isa. 58:1)

Catholic Obligation to Profess the Faith: “The faithful are bound to profess their faith openly whenever under the circumstances silence, evasion, or their manner of acting would otherwise implicitly amount to a denial of the faith, or would involve contempt of religion, an offense to God, or scandal to their neighbor.”

All Catholics, even laymen, are obliged to denounce heretics and heretical or immoral books. This obligation involves the very fate of their souls and other souls. St. Paul mentions this obligation in his epistle to the Romans:

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.” (Rom. 16:17-18)

Therefore, part of a Catholic’s obligation to profess the faith and do the spiritual acts of mercy of admonishing sinners and instructing the ignorant is to denounce heretics and heretical or immoral books to the local Ordinary or the Holy See:

Invalid and heretical *1917 Code of Canon Law*: “Canon 1397. It is the duty of *all* the faithful—and especially of the clergy, of ecclesiastical dignitaries, and of men of distinguished learning—to report to the local Ordinaries or to the Holy See books which they consider pernicious. This duty pertains by special title to the legates of the Holy See, to local Ordinaries, and to rectors of Catholic Universities. It is advisable that the denunciation of a book should not only give its title, but also, in so far as possible, the reasons why a book is thought to deserve condemnation. Those to whom a book is denounced are by sacred duty bound to keep secret the names of those who denounce it. The local Ordinaries must, either in person or if necessary through other capable priests, watch over the books which are published or sold in their territory. The Ordinaries shall refer to the judgment of the Holy See those books which require a more searching examination, or which for their effective prohibition seem to demand the condemnation of the Supreme Authority.”

The Ecclesiastical Prohibition of Books, by apostate Rev. Joseph M. Pernicone, A.B., J.U.L., 1932: “Here the legislator distinguishes between two classes of people who should denounce bad books, the faithful who are bound by the general law of charity, and those others who are

bound by reason of their office. ...All these are bound to denounce to their local Ordinaries or to the Holy See those books which they judge dangerous.”²²⁷

The anti-Church Fathers and scholastics who present dogmas or heresies as allowable opinions violate these dogmatic laws for not condemning heretical works and thus are heretics by sins of omission. And they are heretics by sins of *commission* for not presenting in their own works a dogma as a dogma or a heresy as a heresy. They leave the reader free to choose whichever opinion they believe is correct, the dogma or the heresy. Regarding dogmas and heresies, they tell Catholics they can believe this or that, the dogma or the heresy. With God and thus with his dogmas “There is no saying: What is this, or what is that?” (Eccus. 39:26) St. Paul says, “But God is faithful, for our preaching which was to you was not, It is, and It is not.” (2 Cor. 1:18) It is not a dogma one day and a heresy the next, or a dogma for one Catholic and a heresy for another, or an option for Catholics to believe whatever they want:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998:
 “[The apostate] Peter Lombard (born around 1095) was surely more of a complier than a quarreler by nature. His book of sentences is a treasure trove of diverse opinions and pertinent quotations from the Bible, Fathers of the Church, canon-law sources, and works of speculative and practical theology. The book’s usefulness as an instructional tool began to be evident around the time Peter, by then bishop of Paris, died (1160). In the thirteenth century, the work became a popular handbook, though not, as it has been dubbed, a ‘textbook of religious dogma.’²²⁸ Based on the material it contains, the reader is able to form his own opinion on points of controversy. Walter of Saint-Victor gave this description of how the material was presented: ‘Peter would advance three theses, a heretical, a Catholic, and a third theorem that was neither one nor the other; as the universal teacher (*magister universalis*), Peter would attempt to substantiate all three viewpoints with citations from patristic authorities. He claimed not to know which view was doctrinally correct, leaving it up to the reader to delve further into the literature. An entirely new doctrine by which no one stays Catholic! At any rate, a heresy that supports all heresies equally!’ ”²²⁹

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998:
 “Hervaeus [Natalis] inserts a passage about the theologians’ freedom of teaching. ...If theologians merely give a neutral survey of possible solutions to doctrinal problems that have already been explicitly decided [infallibly defined], they are suspect, and if they contradict these decisions, they are heretical.”²³⁰

A correction needs to be made to this above statement. Theologians who are willfully neutral regarding dogmas and heresies are not suspect but are heretics by sins of omission. And if they contradict the dogma and thus hold the heresy, then they are heretics by sins of commission.

Anti-Church Fathers, scholastics, or any other baptized person are formal heretics for every dogma or heresy they present as an allowable opinion. They are also formal heretics for denying by implication the Catholic Church’s dogma on infallibility. And they are guilty of the mortal sins of scandal and formal heresy for every person who doubts or denies a dogma or holds a heresy because they did not present a dogma as a dogma or a heresy as a heresy.

In many cases these anti-Church Fathers and scholastics held the heresies but were not bold enough to say that they held them and thus they presented them as allowable opinions. For example, the apostate Peter Lombard was one such heretic:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998:
 “The first wave of speculative thinking had not yet entirely ebbed; however, the material found in the collection of sentences [of the apostate Lombard] inspired new lines of thought. One such line of thought, presented as pure opinion (*opinio*) by Peter Lombard, has been termed Christological nihilism (or nihilianism). Operating within the framework of ‘nature and person,’ some theologians came to the conclusion that Christ has separately assumed the body and the soul of a human, and hence did not become human in the full sense of the word...”^{231,232}

²²⁷ pt. 2, c. 3, p. 96.

²²⁸ Footnote 133: “Grundmann, *Ketzergeschichte*, 22.”

²²⁹ pt. 3, c. 12, “Early Scholasticism and Heresy,” pp. 285, 304-305.

²³⁰ c. 5, p. 93.

²³¹ See in this book: [Peter Lombard \(c. 1095-1164\)](#), p. 602.

²³² pt. 3, c. 12, “Early Scholasticism and Heresy,” pp. 304-305.

The early scholastics presented some dogmas as dogmas and some heresies as heresies but also presented some dogmas and heresies as allowable opinions. As time went on, more and more scholastics began to present more and more dogmas and heresies as allowable opinions. What follows are a few examples of many of the heresies that were presented as allowable opinions:

- The heresy that the pope is not the supreme ruler on earth of the Catholic Church,²³³ which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium by at least 431 by Pope St. Celestine I at the Council of Ephesus, was taught by scholastic canonists, scholastic theologians, and apostate antipopes (such as Martin V and Eugene IV) from at least the 14th century onward. And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error. This heresy teaches that in ruling the Catholic Church, a group of bishops or a group of cardinals is over the pope or shares equal power with the pope in all matters or some matters, and under all conditions or some conditions.²³⁴
- The heresy that infants who died with original sin are happy and united to God, which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium in 418 by Pope St. Zosimus at the Sixteenth Council of Carthage, was taught by scholastics and other modern theologians from at least the 13th century onward. And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error.
- The salvation heresy, which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium by at least the 4th century by the profession-of-faith definition titled the *Athanasian Creed*, was taught by scholastics and other modern theologians from at least the 16th century onward. And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error. For example, the apostate Alphonsus de Liguori believed the Salvation Dogma not as a dogma but only as an allowable opinion, and thus he believed that the heresy that denied the dogma was also an allowable opinion. And he also put forward as an allowable opinion the apostate John Lugo's heresy that apostate Jews can be inside the Catholic Church and in the way of salvation.²³⁵
- The heresy that the pope by himself cannot teach infallibly, which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium in 517 by Pope St. Hormisdas in his profession-of-faith definition titled *Libellus Professionis Fidei*, was taught by scholastics and other modern theologians as part of the conciliarist heresy from the 14th century onward. They taught the heresy that a council of bishops, and not the pope alone, makes infallible definitions. And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error. Even at the invalid Vatican Council in 1870, there were many theologians who denied papal infallibility and were considered Catholic and were never condemned as heretics.
- The heresy which justified sinful usury, which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium in 325 at the First Council of Nicea, was taught by many scholastics from at least the 12th century onward.

²³³ It is a basic dogma of the ordinary magisterium and the solemn magisterium that the pope is the supreme ruler of the Catholic Church on earth. Hence he, and he alone, has the supreme power to govern the whole Catholic Church on earth. He alone has the supreme power to make, modify, or abolish disciplinary laws and governmental laws and to judge cases and points of doctrine and to inflict penalties. Hence it is heresy to believe that cardinals or bishops or anyone on earth can share power with the pope or have power over the pope in making, modifying, or abolishing laws or judging cases and points of doctrine or in inflicting penalties. If a pope sins or errs in any of these things, he can and must be judged and resisted and punished and his sinful or harmful acts disobeyed; but his underlings still do not have the supreme power to make, modify, or abolish laws, etc.

²³⁴ For evidence against apostate Antipope Martin V, see RJMI article *No Popes since Innocent II or Catholic Theologians since 1250: Apostate Antipope Martin V*. For in-depth evidence on this whole topic, see *RJMI Topic Index: Papal Supremacy*.

²³⁵ See RJMI book *The Salvation Dogma: Bad Books on Salvation*.

And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error.²³⁶

- The heresy that occult formal heretics are members of the Catholic Church and Catholic, which was condemned by the ordinary magisterium on Pentecost Day in 33 and by the solemn magisterium in 556 by Pope Pelagius I when he confirmed the Second Council of Constantinople of 553, was taught by scholastics and other modern theologians from at least the 15th century onward. And even theologians who opposed it did not condemn it as heresy but presented it as an allowable opinion, a non-heretical error.²³⁷

As a result of not presenting dogmas as dogmas and condemning heresies as heresies, the theologians who held the heresies were not denounced as heretics and thus were allowed to remain in religious communion with the other theologians and prelates and to propagate their heresies in one imprimated book after another. Hence the scholastics and other modern theologians show utter contempt for dogmas and thus for the unanimous consensus of the Church Fathers (the ordinary magisterium) and infallible papal definitions (the solemn magisterium) by denying dogmas that were infallibly defined or by defending heresies that were infallibly condemned or at least by presenting them as allowable opinions that can be held or rejected.²³⁸

2c) By defending heresies and dogmas equally before saying which is heresy or which is dogma

One philosophical method used by some of the anti-Church Fathers and scholastics is to present heresies and dogmas equally before saying which is heresy and which is dogma. And in most cases they present the heresy first and explain it convincingly. Hence the reader can be trapped into believing the heresy before he is told that it is heresy. And if he first believed the heresy, he may not want to believe the truth due to pride or because the heresy was presented in such a way as to make it seem credible.

For example, the anti-Church Father or scholastic starts out by saying, “We will see if Jesus is God or not.” And then he will convincingly explain the heresy that Jesus is not God before explaining the dogma that Jesus is God and saying that this is the truth, the dogma. Whereas, a Catholic theologian starts out by saying, “We will now defend the dogma that Jesus is God and thus refute the heresy that Jesus is not God.” He will then proceed to defend the dogma while refuting the heresy and hence the reader is not thrown off balance even for an instant.²³⁹

2d) By willful ambiguity or willful contradictions

“Cast down, O Lord, and divide their tongues,
for I have seen iniquity and contradiction in the city...
Thou wilt deliver me from the contradictions of the people.”
(Psalm 54:10; 17:44)

Two philosophical methods that some of the anti-Church Fathers and scholastics use or fall prey to are willful ambiguity and willful contradictions. They use or fall prey to these methods for at least four reasons:

1) To reconcile contrary opinions instead of rejecting one and accepting the other. For example, they try to reconcile black and white and end up with gray, with neither:

Giulio Silano, translator of Peter Lombard’s *The Sentences*, 2010: “It has long been posited that one of the problems to which the masters of the twelfth century turned was the resolution of antinomies or contradictions in the texts which they inherited; their attempts to do so are often ridiculed as lacking in historical sense and so creating unnecessary difficulties for this aspect of their enterprise... The expansion of the fund of supposed contradictions is one of

²³⁶ See RJMI *Topic Index*: Usury.

²³⁷ See RJMI article “Cajetan’s and Bellarmine’s Heresies on Formal Heretics and Loss of Papal Office.”

²³⁸ See in this book: [Heretical Probabilism](#), p. 206.

²³⁹ See in this book: [Presenting truth and error equally before saying which one is the truth](#), p. 195.

the most earnest [RJMI: diabolical] exercises of the twelfth-century masters, designed to multiply the opportunities [RJMI: confusion and uncertainty] for teaching. It is true that many of these contradictions would have faded away if the masters had applied a sounder historical judgment to the texts which they were reading. Once again, this assumes that the interest of the masters lay primarily in the resolution of such contradictions, which is not at all an assumption that ought to be made gratuitously.”²⁴⁰

- 2) To give them more reasons to debate endlessly and to put questions over answers:

Wikipedia, “Dialectic”: “Karl Popper has attacked the dialectic repeatedly. In 1937 he wrote and delivered a paper entitled ‘What Is Dialectic?’ in which he attacked the dialectical method for its willingness ‘to put up with contradictions.’²⁴¹ Popper concluded the essay with these words: ‘The whole development of dialectic should be a warning against the dangers inherent in philosophical system-building.’ ”

3) To avoid admitting, because of intellectual pride, when they are wrong when credible proof is shown to them. Hence in their prideful effort to defend their heresy or other error in the face of credible truth, they use evasive tactics such as willful ambiguity, willful contradictions, and complicated explanations. All this confuses the reader so that he is not sure if the scholastic has defended his position properly, and in many cases the reader is not sure what the scholastic actually believes or teaches.

4) To hide their heresy from the orthodox or any other persons who might detect their heresy, denounce them as heretics, and cast them out. Hence when speaking or writing to those who condemn the heresy, they teach the truth, the dogma. But when speaking or writing to those who hold the heresy, they teach the heresy:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Hugh of Honau, and probably other students of Gilbert as well, did not customarily communicate all he had taught to all of their listeners, but only to selected ‘consummate’ students. An elitist tendency marked those Gilbertines who knew that due to their subtle quality and severely abstract nature, the master’s doctrine and the subsequent elaborations upon it by many theologians would not be understood. Even Otto of Freising, who had an affinity for this school, complained that Gilbert ‘said many things that were not consonant with the conventional manner of using language.’^{242,243}

Hence when their works are looked at as a whole, there is found in one place the heresy and in another the dogma and hence willful contradictions. One can equally defend the author’s orthodoxy or heterodoxy depending on the work he refers to. Also some passages in their works are willfully ambiguous so that they can be taken in a heretical or an orthodox sense. They do this to hide their heresy so that if accused of the heresy they can pretend to hold the orthodox view; and contrarily, they can also uphold the heretical meaning when dealing with others who hold the same heresy:

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “The mere fact that a defendant would need to make long explanations about the true meaning of what he had maintained made his views look suspicious. The primary concern, real or simulated, of the ecclesiastical authorities, was the care of souls. They wanted to protect the pious ears of the learned in the audience against error and heresy. False teaching did not have a right to be heard; therefore, some of the subtlety of the academics had to be sacrificed.²⁴⁴ The bull in which Eckhart was condemned (1329) stated that various of the articles extracted from his writings and sermons were heretical both as they sounded and in their context. Other articles were merely suspect, but with many explanations and additions a Catholic sense could be construed. Nevertheless, all the articles were condemned because they could lead the minds of the faithful to a heretical or erroneous interpretation. Hence, Eckhart had to recant these articles as far as concerned this sense.²⁴⁵ In sum, ecclesiastical authorities demanded that theologians not express themselves in an ambiguous way... The

²⁴⁰ Intro., p. xxv.

²⁴¹ Footnote 71: “Karl Popper, *Conjectures and Refutations: The Growth of Scientific Knowledge* [New York: Basic Books, 1962], p. 316.”

²⁴² Footnote 108: “Otto of Freising, *Gesta Friderici*, I, 52, 75, and cf. I, 48, 67f.; trans. Mierow, *The Deeds of Frederick Barbarossa*, 88, and cf. 82.” From c. 10, footnote 126.

²⁴³ pt. 3, c. 12, p. 300.

²⁴⁴ Footnote 154: “See, for instance, CUP 3:493: ‘propter malum sensum, quem generare possent in animis auditorium.’ ”

²⁴⁵ Footnote 155: “Laurent, ‘Autour du proces,’ 436. See also Monika Asztalos, ‘The Faculty of Theology,’ in *Universities in the Middle Ages*, ed. Hilde De Ridder-Symoens (*A History of the University in Europe*, vol. 1; Cambridge, 1992), 443-44.”

defenses, apologies, excusations, and recantations demonstrate that judges and defendants were entangled in a complicated hermeneutical game.”²⁴⁶

(See in this book: [There is some justification for attacking the 1277 Condemnation](#), p. 637.)

Even though Pius VI was an apostate antipope and thus his following teaching is invalid, he speaks the truth about how to deal with those whose works contain willful ambiguity or willful contradictions:

Apostate Antipope Pius VI, *Auctorem Fidei*, 1794: “[The Ancient Doctors] knew the capacity of innovators in the art of deception. In order not to shock the ears of Catholics, they sought to hide the subtleties of their tortuous maneuvers by the use of seemingly innocuous words such as would allow them to insinuate error into souls in the most gentle manner. Once the truth had been compromised, they could, by means of slight changes or additions in phraseology, distort the confession of the faith which is necessary for our salvation, and lead the faithful by subtle errors to their eternal damnation. This manner of dissimulation and lying is vicious, regardless of the circumstance under which it is used. For very good reason it can never be tolerated in a Synod of which the principal glory consists above all in teaching the truth with clarity and excluding all danger of error. Moreover, if all this is sinful, it cannot be excused in the way that one sees it being done, under the erroneous pretext that the seemingly shocking affirmations in one place are further developed along orthodox lines in other places, and even in yet other places corrected; as if allowing for the possibility of either affirming or denying the statement, or of leaving it up to the personal inclinations of the individual—such has always been the fraudulent and daring method used by innovators to establish error. It allows for both the possibility of promoting error and of excusing it. It is as if the innovators pretended that they always intended to present the alternative passages, especially to those of simple faith who eventually come to know only some part of the conclusions of such discussions which are published in the common language for everyone’s use. Or again, as if the same faithful had the ability on examining such documents to judge such matters for themselves without getting confused and avoiding all risk of error. It is a most reprehensible technique for the insinuation of doctrinal errors and one condemned long ago by our predecessor Saint Celestine who found it used in the writings of Nestorius, Bishop of Constantinople, and which he exposed in order to condemn it with the greatest possible severity. Once these texts were examined carefully, the impostor was exposed and confounded, for he expressed himself in a plethora of words, mixing true things with others that were obscure; mixing at times one with the other in such a way that he was also able to confess those things which were denied while at the same time possessing a basis for denying those very sentences which he confessed. In order to expose such snares, something which becomes necessary with a certain frequency in every century, no other method is required than the following: Whenever it becomes necessary to expose statements which disguise some suspected error or danger under the veil of ambiguity, one must denounce the perverse meaning under which the error opposed to Catholic truth is camouflaged.”²⁴⁷

Some of these scholastics would even profess belief in Catholic creeds but explain parts of the creed in a heretical way in their works while in other works they would explain these parts of the creed in an orthodox way. For example, the apostate Nestorius professed belief in the Nicene Creed but denied the dogma that Jesus Christ is truly God and thus Mary is the Mother of God:

Pope St. Celestine I, *Council of Ephesus*, 431: “The synod of Nicaea produced this creed: We believe... [the Nicene Creed follows]... It seems fitting that all should assent to this holy creed. It is pious and sufficiently helpful for the whole world. But since some pretend to confess and accept it, while at the same time distorting the force of its expressions to their own opinion and so evading the truth, being sons of error and children of destruction, it has proved necessary to add testimonies from the holy and orthodox fathers that can fill out the meaning they have given to the words and their courage in proclaiming it. All those who have a clear and blameless faith will understand, interpret, and proclaim it in this way...

“Nestorius has declined to obey our summons... We have found him out thinking and speaking in an impious fashion, from his letters, from his writings that have been read out, and from the things that he has recently said in this metropolis which have been witnessed to by others; and as a result we have been compelled of necessity both by the canons and by the

²⁴⁶ c. 1, pp. 31-32.

²⁴⁷ This invalid bull also contains heresies and the very willful ambiguity and willful contradictions that it correctly condemns in this quote. For in-depth teaching on this subject, see *RJMI Topic Index: Invalid Censures and Invalid Condemned Propositions*.

letter of our most holy father and fellow servant Celestine, bishop of the Church of the Romans, to issue this sad condemnation against him...”

The apostate, anti-Church Father Eusebius Pamphilius, Bishop of Caesarea, also professed belief in the Nicene Creed but explained a part in it about Jesus in a heretical way. In some of his works, he teaches the Arian heresy that Jesus Christ did not always exist and thus is not co-equal with God the Father. But in some of his works he taught the dogma that Jesus Christ did always exist and thus is co-equal with God the Father. He used these evasive philosophical methods of willful ambiguity and willful contradictions to escape condemnation for a long time:

Pope Hadrian I, *Second Council of Nicea*, 787: “For who of the faithful ones in the Church, and who of those who have obtained a knowledge of true doctrine, does not know that Eusebius Pamphili has given himself over to a reprobate cause and holds the same opinions as those who follow the impiety of Arius? In all his historical books he calls the Son and Word of God a creature, a servant, and to be adored as second in rank. But if any speaking in his defense say that he subscribed in the council [of Nicea in 325], we may admit that that is true; but while with his lips he has respected the truth, in his heart he is far from it, as all his writings and epistles go to show. But if from time to time, on account of circumstances or from different causes, he has become confused or has changed around, sometimes praising those who hold to the doctrines of Arius, and at other times feigning the truth, he shows himself to be, according to James the brother of our Lord, a double-minded man, unstable in all his ways; and let him not think that he shall receive anything of the Lord. For if with the heart he had believed unto righteousness, and with the mouth had confessed the truth unto salvation, he would have asked forgiveness for his writings, at the same time correcting them. ...So then from these writings of his, he shows that he holds to the doctrines of Arius and his followers...”²⁴⁸

Even though Basil the Great Wretch was an apostate, he believed in the dogma that Catholics are forbidden to be in communion with known heretics. In his *Letter 99* to Count Terentius, he gives an example of a known heretic who changed his position from heresy to orthodoxy to deceive Basil, and then after leaving Basil changed it back to heresy. This example also proves the necessity of signed abjurations and professions of faith because verbal abjurations and professions of faith can be harder to prove:

Apostate Basil the Great Wretch, *Letter 99*, to Count Terentius, 4th century: “The truest cause is my sins, which always rise before me and always hamper my steps. Then, again, there is the alienation of the bishop who had been appointed to cooperate with me, why, I know not; but my right reverend brother Theodotus, who promised from the beginning to act with me, had cordially invited me from Getusa to Nicopolis. When, however, he saw me in the town, he was so shocked at me, so afraid of my sins, that he could not bear to take me either to morning or evening prayer. In this he acted quite justly so far as my deserts go, and quite as befits my course of life, but not in a manner likely to promote the interests of the Churches. His alleged reason was that I had admitted the very reverend brother Eustathius to communion. What I have done is as follows. When invited to a meeting held by our brother Theodotus, and wishful, for love’s sake, to obey the summons, that I might not make the gathering fruitless and vain, I was anxious to hold communication with the aforementioned brother Eustathius. I put before him the accusations concerning the faith, advanced against him by our brother Theodotus, and I asked him if he followed the right faith to make it plain to me that I might communicate with him; if he were of another mind, he must know plainly that I should be separated from him. We had much conversation on the subject, and all that day was spent in its examination; when evening came on we separated without arriving at any definite conclusion. On the morrow, we had another sitting in the morning and discussed the same points, with the addition of our brother Poemeniu, the presbyter of Sebasteia, who vehemently pressed the argument against me. Point by point I cleared up the questions on which he seemed to be accusing me, and brought them to agree to my propositions. The result was that, by the grace of the Lord, we were found to be in mutual agreement, even on the most minute particulars. So about the ninth hour, after thanking God for granting us to think and say the same thing, we rose up to go to prayer. In addition to this I ought to have got some written statement from him so that his assent might be made known to his opponents and the proof of his opinion might be sufficient for the rest. But I was myself

²⁴⁸ This extract is translated from the original Greek of the Acts of the Second Nicene Council, Act VI.

anxious, with the desire for great exactitude, to meet my brother Theodotus, to get a written statement of the faith from him, and to propose it to Eustathius that so both objects might be obtained at once, the confession of the right faith by Eustathius and the complete satisfaction of Theodotus and his friends, and they would have no ground for objection after the acceptance of their own propositions. But Theodotus, before learning why we were met and what had been the result of our intercourse, decided not to allow us to take part in the meeting. So midway on our journey we set out back again, disappointed that our efforts for the peace of the Churches had been counteracted.

“3. After this, when I was compelled to undertake a journey into Armenia, knowing the man’s character, and with the view both of making my own defence before a competent witness for what had taken place and of satisfying him, I travelled to Getusa into the territory of the very godly bishop Meletius, the aforementioned Theodotus being with me, and while there, on being accused by him of my communication with Eustathius, I told him that the result of our intercourse was my finding Eustathius to be in all things in agreement with myself. Then he persisted that Eustathius, after leaving me, had denied this and asseverated to his own disciples that he had never come to any agreement with me about the faith. I, therefore, combated this statement; and see, O most excellent man, if the answer I made was not most fair and most complete. I am convinced, I said, judging from the character of Eustathius, that he cannot thus lightly be turning from one direction to another, now confessing now denying what he said... but if what is reported among you turns out to be true, he must be confronted with a written statement containing the complete exposition of the right faith; then, if I find him ready to agree in writing, I shall continue in communion with him; but if I find that he shrinks from the test, I shall renounce all intercourse with him. The bishop Meletius agreed to these arguments, and the brother Diodorus the presbyter, who was present, and then the right reverend brother Theodotus, assented...”

The apostate, scholastic Thomas Aquinas used the evasive philosophical methods of willful ambiguity and willful contradictions.²⁴⁹ The reasons that scholastics and some of anti-Church Fathers used willful ambiguity or willful contradictions are proof that they were double-tongued hypocrites, just like the evil Pharisees whom Jesus condemned:

“And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy.” (Lk. 12:1)

Catholic Commentary on Lk. 12:1: “**Beware ye of the leaven:** Christ calls the hypocrisy of the Pharisees leaven, which changes and corrupts the best intentions of men; for nothing is more destructive than hypocrisy to such as give way to it.”

St. Jesus, son of Sirach, also condemns these double-tongued hypocrites:

“Be not incredulous to the fear of the Lord, and come not to him with a double heart. Be not a hypocrite in the sight of men, and let not thy lips be a stumbling block to thee. Watch over them, lest thou fall and bring dishonour upon thy soul, and God discover thy secrets and cast thee down in the midst of the congregation, because thou camest to the Lord wickedly and thy heart is full of guile and deceit.” (Eccus. 1:36-40)

“Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.” (Eccus. 2:14)

“A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.” (Eccus. 3:28)

“The double tongued is accursed, for he hath troubled many that were at peace.” (Eccus. 28:15)

“Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.” (Eccus. 5:11)

²⁴⁹ See in this book: [His willful ambiguity and willful contradictions](#), p. 684.

And the great St. Paul said,

“The things that I purpose, do I purpose according to the flesh,
that there should be with me, It is, and It is not? But God is faithful,
for our preaching which was to you, was not, It is, and It is not.”
(2 Corinthians 1:17-18)

2e) By complicating answers

Another philosophical method the scholastics use is to complicate answers, which in turn serves their other philosophical method of producing more and endless questions:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885:
“Footnote 1: The exact place occupied by Aristotle in Scholasticism is... described by Professor Brewer... He adds some excellent remarks on the results produced by the ‘scholastic use’ of Aristotle... the chief...being in the great precision of their method, the exaggeration of which led, in its turn, to their great fault [sin] of attempting to state every question in a set of definite propositions, with solutions which often leave the question more involved than it was before; the solution being not only unproved but suggestive of new doubts and questions involved in an indefinite series. (*Monum. Francisc.* pref. p. lvii.)”²⁵⁰

The scholastics complicate answers for at least two reasons:

1. They complicate answers because of intellectual pride. Complicated answers make them appear to be smart in the eyes of others.
2. They complicate answers either to evade the truth, defend their errors, or hide their errors. By the time one is done reading their long-winded, snake-like, complicated answers, one is not sure what the scholastic is teaching and thus accepts his conclusions.²⁵¹

For example, there is a short and simple way to a park as opposed to a long and complicated way. When giving directions to the park, a non-pseudo-intellectual person gives the short and simple directions to the park:

Simple Directions: “Go straight on East Joffre Street to Ash Street. Turn right on Ash Street. Go one block to the park.”

However, a pseudo-intellectual person, such as a scholastic, gives the long and complicated directions to the park:

Complicated Directions: “Go straight on East Joffre Street to Ash Street. Turn left on Ash Street. Go three blocks to Third Street and turn right. Go four blocks and make a U-turn. Go two blocks and turn left. Go through two traffic lights (not two blocks) and turn left after the second traffic light. Go until you see the Post Office and turn left after you pass the Post Office. Go two blocks and make a U-turn. Go five blocks and turn right. Go one block and turn left. Go three blocks and turn right. And then go six blocks to the park.”

Now there are several dangers in the long and complicated way. The person following the directions has a better chance of getting lost than by following the short and simple directions. Or the person may forget where he is going after following the long and complicated directions. In other words, he may forget what the main point or goal is—the park. Or, and what is even more diabolical, the directions may not even lead to the park, in which case even if you followed all the directions you will not get to the park—to the truth, in which you may either think you are at the park but are not, or you may know you are not at the park and know you are lost.

²⁵⁰ b. 5, c. 29, p. 494.

²⁵¹ See in this book: [Presenting error as truth because of pride](#), p. 195.

2f) *By not denouncing heretics as heretics*

They themselves are heretics or want to think, believe,
and teach whatever they want

Another philosophical method the scholastics use is to not denounce heretics as heretics. They do this for at least two reasons:

1. They do not denounce certain heretics because they hold the same heresy as the heretic and thus do not believe he is a heretic and hence do not denounce him as a heretic.
2. They do not denounce heretical scholastics as heretics because they want to have the freedom to think, believe, and teach whatever they want. Hence because they themselves do not want to be denounced as heretics, they do not denounce a brother scholastic as a heretic even when they know he is teaching heresy.

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998:
“The theologian should...insist that the condemnation be revoked. One of the reasons Godfrey gives is that the condemnation prevents people from freely discussing those truths that may perfect their rational faculties.²⁵² Interestingly, this theme recurs in Stephen of Bourret’s 1325 revocation of Tempier’s condemnation. He annulled those articles of Tempier’s syllabus that concerned or were supposed to concern Thomas Aquinas henceforth, ‘leaving them [RJMI: Aquinas’ heresies] freely to be discussed in the schools.’^{253,254}

St. Augustine teaches of the great danger of this licentious freedom:

St. Augustine, *City of God*, 423: “For philosophers speak as they have a mind to, and in the most difficult matters do not scruple to offend religious ears; but we are bound to speak according to a certain rule, lest freedom of speech beget impiety of opinion about the matters themselves of which we speak.”²⁵⁵

The scholastics make a pact with one another: “I will not denounce you for your heresy as long as you do not denounce me for my heresy and thus we can go on and on with our Theophilosophy, our scholasticism. We can remain free to think, say, and do whatever we want, just like the philosophers of old.” As a consequence, they are also guilty of the heresies of non-judgmentalism and non-punishmentalism. For example, while the apostate William de la Mare correctly condemned several heresies held by the apostate Thomas Aquinas, he did not denounce Aquinas as a heretic but instead referred to him as a Catholic in good standing.²⁵⁶ The apostate Jean Gerson did the same thing when he correctly condemned the astrology and other occult beliefs of the apostate Albert the Great Wretch but did not denounce him as an idolater and apostate but instead referred to him as a great Doctor.²⁵⁷

3) By using terminologies unique to philosophy (scholastic babble) when teaching on faith or morals

“Some going astray are turned aside unto vain babbling:
Desiring to be teachers of the law, understanding neither the things they say,
nor whereof they affirm.”
(1 Timothy 1:6-7)

“He that hateth babbling extinguisheth evil.”
(Ecclesiasticus 19:5)

Another philosophical method of the scholastics is the use of terminologies unique to philosophy when teaching on faith or morals, which I call scholastic babble or TP Talk (theophilosophy talk).

²⁵² Footnote 11: “Godfrey of Fontaines, *Quodlibets VII*, 403-4. The quotation is on p. 404: ‘nam homines non possunt libere tractare veritates quibus eorum intellectus non modicum peficerentur.’ ”

²⁵³ Footnote 12: “CUP 2, 281: ‘sed eosdem discussioni scholastice libere relinquendo.’ See also Chapter 2, note 59.”

²⁵⁴ c. 5, p. 92.

²⁵⁵ b. 10, c. 23.

²⁵⁶ See in this book: [William de la Mare \(d. c. 1285\) \(Franciscan\)](#), p. 705.

²⁵⁷ See in this book: [Albert the Great Wretch \(c. 1193-1280\) \(Dominican\)](#), p. 691.

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “[After the death of St. Dominic] From the first day a [Dominican] friar set foot into his priory, he was trained to reason in scholastic terms; and he studied the most fundamental aspects of his vocation...in works written within scholastic literary genres. It is not surprising, therefore, that highly technical and intricately nuanced scholastic terms (and the concepts which those terms signified) not only comprised the *lingua franca* of the Dominican Magistri but worked their way into the daily conversations of the *fratre communes*. By the middle of the thirteenth century, scholasticism permeated the Order of Preachers to a far greater extent than any other medieval institution save that of the universities...”²⁵⁸

Apostate Jean Gerson, *Letter 3*, 1400: “The terms used by the holy fathers are changed, in opposition to Augustine’s saying that it is necessary for us to use language in accord with a fixed rule. Corruption of any type of knowledge can hardly come about more quickly than through this new method... Through these teachings theologians [who use this new method] are ridiculed by the other faculties. For they then are called dreamers and are said to know nothing about solid truth and morals and the Bible... Through these teachings numberless paths to error are opened. For theologians speak and make up for themselves at will terms that other doctors and masters neither understand nor have any interest in understanding. They say the most unbelievable and absurd things, which are said to follow from the senseless fictions... Through these teachings the Church and faith are neither strengthened on the inside nor the outside. Such teachings instead give opportunities for believing that God is not at all simple...”

While unique terminologies are good when dealing with secular sciences, such as medicine, chemistry, biology, math, etc., they are evil and heretical for the following three reasons when teaching on faith or morals.

1) God and his faithful chosen people do not speak that way on faith and morals

The first reason why it is evil and heretical to use terminologies unique to philosophy when teaching on faith or morals is because God himself and his faithful chosen people never used such terms when teaching on faith and morals. Anyone who reads the Bible and the teachings from popes and true Church Fathers would know that. Here is a sample of scholastic babble from the apostates Bonaventure and Cajetan so that you may compare it to how God and his faithful chosen people speak:

Apostate Bonaventure, *The Breviloquium*, 13th century: “1. To give Catholic expression to this faith...that regarding the Godhead two modes of predication are possible—as substance and as relation; three modes of supposition—as essence, as person, and as concept; four ways of expressing substance—in terms of essence, of substance as such, of Person, and of hypostasis; five modes of assertion—in terms of person, hypostasis, concept, substance, and essence; and three modes of differentiation—in the order of origination, in the order of predication, and in the order of reason.”²⁵⁹

Apostate Thomas Cajetan, *On the Comparison of the Authority of the Pope and Council*, 1511: “All of these points are certain, and from them it follows necessarily that, if the conditions which are not necessary absolutely but are so for its being done well, fail in Peter, he is not, therefore, so deposed that the conjunction could be dissolved, so that Peter could be touched by the power to depose. For those dispositions which are not required in a subject so that it is united efficaciously to the form—but [the subject] can be united to the form as much with these [dispositions] as with their contraries and constitute a composite—are not such that their contraries pertain to the dissolution of the compound...”²⁶⁰

Not only do God and his faithful chosen people *not* speak like that when teaching on faith and morals, but they also condemn those who use these unique terminologies and methods of the philosophers when teaching on faith and morals:

²⁵⁸ c. 2, p. 41.

²⁵⁹ c. 4, “On the Catholic Expression of This Faith.”

²⁶⁰ c. 26. This text is contained in *Conciliarism and Papalism*, edited by J. H. Burns and Thomas M. Izbicki, 1997, p. 114.

“Some going astray are turned aside unto vain babbling: Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.” (1 Tim. 1:6-7)

“Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. But shun profane and vain babblings, for they grow much towards ungodliness. And their speech spreadeth like a canker, of whom are Hymeneus and Philetus... Avoid foolish and unlearned questions, knowing that they beget strifes.” (2 Tim. 2:14-17, 23)

“But there is a wisdom that aboundeth in evil... The talking of a fool is like a burden in the way... The knowledge of the unwise is as words without sense.” (Eccus. 21:15, 19, 21)

“Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus.” (2 Tim. 1:13)

“Be not over just; and be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17)

“He that speaketh sophistically is hateful; he shall be destitute of every thing.” (Eccus. 37:23)

“Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord...that turn the wise backward and that make their knowledge foolish.” (Isa. 44:24-25)

“Thy heart shall meditate fear: where is the learned? Where is he that pondereth the words of the law? Where is the teacher of little ones? The shameless people thou shalt not see, the people of profound speech, so that thou canst not understand the eloquence of his tongue in whom there is no wisdom.” (Isa. 33:18-19)

“Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” (1 Cor. 1:20)

“But the learning of wickedness is not wisdom, and the device of sinners is not prudence. There is a subtle wickedness and the same is detestable; and there is a man that is foolish, wanting in wisdom. Better is a man that hath less wisdom and wanteth understanding with the fear of God than he that aboundeth in understanding and transgresseth the law of the most High. There is an exquisite subtilty, and the same is unjust. And there is one [a true theologian] that uttereth an exact word telling the truth.” (Eccus. 19:19-23)

Apostate Peter Damian, *Letter 23*, To the Judge Bonushomo; before 1047: “2. I am not unaware, brother, that when one of my letters is delivered to laymen, it is at once carefully searched for elegance of speech. The logic of the arrangement of subjects is investigated, whether it gives evidence of rhetorical color, whether the contents involve propositions of dialectical subtilty, or whether, finally, categorical or other hypothetical syllogisms demonstrate the propositions with incontestable arguments.

“3. But those who live in the spirit of God despise these and similar elegant buffooneries as something truly frivolous and vain, and as the Apostle says, count them as so much garbage. (Phil. 3:8) Paul also asserted that he had not spoken to his disciples in the language of worldly wisdom, so that the fact of Christ on his cross might have its full weight. (1 Cor. 1:17) How fine, indeed, how useful, how honorable is the discourse that, while pretentiously inflating its author’s ego with long-winded vain-glory, annuls the value of the cross of Christ, which is the salvation of the world!

“4. Now, my friend, you should not expect to find in my letters the frequent bite of wanton sarcasm, nor should you look for the graces of studied style. May you rather take pleasure in the simplicity of the lamb that leads one to God, than in the cunning of the serpent whose venom deals death. ‘The serpent,’ says Scripture, ‘was more cunning than any beast of the field.’ (Gen. 3:1) For the Lord who had placed implacable enmity between the woman’s seed and that of the serpent, claimed to be the shepherd, not of serpents, but of sheep, and did not say: ‘My serpents,’ but ‘My own sheep listen to my voice, and I know them and give them eternal life.’ (Jn. 10:27-28)

“5. The wise of this world, moreover, consider the simplicity of the servants of God to be something despicable. And to this point Moses said: ‘The Egyptians may not eat with the Hebrews, and think such feasting an abomination.’ (Gen. 43:32) But why is this so? He explains it elsewhere when he says: ‘All shepherds are an abomination to the Egyptians.’ (Gen. 46:34) For as Truth itself says: ‘The worldly are more astute than the otherworldly in dealing with their own kind.’ (Lk. 16:8) And so, the cleverness of the serpent pleases them,

but they abhor the guileless simplicity of sheep. But the Lord said to Peter: 'If you love me, feed my sheep, feed my lambs.' (Jn. 21:16-17) Do you think he said: 'Feed my little foxes, feed my dragons'?

"6. I wished to tell you this, my good friend, so that you too might be on your guard against the raw cunning of the serpent, and that your holy prudence might steer a middle course between folly and craftiness. So it was that the apostle James, when precluding the wisdom of the serpent by saying: 'This is not the wisdom that comes from above; it is earth-bound, sensual, demonic,' (Ja. 3:15) shortly after pointed out the kind of wisdom we must possess: 'But the wisdom from above,' he said, 'is in the first place pure; and then peace-loving, considerate, and open to reason; it is in harmony with good things, rich in mercy and good fruits, judging without dissimulation.' (Ja. 3:17) Therefore, also, Paul says: 'You should not think of yourself more highly than you ought to think, but to think with sober judgment.' (Rom. 12:3) Indeed, in speaking of intemperate wisdom Isaiah says: 'The wisdom of their wise men shall perish, and the discernment of their prudent men shall be hid. Woe to you who are profound of heart and would hide your plans from the Lord! Woe to those who work in the dark, saying: Who sees us, or who knows of us?' (Isa. 29:14-15) Again, the same prophet ridicules this kind of knowledge: 'Where is the man of letters? Where is he who ponders the words of the law? Where is the teacher of the little ones? No more will you see the insolent ones, the people of obscure speech, so that you cannot understand the learning of their language, in which there is no wisdom.' (Isa. 33:18-19)

"7. How great the gulf, moreover, between spiritual wisdom and earthly prudence was indicated elsewhere when he says: 'Because the world failed to find God by its wisdom, God chose to save those who have faith by the folly of our preaching.' (1 Cor. 1:21) And again: 'The prudence of this world is hostile to God; it does not submit to God's law, indeed it cannot. (Rom. 8:7)..."

Apostate Antipope Gregory IX (1227-1241), The necessity of preserving theological terminology and tradition, from the letter *Ab Aegyptiis* to the theologians of Paris, 1228: " 'Touched inwardly with sorrow of heart' (Gen. 6:6), 'we are filled with the bitterness of wormwood' (Lam. 3:15), because as it has been brought to our attention, certain ones among you, distended like a skin by the spirit of vanity, are working with profane novelty to pass beyond the boundaries which thy fathers have set (Prov. 22:2)... For, although they ought to explain theology according to the approved traditions of the saints and not with carnal weapons, 'yet with (weapons) powerful for God to destroy every height exalting itself against the knowledge of God and to lead back into captivity every understanding unto the obedience of Christ' (2 Cor. 10:4 f.), they themselves [are] 'led away by various and strange doctrines' (Heb. 13:9). They do not reduce to memory that (saying) of the Apostle which we believe they have already frequently read: 'Avoiding the profane novelties of words, and the oppositions of knowledge falsely so called, which some seeking have erred concerning the faith' (cf. 1 Tim. 6:20 f.). 'O foolish and slow of heart in all things' which the protectors of divine grace, namely 'the prophets,' the evangelists, and the apostles 'have spoken' (Luke 24:25)... And while by extorted, nay rather distorted, expositions they turn the sacred words divinely inspired to the sense of the doctrine of philosophers who are ignorant of God... Therefore, lest a rash and perverse dogma of this kind 'as a canker spreads' (2 Tim. 2:17) and infects many and makes it necessary that 'Rachel bewail her lost sons' (Jer. 31:15), we order and strictly command by the authority of those present that, entirely forsaking the poison mentioned above, without the leaven of worldly knowledge, that you teach theological purity, not 'adulterating the word of God' (2 Cor. 2:17) by the creations of philosophers, lest around the altar of God you seem to wish to plant a grove contrary to the teaching of the Lord, and by a commingling of honey to cause the sacrifice of doctrine to ferment which is to be presented 'with the unleavened bread of sincerity and truth' (1 Cor. 5:8). But content with the terminology established by the Fathers..." (D. 443)

God has cursed the scholastics with a deep sleep and hardened them in their false wisdom. Indeed, their wisdom is foolishness. God has made them drunk without drinking wine and mad without doing mind-altering drugs:

"Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness. For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes that see visions. (Isa. 29:9-10) And the Lord said: Forasmuch as this people draw near me with their mouth, and with their

lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men: Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent. (Isa. 29:13-14)”

“At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.” (Mt. 11:25)

2) *Theology is not a secular science*

The second reason why it is evil and heretical to use terminologies unique to philosophy when teaching on faith or morals is because it tries to put God into a test tube, into a petri dish, and under a microscope in order to dissect and analyze him and the Catholic faith, as one would with a secular science like biology in which one dissects and analyzes a frog or a human cell. It rips the heart out of God and the faith and makes them cold, lifeless, and sterile. St. Paul teaches that the Catholic faith is living and effectual, not dead and sterile:

“For the word of God is living and effectual and more piercing than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12)

The difference between a living faith that puts faith over reason and the heart over the brain, and a dead faith that places reason over faith and the brain over the heart, can be compared to tasting a steak as opposed to writing about how it tastes. No matter how much one writes about how a steak tastes, he will never be able to convey how it tastes.

The Hellenizer anti-Church Fathers and scholastics try to analyze and describe God and the Catholic faith in a secular scientific way and thus assert themselves over God and the Catholic faith. They attempt to get ahold of God, lock him up, do experiments on him, and be masters over him. It is not only disrespectful, arrogant, and rebellious but it is also untenable. It complicates, confuses, and kills the Catholic faith (true theology):

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Philosophy was thus no longer regarded merely as the love of wisdom but evolved into the ‘science of drawing distinctions’... Solutions to disputes—or the semblance of solutions—seem quite often to rest on terminological distinctions, without assuming real-life quality. In terms of nomenclature alone, the doctrine of the Trinity became in the specialists’ hands even more complicated and thus even less intelligible; the same thing occurred with other topics as well... Theology for the first time became a science in the narrower sense of the word... Were it not for a more pronounced belief in the potential of human reason and the attendant self-confidence among researchers, this upturn would not have been possible. In the process, use was made of Boethius’s fourfold classification of the faculties of the human soul... The new learning rested on two pillars, so to speak, the Christian and the pagan traditions, or revelation and reason...²⁶¹

“The high value placed on reason as the fundamental principle underlying the cosmos enabled thinkers to integrate a plethora of phenomena and, as one might say, ‘strip’ them of their numinous quality... Taking a historical perspective, the practitioners of the new method attempted to gain an understanding of a text in terms of its milieu. However, it was philology that above all provided the means for textual interpretation. This was true even for the Bible... The Holy Scriptures no longer enjoyed a God-given immunity, and they became subject to scrutiny. Auxiliary tracts were soon available: Alan of Lille authored the *Regulae theologicae* [The principles of theology], a compendium of grammatical, arithmetical, and dialectical axioms transmuted into maxims applicable to the field of theology.²⁶² ...However,...the concepts and methods devised for the ‘liberal arts’ were not applicable to propositions about God; nevertheless, they harbored the hope that in light of its rational quality, this mode of thinking was not too far off the mark... Mathematical theorems more

²⁶¹ pt. 3, c. 10, p. 233.

²⁶² Footnote 62: “Evans, *Old Arts and New Theology*, 112f. Alan of Lille, *Regulae theologicae*, MPL 210, 621-84.”

than other sorts of concepts were transferable to God... This sort of thing puts into stark relief the fatal flaw of scholarly activity, the perception that it was an end in itself...²⁶³

In the 19th century the apostate Orestes Brownson spoke of the bombastic scholastics of his day and their scholastic babble:

Apostate Orestes Brownson, 19th century: "I feel surprised at the fact that so many of the young men educated at certain Catholic colleges have become infidels. I cannot account for this otherwise than by presuming that the religious training there is not solid enough; that the heathen world is too much read and studied... I would like to know whether God will show himself more merciful to those of our clergy who take so little interest in the religious instruction of our youth...who, when they condescend to instruct them, do so in bombastic language, in scholastic terms, which the poor children cannot understand, taking no pains to give their instructions in plain words and in a manner attractive for children..."²⁶⁴

3) *The Catholic faith must be simple and not only for an elite few*

The third reason why it is evil and heretical to use terminologies unique to philosophy when teaching on faith or morals is because its purpose is to keep the faith (theology) only known to an elite few. To do this, the scholastics formed a new language that only they could understand. Hence those that do not know this new language, this scholastic babble, cannot join their elite club. This new language is not born out of necessity, as with secular sciences such as biology,²⁶⁵ but is born to undermine the simplicity of the word of God (the Catholic faith), to exalt man over God, reason over faith, the brain over the heart, and to keep knowledge about faith and morals among an elite few—out of no necessity but arrogance and pride.

Modern lawyers created a new language, not out of necessity, but to keep their knowledge among an elite few in order to make more money. They created a new language called legalese so that only they can understand it and thus men must go to them regarding legal matters that they could have handled themselves if not for the legalese babble.

These new evil languages formed by the scholastics and lawyers do not simplify things but complicate them. What could be said in a few words and simply is said in many words and complicatedly. God himself tells us that his Word, the Catholic faith, true theology, is made for the average person and thus for the simple to understand:

"He will keep the salvation of the righteous, and protect them that walk in simplicity... For they that are upright shall dwell in the earth, and the simple shall continue in it." (Prv. 2:7, 21)

"The simplicity of the just shall guide them: and the deceitfulness of the wicked [scholastics] shall destroy them." (Prv. 11:3)

"Better is the poor man walking in his simplicity, than the rich [scholastics who are rich in intellect] in crooked ways." (Prv. 28:6)

The word of God, the Catholic faith, true theology (also known as theological science or the science of the saints) is simple because it is not a secular science. It is a living, spiritual faith that hence speaks first to the heart and then to the brain. In fact, God himself loves simplicity. Regarding faith and morals, God thinks and speaks concisely and simply and thus not as a philosopher or scholastic:

"I know my God that thou provest hearts and lovest simplicity, wherefore I also in the simplicity of my heart have joyfully offered all these things..." (1 Par. 29:17)

²⁶³ pt. 3, c. 9, pp. 224-225.

²⁶⁴ *The Catholic Dogma*, apostate Fr. Michael Müller, C.S.S.R., New York, Cincinnati, and Chicago: Benziger Brothers, Permissu Superiorum; copyright 1888, by Elias Frederick Schauer. Pt. 2, s. 13.

²⁶⁵ New terminologies created for secular sciences (such as for biology or math) are born out of necessity and actually simplify the study of secular sciences. And in this case, even though these secular sciences are only for an elite few to know who have the proper gifts, it is not an evil elitism born out of arrogance and pride or disobedience to God. Unique terminologies and other methods of secular sciences fall within the legitimate realm of these sciences because they are not the science of God (of things dealing with faith and morals) but the science of the physical things of the world.

Philosophy and scholasticism is not the easy, simple, and true way but the hard, complicated, and impossible way:

“Wisdom is glorious and never fadeth away, and is easily seen by them that love her, and is found by them that seek her... He that awaketh early to seek her shall not labour, for he shall find her sitting at his door.” (Wis. 6:13-15)

“For wisdom is more active than all active things and reacheth everywhere by reason of her purity.” (Wis. 7:24)

“She reacheth therefore from end to end mightily, and ordereth all things sweetly... When I go into my house, I shall repose myself with her, for her conversation hath no bitterness nor her company any tediousness but joy and gladness.” (Wis. 8:1, 16)

The wisdom of the philosophers and scholastics is not only hard to see and requires much labor but is also false and impossible to see when all things they teach are considered. It leads one into denying the faith and into eternal damnation.

Even if scholasticism occasionally makes sense to other scholastics, it is still evil and heretical because it undermines the simplicity of the word of God (the Catholic faith), exalts man over God, reason over faith, the brain over the heart, and keeps knowledge of spiritual things among an elite few out of no necessity but out of arrogance, pride, and disobedience to God.

Examples of scholastic babble

Apostate John Damascene

A few anti-Church Fathers and even Church Fathers used a few terms unique to philosophy but did not formulate a whole new language. From the information I have, the first anti-Church Father to formulate a new language using philosophical terminologies was John Damascene (aka John of Damascus) (c. 676-c. 787):

Nominal *Catholic Encyclopedia*, “John Damascene”: “John of Damascus was the last of the Greek Fathers... Some consider him the precursor of the Scholastics, whilst others regard him as the first Scholastic, and his ‘De fide orthodoxa’ as the first work of Scholasticism. The Arabians, too, owe not a little of the fame of their philosophy to his inspiration... his work is an inexhaustible thesaurus of tradition which became the standard for the great Scholastics who followed.”

He may have been the first nominal Catholic to compile a dictionary or encyclopedia of unique philosophical terminologies and hence would be the father of scholastic babble:

The Fathers of the Church, “St. John of Damascus Writings,” translated by apostate Frederic H. Chase, Jr., 1958: “In the Philosophical Chapters there is a collection of explanations of dialectical terms, but this appears in Chapter 65. In accordance with his avowed intention of ‘setting forth the best contributions of the philosophers of the Greeks,’⁵¹ the author devotes himself in this philosophical part to a careful treatment of the Five Universals and Ten Categories of the Aristotelian system.”²⁶⁶

Apostate John Damascene, *The Fount of Knowledge*, The Philosophical Chapters (*Dialectica*), 8th century: “[Chap. 5] Since it is our purpose to discuss every simple philosophical term, we must first of all know with what sort of terms it is that philosophy is concerned. So, we begin our discussion...

“[Chap. 4] Being is the common name for all things which are. It is divided into substance and accident. Substance is the principal of these two, because it has existence in itself and not in another. Accident, on the other hand, is that which cannot exist in itself but is found in the substance. For the substance is a subject, just as matter is of the things made out of it, whereas an accident is that which is found in the substance as in a subject...

“[Chap. 29] The word hypostasis has two meanings. Thus, when used in the strict sense it means substance simply. However, the hypostasis subsisting in itself means the individual

²⁶⁶ v. 37, Intro., pp. xxvi-xxvii.

and the distinct person. Enhypostaton, or what has real existence, has two meanings also. Thus, it may mean being in the strict sense. In this sense we not only call substance in the strict sense enhypostatic but the accident also. And it also means the hypostasis in itself, that is to say, the individual. Anhypostaton, or what has not real existence, is also used in two senses. Thus, that which has absolutely no existence at all is called anhypostaton, and the accident is also so called, because it does not subsist in itself but in the substance...

“[Chap. 42] Now, one should know that substance which is devoid of form does not subsist of itself, nor does an essential difference, nor a species, nor an accident. It is only the hypostases, the individuals, that is, that subsist of themselves, and in them are found both the substance and the essential differences, the species and the accidents. The simple substance, moreover, is found in the same manner in all hypostases: in inanimate and animate substances, in rational and irrational, in mortal and immortal. The essential differences, however, are one thing in inanimate substances and another in animate, one thing in rational and another in irrational, and, similarly, one thing in mortal and another in immortal. To put it simply, with the hypostases belonging to each most specific species, the same essential differences connect them one to another by reason of their substance, but they separate them from the hypostases of another species. In the same way, the accidents in these, that is, in the hypostases, are considered as separating each hypostasis from the other hypostases of the same species. For this reason the term hypostasis has been properly applied to the individual, since in the hypostasis the substance, to which the accidents have been added, actually subsists.

“[Chap. 44] The enhypostaton, too, sometimes means existence in the strict sense. In this sense, we call not only simple substance but also the accident an enhypostaton, although, properly speaking, the accident is not an enhypostaton but hetero-hypostaton, or something which subsists in another. Sometimes it means the self-subsistent hypostasis, that is to say, the individual, which, properly speaking, is not an enhypostaton but a hypostasis and is so called. In its proper sense, however, the enhypostaton is either that which does not subsist in itself but is considered in hypostases, just as the human species, or human nature, that is, is not considered in its own hypostasis but in Peter and Paul and the other human hypostases. Or it is that which is compound with another thing differing in substance to make up one particular whole and constitute one compound hypostasis. Thus, man is made up of soul and body, while neither the soul alone nor the body alone is called a hypostasis, but both are called enhypo-stata. That which consists of both is the hypostasis of both, for in the proper sense hypostasis is that which subsists of itself by its own subsistence, and such this is called. Again, that nature is called enhypostaton which has been assumed by another hypostasis and in this has its existence. Thus, the body of the Lord, since it never subsisted of itself, not even for an instant, is not a hypostasis, but an enhypostaton. And this is because it was assumed by the hypostasis of God the Word and this subsisted, and did and does have this for a hypostasis.”²⁶⁷

Apostate Gilbert of Poitiers

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Gilbert and his students undertook to coin a new rational and subtle terminology for the field of speculative theology, and it was inevitable that its modes of expression would become a stumbling block for ‘traditional’ theologians...”

“According to Otto of Freising, Gilbert was born in Poitiers, where from 1142 on he was engaged in teaching and subsequently served as bishop. He had previously been a canon in Chartres and studied logic and theology in Paris. In 1146, while bishop, Gilbert came under suspicion of heresy: Two of his archdeacons filed a complaint with Pope Eugene III concerning a sermon delivered by their superior. In two consistories held in Paris (1147) and in the aftermath of the Council of Rheims in 1148, the matter was addressed by the pope and bishops. We have already related how the pope had declared that he scarcely understood Gilbert’s scholarly explications.²⁶⁸ ...

²⁶⁷ “St. John of Damascus Writings,” *The Fathers of the Church*, v. 37. Translated by Frederic H. Chase, Jr. Nihil Obstat: John J. Connelly, S.T.D., Censor Deputatus. Imprimatur: + Richard J. Cushing, Archbishop of Boston, August 20, 1958. Publisher: The Catholic University of America Press, Washington, D.C., 1958.

²⁶⁸ Footnote 102: “Hugh of Amiens (Rouen; d. 1164), *Contra haereticos sui temporis...libri tres*, II, 1, MPL 192, 1273.”

“He was compelled to retract his controversial book, a commentary on Boethius, and submit to some corrections,²⁶⁹ but Gilbert retained his bishopric... Banning books only serves to arouse curiosity. Geoffrey of Auxerre reported that Gilbert’s students ‘did not halt their continued reading of the forbidden pages, which was all the more injurious to them, the more secretly they did so.’²⁷⁰ Hugh of Honau, and probably other students of Gilbert as well, did not customarily communicate all he had taught to all of their listeners, but only to selected, ‘consummate’ students. An elitist tendency marked those Gilbertines who knew that due to their subtle quality and severely abstract nature, the master’s doctrine and the subsequent elaborations upon it by many theologians would not be understood. Even Otto of Freising, who had an affinity for this school, complained that Gilbert ‘said many things that were not consonant with the conventional manner of using language.’²⁷¹

“In theological works written in bygone centuries for predominantly edifying purposes, the Fathers of the Church had employed turns of phrase more in keeping with the rhetorical use of words than with dialectical precision...

“He [Gilbert] postulated that the language of theology would, through its subordination to the rules of classical grammar and dialectic, be raised up to a new standard, one revealing new perspectives. In the process, however, a thousand-year-old verbal tradition fell by the wayside.

“Gilbert performed this experiment in terms of the very topic that theologians found most difficult and to be sure most interesting, the doctrine of the Trinity. In the process, he perforce aroused the resolute opposition of thinkers in conservative circles, who deployed against him a profusion of authorities from centuries past or even simply declared: ‘This explanation is over our heads [*supra nos est*].’²⁷² The balance between *auctoritas* and *ratio* seemed to have been tipped; the language that was rich in imagery and tugged at the heartstrings, that imparted the secrets of God, was supposed to yield to something new contrived by a scholar. Even when this new language was not objectionable, it could still trigger misunderstandings...²⁷³

Apostate Thomas Aquinas

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 1. Before the world existed it was possible for the world to be, not, indeed, according to a passive power which is matter, but according to the active power of God; and also, according as a thing is called absolutely possible, not in relation to any power, but from the sole habitude of the terms which are not repugnant to each other; in which sense possible is opposed to impossible, as appears from the Philosopher [Aristotle] (Metaph. v, text 17)...

“Reply to Objection 6. The first agent is a voluntary agent. And although he had the eternal will to produce some effect, yet he did not produce an eternal effect. Nor is it necessary for some change to be presupposed, not even on account of imaginary time. For we must take into consideration the difference between a particular agent, that presupposes something and produces something else, and the universal agent, who produces the whole. The particular agent produces the form, and presupposes the matter; and hence it is necessary that it introduce the form in due proportion into a suitable matter. Hence it is correct to say that it introduces the form into such matter, and not into another, on account of the different kinds of matter. But it is not correct to say so of God who produces form and matter together: whereas it is correct to say of him that he produces matter fitting to the form and to the end. Now, a particular agent presupposes time just as it presupposes matter. Hence it is correctly described as acting in time ‘after’ and not in time ‘before,’ according to an imaginary succession of time after time. But the universal agent who produces the thing and time also is not correctly described as acting now, and not before, according to an imaginary succession of time succeeding time, as if time were presupposed to his action; but he must be considered as giving time to his effect as much as and when he willed, and according to what was fitting to demonstrate his power. For the world leads more evidently to the knowledge of the divine creating power, if it was not always, than if it had always been; since everything which was not always manifestly has a cause; whereas this is not so manifest of what always was.

²⁶⁹ Footnote 105: “Mansi, 21:713.”

²⁷⁰ Footnote 106: “Geoffrey of Auxerre, *Libellus contra capitula Gisleberti*, MPL 185, 597.”

²⁷¹ Footnote 108: “Otto of Freising, *Gesta Friderici*, I, 52, 75, and cf. 1, 48, 67f.; trans. Mierow, *The Deeds of Frederick Barbarossa*, 88, and cf. 82.” From c. 10, footnote 126.

²⁷² Footnote 110: “For example, Geoffrey of Auxerre; Haring, ‘A Treatise on the Trinity,’ 33.”

²⁷³ pt. 3, c. 12, pp. 283, 299-301.

“Reply to Objection 9. As the effect follows from the cause that acts by nature, according to the mode of its form, so likewise it follows from the voluntary agent, according to the form preconceived and determined by the agent... Therefore, although God was from eternity the sufficient cause of the world, we should not say that the world was produced by him, except as preordained by his will...”²⁷⁴

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Parts can be assigned to a virtue in three ways. First, in likeness to integral parts, so that the things which need to concur for the perfect act of a virtue are called the parts of that virtue. On this way, out of all the things mentioned above, eight may be taken as parts of prudence, namely, the six assigned by Macrobius; with the addition of a seventh, viz. ‘memory’ mentioned by Tully; and *eustochia* or ‘shrewdness’ mentioned by Aristotle. For the ‘sense’ of prudence is also called ‘understanding’: wherefore the Philosopher says (Ethic. vi, 11): ‘Of such things one needs to have the sense, and this is understanding.’”²⁷⁵

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Wherefore it seems that in such things at least, everything happens of necessity; according to the reasoning of some of the ancients who supposing that everything that is has a cause; and that, given the cause, the effect follows of necessity; concluded that all things happen of necessity. This opinion is refuted by Aristotle (Metaph. vi, Did. v, 3) as to this double supposition. For in the first place it is not true that, given any cause whatever, the effect must follow of necessity. For some causes are so ordered to their effects as to produce them, not of necessity, but in the majority of cases, and in the minority, to fail in producing them. But that such cases do fail in the minority of cases is due to some hindering cause; consequently the above-mentioned difficulty seems not to be avoided, since the cause in question is hindered of necessity. Therefore we must say, in the second place, that everything that is a being ‘per se’ has a cause; but what is accidentally has not a cause because it is not truly a being since it is not truly one. For (that a thing is) ‘white’ has a cause, likewise (that a man is) ‘musical’ has not a cause, but (that a being is) ‘white-musical’ has not a cause because it is not truly a being, nor truly one. Now it is manifest that a cause which hinders the action of a cause so ordered to its effect as to produce it in the majority of cases clashes sometimes with this cause by accident; and the clashing of these two causes, inasmuch as it is accidental, has no cause. Consequently what results from this clashing of causes is not to be reduced to a further pre-existing cause, from which it follows of necessity...”²⁷⁶

Apostate Bonaventure

Apostate Bonaventure, *The Breviloquium*, 13th century: “1. To give Catholic expression to this faith...that regarding the Godhead two modes of predication are possible—as substance and as relation; three modes of supposition—as essence, as person, and as concept; four ways of expressing substance—in terms of essence, of substance as such, of Person, and of hypostasis; five modes of assertion—in terms of person, hypostasis, concept, substance, and essence; and three modes of differentiation—in the order of origination, in the order of predication, and in the order of reason.

“2. This should be understood as follows. The first Principle being both utterly perfect and utterly simple, all that implies perfection may be predicated of him properly and truly; while all that implies imperfection either is not predicated of him; or if it is, it is either predicated of the human nature assumed by the Son, or applied to the first Principle in a figurative sense. Now, there are ten ways of predicating: as substance, quantity, relation, quality, action, passion, space, time, position, and possession. The last five, proper to natures both bodily and mutable, do not apply to God except in an analogical or figurative way. The first five are properly applicable to God in so far as they betoken completeness without contradicting divine simplicity. They are therefore the very thing itself of which they are predicated, so that, in respect to the subject in which they exist, they are said to become substantive. The only exception is ‘relation’ which has a twofold reference: the subject in which it exists, and the object to which it points. In the first, relation becomes substantive

²⁷⁴ I, q. 46, art. 1.

²⁷⁵ II-II, q. 48, art. 1.

²⁷⁶ I, q. 115, art. 6.

because there cannot be composition; in the second, it does not, because there must be distinction. That is why ‘substance contains the One, and relation expands into the Three.’

“Here, then, are established these two aforesaid sole and distinct modes of predication. Now, this is the rule that governs them: Terms predicated as substances of all three Persons are predicated severally and jointly, and in the singular; while terms predicated as relations cannot be predicated of all three Persons; and if they apply to more than one Person, they are predicated in the plural, designating Them as related, distinct, similar, or equal by reason of Their intrinsic relationship. The term ‘Trinity,’ however, is predicated both as a substance and as a relation.

“3. And even as there are more Persons than one in one nature, so there can be more relations than one in one Person; distinct concepts, therefore, do not mean separate Persons any more than distinct Persons mean separate natures. Hence, not everything that applies to the essence applies also to the concept or to the Person, and conversely. That is why there are here three modes of suppositing, for which the following rules are generally given: in suppositing the essence, we do not supposit the concept or the Person; in suppositing the concept, we do not supposit the essence or the Person; in suppositing the Person, we do not supposit the essence or the concept, as is clear from examples.”²⁷⁷

Apostate Thomas Cajetan

Apostate Thomas Cajetan, *On the Comparison of the Authority of the Pope and Council*, 1511: “It is held even more certainly that the ability to make or destroy the conjunction of Peter and the papacy is one thing, and having power over the pope is another. ...Nor should you, who profess philosophy, wonder that a power over the conjunction of form with matter is found which is not over the form, because the conjunction of form with matter follows the form. Your wonder will cease if you consider that the conjunction of form and matter can be achieved from both sides—namely, on the part of matter and that of form—and that someone who has power over the conjunction of form and matter, either in respect of both or in respect of the form, also has power over the matter, but someone who has power over that conjunction in respect of the matter need not have power over the form...”²⁷⁸

“All of these points are certain, and from them it follows necessarily that, if the conditions which are not necessary absolutely but are so for its being done well, fail in Peter, he is not, therefore, so deposed that the conjunction could be dissolved, so that Peter could be touched by the power to depose. For those dispositions which are not required in a subject so that it is united efficaciously to the form—but [the subject] can be united to the form as much with these [dispositions] as with their contraries and constitute a composite—are not such that their contraries pertain to the dissolution of the compound...”²⁷⁹

“On the contrary, since causes should be proportional to effects, as superior causes correspond to superior effect, and, since, among secondary causes, human providence supported by the Church’s authority is a cause of a lesser order than prayer, which is placed by God in the supreme order of secondary causes, which is obvious from the fact that every corporal and incorporeal creature is subject to it, and since provision concerning a faithful pope is among the supreme effects in the Church, the consequence is that God most wisely provided in the Church a remedy concerning a faithful pope, not human providence, to which he subjects the rest of the Church, but prayer...”²⁸⁰

“If it is urged against these points that, because prayer is the common remedy for all evils that occur, whereas a specific remedy is required in this matter, just as in other cases, besides a common cause, a specific one must be assigned, the answer is that the supreme causes, although they may be common ones in regard to inferior [effects], nevertheless, are specific in regard to superior effects; and, therefore, prayer, because it is among the supreme secondary supernatural causes, is a common cause in respect of inferior effects...”²⁸¹”

Trying to find what a scholastic is actually teaching among his willful ambiguity, complicated answers, other philosophical methods, or philosophical terminologies is like trying to catch a greased pig—actually worse, because one might be able to catch a greased pig!

²⁷⁷ b. 2, pt. 1, c. 4, pp. 41-44.

²⁷⁸ c. 20. Contained in *Conciliarism and Papalism*, edited by J. H. Burns and Thomas M. Izbicki, 1997, p. 86.

²⁷⁹ c. 26. *Ibid.*, p. 114.

²⁸⁰ c. 27. *Ibid.*, p. 124.

²⁸¹ c. 27. *Ibid.*, p. 127.

Philosophical Hellenizers Put Reason over Faith and the Brain over the Heart

Philosophers, which includes the scholastics and some of the anti-Church Fathers, idolize reason, the intellect, the mind, the brain. They put it over faith, the heart, the will. They put reason over faith, the brain over the heart, and the intellect over the will.

One result of the scholastics' resurrection of the glorification of philosophy was the resurrection of the idolization of reason, the intellect, and the brain. This began to succeed in the 11th century and progressed from then onward:

Church History, by apostate Rev. John Laux, M.A., 1989: "During the Early Middle Ages the theologians of the Church had been content to assimilate the teachings of the Fathers... Beginning with the dawn of the twelfth century, a great change took place. Questions of philosophy and theology occupied the leading minds in every land. New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*... The immense vogue which philosophical studies enjoyed during the twelfth century was fraught with elements of danger. The intellect was worshiped by many at the expense of the will, reason at the expense of faith. Bernard raised his voice in warning. 'Of what use is philosophy to me?' he cried. 'My teachers are the Apostles. They have not taught me to read Plato and to understand Aristotle. But they have taught me how to live. Do you think that to know how to live is a small matter? It is the most important of all.' ...Some Mystics, such as Walter of St. Victor,...in their opposition to the philosophers, denounce[d] them as heretics and their dialectics as the 'devil's own art.'"²⁸²

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: "At the beginning of the thirteenth century, the emergence of the faculty of theology as an academic institution and of theology as a scientific discipline went hand in hand. The professionalization of the status of theologian and the development of theology as a science significantly affected the concept of doctrinal control... From its very beginning, theology was characterized by an intrinsic tension between faith and reason. The history of theology could be written in terms of limitations demanded from reason to make room for faith, or the employment of faith to make room for reason. But from the thirteenth century onward, the scales had been definitively tipped in favor of a rational conception of theology, as faith seeking understanding, as an investigation of the data of revelation with the help of the sources of reason."²⁸³ ...Vain curiosity and knowledge for the sake of salvation were two extremes posed between which scholars moved."²⁸⁴ ...Some academics were accused of *curiositas*, of desiring to know things that were not useful to know and of spending their time on futile research, such charges being all reminiscences of Bible passages such as 1 Timothy 2:14 and 5:13, Titus 3:9, and Psalms 30:7, 37:13, 39:5, and 61:10."²⁸⁵ Such scholars were reprov'd for knowing more than was necessary (*plus sapere quam oportet*), a quotation from Romans 12:3. And finally the doctrines that were the result of these efforts were characterized as 'alien,' a reference to Hebrews 13:9."²⁸⁶ ..."²⁸⁷

²⁸² c. 6, 2, "Scholasticism and Mysticism."

²⁸³ Footnote 2: "G. R. Evans, *Philosophy and Theology in the Middle Ages* (London, 1993), esp. 10-17, and 35-51."

²⁸⁴ Footnote 4: "The Augustinian and monastic traditions to which this contrast goes back are sketched in Heiko A. Oberman, *Contra vanam curiositatem* (*Theologische Studien*, vol. 113; Zürich, 1974); and Edward Peters, '*Libertas inquirendi* and the *vitium curiositatis* in Medieval Thought,' in *La notion de liberté au moyen âge. Islam, Byzance, Occident*, ed. G. Makdisi, D. Sourdel, and J. Sourdel-Thomine (Paris, 1985), 91-98; and William J. Courtenay, 'Spirituality and Late Scholasticism,' in *Christian Spirituality. High Middle Ages and Reformation*, ed. J. Raitt (New York, 1988), 116-17. See further Stephen C. Ferruolo, *The Origins of the University. The Schools of Paris and Their Critics, 1100-1215* (Stanford, Calif., 1985), 76, 139, 231-235 for the theme of *curiositas* in moral critics of the schools."

²⁸⁵ Footnote 5: "The theme of vain curiosity in Clement's letter (CUP: #1125) and in some autobiographical reflections of the theologians Thomas Bradwardine and Richard Fitzralph is discussed in William J. Courtenay, 'The Reception of Ockham's Thought at the University of Paris,' in *Preuve et raisons à l'université de Paris. Logique, ontologies et théologie au XIVe siècle*, ed. Zénon Kaluza and Paul Vignaux (Paris, 1984), 54 and 'Spirituality,' 115-16, respectively."

²⁸⁶ Footnote 7: "The expression 'plus sapere quam oportet' and the themes of curiosity, vainness, inaneity, voidness, and strange doctrines can be found in the following condemnations and letters of ecclesiastical officials: CUP: #59, #473 (the condemnation of 1277), #741, #798, #1042, #1091, #1124, #1125. See also the bull of Eckhart's condemnation in M. H. Laurent, 'Autour du procès de Maître Eckhart: Les documents des

For example, the apostate Thomas Aquinas and the Thomists teach that the intellect is over the will and thus the brain is over the heart and reason over faith:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “The Thomists ranked the intellect over the will in both humanity and God, the opposite was true of the neo-Augustinians. Therefore, in the eyes of the neo-Augustinians, the Thomistic concept of the soul reversed the ‘traditional order from right willing to right knowing’ and thereby raised the specter of determinism.²⁸⁸ Likewise, Thomas’ contention that a sinful act originated in a defect of the intellect provoked charges of Pelagianism.^{289,290}

Reason, Religion, and Natural Law: From Plato to Spinoza, edited by Jonathan A. Jacobs, 2012: “Ockham never doubts that the will is prominent. He rejects Aquinas’s position because he considers that Aquinas limits the will and subjects the act of willing to the requirements of the intellect. Aquinas, of course, adopts this position. In the *Summa Theologiae*, Aquinas writes the following about the superiority of the intellect over the will: ‘Reason precedes the will, and reason ordains the will; in other words, the will tends to its object only according to the order of reason since the intellect (Recta ratio) presents the object to the will’ (*Summa Theologiae*, I-II, A. 18, art. 1)... Aquinas’s ethical naturalism falls apart conceptually. The will is a rational appetite that undertakes actions under the guise of what is good; this cognitive content depends on both speculative and practical reason. Ockham denies that limits can be placed upon the will.⁵² Aquinas does put cognitive limits on the will—both the human will and the divine will. Therefore, the human agent functions differently for Ockham than for Aquinas. These are two radically different theories of human action.”²⁹¹

Apostate Thomas Aquinas, *Summa Theologia*, I-II:

Q. 13, a. 1: “I answer that, ...Reason precedes the will and ordains its act...”

Q. 17, a. 1: “I answer that, ...Command is an act of reason.”

Q. 74, a. 5, Reply to Objection 2: “...Accordingly sin is found in the reason, either through being a voluntary defect of the reason, or through the reason being the principle of the will’s act.”

Good or evil, faith or faithlessness, virtue or vice is in the heart not the intellect

Jesus Christ teaches that good faith or bad faith, virtue or vice, good or evil, righteousness or sin comes forth from the heart, the will, and thus not from the brain, the mind, the intellect:

“But the things which proceed out of the mouth come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.” (Mt. 15:18-19)

“A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.” (Lk. 6:45)

“O generation of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh.” (Mt. 12:34)

St. Peter teaches that Ananias’ and Simon Magus’ sins were conceived in their hearts, not in their brains:

“But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Spirit and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.” (Acts 5:3-4)

Archives Vaticanæ, *Divus Thomas* 39 (1936), 436. For the topic of foreign learning, see also Monika Asztalos, ‘The Faculty of Theology,’ in *Universities in the Middle Ages*, ed. Hilde De Ridder-Symoens (*A History of the University in Europe*, vol. I, Cambridge, 1992), 432.”

²⁸⁷ Conclusion, pp. 113-114.

²⁸⁸ Footnote 127: “Leff, *Paris and Oxford*, 239.”

²⁸⁹ Footnote 128: “William de la Mare, *Corr. Thom.* 82 (Bibl. Thom., 9): 331-332.”

²⁹⁰ c. 2, p. 53.

²⁹¹ pt. 3, c. 6, p. 171.

“Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Repent therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee.” (Acts 8:20-22)

The holy Prophet Jeremias teaches that the root of unbelief in the Jews was their heart:

“But the heart of this people is become hard of belief and provoking, they are revolted and gone away.” (Jer. 5:23)

St. Paul teaches that the unbelief of the Jews was caused by a veil upon their heart, not upon their intellect:

“But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void). But even until this day, when Moses is read, the veil is upon their heart. But when they shall be converted to the Lord, the veil shall be taken away.” (2 Cor. 3:14-16)

St. Jesus, son of Sirach, teaches that it is the heart of a man that decides upon good or evil:

“The heart of a man changeth his countenance, either for good or for evil.” (Eccus. 13:31)

“As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.” (Eccus. 26:24)

God, speaking to the holy Prophet Samuel, says that he judges men to be of good faith by the heart, the will, and thus not by the brain, the intellect:

“And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.” (1 Ki. 16:7)

The holy Prophet Jeremias teaches that God searches the heart, not the brain, to see if men are good or evil:

“The heart is perverse above all things, and unsearchable, who can know it? I am the Lord who search the heart and prove the reins: who give to every one according to his way and according to the fruit of his devices.” (Jer. 17:9-10)

Belief and unbelief are rooted in the heart. Jesus teaches that unbelief is caused when the Devil takes the word of God out of the heart of men, not out of their brain:

“And they by the wayside are they that hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved.” (Lk. 8:12)

It is the heart that must accept or reject the word that enters through the mind. Hence faith begins and is rooted in the heart and thus resides in the heart, the will, and not in the brain, reason, the intellect:

“Let thy heart receive my words, keep my commandments and thou shalt live.” (Prv. 4:4)

The holy Prophet Jeremias teaches that unbelief comes from the heart and not from the brain, the intellect:

“But the heart of this people is become hard of belief and provoking, they are revolted and gone away.” (Jer. 5:23)

St. Paul also teaches that unbelief and thus faithlessness is rooted in the heart:

“Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.” (Heb. 3:12)

Similarly, St. Paul teaches that faith is rooted in the heart:

“That Christ may dwell by faith in your hearts; that being rooted and founded in charity...” (Eph. 3:17)

St. Paul teaches that faith comes from a pure heart. He does not say that it comes from a smart mind:

“Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith.” (1 Tim. 1:5)

The holy Prophet Isaias teaches that unbelief is rooted in the heart and not the brain. He teaches that men do not believe the word of God because of hardened and thus evil hearts, not because of hardened brains or intellects:

“And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.” (Isa. 6:9-10)

Jesus Christ teaches the same:

“For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.” (Mt. 13:15)

Conversely, if a man’s heart is right, then God promises to get the faith to him:

“No man can come to me, except the Father, who hath sent me, draw him... All that the Father giveth to me shall come to me.” (Jn. 6:44, 37)

Hence God promises to give his elect who come to him by faith with a sincere heart a sufficient intellect to understand the dogmas that can be understood by human reason, just as he opened the understanding of the Apostles because they first put faith in him. Jesus “opened their understanding, that they might understand the scriptures” (Lk. 24:45) because “to the godly he hath given wisdom.” (Eccus. 43:37) To the godly means those who first put their faith in God and believe and obey all of his commandments even if they cannot understand by human reason some of the dogmas. God then gives them the intellect, the wisdom, to understand dogmas that previously they could not understand, while this understanding is not given to those of bad will:

“[Jesus] answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.” (Mt. 13:11)

Hence faith or faithlessness, good or evil, righteousness or sin is in the heart not the intellect. And if one’s faith is right, then God will give him a sufficient intellect to understand dogmas that can be understood by human reason. But if one is obstinately faithless because of a wicked heart, God will give him a deficient intellect so that he stumbles over the faith and becomes deficient in his reasoning because of his unbelief, while not even perceiving it and while thinking he is truly wise, which is the curse that all the scholastics are under:

“A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.” (Eccus. 3:29-32)

“There is a way that seemeth to a man right: and the ends thereof lead to death.” (Prv. 16:25)

“There is a generation that...are pure in their own eyes, and yet are not washed from their filthiness.” (Prv. 30:11-12)

“The way of a fool is right in his own eyes.” (Prv. 12:15)

Hence while the philosophical Hellenizers (such as some of the anti-Church Fathers and all of the scholastics) think they are true wise men, they are actually fools. Whereas, faithful Catholic theologians are the true wise men. St. Jesus, son of Sirach, says:

“The heart of fools [philosophers and scholastics] is in their mouth [brain]: and the mouth of wise men is in their heart.” (Eccus. 21:29)

God opens the understanding of men who first use their hearts by putting their faith in him and dogmas

An act of faith comes from the heart and not the brain, from the will and not the intellect. Catholics must first believe dogmas by faith, not by reason, even if they can understand some dogmas by reason.

Simply, Catholics believe dogmas because God said they are true. Hence Catholics believe dogmas without question. If Catholics do not believe dogmas first by faith, then the very reason and intellect that God has given them will become clouded, deceived, and confounded, and most will not even be aware of it, thinking they are wise when in fact they are unwise.

It is a dogma that some dogmas can be understood by human reason alone and thus without faith, such as natural law dogmas; but Catholics must even believe these dogmas by faith first and then by reason. And it is a dogma that some dogmas can be understood by human reason only after one first believes them by faith. And it is a dogma that some dogmas are above human reason and thus can only be believed by faith alone.

The word of God teaches that there are some dogmas that men can only understand by reason after they believe them by faith and obey all of God's commandments:

“Keep therefore the words of this covenant and fulfill them, that you may understand all that you do.” (Deut. 29:9)

“If ye believe not, neither will ye at all understand.” (Isa. 7:9, Sept.)

“Let not the book of this law depart from thy mouth, but thou shalt meditate on it day and night that thou mayest observe and do all things that are written in it; then shalt thou direct thy way and understand it.” (Jos. 1:8)

“But the Lord hath made all things, and to the godly he hath given wisdom.” (Eccus. 43:37)

“They that trust in him shall understand the truth.” (Wis. 3:9)

“He that keepeth justice shall get the understanding thereof.” (Eccus. 21:12)

It is God, not philosophers, who opens men's understanding so that they can understand by reason things they previously could not; and he does this as a reward when they first put their faith in him and his dogmas and obey all of his commandments:

“And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then he opened their understanding, that they might understand the scriptures.” (Lk. 24:44-45)

“For if it shall please the great Lord, he will fill him with the spirit of understanding.” (Eccus. 39:8)

And to men who do not please the Lord because they do not put their faith in him and his dogmas and do not obey his commandments, God does not open their understanding:

St. Hilary of Poitiers, *On the Trinity*, 4th century: “26. And therefore the action of God must not be canvassed by human faculties; the Creator must not be judged by those who are the work of his hands. We must clothe ourselves in foolishness that we may gain wisdom; not in the foolishness of hazardous conclusions, but in the foolishness of a modest sense of our own infirmity, that so the evidence of God's power may teach us truths to which the arguments of earthly philosophy cannot attain. For when we are fully conscious of our own foolishness and have felt the helplessness and destitution of our reason, then through the counsels of Divine Wisdom we shall be initiated into the wisdom of God, setting no bounds to boundless majesty and power, nor tying the Lord of nature down to nature's laws, sure that for us the one true faith concerning God is that of which he is at once the Author and the Witness.

“[Bk. 5] 1. ...But human logic is fallacy in the presence of the counsels of God, and folly when it would cope with the wisdom of heaven; its thoughts are fettered by its limitations, its philosophy confined by the feebleness of natural reason. It must be foolish in its own eyes before it can be wise unto God; that is, it must learn the poverty of its own faculties and seek after Divine wisdom. It must become wise, not by the standard of human philosophy, but of that which mounts to God, before it can enter into his wisdom and its eyes be opened to the folly of the world...”

Apostate Peter Damian, *Letter 117*, to Aroprandus, 1064: “(18) Let me...introduce you to a profound but unlettered man. Our Leo, in fact, who besides the psalms, had little or nothing of an education, was so superior to any grammarians and philosophers of the world in his understanding of Scripture and in the insights of his spiritual guidance, that whoever of us

approached him seeking counsel in any matter of the soul and received a word of advice from him, was as assured of him as if he had received a response from a prophetic spirit.”

To those who put their faith in God and his dogmas first, such as the Apostles, God opens their understanding to know by reason some mysteries of the faith; while those who do not, God leaves them in their willful darkness:

“[Jesus] answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.” (Mt. 13:11)

Catholic Commentary on Mt. 13:11: “**To you it is given:** The mysteries of the kingdom of God are not disclosed to the Scribes and Pharisees, who were unwilling to believe in him. Let us therefore run in company with the Apostles to Jesus Christ, that he may disclose to us the mysteries of his gospel.”

Hence true wisdom (which is the one true faith, the Catholic faith) is not found among men who do not believe in this faith and do not obey the Catholic God:

“For he is found by them that tempt him not, and he sheweth himself to them that have faith in him. For perverse thoughts separate from God; and his power, when it is tried, reproveth the unwise: For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.” (Wis. 1:2-4)

Catholic Commentary on Wis. 1:3: “**Unwise:** He shews that their wisdom is all folly, and that they cannot withstand his power.”

“Many shall be chosen and made white, and shall be tried as fire; and the wicked shall deal wickedly. And none of the wicked shall understand, but the learned shall understand.” (Dan. 12:10)

For a Catholic, then, all dogmas must first be believed by faith, even the ones that can be understood by reason alone. And only then can he apply reason to those that can be understood by reason—faith before reason, and not reason before faith. And this is more proof that the heart, the will, from which faith proceeds, comes before the brain, reason, the intellect.

Men know by the natural law that faith is over reason, and the heart over the brain

It is not only a dogma of the ordinary magisterium and the solemn magisterium but also a dogma of the natural law that faith is over reason, the will over the intellect, and the heart over the brain. Hence even pagans know this dogma by God’s actual grace, the law upon their heart, and reason (common sense).

The natural law and reason tell all men that there are some things that are above human reason because men are not God; such as how God has always existed, how God creates things out of nothing, and where men go after they die.

The natural law and reason also tell men that the human will is over the intellect, the heart over the brain (the mind). He knows that many things enter his mind, much knowledge, and that he believes or desires some of these things and others he does not believe or desire. Hence he knows it is his heart, his will, that chooses to believe or desire some things while rejecting others. He also knows that it is his heart, his will, that determines what he seeks and learns. For example, when St. Paul preached to the unbelieving Jews at Rome, some believed what he said and others did not:

“And when they had appointed him a day, there came very many to him unto his lodgings, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. And some believed the things that were said; but some believed not.” (Acts 28:23-24)

Both groups of Jews heard the same words, the same knowledge, from St. Paul. Yet one group believed and the other did not. If you asked both groups what they heard, they would repeat it, which proves that the same knowledge entered their minds, their brains. The difference, then, between them was not the mind, the brain, but the will, the heart. Their belief or unbelief, faith or faithlessness, proceeded from the heart, the will, not from the mind, the brain.

All men also know that thoughts enter their mind which are not from them. They are either from other men, from God, or from the Devil. And they know that even though these thoughts enter their mind, they do not have to accept them. They can accept or reject them. Hence they know that it is their heart, their will, that determines what they will accept or reject.

Hence men know that some knowledge enters their mind from exterior sources, such as from other men, and some from interior sources, such as from God or the Devil, and in both cases their heart, their will, can choose to accept or reject it.

Men also know that their mind hears things that they know are true but nevertheless they reject them in their heart because they would rather believe the lie because of fear of persecution, loss of money, or position, etc. Hence, so much is the heart over the intellect that the heart can reject things that the intellect knows to be true. And God curses these men with a special curse called the operation-of-error curse:

“[Antichrist] Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error to believe lying: That all may be judged who have not believed the truth but have consented to iniquity.” (2 Thes. 2:9-11)

Therefore all men, even pagans, know by God’s actual grace, the natural law, and reason that the will is over the intellect, the heart over the brain, and faith over reason. Indeed, reason itself tells men these things.

Ignorance caused by an evil heart

The very reason that God leaves men ignorant of things they need to be good or be saved is because they have an evil heart. St. Paul teaches that the understanding (the intellect) of some Gentiles was left in darkness because of the blindness of their hearts:

“The Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts.” (Eph. 4:17-18)

The defect is not in their intellect that lacks this knowledge but in their heart which causes God, in his justice, to deprive their intellect of this knowledge. The heart, the will, then, and not the brain, the intellect, is the root cause of unbelief or belief, vice or virtue, sin or righteousness.

St. Paul speaks of this again when he says that Satan blinds the minds of unbelievers and thus they are left in ignorance of the saving gospel. Even though he does not say that the main reason is because of the blindness of their hearts, this is implied by what he teaches in the above quote and elsewhere:

“And if our gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.” (2 Cor. 4:3-4)

If God sees that a man does not acknowledge the truth about earthly things, about secular things, then he does not deem him worthy of enlightenment about heavenly things. Jesus says,

“If I have spoken to you earthly things and you believe not, how will you believe if I shall speak to you heavenly things?” (Jn. 3:12)

In this case, a man’s intellect is given knowledge about earthly things that he knows are true but in his heart he rejects them in order to save his life, job, money, or position. The defect, then, is not in his intellect that knows the truth but in his heart, his will, that rejects it. When God sees men such as this, he does not grant them the knowledge of the heavenly things they need to be saved until they first stop lying about the earthly things that they do know about:

“But these men...what things soever they naturally know, like dumb beasts, in these they are corrupted.” (Jude 1:10)

Many people are guilty of this when it comes to conspiracies or evidence against loved ones. When presented with overwhelming and credible evidence of a conspiracy or a crime committed by a loved one, they reject it in spite of the fact that their intellect knows the truth. The cause of the rejection, then, is not

in the intellect that knows the truth but in the heart that decides to reject it. The sin was not hatched in the intellect but in the heart. And the heart then blinded the intellect. Hence both their heart and their intellect are blinded.

In this we see that all men who die in ignorance of the saving gospel (the Catholic faith) are damned to hell because they had ultimately evil hearts in which God thus deprived them of the knowledge of the saving gospel. Men may look at this and say that the defect is in the intellect of the reprobates because they are ignorant of what they need to be saved. But the defect is actually in their heart, their will. God sees that their heart does not accept the knowledge of earthly things, and thus, because of their evil heart, God leaves them in ignorance of the heavenly things they need to be saved. Hence their ignorance, in this case, is not invincible ignorance; that is, ignorance that cannot be overcome. Their ignorance can be overcome if they stop lying about earthly things they know about. If they do this, then God will lift their ignorance about the heavenly things they need to be saved. What kind of ignorance, then, are they guilty of? They are guilty of *affected* ignorance; that is, an ignorance in which they want to remain ignorant because if they were given the knowledge of the heavenly things they need to be saved, they would lie about that also, just as they lie about earthly things. Therefore, their ignorance is not invincible ignorance, as most people believe, but affected ignorance. It is an ignorance that can be overcome and merit them the saving knowledge of heavenly things as soon as they stop lying about earthly things. God never lets his elect (that is, ultimately good-willed men who are thus destined to be saved) die in ignorance of the heavenly things they need to be saved. Jesus says, "All [of the elect] that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out." (Jn. 6:37) Jesus refers to the elect as his sheep. He says that his sheep will hear his voice and know him and thus be enlightened with the knowledge of the heavenly things they need to be saved. And he says that his sheep follow him and thus obey him in all things:

"And when he hath let out his own sheep, he goeth before them: and the sheep follow him because they know him... I am the good shepherd; and I know mine, and mine know me... And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd... My sheep hear my voice: and I know them, and they follow me." (Jn. 10:4, 14, 16, 27)

Hence all who die without hearing the voice of Jesus Christ, without knowledge of the heavenly things they need to be saved (that is, the Catholic faith), are not Christ's sheep and thus are forever damned to hell, as well as all those who hear his voice and do not believe, and those who hear his voice and believe but do not obey all of his commands:

"And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with the angels of his power, in a flame of fire, giving vengeance to them who know not God and [or] who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power..." (2 Thes. 1:7-9)

God knows the ultimate disposition of the hearts of all men even before they are created, even before he created anything, and judges men accordingly:

"For the Lord knoweth all knowledge and hath beheld the signs of the world; he declareth the things that are past and the things that are to come, and revealeth the traces of hidden things. (Eccus. 42:19) For all things were known to the Lord God before they were created. (Eccus. 23:29) O eternal God... who knowest all things before they come to pass. (Dan. 13:42)"

Hence God knew that the holy Prophet Jeremiah had an ultimately good heart even before he was created:

"Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations." (Jer. 1:5)

Likewise, God knows all of the reprobates (men with ultimately evil hearts) not only when they are not yet born but before he created anything:

"I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb." (Isa. 48:8)

"The wicked are alienated from the womb; they have gone astray from the womb." (Ps. 57:4)

Hence God knew that Judas Iscariot had an ultimately evil heart before he even created him. Therefore, it would have been just if God had killed Judas as an infant and sent him to hell, knowing that he had an ultimately evil heart. Hell would have been his fate either way. Indeed, we read that it is the heart, the will, that God sees and not the mind, the intellect, in relation to whether a man is ultimately good or evil:

“He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.” (Eccus. 18:10)

“The eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.” (Eccus. 23:28)

“God...proveth our hearts.” (1 Thes. 2:4)

Again, the heart, the will, is what determines men’s fate, not the brain, the intellect.²⁹²

Scholastics try to understand by reason some dogmas that are above human reason

God, speaking through St. Jesus, son of Sirach, teaches that there are certain things above the understanding of men and thus above human reason:

“In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shewn to thee above the understanding of men. And the suspicion of them hath deceived many and hath detained their minds in vanity.” (Eccus. 3:24-26)

God warns men not to try to understand things that are above human reason, for that would be a sign of vanity and thus of intellectual pride, of the idolization of reason. There are some things that are above human reason but not above angelic reason. And there are some things that are above both human reason and angelic reason in which God is the only one who understands them because only God knows the reasons for all things. Rational creatures that try to know more than they can, to know things above the reason that God has given them, are full of pride and try to become greater than they are. Hence an angel or human that tries to understand things by reason that only God can understand is full of pride and effectively tries to become God (which is what happened to the fallen angels). Because they want to know all things, they actually want to be God or at least equal to God. This is the sin of the philosophical Hellenizers, of pagan philosophers, some of the anti-Church Fathers, and all of the scholastics:

Apostate Peter Damian, *Letter 119*, to Abbot Desiderius, 1065: “(68) A certain philosopher, while observing at night the course of the constellations and the motion of the stars, suddenly fell into a mud-hole. Shortly after, his maid, Iambi, composed the following verse about his fall, ‘My master did not know of the ordinary mire that lay beneath his feet, yet he attempted to explore the secrets of the heavens.’ And so from her name was derived the iambic meter. (69) This should be a lesson for those who exceed the limits of their capacity and who rush proudly out attempting to do something beyond them, lest, while being unaware of what they are saying against God, they also learn from the punishment to which they were justly sentenced that they had spoken like heedless fools.”

In the Garden of Paradise, God warned Adam and Eve about intellectual pride when he commanded them not to eat the fruit from the tree of knowledge:

“Of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.” (Gen. 2:17)

God banned Adam and Eve from some knowledge, not only the knowledge of evil things but also the knowledge of good things contained on the tree of knowledge. Other good things that were not on the tree of knowledge they were given to know. The good things that God did not want them to know were either things that they were not ready to know or things that God never wanted men to know. Just as there were good things that the Apostles were not ready to know when Jesus was with them:

²⁹² See *RJMI Topic Index: Predestination*.

“I have yet many things to say to you, but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you.” (Jn. 16:12-13)

However, God never wanted men to know about evil things, at least until they passed their test. One such evil thing is the placing of human reason over faith, of trying to understand things by human reason that are above human reason, as the philosophers do. To try to explain these things by human reason that are above human reason is pride and vanity and leads to confusion, confoundment, falsehoods, loss of true wisdom, loss of common sense, and death of the soul. Hence God was protecting men from being confounded and losing their faith by trying to understand things by human reason that are above human reason, and thus this was one of the evil things on the tree of knowledge that were forbidden to men.

The first reason why trying to understand things by human reason that are above human reason leads to death of the soul is because of disobedience to God’s command not to eat of it. God said do not do it, therefore do not do it, even if you do not understand why God said it. After all, what room is there for faith if men think they can understand all things by reason. God tests our faith on earth to see if we believe by faith alone the dogmas that are above human reason; such as the dogmas of how God has always existed, how God creates things out of nothing, and how Jesus Christ’s Body and Blood are in the Holy Eucharist under the appearance of bread and wine. For example, men can believe by faith that God has always existed and that he creates things out of nothing, but they can never understand by reason *how* God has always existed and *how* he creates things out of nothing. Men can know by faith that the Holy Eucharist is Jesus Christ’s Body and Blood even though their human reason contradicts it because human reason and human science say that the Holy Eucharist is only bread and wine.²⁹³ Men must pass these acts of pure faith if they ever want to enter heaven because even in heaven there are many things that men cannot understand by reason because they are not God nor equal to God. They can never be all-knowing as God is and thus know the reasons for everything. If God ever let men into heaven who want to know all things by human reason, then they would attempt to usurp God or to be equal to God and thus attempt to overthrow God’s order, which is what Lucifer did and was thus thrown out of heaven and into hell. Little do these rebels know that if God ever did give them the full power they wanted, they would only destroy things because they do not and never can have the knowledge of all things and the ability to create or maintain all things. Hence St. Paul teaches that the true test of faith is to believe by faith alone the dogmas that are above human reason:

“While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.” (2 Cor. 4:18)

“Now faith is the substance of things to be hoped for, the evidence of things that appear not. For by this the ancients obtained a testimony. By faith we understand that the world was framed by the word of God, that from invisible things visible things might be made.” (Heb. 11:1-3)

Catholic Commentary on Heb. 11:1: “**Not appearing:** This is the praise of faith, saith St. Augustine, if that which is believed be not seen. For what great thing is it if that be believed which is seen? According to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed. (Aug. *in evang. Io. tract. 79*). Which may be a rebuke also and a check to all those faithless speeches: I would see him, taste him, touch him, and see his very flesh in the Sacrament, otherwise I will not believe.”

And even when Catholics are presented with a dogma that can be understood by reason, the main reason they believe it is because the Catholic Church infallibly teaches it and hence not because they can understand it:

Catholic Commentary on Heb. 11:1: “Faith is also a sure conviction of things that appear not. For when God has revealed things and we believe them upon the divine and infallible authority of the revealer, we have a greater certainty of them than any demonstration can

²⁹³ Even though this dogma on the Holy Eucharist is above human reason and human science, it is not above God’s reasoning and God’s science, which I call the Divine science. Hence, even though it appears to contradict reason and science, it does not. It only contradicts *human* reason and *human* science, which is greatly limited because humans are not God.

afford us. By this virtue of faith, they of old, our forefathers, obtained a testimony from God that their actions were pleasing to him.”

Because the scholastics are filled with intellectual pride and vanity, they want to understand all things or at least some things that are above human reason. Hence they eat the forbidden fruit from “the tree of knowledge of good and evil” and seek to know things that are “above the understanding of men.” Hence they end up falling into heresy, foolish beliefs, other errors, contradictions, and ambiguity.

One reason the scholastics use philosophical methods and terminologies is to enable them to try to understand things that are above human reason because they want to appear wiser than the holy men of the past and thus, by implication, they hold the heresy that the human intellect evolves and hence modern man’s intellect is superior to men of the past. And they also, by implication, want to understand all things and thus want to be God or equal to God. In this they are deceived by their vanity and intellectual pride. As a result, they are heretics for pretending that they can reasonably understand things that are above human reason:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “William of Conches opened his reference to the simile with these words: ‘We [the scholastics] do not, then, know more than the ancients, but we perceive [perspicimus] more. We possess their works plus a natural acumen that allows us to recognize new things.’²⁹⁴ The words *naturale ingenium* (natural acumen) do not refer to ingeniousness, but primarily only to one’s ‘inborn nature,’ and then secondarily to the natural acumen of an individual... William’s remarks...spell out Scholasticism’s true underpinning: not an amalgamation of techniques, drawn for the most part from dialectic, but rather the requisite intellectual ability to employ those techniques effectively...²⁹⁵

“An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert, Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’²⁹⁶ Walter called upon ‘Saint Bernard’ as his witness against them; that tract was hence composed after Bernard had been canonized (1174).

“In Walter’s view, the four theologians...wished to investigate the mysteries of the faith, although it had been well established ‘that nothing is more foolish than wishing to understand something beyond the grasp of created beings.’²⁹⁷ The classical philosophers seemed to furnish the tools for such investigations, but ‘all heretics are engendered by philosophers and dialecticians.’²⁹⁸ Walter named ‘the heretics and the grammarians, who argue childishly,’ in the same breath.²⁹⁹ It was easy to learn how...to draw conclusions at the schools, ‘which exist outside of the Church,’ but it was the Holy Scriptures that one found something about the truth of a statement.³⁰⁰ ‘If only the new doctors, or, to put it better, the new heretics who are descended from the old sectarians...would finally cease uttering these novel, secular pronouncements, which were hitherto part of neither the teaching of the Holy Scriptures nor the beliefs of the Church!’³⁰¹ They were erudite performers (*doctores teatrales*), William continued, and they should follow the divine rather than the liberal arts, the apostles and not the philosophers.^{302,303}

Apostate Peter Damian, *Letter 119*, to Abbot Desiderius, 1065: “(50) So it is that divine power often destroys the armored syllogisms of the dialecticians and their subtleties and confounds the arguments of all the philosophers that are judged by them to be so necessary and inevitable. Listen to this syllogism: If wood burns, it is surely consumed; but it is burning, therefore it is consumed. But notice that Moses saw the burning bush that was not

²⁹⁴ Footnote 5: “Ladner, ‘Terms and Ideas of Renewal,’ 8 n. 41.”

²⁹⁵ pt. 3, c. 9, p. 216.

²⁹⁶ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

²⁹⁷ Footnote 21: “Ibid., 197 (concerning III, 7).”

²⁹⁸ Footnote 22: “Ibid., 197 (concerning IV, 8).”

²⁹⁹ Footnote 23: “Ibid., III, 1, 246.”

³⁰⁰ Footnote 24: “Ibid., III, 8, 257.”

³⁰¹ Footnote 25: “Ibid., III, 15, 268.”

³⁰² Footnote 26: “Ibid., IV, 1, 270.”

³⁰³ p. 3, c. 12, p. 285.

consumed. (Ex. 3:2) And to this other: If wood is cut from the tree, it does not bear fruit; but it was cut off, therefore it does not bear fruit. Yet notice that the rod of Aaron is found in the meeting tent, having borne almonds contrary to the order of nature. (Num. 17:23)”

The apostate scholastic Berengarius put reason over faith and tried to understand by reason dogmas concerning the Holy Eucharist that are above human reason and in so doing fell into heresy.³⁰⁴

The apostate Peter Abelard put reason over faith and as a result denied many dogmas.³⁰⁵

The apostate scholastic Thomas Aquinas put reason over faith and tried to understand by reason dogmas concerning original sin that are above human reason and fell into heresy. He denied the dogma that original sin is a real sin that men inherit from Adam and Eve and which thus causes real guilt in each person that inherits it. Human reason without faith says, “God would never hold men guilty of a sin that they did not commit.” But faith says, “God *does* hold men guilty of the original sin even though they did not commit it.”³⁰⁶ Because this dogma does not conform to human reason, Aquinas denied it by holding the heresy that original sin is not a real sin and thus does not cause real guilt. He believed that original sin was only an obstacle that deprived men of heaven and the Beatific Vision but did not merit painful punishments nor make them co-heirs with Satan. Hence he taught the heresy that all men who die with the sole guilt of original sin, such as pagan infants, are happy and united to God. This heresy also led him into other heresies and contradictions.³⁰⁷

The apostate scholastic Peter Lombard put reason over faith and tried to understand by reason dogmas concerning Jesus Christ and the Holy Trinity that are above human reason and fell into heresy.³⁰⁸

Many anti-Church Fathers put reason over faith and tried to understand by reason dogmas that are above human reason concerning the damnation of devils and humans and thus fell into the heresy that no one is damned to hell forever and thus the devils and damned humans will eventually be saved and freed from the hell of the damned.

And some of the anti-Church Fathers, just like the scholastics, put reason over faith and tried to understand by reason dogmas that are above human reason concerning the Holy Trinity and thus fell into heresy.

There are thousands, if not hundreds of thousands, if not millions of examples in which Hellenizers deny dogmas because they put reason over faith or try to explain by reason dogmas that are above human reason. I do not intend to spend a million lifetimes reading all their works and presenting all the evidence—an ugly, hideous, and painful work indeed. A few examples suffice to condemn and avoid the anti-Church Fathers and scholastics and their works. Their endless books about philosophy, philosophers, and scholasticism (theophilosophy) replaced the endless books that should have been written about Jesus Christ and the Catholic faith:

Catholic Commentary on John, Introduction: “But to conclude this Preface, already much longer than I designed, reason itself, as well as the experience we have of our own weak understanding, from the little we know even of natural things, might preserve every sober thinking man from such extravagant presumption, pride, and self-conceited rashness, as to pretend to measure God’s almighty and incomprehensible power by the narrow and shallow capacity of human understanding, or to know what is possible or impossible for him that made all things out of nothing. In fine, let not human understanding *exalt itself against the knowledge of God*, but bring into a rational captivity and submission *every thought to the obedience of Christ*. Let every one humbly acknowledge with the great St. Augustine, whose learning and capacity, modestly speaking, were not inferior to those of any of those bold and rash pretenders to knowledge, *that God can certainly do more than we can understand*. Let us reflect that if we know not the things under our feet, we must not pretend to fathom the profound mysteries of God. And, in the mean time, let us pray for those who are thus tossed to and fro with every wind and blast of different doctrines (Eph. 4:14) that God, of his infinite mercy, would enlighten their weak and blinded understanding with the light of the one true faith, and bring them to the one fold of his Catholic Church.”

³⁰⁴ See in this book: [Reason, true logic, and true dialectics must not be used with dogmas above human reason](#), p. 200.

³⁰⁵ See in this book: [He condemned scholasticism and the apostate Abelard](#), p. 84.

³⁰⁶ See RJMI book *Persecution of Rick Gonzalez*: RJMI to Lee Stauffer (2/16/06): Your contradictions regarding original sin (inherited guilt), p. 48.

³⁰⁷ See in this book: [Thomas Aquinas \(1225-1274\) \(Dominican\)](#), p. 623.

³⁰⁸ See in this book: [Peter Lombard \(c. 1095-1164\)](#), p. 602.

Beware of scholastics who say that faith is over reason but actually put reason over faith

Beware of the anti-Church Fathers and scholastics who paid lip service to the dogma that faith is over reason and the heart over the brain but denied it by their actions. Speaking of them, Jesus says,

“Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me.” (Mk. 7:6)

In their heart of hearts, the Hellenizers put reason over faith and the brain over the heart, as proved in their works. St. Paul also exposes and condemns them:

“They profess that they know God: but in their works they deny him, being abominable, and incredulous, and to every good work reprobate.” (Titus 1:16)

They profess to put faith over reason, the heart over the brain, the will over the intellect, but in many of their works they do the opposite. Hence beware of scholastics, such as the apostate, idolater John Scotus Erigena, who correctly taught that faith comes before reason but nevertheless put reason before faith in many cases by glorifying the philosophies of Plato, Boethius, and others:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “John the Scot (Johannes Scotus Erigena) dominates his era... For him that is aware of it, faith becomes the condition of intellectual knowledge. Scripture says it: ‘If you will not believe, you shall not understand.’ (Isa. 7:9, Sept.) Faith goes first and, in its own particular way, it grasps the object of intelligence before intelligence itself... Let our faith..., let our acceptance of what Scripture teaches, precede the effort of our reason... It is the very nature of faith to kindle in minds disposed to that kind of speculation an intellectual light which is that of philosophy itself. This is why Erigena considers philosophy and religion as equivalent terms...”³⁰⁹

For evidence of Erigena’s glorification of philosophy and several heresies he fell into because of it, see in this book: Scholastics: [John Scotus Erigena \(c. 810-c. 877\)](#), p. 584.

And beware of scholastics, such as the apostate Anselm of Bec, bishop of Canterbury, who deceptively teach that one must first have faith in a dogma before he can understand it by human reason, which sounds good, but heretically believe that all dogmas once believed by faith can be understood by human reason. Therefore he denied the dogma that some dogmas are above human reason. He heretically believed that reason, logic, and dialectics can be used to explain all dogmas. And even though he professed the dogma that faith is over reason, he actually put reason over faith by trying to reasonably explain dogmas that are above human reason:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “[Sec. 1] ...Two sources of knowledge are at the disposition of Christians, reason and faith. Against the excesses of some dialecticians, Anselm affirms that one must first become firmly established in faith... Faith is for a Christian the given point from which he is to start. The facts that he is to understand and the realities that his reason shall have to interpret are given to him by revelation; one does not understand in order to believe, but on the contrary, one believes in order to understand: *neque enim quaero intelligere ut credam, sed credo ut intelligam*. Understanding of faith, in short, presupposes faith...”

“Such being the rule, it remains to be known just how far reason can actually go in the interpretation of faith. One must believe in order to understand, but can everything one believes be made intelligible? Is faith which seeks knowledge assured of finding it? It can be said that, practically,... Anselm’s confidence in reason’s power of interpretation is unlimited. He does not confuse faith and reason, since the exercise of reason presupposes faith; but everything happens as though one could always manage to understand... [Sec. 2] ...The theology of Anselm is so full of rational speculation that one of his historians has labeled it a ‘Christian rationalism.’”³¹⁰

The apostate scholastic Anselm of Bec was also an idolater for glorifying Aristotle.³¹¹ And do not be fooled because the anti-Church Fathers and scholastics held some dogmas by faith that are above human reason. The curse they are under for putting reason over faith and glorifying philosophy leads them into

³⁰⁹ pt. 4, c. 1, p. 114.

³¹⁰ Ibid., c. 2, pp. 128-130.

³¹¹ See in this book: [Anselm of Bec, Bishop of Canterbury \(c. 1033-1109\)](#), p. 591.

denying one or more of these dogmas but not all of them. This only makes them all the more dangerous for pretending to be Catholic. The Devil attacks each of them according to their particular weaknesses and traps them because of their pride into denying one or more of the dogmas that are above human reason.

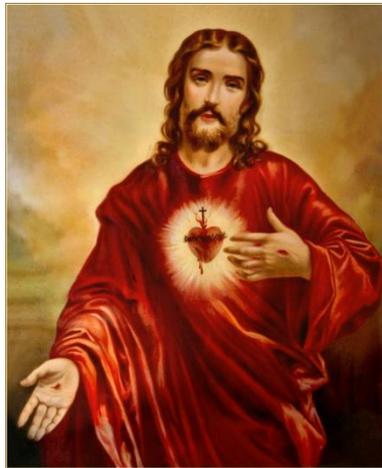
Jesus promotes devotion to his Sacred Heart, not his Sacred Brain



One proof that philosophical Hellenizers idolized the brain, the intellect, is art that depicts some of the Church Fathers and anti-Church Fathers with huge heads in the brain area and thus with huge brains. I call them “pumpkin brains.”

Not everyone who is portrayed in art with a big brain, such as St. Cyprian, was guilty of idolizing the brain. It is not their fault that others wrongly depicted them that way. However, anyone who produced this art is guilty of idolizing the brain and thus of putting the brain over the heart, the intellect over the will, and reason over faith.

The idolization of the brain was not near as successful during the days of the Church Fathers as in the days of the scholastics onward. The scholastics were the successors of the few philosophical anti-Church Fathers who idolized the brain. And the scholastics took it to a new level which eventually infected every theologian. It got to the point that no one could be a theologian unless he was a scholastic and thus unless he idolized the brain. In order to try to put a stop to this, Jesus Christ gave us the devotion to his Sacred Heart.



Jesus wanted the devotion to his Sacred Heart to pierce, puncture, and deflate the huge brains of the scholastics that were full of hot air, puss, crap, demons, and infections of all kinds. Because of their idolization of the brain, many of their works were cold, sterile, and dead, instead of animated with love and life. Love comes from the heart and not the brain, not the intellect. That is why Jesus Christ gave us the devotion to his Sacred Heart and not to his Sacred Brain.

Jesus tells us that the heart is the main thing. It is the heart that moves the brain, determines what the brain will accept or reject. It is the heart, not the intellect, that has emotions. An intellect without a heart is a dead mechanical thing like a computer or robot that has a great knowledge bank but no heart, no feeling, no emotions:

“With all watchfulness keep thy heart because life issueth out from it.” (Prv. 4:23)

Catholic Commentary on Prv. 4:23: “**From it:** As the heart is the principal part of the body, so the will is the chief power of the soul, from which good or evil proceeds. A clean heart gives life; a corrupt one, death. (Matt. 15:11, 19)”

After all, St. King David said, “Create a clean heart in me, O God” (Ps. 50:12) not “create a clean brain in me.”

Acceptable vs. Unacceptable Logic, Dialectics, Rhetoric, and Grammar

Logic means the application of human reason to understand truth or falsehood regarding things in which human reason can be applied. Dialectics or dialectic means a dialog between two or more persons who hold different opinions who prove, or try to prove, which opinion is true or false:

Nominal Catholic Encyclopedia, 1908, “Dialectic”: “Greek *dialektike* (*techne* or *methodos*), the dialectic art or method, from *dialegomai* I converse, discuss, dispute; as noun also dialectics; as adjective, dialectical. In Greek philosophy the word originally signified ‘investigation by dialogue’... But as the process of reasoning is more fundamental than its

oral expression, the term dialectic came to denote primarily the art of inference or argument, in this sense it is synonymous with logic.”

Rhetoric is the art of speaking with clearness, propriety, elegance, and force. Both dialectics and rhetoric require the use of reason and thus require logic. Grammar is the art of speaking or writing with correctness or according to established usage.

Men do not need a special course on logic, dialectics, rhetoric, or grammar but can take one

Men do not need to take a special course on logic, dialectics, rhetoric, or grammar to know logic and thus be logical:

St. Augustine, *City of God*, 413: “The very manner in which the world’s faith was won is found to be even more incredible if we consider it. Men uninstructed in any branch of a liberal education, without any of the refinement of heathen learning, unskilled in grammar, not armed with dialectic, not adorned with rhetoric, but plain fishermen, and very few in number— these were the men whom Christ sent with the nets of faith to the sea of this world, and thus took out of every race so many fishes, and even the philosophers themselves...”³¹²

St. King David was not educated in the many sciences that the Greeks were, yet he had true wisdom and they did not:

“My mouth shall shew forth thy justice, thy salvation all the day long. Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone. Thou hast taught me, O God, from my youth; and till now I will declare thy wonderful works.” (Ps. 70:15-17)

Catholic Commentary on Ps. 70:15: “**Not known learning:** As much as to say, I build not upon human learning, but only upon the power and justice of God. David had not received a polite education, and he disapproved of Achitophel’s worldly prudence.”

St. Paul says,

“And my speech and my preaching was not in the persuasive words of human wisdom but in shewing of the Spirit and power, that your faith might not stand on the wisdom of men but on the power of God. Howbeit we speak wisdom among the perfect, yet not the wisdom of this world, neither of the princes of this world that come to nought. But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory: Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory. But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him. But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now we have received not the spirit of this world but the Spirit that is of God, that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom but in the doctrine of the Spirit, comparing spiritual things with spiritual. But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand because it is spiritually examined.” (1 Cor. 2:4-14)

Catholic Commentary on 1 Cor. 2:13-15: “**Not in the learned words of human wisdom:** The mysteries and divine truths, we apostles (even when we speak to the more perfect sort of men) deliver not in the learned words of human wisdom, not in the fine languages, studied periods and sentences arranged by the art of rhetoric, but in the doctrine of the Spirit, that is, as the Spirit of God within us teacheth us for the good of those that hear us. **The sensual man:** The sensual man is either he who is taken up with sensual pleasures, with carnal and worldly affections, or he who measureth divine mysteries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the spiritual man, in the mysteries of religion, takes not human sense for his guide but

³¹² b. 22, c. 5.

submits his judgment to the decisions of the Catholic Church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his Church and to direct her in all things by the Spirit of truth.”

All men are born with reason and the natural law, aided by God’s actual grace, and thus have logic to one degree or another, some more than others depending on what God sees fit to give them. As they grow older, children increase in logic by everyday experiences, such as when they work on a farm or a ranch or some other job, when they deal with people, when they observe nature, when they learn mathematics or physics or chemistry or military tactics, when they learn how to buy and sell, when they learn history, when they see people lie and contradict one another, when they learn and play games, etc.

However, it can be good for certain persons to learn how to be more logical or how to better convey their thoughts by taking a course on true logic, dialectics, rhetoric, or grammar. But this course of study must not contain anything contrary to the Catholic faith or morals.

To be truly wise, as only God’s faithful chosen people are, one must not unduly extol the study of logic, dialectics, rhetoric, or grammar as if they are necessary for all in order to be wise and be saved or that one needs to learn these things from philosophers in order to be wise. A simple uneducated Catholic is wiser than a highly educated pagan. “For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.” (Wis. 10:21)

Catholic Commentary on Eccus. 6:23: “Many prefer learning before piety. But St. Augustine says, ‘the unlearned rise and take the kingdom of heaven, while we with our learning, devoid of heart (or charity), behold we fall into the dirt.’ (*Confessions* 8:8:19)”

Apostate Peter Damian, *Letter 117*, to Aroprandus, 1064: “(18) Let me...introduce you to a profound but unlettered man. Our Leo, in fact, who besides the psalms, had little or nothing of an education, was so superior to any grammarians and philosophers of the world in his understanding of Scripture and in the insights of his spiritual guidance, that whoever of us approached him seeking counsel in any matter of the soul and received a word of advice from him, was as assured of him as if he had received a response from a prophetic spirit.”

After all, the Old and New Testament saints (such as Noe, Abraham, Moses, the prophets, King David, Jesus the son of Sirach, St. Joseph, the Blessed Virgin Mary, St. Peter, St. John, and St. Paul and the other Apostles) were the wisest of all men on the earth while having never learned logic, dialectics, rhetoric, or grammar from the philosophers. In fact, God’s faithful chosen people have always despised the philosophers and denounced their teachings on faith and morals and their way of speaking as false, stupid, extremely unwise, illogical, and barbaric:

“The wise man will seek out the wisdom of all the ancients and will be occupied in the prophets.” (Eccus. 39:1)

Catholic Commentary on Eccus. 39:1: “**Ancients:** Noe, Abraham, Moses, etc. **Prophets:** Samuel, Isaias, Jeremias, etc. The Jews despise the learning of foreign nations.”

“The wicked have told me fables, but not as thy law.” (Ps. 118:85)

Catholic Commentary on Ps. 118:85: “**Fables:** Such were the theology and histories of the pagans. The Jews confined themselves to their own divine books.”

Whereas the philosophers made the same claim against God’s chosen people; that is, they denounced their teachings on faith and morals as false, fables, stupid, extremely unwise, illogical, and barbaric. St. Paul teaches that the Gentiles, such as the Greek philosophers, looked upon Christians and Christianity as foolish:

“For...the Greeks seek after wisdom: ...But we preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness.” (1 Cor. 1:22-23)

This war between God’s faithful chosen people and the philosophers has always existed. And, as any good Catholic knows, God’s chosen people are right and the philosophers are wrong, dead wrong, everlastingly dead wrong!

King Solomon, who was the wisest man during the days he lived (that is, before he fell away from God), did not study or use the logic, dialectics, rhetoric, or grammar of the philosophers:

“And God [the God of Israel, not the god of Plato or Aristotle] gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore.” (3 Ki. 4:29)

The Queen of the South came to see Solomon’s wisdom—Solomon did not come to see her wisdom. She did not come to see the wisdom of the Egyptians or Greeks, etc., but the wisdom of true Judaism as taught by Solomon:

“And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem... And when she was come to Solomon, she proposed to him all that was in her heart. And Solomon explained to her all that she proposed, and there was not any thing that he did not make clear unto her. And when she had seen these things, to wit, the wisdom of Solomon,...there was no more spirit in her, she was so astonished. And she said to the king: The word is true which I heard in my country of thy virtues and wisdom. I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me; thou hast exceeded the same with thy virtues. Happy are thy men, and happy are thy servants, who stand always before thee and hear thy wisdom.” (2 Par. 9:1-7)

Must be true logic, true dialectics, true rhetoric, and correct grammar

One condition of an acceptable course on logic, dialectics, or rhetoric is that it must deal with true logic, true dialectics, and true rhetoric and thus must not contain any false ideas about logic, dialectics, or rhetoric. Some of these false ideas taught by philosophers about logic, dialectics, or rhetoric are that 1) they are above faith, 2) they must be taught without consideration of faith, especially things about faith that are above human reason and thus above human logic, and 3) they should foster endless questions, contradictions, complications, ambiguity, arguments, debates, doubts, or treat truth and falsehoods equally. Such a logic, dialectics, or rhetoric is false and not really interested in binding, debate-ending truth and thus is a false logic, false dialectics, or false rhetoric. St. Augustine gives a good example of what constitutes true logic, dialectics, and rhetoric as opposed to false logic, dialectics, and rhetoric:

St. Augustine, *On Christian Doctrine*, 396-426: “[Chap. 31, Use of Dialectics. Of Fallacies.] 48. There remain those branches of knowledge which pertain not to the bodily senses, but to the intellect, among which the science of reasoning and that of number are the chief. The science of reasoning is of very great service in searching into and unraveling all sorts of questions that come up in Scripture, only in the use of it we must guard against the love of wrangling, and the childish vanity of entrapping an adversary. For there are many of what are called sophisms, inferences in reasoning that are false, and yet so close an imitation of the true as to deceive not only dull people, but clever men too, when they are not on their guard.

“For example, one man lays before another with whom he is talking, the proposition, ‘What I am, you are not.’ The other assents, for the proposition is in part true, the one man being cunning and the other simple. Then the first speaker adds: ‘I am a man’; and when the other has given his assent to this also, the first draws his conclusion: ‘Then you are not a man.’ Now of this sort of ensnaring arguments, Scripture, as I judge, expresses detestation in that place where it is said, ‘There is one that showeth wisdom in words, and is hated’; although, indeed, a style of speech which is not intended to entrap, but only aims at verbal ornamentation more than is consistent with seriousness of purpose, is also called sophistical.

“49. There are also valid processes of reasoning which lead to false conclusions by following out to its logical consequences the error of the man with whom one is arguing; and these conclusions are sometimes drawn by a good and learned man, with the object of making the person from whose error these consequences result feel ashamed of them and of thus leading him to give up his error when he finds that if he wishes to retain his old opinion he must of necessity also hold other opinions which he condemns. For example, the apostle did not draw true conclusions when he said, ‘Then is Christ not risen,’ and again, ‘Then is our preaching vain, and your faith is also vain’; and further on drew other inferences which are all utterly false; for Christ has risen, the preaching of those who declared this fact was not in vain, nor was their faith in vain who had believed it. But all these false inferences followed legitimately from the opinion of those who said that there is no resurrection of the dead. These inferences, then, being repudiated as false, it follows that since they would be true if the dead rise not, there will be a resurrection of the dead. As, then, valid conclusions

may be drawn not only from true but from false propositions, the laws of valid reasoning may easily be learnt in the schools, outside the pale of the Church. But the truth of propositions must be inquired into in the sacred books of the Church...

“[Chap. 37] 55. This art, however, when it is learnt, is not to be used so much for ascertaining the meaning as for setting forth the meaning when it is ascertained. ... We must take care, however, that they do not at the same time make it more inclined to mischief or vanity,—that is to say, that they do not give those who have learnt them an inclination to lead people astray by plausible speech and catching questions, or make them think that they have attained some great thing that gives them an advantage over the good and innocent...

“[Chap. 39] 58. Accordingly, I think that it is well to warn studious and able young men, who fear God and are seeking for happiness of life, not to venture heedlessly upon the pursuit of the branches of learning that are in vogue beyond the pale of the Church of Christ, as if these could secure for them the happiness they seek; but soberly and carefully to discriminate among them. And if they find any of those which have been instituted by men varying by reason of the varying pleasure of their founders, and unknown by reason of erroneous conjectures, especially if they involve entering into fellowship with devils by means of leagues and covenants about signs, let these be utterly rejected and held in detestation. Let the young men also withdraw their attention from such institutions of men as are unnecessary and luxurious. But for the sake of the necessities of this life, we must not neglect the arrangements of men that enable us to carry on intercourse with those around us. I think, however, there is nothing useful in the other branches of learning that are found among the heathen, except information about objects, either past or present, that relate to the bodily senses, in which are included also the experiments and conclusions of the useful mechanical arts, except also the sciences of reasoning and of number. And in regard to all these we must hold by the maxim, ‘Not too much of anything’; especially in the case of those which, pertaining as they do to the senses, are subject to the relations of space and time.”

One condition of an acceptable course on grammar is that it must be correct grammar or else the writer may end up confusing his readers by not conveying his thoughts properly. However, the danger of using incorrect grammar is not as great as using false logic, dialectics, or rhetoric. Another condition is that the course in grammar cannot contain anything contrary to the Catholic faith or morals.

Some methods of false logic, false dialectics, and false rhetoric

“But the learning of wickedness is not wisdom...
There is a subtle wickedness, and the same is detestable...
There is an exquisite subtilty, and the same is unjust.
And there is one that uttereth an exact word telling the truth.”
(Ecclesiasticus 19:19-23)

In this section when I mention “philosophers,” it also includes the anti-Church Fathers who use philosophical methods or terminologies and all of the scholastics because all of them use either philosophical methods or terminologies. And when I use the word “dialectics,” it also applies to rhetoric.

The Devil was the first to seduce humans by a false logic, false dialectics, and false rhetoric when he seduced Eve:

“But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted and fall from the simplicity that is in Christ.” (2 Cor. 11:3)

Catholic Commentary on 2 Cor. 11:3: “**From the simplicity:** People fell from their first faith, virginity, and simplicity in Christ not by sudden revolt but by little and little in giving ear to the subtle persuasion of the Serpent speaking to them by the sweet mouths and allurements of philosophers and heretics. Of which kind of seduction, he giveth Eve for an example, who was by her greedy desire of knowledge and the Devil’s promise of the same, drawn from the native simplicity of the faith and obedience to God; as at this day, promise and pretense of knowledge driveth many a poor soul from the sure, true, sincere, and only belief of God’s Church.”

Presenting truth and error equally before saying which one is the truth

The philosopher in using his false dialectics presents opposing opinions equally before refuting the error or what the philosopher perceives is the erroneous opinion. But in doing so, he treats error on equal footing with truth. And in most cases he tricks the reader into first believing the error before he refutes it, and then he presents the truth. Hence he first presents the error and defends it by arguments and only then does he present the truth with its arguments. Consequently the reader is thrown off balance and led into believing the error first with the danger that when the truth is presented he may not give up the error either because of pride or because the truth was not presented as convincingly as the error or was presented equally as convincingly as the error. In the former case, the error wins; in the latter, neither the error nor truth wins and thus doubt remains as to what is the truth and what is the error.

Before expounding the heresy that there is no everlasting life after death, the Book of Wisdom starts out by stating that those who hold this heresy are not right:

“For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell: For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart.” (Wis. 2:1-2)

For example, a philosopher starts out his dialectics by saying, “We will now study the opinion that homosexuality is normal and good.” He will then go on to defend with arguments the opinion that homosexuality is normal and good. The reader is thus thrown off balance by hearing the arguments that homosexuality is normal and good while not knowing what the philosopher believes. Only then does the philosopher defend by arguments the opinion that homosexuality is not normal and is sinful and evil. And he ends by saying that the second opinion is true. Whereas a Catholic starts out the dialogue by saying, “I will first present the dogma that homosexuality is not normal and is sinful and evil. I will then refute the heresy that homosexuality is normal and good.” In this way, right from the beginning, the reader knows the dogmatic truth and the lie and thus is not thrown off balance even for an instant. He is not led into entertaining for an instant the heresy that homosexuality is normal and good.

The apostate Thomas Aquinas, as well as most scholastics, was guilty of using this philosophical method of convincingly presenting errors first before presenting the truth:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “The method of the work is that common to all Thomas’s theological writings... The plan usually adopted by him is to present for discussion some Question or Proposition; to state as strongly as possible the arguments which have been or may be advanced in favour of a wrong answer or solution; to follow these with the orthodox determination, and the authorities or reasons for it, whether drawn from the Bible, the Fathers, or Aristotle, who always figures as the philosopher par excellence; and lastly to reply in order to the opposing arguments. Thus each question is thoroughly sifted and threshed out before it is dismissed for the next. One consequence of this method is that these volumes, besides containing the grounds for the beliefs sanctioned by the Church, are also storehouses of all kinds of erroneous, heretical, and infidel opinions, and of the arguments by which they may be advocated, and are a very manual of heterodoxy as well as of orthodoxy. Not only is the tome throughout that of cold, calm, passionless logic; but we feel that the logical deductions from the propositions stated are offered us in place of the truth we are supposed to be seeking, and so the judgment is sound that the Theology elaborated by the Schoolmen, just so far as it is scholastic and philosophical, is not in any real sense *Theology* at all, but is simply an *exposition of the terms* under which the subject-matter of Theology is conceived by the human mind... After we have been permitted to see every conceivable dialectic feat performed with such terms as *essence, spirit, personality, substance, accidents*, and so forth, we cannot be said to have gained any addition to our knowledge of the *things themselves* for which these terms stand; it is only by confusing the very realities themselves with the propositions about them, which are merely modes of our own understanding, that the semblance of an increase in our knowledge is produced. To discuss the properties of the Godhead, the mode of the Incarnation, the action of divine grace on the human will, the difference between the essence of an angel and the essence of a human soul, and other similar topics, through a thousand pages of subtle analysis and irrefragable deduction, may at

first strike us as an astonishing display of intellectual force, and impress us with the idea that the mysteries of Being have been penetrated and laid open to our gaze; but, when we seriously examine what trustworthy additions have been made to our knowledge, it will probably be found that the discussions have been for the most part a mere playing with words, and the apparent progress in science little more than a barren round within the circle of our own definitions and conceptions.”³¹³

Wanting the truth to be questioned

And even when the philosopher eventually refutes the error and presents the truth, he wants his opponent not to take his word for it but to present more questions and thus to doubt and contradict his truth so that the dialectics can go on and on and on with no philosopher being inhibited or prevented from contradicting a certain truth. The scholastics do this by not condemning a heresy as heresy or a heretic as a heretic and thus allow the heretics to continue to teach their heresies even after they have been thoroughly refuted and the dogmatic truth presented to them. Hence the debate and contradictions go on and on and on—the dialectics goes on and on and on. Because they are pseudo-intellectuals, they do not want their intellects to be inhibited in any way from thinking and believing whatever they want. And because a pseudo-intellectual wants to be wiser than others, he does not accept the truth from another but comes up with a better or more truer truth and thus ends up denying the truth. Their main god is the brain and its intellect and thus they do not let anything get in the way of it or be put over it, not even God and his eternal unchanging truths (Catholic dogmas). After all, if they were to accept the truth, the Catholic dogma, the debate would end, which would inhibit their perverse desire to question, think, contradict, and believe whatever they want and thus continue to debate endlessly. The philosophers are like modern perverted artists that do not want to be inhibited in their artwork. Hence, even though some of their art is good, most is perverted, unintelligible, absurd, confused, ridiculous, immoral, heretical, blasphemous, idolatrous, false, and monstrous. The humanists want to do whatever they want and thus do not want to obey any law—let alone God’s law. They only follow a law if it agrees with their opinion and is convenient. They actually obey Satan’s first commandment of “Do what thou wilt is the whole of the law.”

Presenting error as truth because of pride

Because the philosopher is infected with pride, he believes in many errors and thus presents his error as truth and truth as error. What complicates things all the more is that when he knows he cannot honestly defend his error, which he believes is truth, he resorts to false arguments, willful ambiguity, and willful contradictions because he knows he cannot honestly refute the truth. Hence he takes his readers on a long, winding, convoluted, and confusing ride in order to shroud and hide the truth and exalt his erroneous belief. Because they cannot understand what the philosopher is teaching, most readers think they are stupid or not as smart as the philosopher and thus give up trying to figure out what is true or false and take the philosopher’s word for it that his error is the truth. For example, a person who attended one of apostate Antipope John Paul II’s lectures said that John Paul II was so smart that no one understood what he was teaching. Well, that is precisely what John Paul II wanted. And hence he made sure they did not understand him either because his lecture ultimately made no sense or because he spoke over their heads (over the intellect or knowledge of the listeners). In both cases, John Paul II appeared smart to the apparently stupid listeners. In both cases, he committed the mortal sin of intellectual pride. And in both cases he was not truly wise. In the former case, his lecture was ultimately senseless and thus stupid and unwise. In the second case, he purposely spoke over the head of the listeners which is not wise nor prudent nor concerned about conveying the truth. You will find that even though pseudo-intellectuals are smart about many things, they are also stupid and illogical about many things, especially about basic things that an uneducated child can know by God’s grace, the law upon his heart, and reason. These words apply to the pseudo-intellectuals, the philosophers and their philosophies, and the scholastics and their scholasticism:

³¹³ c. 30, pp. 517-518.

“Be not more wise than is necessary lest thou become stupid.” (Ectes. 7:17)

That is why Jesus Christ said,

“I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.” (Mt. 11:25)

Catholic Commentary on Mt. 11:25: “**Little ones:** These little ones do not signify here only the unlearned, as though cobblers and weavers and women and girls had this revelation and therefore do understand all Scriptures and are able to expound them, but here are signified the humble, whether they be learned or unlearned, as when he saith, Unless you become as little ones, you shall not enter into the kingdom of heaven. And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the judgment of the Catholic Church) are these little ones.”

And this is why St. Paul said,

“For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to everyone the measure of faith... Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.” (Rom. 12:3, 16)

“Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. And again: The Lord knoweth the thoughts of the wise that they are vain. Let no man therefore glory in men.” (1 Cor. 3:18-21)

Catholic Commentary on 1 Cor. 3:18-21: “**Let no man deceive himself:** He next precautions them against themselves, and admonishes them to be upon their guard against curiosity, presumption, and self-love, and tells them to undervalue all other sciences, when put in competition with the science of salvation, the knowledge of the gospel. It hence appears that some of the Corinthians were renowned for that human eloquence which the world so much esteems, and accordingly the apostle discovers to them the danger to which they are exposing themselves by pursuing their present line of conduct. **If any man among you seem to be wise in this world:** He hints at some new teachers among them who, to gain the esteem of men, had introduced errors from profane philosophy or the false principles of human wisdom, which, as he had told them before, was folly in the sight of God. He therefore tells such persons, that to become truly wise they must become fools by returning to the simplicity of the gospel-doctrine.”

St. Augustine rebuked Dioscorus for wanting to learn the works of Cicero so that he would not appear stupid or foolish in the eyes of faithless men. Dioscorus was full of vanity and intellectual pride, as he wanted to appear smart in the eyes of other men instead of appearing smart in the eyes of God and holy men. As a result, St. Augustine says that Dioscorus is truly a fool!

St. Augustine, *Letter 118*, to Dioscorus, 410: “[Chap. 1] 1. You have sent suddenly upon me a countless multitude of questions... I would, however, fain snatch you forcibly away from the midst of those inquiries in which you so much delight and fix you down among the cares which engage my attention in order that you may either learn not to be unprofitably curious or desist from presuming to impose the task of feeding and fostering your curiosity upon men among whose cares one of the greatest is to repress and curb those who are too inquisitive. For if time and pains are devoted to writing anything to you, how much better and more profitably are these employed in endeavours to cut off those vain and treacherous passions (which are to be guarded against with a caution proportioned to the ease with which they impose upon us, by their being disguised and cloaked under the semblance of virtue and the name of liberal studies)...

“2. For tell me what good purpose is served by the many Dialogues [of Cicero] which you have read, if they have in no way helped you towards the discovery and attainment of the end of all your actions? For by your letter you indicate plainly enough what you have proposed to yourself as the end to be attained by all this most ardent study of yours, which is at once useless to yourself and troublesome to me... It is not my opinion that there is nothing improper in what you ask. For when I consider how a bishop is distracted and overwrought by the cares of his office clamoring on every side, it does not seem to me proper for him

suddenly, as if deaf, to withdraw himself from all these, and devote himself to the work of expounding to a single student some unimportant questions in the Dialogues of Cicero...

“3. ...When I came to this statement in your letter, I turned my attention eagerly to learn the nature of the necessity; and, behold, you bring it before me in these words:

‘You know the ways of men, how prone they are to censure, and how any one will be regarded as illiterate and stupid who, when questions are addressed to him, can return no answer.’

“On reading this sentence, I felt a burning desire to reply to your letter; for, by the morbid weakness of mind which this indicated, you pierced my inmost heart, and forced your way into the midst of my cares, so that I could not refuse to minister to your relief, so far as God might enable me—not by devising a solution of your difficulties, but by breaking the connection between your happiness and the wretched support on which it now insecurely hangs, viz., the opinions of men, and fastening it to a hold which is firm and immovable... The only reason why you impose the task of expounding Cicero to you upon bishops, who are already oppressed with work and engrossed with matters of a very different nature, is that you fear that if, when questioned by men prone to censure, you cannot answer, you will be regarded by them as illiterate and stupid...

“4. You seem to me to be prompted to mental effort night and day by no other motive than ambition to be praised by men for your industry and acquisitions in learning. Although I have ever regarded this as fraught with danger to persons who are striving after the true and the right, I am now, by your case, more convinced of the danger than before... For as by a perverted judgment you yourself are urged on to acquire a knowledge of the things about which you put questions from no other motive than that you may receive praise or escape censure from men, you imagine that we, by a like perversity of judgment, are to be influenced by the considerations alleged in your request. Would that, when we declare to you that by your writing such things concerning yourself we are moved, not to grant your request, but to reprove and correct you, we might be able to effect for you also complete emancipation from the influence of a boon so worthless and deceitful as the applause of men! ...But I warn you that he who fears to be subjected to the edge of the pruning-hook by the tongues of such men is a sapless log, and is therefore not only regarded as illiterate and stupid, but is actually such, and proved to be so.

“5. ...If I have failed to convince you of this by the method which I have now used, I know no other that I can use. For you do not see it; nor can you possibly see it so long as you build your joys on the crumbling foundation of human applause.”

Either Dioscorus was unaware of Jesus’ and St. Paul’s following teachings or he disobeyed them in favor of the philosophers. St. Paul said, “Beware of philosophy” (Col. 2:8), “For I judged not myself to know anything among you [regarding faith and morals] but Jesus Christ, and him crucified.” (1 Cor. 2:2) Regarding the applause of men, Jesus and St. Paul said, “How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?” (Jn. 5:44) “If I yet pleased men, I should not be the servant of Christ.” (Gal. 1:10) Hence St. Paul considered it a badge of honor to be called a fool by fools. He said, “We are fools for Christ’s sake.” (1 Cor. 4:10). Instead, Dioscorus wanted to not be a fool for Christ (a fool in the eyes of unbelievers) and thus was a fool in the eyes of God and holy men and thus was truly a fool.

For more on St. Augustine’s refutation of Dioscorus, see in this book: [Takes St. Augustine’s teaching out of context on taking gold out of Egypt](#), p. 131.

Presenting truth and error without saying which is true and which is false

In many cases, the philosopher presents two opposing opinions equally and never ends up saying which is true or which is false and thus leaves the reader to decide:

Methods in Philosophy, by Eiichi Shimomissé, 1999: “§ 3-2-2. Socratic-Platonic Dialectic – ...It is interesting to note that in Plato’s early dialogues, Socrates usually never comes to the ultimate reality of a thing, the final answer of his discourse, but some event interrupted their pursuit and the reader is left unanswered.”³¹⁴

³¹⁴ Lecture 3 (Aristotle and Logic), California State University.

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “The want of originality and the refusal of the ‘Magister’ to decide upon many points between two solutions were very favourable to the work of the masters who commented upon him.”

Hence the reader is encouraged to believe the falsehood if he so desires; and no one can hold it against him because the very philosopher, as well as the scholastic, does not know for sure what is the truth and what is the error. Both Plato and Aristotle, at some time in their lives, admitted that they did not know the truth:

Apostate Justin Martyr, *The Discourse to the Greeks*, 2nd century: “[Chap. 36, True Knowledge Not Held by the Philosophers] And if ‘the discovery of the truth’ be given among them as one definition of philosophy, how are they who are not in possession of the true knowledge worthy of the name of philosophy? For if Socrates, the wisest of your wise men, to whom even your oracle, as you yourselves say, bears witness, saying, ‘Of all men Socrates is the wisest’ —if he confesses that he knows nothing, how did those who came after him profess to know even things heavenly? For Socrates said that he was on this account called wise because, while other men pretended to know what they were ignorant of, he himself did not shrink from confessing that he knew nothing. For he said, ‘I seem to myself to be wisest by this little particular, that what I do not know, I do not suppose I know.’ Let no one fancy that Socrates ironically feigned ignorance, because he often used to do so in his dialogues. For the last expression of his apology which he uttered as he was being led away to the prison, proves that in seriousness and truth he was confessing his ignorance: ‘But now it is time to go away, I indeed to die, but you to live. And which of us goes to the better state, is hidden to all but God.’ Socrates, indeed, having uttered this last sentence in the Areopagus, departed to the prison, ascribing to God alone the knowledge of those things which are hidden from us; but those who came after him, though they are unable to comprehend even earthly things, profess to understand things heavenly as if they had seen them. Aristotle at least—as if he had seen things heavenly with greater accuracy than Plato—declared that God did not exist, as Plato said, in the fiery substance (for this was Plato’s doctrine) but in the fifth element, air. And while he demanded that concerning these matters he should be believed on account of the excellence of his language, he yet departed this life because he was overwhelmed with the infamy and disgrace of being unable to discover even the nature of the Euripus in Chalcis. Let not any one, therefore, of sound judgment prefer the elegant diction of these men to his own salvation, but let him, according to that old story, stop his ears with wax, and flee the sweet hurt which these sirens would inflict upon him. For the above-mentioned men, presenting their elegant language as a kind of bait, have sought to seduce many from the right religion, in imitation of him who dared to teach the first men polytheism. Be not persuaded by these persons, I entreat you, but read the prophecies of the sacred writers.”

Certainly, the philosophers are among the ones who St. Paul said are “ever learning, and never attaining to the knowledge of the truth.” (2 Tim. 3:7) The ultimate truth that Plato and Aristotle never found (because they never really wanted it) with all their philosophy and its methods and terminologies is found by a Catholic child. A Catholic child knows all the truth about the basic dogmas that he needs to be saved. These most important of all truths that a Catholic child has were never found by Aristotle and Plato with all their brains, intellect, knowledge, philosophy, logic, dialectics, and grammar. After learning the basic dogmas of the Catholic Church, a Catholic child then goes from learning one truth after another about deeper dogmas—all truth, no error, because he put his faith above all else in the one true God, Church, and religion; that is, in the Catholic God, Catholic Church, and Catholic religion. Hence this Catholic child is truly wise; whereas Plato and Aristotle were truly unwise.

One proof as to how the scholastics do not have the common sense that a Catholic child has is that they go to Plato or Aristotle for the truth on faith and morals when both Plato and Aristotle admitted that they never found the truth. That is like going to a man to make a car who was never able to make a car in spite of all his efforts. You are free to go to him, but he will never be able to make a car that works. Likewise, you can go to the philosopher to learn about faith and morals, but he will never be able to give you a religion that works, a true religion. He will only give you a false religion and confuse you all the more.

Reason, true logic, and true dialectics must not be used with dogmas above human reason

While it is heresy to use false logic and false dialectics, it is also heresy to use true logic and true dialectics with dogmas that are above human reason. The use of reason, true logic, and true dialectics to try to explain dogmas above human reason leads to the denial of those dogmas unless one concedes that these dogmas cannot be understood by human reason. The scholastics have a double heresy in this regard. They use a false logic and false dialectics and they use them with dogmas that are above human reason and hence end up denying one or more dogmas that are above human reason.

For example, the apostate scholastic Berengarius denied dogmas on the Holy Eucharist, which is above human reason, because he tried to explain them by reason, logic, and dialectics. He denied the dogma that after the consecration of the bread and wine, only Jesus Christ's Body and Blood are present in the Holy Eucharist and not the bread and wine. The bread and wine are illusions, which the philosophers call "accidents." This dogma is called Transubstantiation. Berengarius denied this dogma because it did not conform to reason, logic, and dialectics. He believed the heresy that after the consecration, the bread and wine remain along with the Body and Blood of Jesus Christ, which is the heresy of consubstantiation, which came to be held by the Lutherans:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

"Among the dialecticians: Berengar of Tours (d. 1086), who applied dialectics and elementary philosophical notions to the explanation of the Eucharist: *Berengarii Turonensis De Sacra Coena adversus Lanfrancum*, ed. A. F. and F. Th. Vischer, Berlin, 1834. Why not use reason everywhere, since it is by the gift of reason that man was made in the image of God? Now reason says that accidents cannot subsist apart from substance; since the accidents of bread subsist after the consecration, its substance must needs remain. Hence Berengar's conclusion that the effect of the consecration is to add, to the subsisting form of the bread, another form, which is that of the body of Christ beatified.

"Berengar's adversary, the Italian Lanfranc (1010-1089), who died Archbishop of Canterbury, was no systematic opponent of logic. Dialectics, he says, does not contradict the mysteries of God (PL., 150; 158). He only objects to the indiscrete application of logic to the interpretation of these mysteries. Yet, he will reproach his pupil Anselm of Canterbury with writing theological treatises without quoting Holy Scripture (PL., 158; 1139 A B). To each theologian, the proper use of dialectics was the one which he himself was making of it."³¹⁵

Otloh of Saint Emmeram and Manegold of Luttenbach condemned the use of reason, logic, and dialectics with dogmas that are above human reason:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

"Among those who denounced, with more or less severity, the excessive use of dialectics in theology, let us quote: Otloh of Saint Emmeram (1010-1070), author of an interesting autobiography: *Liber de tentationibus suis et scriptis*, PL., 146; 29-58) in which he regrets the time spent in secular studies that should be forbidden to monks. Against the monks who were putting Boethius above Sacred Scripture, *De tribus quaestionibus*, PL., 146; 60. MAN., II, 83-103. —Manegold of Luttenbach, in Alsatia, wrote about 1080 an *Opusculum contra Wolfelmum Coloniensem* (PL., 155; 150-176). He rejects the idea that Macrobius' commentary on *The Dream of Scipio* agrees, on the whole, with Christianity. Faith should not be submitted to dialectics. In his *De inventione rhetorica*, I, 29, 44, Cicero had quoted as an irrefutable proposition: *Si peperit concubuit*; yet Christ was born of the Virgin Mary. We should not let worldly learning divert us from the profundity of revelation: PL., 155; 163 A. Cf. 153 C-155 C..."³¹⁶

Beware of the opposite heresy that denies the use of reason, true logic, and true dialectics to explain dogmas that can be understood by human reason. It is only heresy to use reason, true logic, and true dialectics with dogmas that are above human reason. But it is always heresy to use false logic and false dialectics, as all the scholastics do, and thus even with dogmas that are not above human reason. Those who opposed the sinful use of reason, logic, and dialectics were called anti-dialecticians, as opposed to the dialecticians:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "The commonly received distinction between 'dialecticians' and 'anti-dialecticians' is only

³¹⁵ Notes for page 128, p. 616, footnote 41.

³¹⁶ *Ibid.*, p. 615.

acceptable with the reservations that should attend all classifications. All these writers knew dialectics; not one of them ever said that the dialectical use of natural reason was evil in itself, but two problems did arise in connection with the use of dialectics; first, was it lawful for a *monk*, who had renounced the world, to pursue secular learning? Next, was it lawful for a Christian to submit the mysteries of faith to the rules of logical reasoning? The so-called ‘dialecticians’ are those who were accused of overindulging in dialectics by the so-called ‘anti-dialecticians.’^{317,318}

St. Ambrose, *On the Christian Faith*, 378-380: “41. Seeing, then, that the heretic says that Christ is unlike his Father and seeks to maintain this by force of subtle disputation, we must cite the Scripture: ‘Take heed that no man make spoil of you by philosophy and vain deceit, according to the tradition of men, and after the rudiments of this world, not according to Christ; for in him dwelleth all the fulness of Godhead in bodily shape.’ 42. For they store up all the strength of their poisons in dialectical disputation, which by the judgment of philosophers is defined as having no power to establish aught, and aiming only at destruction. But it was not by dialectic that it pleased God to save his people; ‘for the kingdom of God consisteth in simplicity of faith, not in wordy contention.’”³¹⁹

Most of the anti-dialecticians, such as St. Ambrose and the apostate Peter Damian³²⁰, did not oppose true logic and true dialectics. They rightly opposed the use of false logic and false dialectics (which some called the “new dialectics”) and rightly opposed the use of true logic and true dialectics with dogmas that are above human reason (which falls into the category of excessive use of true logic and true dialectics):

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Walter of Saint-Victor reviled Peter of Poitiers as one of the ‘four labyrinthine thinkers of France’ and offered parodies of two syllogisms as part of his attack. The first opens with a major premise (*propositio*) in the spirit of Gilbert of Poitiers and then presents an allusion to the doctrine of sensate universal, whose proponent (Abelard?) is portrayed as a heretic (in the minor premise, *assumptio*). The devil infers the conclusion (*conclusio*). Here is the text of that syllogism:

‘The dialectician proposes this premise: “Every human is human by virtue of his humanity (*humanitate*).”

‘The heretic proceeds: “But humanity is nothing.”

‘The devil draws the conclusion: “Every human is thus nothing. If he is human by virtue of his humanity, and every human and humanity are nothing, then no human is a human.” What a monstrosity!”³²¹

“Walter considered Gilbert to be one of the ‘labyrinthine thinkers’ as well. One of the themes running through Gilbert’s works was that a thing (*id quod*) and its cause (*id quo*) were entirely distinct, at least in terms of the formal causes, which were what interested the logician. Walter, on the other hand, was a believer in fundamentals: “They say that the human is human by virtue of his humanity... That is not true. It is not owing to himself or to his humanity that he is anything, but it is owing to God... The truth of the matter reproves the false rules of the philosophers.”³²² A logician might have answered that his learning was concerned only secondarily with such matters, namely, only insofar as they were expressed in words. By its very nature as a ‘verbal art’ (*ars sermocinalis*), dialectic was far removed from the natural sciences, or, as it was then called, from ‘physics.’

“The position taken by Walter of Saint-Victor vis-a-vis the proponents of dialectic may be attributed in part to the outlook customarily associated with the canons of his church even in

³¹⁷“On this movement as a whole, J. A. Endres, *Forschungen zur Geschichte der frühmittelalterlichen Philosophie*, Münster i. W., 1915 (Beiträge, 17, 2-3). —On Lanfranc, A. J. Macdonald, *Lanfranc, a Study of his Life, Works and Writings*, Oxford, 1926. —On Peter Damian, essential texts in S. Pier Damiani *De divina omnipotentia ed altri opuscoli*, ed. P. Brezzi, Ital. transl. B. Nardi, Florence, 1943 (contains *De divina omnipotentia, De sancta simplicitate scientiae inflanti anteponenda, De perfectione monachorum, De vera felicitate ac sapientia*). J. A. Endres, *Petrus Damiani und die weltliche Wissenschaft*, Münster i. W., 1910 (Beiträge, 8, 3). O. J. Blum, O.F.M., *St. Peter Damian, his Teaching on the Spiritual Life*, Washington, 1947.”

³¹⁸ Notes for page 128, p. 616, footnote 41.

³¹⁹ b. 1, c. 3.

³²⁰ See in this book: Catholic Church’s Teachings against Philosophy: [Apostate Peter Damian \(1007-1072\)](#), p. 80.

³²¹ Footnote 63: “Walter of Saint-Victor, *Contra IV labyrinthos*, II, 2, 223. Gammersbach, *Gilbert von Poitiers*, 117.”

³²² Footnote 64: “Walter of Saint-Victor, *Contra IV labyrinthos*, II, 2, 223.”

the days of Hugh of Saint-Victor (d. 1141). Here dialectic was viewed with reservations.³²³ Walter's tract was...but a faint echo of the warning bells the 'antidialecticians' had already set ringing in the eleventh century.

"Of course, it is important to note that for the most part these individuals repudiated the new, unbridled version of dialectic and not the moderate form employed on occasion ever since the patristic age. The rigorist [apostate] Peter Damiani fulminated against monks who spent their time on philosophical studies, and he tossed the 'liberal arts' into the same pot with those practiced by poets, magicians, and astrologers... What raised his hackles in particular was the discovery of some dialecticians 'who were so simple-minded that they wished to see all the phrases in the Holy Scriptures subjected to the authority of dialectic',³²⁴; that is, they scrutinized the Bible for its logical content. For all that, Peter himself sometimes stooped to engage in an adversarial dispute and even refuted one contention about God's omnipotence by availing himself of dialectical methodology, indeed by enlisting a reverse conclusion.³²⁵ While Manegold of Lautenbach did not employ any dialectical arguments in a theological tract, he did not refrain from doing so in a political one.³²⁶ In that respect, he was putting dialectic and rhetoric to their time-honored uses of molding political or legal opinions. Otloh of St. Emmeram in Regensburg was an 'antidialectician' only when warning of the hazards inherent to this discipline: Dialectic was to serve the defense of the faith,³²⁷ as shown by examples dating back to ancient times. In most other cases also, dialectic was not viewed as intrinsically evil; rather, it was the use to which it was put that engendered criticism.

"In this context we have referred to two monks. As such, their concern was to preserve the simplicity of one's heart and fend off an inroad by the 'world' into a sphere where it had no place. Generally speaking, dialecticians might be reproached for placing all too much confidence in their discipline and for viewing it as an end in itself. After an absence of ten years, [the apostate] John of Salisbury returned to find his former Parisian colleagues debating the same old questions; he concluded that while dialectic might be a useful tool in other disciplines, it was in and of itself bloodless and sterile.³²⁸ John cited the words of Saint Paul: 'They are always studying and never arrive at a knowledge of the truth.' They speak nonsense and wish to be scholars.³²⁹ Some of the 'modern' dialecticians favored subtleties over reality, offered proofs for foregone conclusions, and in many instances possessed no sense of what was essential. The field was overwhelmed by innumerable specialized questions, and 'the students spent their time solving riddles.'³³⁰ This was particularly true during the second half of the twelfth century, following the peak in the discipline's revival."³³¹

Apostate Peter Damian, *Letter 119*, to Abbot Desiderius, 1065: "(50) So it is that divine power often destroys the armored syllogisms of the dialecticians and their subtleties and confounds the arguments of all the philosophers that are judged by them to be so necessary and inevitable. Listen to this syllogism: If wood burns, it is surely consumed; but it is burning, therefore it is consumed. But notice that Moses saw the burning bush that was not consumed. (Ex. 3:2) And to this other: If wood is cut from the tree, it does not bear fruit; but it was cut off, therefore it does not bear fruit. Yet notice that the rod of Aaron is found in the meeting tent, having borne almonds contrary to the order of nature. (Num. 17:23)"

Nominal *Catholic Encyclopedia*, "Hugh of St. Victor": "The introduction of more strictly logical processes culminated in the fusion of patristic erudition and rational speculation in the new constructive dialectical method. After the dogma had been established by the interpretation of the Scriptures and the Fathers, the assistance of philosophy was sought to show the rational character of the dogma. That application of dialectics to theology led Abelard into heresy, and theologians of the twelfth century were deeply divided as to its legitimacy. It was defended by the Abelardian and Victorian Schools, and from them is

³²³ Footnote 65: "Joachim Ehlers, *Hugo von St. Victor*, Frankfurter historische Abhandlungen, 7 (Wiesbaden, 1973), 46."

³²⁴ Footnote 68: "Verbeke, 'Philosophy and Heresy,' 175 n. 20."

³²⁵ Footnote 69: "Hartmann, Manegold von Lautenbach, 117."

³²⁶ Footnote 70: "Ibid., 110."

³²⁷ Footnote 71: "Irven M. Resnick, 'Scientia Liberalis, Dialectics and Otloh of St. Emmeram,' *Revue benedictine* 97 (1987): 252."

³²⁸ Footnote 72: "John of Salisbury, *Metalogicon*, II, 10, 79f., cited by Phillippe Delhaye, 'L'organisation scolaire au XIIe siecle,' *Traditio* 5 (1967): 262 n. 40; trans. McGarry, 100."

³²⁹ Footnote 73: "2 Tim. 3:7; 1 Tim. 1:6-7. John of Salisbury, *Metalogicon*, H 7, 72f.; trans. McGarry, 89; and the citation in Jacobi, 'Logic (II),' 231, which pertains to the following material as well."

³³⁰ Footnote 74: "Jacobi, 'Logic (II),' 255."

³³¹ pt. 3, c. 10, pp. 243-245.

descended what is properly known as Scholastic theology. The Abelardian School of theology continued to exist even after its founder's condemnation in 1141, but was influenced by the Victorian School, which in turn felt the influence of the Abelardian School... Thus both contributed to the triumph of Scholasticism."

The following quote shows that Abelard's and Aristotle's dialectics were not true dialectics, what was referred to in the earlier quote as "the new, unbridled version of dialectics":

"The Ancient Philosophical Legacy and Its Transmission to the Middle Ages," by Charles H. Lohr, 2002: "Abelard's *Dialectica* is worlds away from the monastic idea of dialectic and it shows that the full range of Aristotelian logic, which became known in the latter half of the twelfth century, became known because this new generation had sought the works containing it... The masters' study of Aristotelian logic did not proceed without opposition from the representatives of the traditional conception of the cleric's task. The polemics of Bernard of Clairvaux against Abelard represent the reaction of the older, monastic idea to the new, urban conception of the teacher's role."³³²

True logic, true dialectics, true rhetoric, and correct grammar must not contain anything contrary to the Catholic faith or morals

Not only must a course on logic, dialectics, rhetoric, or grammar be true or correct, but it must also not give credence to false gods, false religions, or immorality. It cannot contain anything against the Catholic faith or morals. If a course gives credence to false gods, false religions, or is against the Catholic faith in any other way or is immoral, it is idolatrous, heretical, or immoral and thus Catholics are forbidden to take it under the pain of idolatry, heresy, or immorality. For example, Pope St. Gregory the Great condemned as grave, heinous, blasphemous, and abominable and thus idolatrous the study of grammar from sources that glorify the false gods and false religions of mythology:

Pope St. Gregory the Great, Book 11, *Letter 54*, to Desiderius, Bishop of Gaul: "Gregory to Desiderius, etc. ...It...came to our ears, what we cannot mention without shame, that thy Fraternity is in the habit of expounding grammar to certain persons. This thing we took so much amiss, and so strongly disapproved it, that we changed what had been said before into groaning and sadness, since the praises of Christ cannot find room in one mouth with the praises of Jupiter. And consider thyself what a grave and heinous offence it is for bishops to sing what is not becoming even for a religious layman. And, though our most beloved son Candidus the presbyter, having been, when he came to us, strictly examined on this matter, denied it and endeavoured to excuse you, yet still the thought has not departed from our mind, that in proportion as it is execrable for such a thing to be related of a priest, it ought to be ascertained by strict and veracious evidence whether or not it be so. Whence, if hereafter what has been reported to us should prove evidently to be false, and it should be clear that you do not apply yourself to trifles and secular literature, we shall give thanks to our God, who has not permitted your heart to be stained with the blasphemous praises of the abominable..."

Pope St. Gregory the Great did not forbid the study of all Latin grammar but only Latin grammar that glorifies false gods and false religions, such as mythology and philosophy, or immorality. And he opposed the flowery grammar and rhetoric of the Latin classics and favored the simple and straight forward grammar and rhetoric of the Bible:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "Although the influence of the Ancients was not absent from them [Gregory's works], Gregory the Great must not be thought of as a literary humanist. Didier, Bishop of Vienne in Gaul, stirred by the spreading of ignorance around him, and perhaps not having anyone to do it for him, had himself taken the heroic part of teaching Latin grammar, which necessarily entailed some teaching of classical Latin literature. The thing evidently created a scandal. Gregory was informed of it. The vehement letter Gregory wrote to Didier is surprising by the violence of its reaction against classical studies. In it Gregory expressed the hope that it was merely a question of misinformation and that Didier's heart had not allowed itself to be carried away by the love for profane literature. How could Gregory believe that a bishop was

³³² Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, c. 1, pp. 15-16.

teaching grammar (*grammaticam quibusdam exponere*)? The same lips could not extol Jupiter and Jesus Christ at the same time! It was a grievous thing, it was abominable that bishops should declaim what it was not decent even for a layman to read (*Et quam grave, nefandumque sit episcopis canere quod nec laico religioso conveniat ipse considerare*).

“Gregory did not mean to say that it was immoral to learn grammar; his real thought, as expressed in his Commentary on the first *Book of Kings* (5,30) was that the liberal arts should only be studied with a view to understanding Scripture, but that a study of them with that end in view was really indispensable. God himself offers us this knowledge as a plain to be crossed before climbing the peaks of Holy Writ... The Preface to his *Moralia in Job* already states the problem, oft debated by mediaeval grammarians, of knowing what the standard of Latin usage was for a Christian: the grammar of the classical writers or the grammar imposed by the Latin text of the Bible? And Gregory resolutely decided in favor of the latter. That which is a solecism or barbarism for a master of Latin grammar should not frighten away a Christian annotating the Scriptures, since the sacred text itself authorizes these grammatically incorrect constructions. We are to see this protest revived against the purists of their times by Smaragdus of Saint Mihiel and John of Garlandia. But the following remark by Gregory also merits contemplating: ‘Since our exposition has its origin in Scripture, it is quite suitable for the child to resemble its mother.’³³³ Thus a Christian Latin naturally tended to replace classical Latin as early as the end of the patristic epoch.”³³⁴

Alcuin of York, an ex-scholastic, correctly taught that one can learn grammar and rhetoric from Virgil as long as Virgil’s works are purged from paganism and immorality:

The Letters of Alcuin, by Rolph Barlow Page, A.M., 1909: “In a letter to Arno, Alcuin admonished him to wash ‘the gold’ of the classics ‘free from all dross,’ so that it might be purified and rendered acceptable to God and his glorious Church. Then would the pagan poems, purged from all filth, be like ‘a rose bred among thorns, exquisite in fragrance, in beauty incomparable.’³³⁵ ...

“The Liberal Arts... were particularly essential for grammar and rhetoric, as Alcuin admitted upon one occasion when, though roundly denouncing Virgil as a deceiver, he conceded that in matters of grammar he was an authority not to be contemned.”³³⁶

“As might be expected, the attitude of Alcuin towards the classics was a reflex of that of his predecessors... He doubts somewhat the propriety of using them [the classics for dialectics, rhetoric, or grammar, purged from paganism], and is careful at times to explain his grounds for so doing. On the other hand, he is even more outspoken in his opposition to the classics than Tertullian himself.”³³⁷

In 1231 apostate Antipope Gregory IX taught that natural philosophy, which for him included dialectics and rhetoric, can only be studied if it is purged from its teachings which are contrary to the Catholic faith and morals and from its false logic, dialectics, and rhetoric and any other errors³³⁸:

Apostate Antipope Gregory IX, *Statutes for the University of Paris*, 1231: “Gregory, the bishop, servant of the servants of God, to his beloved sons, all the masters and students of Paris—greeting and apostolic benediction... Those books on natural philosophy which for a certain reason were prohibited in a provincial council, are not to be used at Paris until they have been examined and purged of all suspicion of error. The masters and students in theology shall strive to exercise themselves laudably in the branch which they profess; they shall not show themselves philosophers but strive to become God’s learned. And they shall not speak in the language of the people, confounding the sacred language with the profane. In the schools they shall dispute only on such questions as can be determined by the theological books and the writings of the holy fathers.”³³⁹

Hence Catholics are forbidden, under the pain of idolatry or heresy or immorality, to take a course on true logic, true dialectics, true rhetoric, or correct grammar from non-Catholic sources that contain

³³³ Footnote 101: “*In lib. Regum*, I, 30; PL., 79, 355-356.—*Moralia in Job*, Praef., PL., 75, 516 B.—On Gregory and mediaeval mysticism, F. Lieblang, *Grundfragen der mystischen Theologie nach Gregors des Grossen Moralia und Ezechielhomilien*, Friburd I, Br., 1934.”

³³⁴ c. 3, s. 4, pp. 108-109.

³³⁵ Footnote 4: “‘*Nam rosa, inter spinas nata miri odoris et coloris incomparabilis gratiam habere dinoscitur.*’ Ep. 207, p. 345.”

³³⁶ Footnote 1: “‘*Vergilius haud contempndae auctoritatis fabator.*’ Ep. 136. Cf. Carmen 32, Poet. Lat. Med. Aev. I, p. 250.”

³³⁷ c. 3, “Alcuin as a Teacher,” pp. 73-74.

³³⁸ However, he was guilty for allowing the un-purged grammar of Priscian to be taught and the purged works of metaphysics, which is truly philosophy because its main purpose is religion. (See in this book: [Antipope Gregory IX \(c. 1145-1241\)](#), p. 617.)

³³⁹ Contained in *University of Pennsylvania Translations and Reprints*, translated by Dana C. Munro. Publisher: University of Pennsylvania Press, Philadelphia, 1897. Vol. II, No. 3, pp. 7-11.

anything contrary to the Catholic faith or morals and thus contain anything that gives credence to immorality or the false gods and false religions of mythology or philosophy. They can only take courses on logic, dialectics, rhetoric, or grammar from non-Catholic sources if these sources are purged of all things against the Catholic faith or morals and purged from any false logic, dialectics, or rhetoric.

It is important to note that even if these purged non-Catholic sources contain teachings about faith and morals that are not contrary to the Catholic faith and morals, the Catholic is not studying them to learn about and glorify the faith and morals taught by the unbelieving authors but to learn true logic, dialectics, rhetoric, or correct grammar. Hence he is not guilty of the first way of glorifying philosophy because he is not studying it to be edified or enlightened on faith or morals.

The best way for a Catholic to learn about true logic, dialectics, rhetoric, or correct grammar is from a Catholic source. Hence if a non-Catholic source contains good teachings on any of these things, it is best to convert it to a Catholic source with a Catholic author by purging it from all things contrary to the Catholic faith and morals and adding many things about the Catholic faith and morals. For example, this has been done in Catholic books that teach Latin. Catholic books that teach Latin use examples on the Catholic faith and Catholic morals and neutral examples. Whereas, classical Latin books, authored by non-Catholics, contain examples of the false gods and false religions of mythology or philosophy and are immoral and thus Catholics are forbidden to use them to study Latin. While St. Ambrose's book *On the Duties of the Clergy* used the outline of Cicero's *De Officiis*, its content was Catholic and not pagan:

Canon Law, by apostate Amleto Cicognani, 1934: "(2) '*De officiis ministrorum*' (The Duties of Ministers) of St. Ambrose (d. 395). It is best known of all the moral and ascetical works of this great saint. It was of set purpose written after the fashion of Cicero's '*De officiis*.' The latter book, stoic in doctrine, was the manual for the pagan Latin youth. Ambrose wished to supply a manual for Christian youth. Cicero wrote his book for his son, a candidate for the magistracy; Ambrose for his clerics, candidates for the sacred ministry. The same division is kept in both books, 'de honestate,' 'de utili,' 'de conflictu utilis'; but in Ambrose all are referred to the supernatural life of grace and, in place of Roman history and the teachings of the philosophers, he employs the facts of the Old Testament and the teachings of the Prophets. Thus he clearly and solidly shows the superiority of Christian morality over the ethical system of the pagans."³⁴⁰

Hence Catholics are forbidden under pain of idolatry, heresy, or immorality to take a course on true logic, dialectics, rhetoric, or correct grammar from non-Catholic sources if they contain anything contrary to the Catholic faith or morals. God puts these nominal Catholics or immoral Catholics under a curse and thus they eventually fall into one or more of the idolatries, heresies, or immoralities contained in these sources and come to love or like or respect the false gods, false religions, or immorality.

Philosophers' works on logic, dialectics, rhetoric, and grammar contain teachings that are contrary to the Catholic faith and morals

Courses on logic, dialectics, rhetoric, and grammar taught by the philosophers, such as Plato and Aristotle, give credence to teachings contrary to the Catholic faith and morals. These courses use examples concerning spiritual things about reality, God, creation, the soul, etc. (aka metaphysics), and thus teach their false religion along with teaching logic, dialectics, rhetoric, and grammar. The following quote correctly teaches that philosophers' teachings on dialectics contain some examples that deal with religious things and thus deal with topics that are contrary to the Catholic faith:

Nominal *Catholic Encyclopedia*, "Dialectic": "The aim of all argumentation being presumably the acquisition of truth or knowledge about reality, and the process of cognition being inseparably bound up with its content or object, i.e., with reality, it was natural that the term dialectic should be again extended from function to object, from thought to thing, and so even as early as Plato it had come to signify the whole science of reality, both as to method and as to content, thus nearly approaching what has been from a somewhat later period universally known as metaphysics..."

³⁴⁰ pt. 1, c. 3, "Civil Law and Canon Law," p. 126.

The courses on logic, dialectics, rhetoric, and grammar taught by the philosophers also contain some teachings on false logic, false dialectics, or false rhetoric. Hence Catholics are forbidden to take these courses under pain of idolatry, heresy, and immorality unless the works are purged of their teachings against the Catholic faith or morals and purged of their false logic, dialectics, or rhetoric.

Heretical Probabilism

A combination of the philosophical methods of presenting dogmas and heresies as allowable opinions and of not denouncing heretics as heretics even when their heresies were condemned led to heretical probabilism. Because heretical theologians were treated as Catholics in good standing and their heretical works were not condemned and banned, others could simply refer to their heretical works and hold the same heretical opinions and likewise go uncondemned as heretics and thus be treated as Catholics in good standing. This is the essence of heretical probabilism.

Heretical probabilism allows so-called Catholics to doubt or deny dogmas and escape condemnation, denunciation, and punishment as long as they can produce one so-called Catholic theologian who doubts or denies the dogma. As the Great Apostasy progressed from the 11th century onward, more and more heretical so-called Catholic theologians, who were actually heretics, were treated as Catholics in good standing and thus more and more of their heretical works began to enter into Catholic teaching instruments. Therefore, it became easier and easier to find a so-called Catholic theologian who taught a heresy and thus to hold the same heresy and escape condemnation, denunciation, and punishment. Not only did it become easier, but a point was reached where most and then all of the so-called Catholic theologians held a heretical opinion and thus were in the majority. But truth does not depend on democracy, on what the majority believe:

“Thou shalt not follow the multitude to do evil; neither shalt thou yield in judgment to the opinion of the most part to stray from the truth.” (Ex. 23:2)

After all, Jesus said a time would come when it will seem as if there were not faith on earth:

“The Son of man, when he cometh, shall he find, think you, faith on earth?” (Lk. 18:8)

St. Paul warned that many during this time would have an appearance of godliness and thus appear to be Catholic:

“Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, . . . wicked, . . . slanderers, . . . traitors, stubborn, puffed up, and lovers of pleasures more than of God: Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.” (2 Tim. 3:1-5)

At the same time that there will be no or very little faith on earth (as Jesus said), there will also be many who still call themselves Catholic but are not. Hence all of the so-called Catholic theologians during this time will be heretics and thus teaching many heresies. According to heretical probabilism, so-called Catholics can hold these heresies and not be guilty because all of the theologians hold the same heresies. Yet Jesus Christ said that none of them have the faith and thus all of them are not Catholic.

Hence dogmatic truth does not depend on what the majority of so-called Catholic theologians teach. Dogmatic truth (infallible truths on faith and morals) depends on only three things: the natural law (which I call the natural magisterium), the unanimous consensus of the Apostles and other Church Fathers (which is the ordinary magisterium), and infallible papal definitions or condemnations (which is the solemn magisterium). It does not depend on what one or many of the Church Fathers taught or on what one, many, or *all* of the other theologians taught.

Another evil consequence of heretical probabilism is that it makes it impossible to know what a dogma really means when theologians forward opposing opinions as to its meaning—one being heretical and the other orthodox. One can simply choose which theologian they want in order to fit their belief. It places theologians above dogmas and thus places the theologians and not the Catholic Church’s magisterium as the ultimate source of truth on faith and morals. According to this heresy no pope can infallibly settle the dispute among the theologians because as soon as the pope makes an infallible definition, the theologians are free again to forward different opinions as to what the pope meant and Catholics are allowed to believe whichever theologian they choose. If there is a legitimate dispute as to what a dogma means, only the pope can infallibly settle it, not the theologians. This heresy depends upon unvigilant and evil popes

or apostate antipopes and evil bishops who allow heresy and heretics to prosper within the ranks of the Catholic Church because they do not denounce and punish the heretics or condemn and ban their heretical works and thus allow the heretics and their heretical works to remain in so-called good standing.

Non-heretical probabilism is permitted and even necessary. It can be used with disciplinary laws or governmental laws in which there are legitimate doubts as to their application or meaning. It can be used with opinions on faith and morals that are not dogmas and thus not part of the natural, the ordinary, or the solemn magisterium and thus are allowable opinions. And it can be used with dogmas that need to be clarified or expanded upon.

The Theologians Replaced the Magisterium and the Bible

Replaced the magisterium

There are only two sources in the Catholic Church that have the power and authority to infallibly teach the Catholic faith, which consists of dogmas on faith and morals. These two sources are the unanimous consensus of the Apostles and other Church Fathers, which is the ordinary magisterium; and infallible papal decrees, which is the solemn magisterium.

The Solemn Magisterium (papal infallibility):

“And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” (Mt. 16:18-19)

Pope St. Hormisdas, *Libellus Professionis Fidei*, 517: “[Our] first safety is to guard the rule of the right faith and to deviate in no wise from the ordinances of the Fathers [in this context means popes]; because we cannot pass over the statement of our Lord Jesus Christ who said: ‘*Thou art Peter and upon this rock I will build my Church.*’ These words which were spoken are proved by the effects of the deeds, because in the Apostolic See [papacy] the Catholic religion has always been preserved without stain. Desiring not to be separated from this hope and faith, and following the ordinances of the Fathers, we anathematize all heresies, especially the heretic Nestorius... Moreover, we accept and approve all the letters of blessed Leo the Pope, which he wrote regarding the Christian religion, just as we said before, following the Apostolic See in all things, and extolling all its ordinances. And, therefore, I hope that I may merit to be in the one communion with you, which the Apostolic See proclaims, in which there is the whole and the true and the perfect solidity of the Christian religion... But if I shall attempt in any way to deviate from my profession, I confess that I am a confederate in my opinion with those whom I have condemned. However, I have with my own hand signed this profession of mine, and to you, Hormisdas, the holy and venerable Pope of the City of Rome, I have directed it.” (D. 171)

The Ordinary Magisterium (unanimous consensus of the Apostles and other Church Fathers):

“And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities... That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops... And going, preach, saying: The kingdom of heaven is at hand... For it is not you that speak, but the Spirit of your Father that speaketh in you... He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me... And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.” (Mt. 10:1, 27, 7, 20, 40, 14-15)

“And when the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were

of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven... Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren? ... They therefore that received his word were baptized, and there were added in that day about three thousand souls. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.” (Acts 2:1-5, 37, 41-42)

Council of Chalcedon, Session II, 451: “After the reading of the foregoing epistle [the Tome of Pope Leo], the most reverend bishops cried out: This is the faith of the Fathers, this is the faith of the Apostles. So we all believe, thus the orthodox believe: Anathema to him who does not thus believe.”

There is a dispute over which century ended the time of the Church Fathers. Some say the 8th century, others the 7th, others the 6th, and others the 5th. But no credible person extends it beyond the 8th century. Therefore, the following do not have the power and authority to infallibly teach the Catholic faith: cardinals, bishops, priests, individual Church Fathers unless they are popes, and theologians. It is heresy to teach otherwise. The only individual that infallibly teaches the Catholic faith is the pope. It is heresy to teach otherwise. The only group that infallibly teaches the Catholic faith is the Apostles and other Church Fathers and only when their opinions on faith and morals are unanimous. It is heresy to teach otherwise. Hence a consensus of cardinals, bishops, or theologians does not teach infallibly even if it is unanimous. As you will learn, the scholastic theologians formed their own magisterium that not only competed with the ordinary magisterium and the solemn magisterium but effectively replaced them.

The job of an individual Church Father or Catholic theologian is to teach and defend the Catholic faith and give solutions to legitimate disputes on faith and morals. However, his teachings, defenses, and solutions are not infallible. The only teachings, defenses, and solutions of the Catholic faith that are infallible are those of the ordinary magisterium or the solemn magisterium. While a Church Father’s or Catholic theologian’s solutions to legitimate disputes over faith or morals are not infallible, they do aid the pope in making infallible decrees. But it is only the pope who can infallibly settle and thus end the legitimate dispute by infallibly defining which solution is true.

The theologians did not form a separated class until about the early 13th century, when those who commented on the Catholic faith gathered into universities and formed themselves into unified groups, such as the theologians of the University of Paris, the University of Oxford, or the University of Salamanca:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “The *theologi*, or theologians, first emerged as a separate and professionalized class in the early thirteenth century.³⁴¹ ... Their immediate impact upon medieval society began to extend far beyond the walls of the classroom. Less spectacular, but no less real, was the amplification of the power wielded by regular theologians.³⁴² ... The task of transmitting the Christian tradition, via the activities which defined them as *theologi* (e.g., defining terms, exegeting texts, and determining questions), instilled within the *magistri* an authority all their own.³⁴³ ...³⁴⁴”

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “From the beginning of the thirteenth century, theologians played a special role in the church. Their new position was defined by the fact that they were members of the academic community who possessed a body of specialized knowledge that was critical to fulfilling the main purpose of the Church... At the opening of the thirteenth century a new group of

³⁴¹ Footnote 28: “Stephen Marrone, ‘Speculative theology in the late thirteenth century and the way to beatitude,’ in *Les philosophies morales et politiques au Moyen Âge*, 2, 1067-1068; and G. R. Evans, ‘Theology: the vocabulary,’ 121. There has been a growing interest in the professional aspect of the vocation of medieval theologians. See, for instance, William Courtenay, *Teaching careers at the University of Paris in the thirteenth and fourteenth centuries*, Texts and studies in the history of medieval education, No. 12 (Notre Dame: U.S. Subcommission for the History of Universities, 1988). For theologians at Oxford, see Jeremy Catto, ‘Theology and theologians 1220-1320,’ in *The Early Oxford Schools*, The history of the University of Oxford 1 (Oxford: Clarendon Press, 1984): 471-518.”

³⁴² c. 2, pp. 39-40.

³⁴³ Footnote 32: “Stephen Brown, ‘Key terms in medieval theological vocabulary,’ in *Methodes et instruments*, 87; and Artur Michel Landgraf, *Introduction a l’histoire de la litterature theologique de la scholastique naissante*, ed. Francaise Albert-M. Landry, trans. of *Einführung in die Geschichte der theologischen Literatur der Früh scholastik* by Louis-B. Gerger, Universited de Montreal. Institut d’etudes medievals. Publications, 22/22 (Montreal: Paris: Institut d’etudes medievals, 1973): 24-25.”

³⁴⁴ c. 5, p. 114.

professionals developed, the university masters, who after successful graduation were licensed ‘to read, dispute, deliberate and teach.’ When the exposition of Scripture became an increasingly complicated and technical affair, this group gained in importance.

Simultaneously with the development of the university as an institution, theology emerged as a science. It was no longer obvious that by the term *ordo doctorum*, the order of doctors, the bishops were meant, as had been the case with Gregory the Great. Now, it could also mean the doctors or masters of theology, in the sense of persons who had the function and the authority to teach. In other words, in addition to the Apostolic teaching of the bishops, there was the scientific teaching of the theologians. From the thirteenth century onwards, they were the professional interpreters of Scripture...³⁴⁵

“At the beginning of the thirteenth century, the emergence of the faculty of theology as an academic institution and of theology as a scientific discipline went hand in hand. The professionalization of the status of theologian and the development of theology as a science significantly affected the concept of doctrinal control.”³⁴⁶

Before theologians began to gather into universities, God raised up individual men, like a St. Cyprian, to teach and defend the Catholic faith and give solutions to legitimate disputes. One problem with a school for theologians is that there is a better chance of making someone a theologian who is not qualified; that is, simply take these courses and you are a theologian. Another problem is the pride and envy that enters in because of competition between the theologians within a school and with theologians in competing schools. And the worst problem is what was taught and done in the schools and universities, these dens of iniquity, idolatry, heresy, immorality, pride, and vanity.

The theologians formed a new class that teaches the Catholic faith with the power and authority that was previously only given to the unanimous consensus of the Church Fathers (which is the ordinary magisterium) and infallible papal decrees (which is the solemn magisterium). The theologians, then, became a new magisterium in the Catholic Church. The effect of this “new magisterium” was that it actually replaced the ordinary magisterium and the solemn magisterium; that is, it replaced the unanimous consensus of the Church Fathers and infallible papal decrees:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “It has been shown that during the tenth, eleventh, and twelfth centuries, the holdings of Western libraries were ‘overwhelmingly patristic in nature’; by the end of this period, however, a sea change had taken place, and copies of patristic writings were rarely made anymore.³⁴⁷ While the age of the *auctoritates* [authorities] had not yet run its course, they now nowhere dominated the field. Authors like Manegold of Lautenbach and Rupert of Deutz cited the Bible almost exclusively, without any reference to the Fathers of the Church.³⁴⁸ Alongside such rigorists, there were modernists, who had little interest in the literature of the past and preferred to consult the works of contemporaries. Writers in Germany still produced commentaries on entire ancient texts,³⁴⁹ while in the West—reflecting the influence of the advanced schools—the preponderance of authors were already compiling collections of *sententiae* with analytical commentaries.

“Thomas Aquinas finally verbalized an idea that must long since have occurred to many: ‘Authority is the weakest source of proof.’ If a teacher resolves a question by citing ‘authorities only’ without providing his own commentary, then ‘the student will be convinced that the thing is so, but he will have acquired no knowledge or understanding and he will go away with an empty mind.’³⁵⁰ This remark gave full vent to the inward detachment from the illustrious past and to a new self-assurance born of scholarly activity. Now thinkers acknowledged the existence of two equally worthy domains: the *authentica* (the Bible, the fathers) and the *magistralia* (works of contemporary scholars).³⁵¹...

“In addition to the growing self-assurance felt by scholars, another factor that contributed to the declining respect for the Christian authorities was the broadening of intellectual horizons brought about by the growing familiarity with the ancient philosophers...

³⁴⁵ c. 5, pp. 94-95.

³⁴⁶ Conclusion, p. 113.

³⁴⁷ Footnote 13: “Grabmann, *Geschichte der scholastischen Methode*, 2:87.”

³⁴⁸ Footnote 14: “Hartmann, ‘*Manegold von Lautenbach*,’ 109.”

³⁴⁹ Footnote 15: “Peter Classen, ‘*Zur Geschichte der Frühcholastik in Österreich und Bayern*,’ in *Ausgewählte Aufsätze*, 302.”

³⁵⁰ Footnote 16: “Thomas Aquinas, *Summa theol.*, Ia q. 1, art. 8, a. 2; Quodl. IV, a. 18. As quoted by Chenu, *Man, Nature, and Society*, 77 and 292, n. 50.”

³⁵¹ Footnote 17: “John W. Baldwin, ‘Masters at Paris, 1179-1215,’ in *Renaissance and Renewal*, ed. Benson and Constable, 161.”

Disputants...had no scruples about using the opinions of pagan philosophers as *auctoritates*.^{352,353}

Giulio Silano, translator of Peter Lombard's *The Sentences*, 2010: "In effect, for all the veneration the masters show to Augustine, they claim to have a better sense of the theological system... It was open to the masters to make bids to revise the established tradition and propose new excerpts to become sentences... Just how remarkably open-ended the process was is made clear from the fact that, in the decades after Peter, the bid to make new sentences could successfully extend even to the works of Aristotle, Avicenna, and Maimonides."³⁵⁴

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: "In the twelfth century, the established triadic schema in which scriptural, patristic, and ancient authorities had been hierarchically arranged gave way to a 'more complex structure in which the *moderni* themselves had a place.'³⁵⁵ Depending on the context, the term *moderni* usually referred either 'to an immediately preceding or to an almost contemporaneous generation of masters.'³⁵⁶ The *auctoritas* of the *magistri* seem to have come from several sources: most directly, from the ecclesiastical imprimatur placed upon their teachings activities in the form of their license to teach.³⁵⁷...

"During the early- to mid-thirteenth century, scholastics usually confined this newly accorded magisterial *auctoritas* to the *antiqui*, or to *magistri* who had flourished two or three generations before the writer.³⁵⁸ Thus Alexander of Hales, who as the first to use the texts of Anselm of Canterbury as an *auctoritas* on par with the Church Fathers, did not accord a similar authority to his contemporaries.³⁵⁹ Likewise, Bonaventure accorded some medieval sources, such as members of the Victorine school, with the same authority he did patristic sources, but did not extend this favor to the *moderni*, or to masters of the immediately preceding or almost contemporaneous generation.³⁶⁰

"By the late thirteenth century, however, there is evidence that some *moderni* consciously attempted to establish themselves and their contemporaries as authorities. Commentaries of texts written by the *moderni* began to appear. At times, some writers even produced commentaries on texts which they, themselves, had written.³⁶¹ The peculiarly medieval practice of bequeathing and employing honorific titles, such as *Doctor Eximii*, flourished.³⁶² Miniature portraits of authors began to appear in books and texts at the beginning of the fourteenth century. Some writers went to elaborate lengths to establish themselves as authorities. For example, Dante consciously imbued his self-portrayal with those characteristics and virtues necessary to be regarded as an *auctoritas*.³⁶³ If scholastics no longer regarded themselves as either dwarfs standing on the shoulders of giants [the Church Fathers] or monks sitting at the feet of the Fathers, it may well be because the cast of *auctoritates*, themselves, had changed. For that matter, so too had the scholastics. As was noted in the previous chapter, fourteenth-century intellectuals were not only more accepting (if not desirous) of novelty, the university treadmill of preferment propelled many bachelors and *magistri* to adopt increasingly innovative positions. Moreover, the questions which they asked and the tools by which they answered them differed profoundly..."³⁶⁴

Most of the scholastic and other modern theologians professed to believe in the ordinary magisterium and the solemn magisterium while undermining them by ranking their own teachings equal to or over them. But some explicitly denied the power and authority of the ordinary magisterium or the solemn

³⁵² Footnote 24: "For example, Alan of Lille, *De fide catholica*, 1,7, MPL 210, 314. See Chenu, *La theologie au douzibne siecle*, 316, on the use of 'pagan' definitions concerning matters of faith."

³⁵³ pt. 3, c. 9, pp. 218-219.

³⁵⁴ Intro., xxiii, xxiv-xxv.

³⁵⁵ Footnote 29: "G. R. Evans, 'Exegesis and Authority,' 93."

³⁵⁶ Footnote 30: "Chenu, *Towards Understanding*, 137."

³⁵⁷ Footnote 31: "Ibid., 135. It is interesting to note that bachelors were not accorded any magisterial authority whatsoever."

³⁵⁸ Footnote 36: "Marc-Dominique Chenu, 'Antiqui, moderni. Notes de lexicographie medievale,' RSPT 17 (1928): 82-94."

³⁵⁹ Footnote 37: "Jacques-Guy Bougerol, 'The Church Fathers and *auctoritates* in scholastic theology to Bonaventure,' in *Reception of the Church Fathers*, 304."

³⁶⁰ Footnote 38: "Irene Backus, 'Introduction,' in *ibid.*, xvi."

³⁶¹ Footnote 39: "A. J. Minnis and A. B. Wallace, *Theory and criticism*: 374-375."

³⁶² Footnote 40: "Antoine Dondaine, 'Venerabilis Doctor,' in *Melanges offerts a Etienne Gilson de l'Academie Francais* (Toronto: PIMS; Paris: Vrin, 1959): 211-225; Pierre Mandonnet, 'Les titres doctoraux de Saint Thomas Aquinas,' *Revue Thomist* 17 (1909): 597-608."

³⁶³ Footnote 41: "A. J. Minnis, 'The author's two bodies?,' 261."

³⁶⁴ c. 5, pp. 112-114.

magisterium. For example, in the 14th century the apostate Francesco Petrarch³⁶⁵ correctly denounced theologians who explicitly denied the ordinary magisterium (the teachings of the Church Fathers) and who replaced them with philosophers and the modern theologians:

Apostate Petrarch, *Epistolae Rerum Senilium*, 1364: “How are we to deal with another monstrous kind of pedant who wears a religious garb, but is most profane in heart and conduct, he who would have us believe that Ambrose [and] Augustine were ignoramuses, for all their wordy treatises? I do not know the origin of these new theologians, who do not spare the great teachers and will soon cease to respect the Apostles and the Gospel itself. They will soon turn their impudent tongues even against Christ, unless he whose cause is at stake interferes to curb the raging beasts. For it has already become a well established habit with these fellows to express their scorn by a mute gesture or by some impious observation whenever revered names or sacred subjects are mentioned. ‘Augustine,’ they will say for example, ‘saw much, but understood little.’ Nor do they speak less insultingly of other great men.

“Recently one of these philosophers of the modern stamp happened to be in my library. He did not, it is true, wear the habit of a churchman, but, as we know, the real Christian is known by his belief. He was one of those who think that they live in vain unless they are constantly snarling at Christ or his divine teachings. When I cited some passage or other from the Holy Scriptures, he exploded with wrath, and with his face, naturally ugly, still further disfigured by anger and contempt, he exclaimed, ‘You are welcome to your two-penny church fathers; as for me, I know the man for me to follow, for *I know him whom I have believed*’ (2 Tim. 1:12). ‘But,’ I replied, ‘you use the words of the Apostle; would that you would take them to heart!’ ‘Your Apostle,’ he answered, ‘was a sower of words and a lunatic.’ ‘You reply like a good philosopher,’ I said. ‘The first accusation was brought against him by other philosophers and the second to his face, by Festus, governor of Syria. He did indeed sow the word with such success that, cultivated by the beneficent plow of his successors, and watered by the holy blood of the martyrs, it has borne such an abundant harvest of faith as all may behold.’ At this he burst forth into a sickening roar of laughter. ‘Well, be a good Christian! As for me I put no faith in all that stuff. Your Paul and your Augustine, and all the rest of the crowd you preach about, were a set of babblers. If you could but digest Averroes, you would quickly see how far superior he was to these empty-headed fellows.’ I was very angry, I must confess, and could scarcely keep from striking his filthy, blasphemous mouth. ‘It is the old feud between me and the heretics of your class. You may go,’ I cried, ‘you and your heresy, never to return.’ With this I plucked him by the gown and, with a want of ceremony less in consonance with my habits than his own, hurried him out of the house.

“There are thousands of instances of this kind where nothing will prevail neither the majesty of the Christian name, nor the reverence for Christ himself, whom the angels fall down and worship, though weak and depraved mortals may insult him; not even the fear of punishment or the armed inquisitors of heresy. Prison and stake are alike impotent to restrain the impudence of ignorance and the audacity of heresy.

“Such are the times, my friend, upon which we have fallen; such is the period in which we live and are already growing old. Such are the judges against whom I have so often inveighed, who are innocent of knowledge or virtue, and yet harbor the most exalted opinion of themselves. Not content with losing the works of the ancients, they must attack their ability and their ashes. They rejoice in their ignorance, as if what they did not know were not worth knowing. They give full reign to their unlicensed and conceited spirits and freely introduce among us new authors and outlandish teachings.”³⁶⁶

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “The more earnest of these men lamented, among other evils, the extravagances which some of their brethren allowed themselves in their discourses. We hear of preachers whose sermons were overcharged with vain learning, or full of hair-splitting theological questions... The newly revived pagan philosophy was too often brought forward in the pulpit at the expense of Christianity.

³⁶⁵ Even though Petrarch correctly denounced those who explicitly denied the ordinary magisterium, he nevertheless glorified not only philosophy but also mythology. He was a rabid humanist. (See RJMI book *The Great Apostasy: Humanism and Humanists at the Papal Court: Francesco Petrarch (1304-1374)*.)

³⁶⁶ Contained in *Translations and Reprints*, v. 3, n. 6, p. 10; Petrarch’s Description of the Averroists, from *Opera Omnia* (Basle, 1581), *Epistolae rerum senilium*, Lib. V., III. Latin; *Heresy and Authority in Medieval Europe*, edited by Edward Peters, c. 7, s. 49 (Petrarch: On Some Fourteenth-Century Latin Averroists, 1364), p. 231.

Passages from the works of heathen poets and teachers replaced the customary quotations from the Fathers. The glamour of the new learning obscured the old simple doctrines, and heathen mythology was mixed up with Christian dogma³⁶⁷ ...

“The race of dilettanti and free-thinkers looked upon the doctrinal teaching of the Church as a thing quite apart from their sphere. If in their writings they invoked the heathen gods, and advocated the principles of the ancient philosophers, they also took pains from time to time to profess their submission to the Creeds, and were skilful in throwing a veil over the antagonism between the two³⁶⁸ ...”

Even though Roger Bacon was an apostate, he teaches the truth that Lombard’s *Sentences* replaced the Holy Scriptures or was at least placed above them:

Nominal *Catholic Encyclopedia*, “Roger Bacon”: “Another sin is the preference for the ‘Liber Sententiarum’ and the disregard of other theological matters, especially Holy Scriptures; he complains: ‘The one who explains the “Book of the Sentences” is honoured by all, whereas the lector of Holy Scripture is neglected; for to the expounder of the Sentences there is granted a commodious hour for lecturing at his own will, and if he belongs to an order, a companion and a special room; whilst the lector of Holy Scripture is denied all this and must beg the hour for his lecture to be given at the pleasure of the expounder of the Sentences. Elsewhere the lector of the Sentences holds disputations and is called master, whereas the lector of the [Biblical] text is not allowed to dispute’ (‘Opus Minus,’ ed. Brewer, 328 sq.). Such a method, he continues, is inexplicable and very injurious to the Sacred Text which contains the word of God, and the exposition of which would offer many occasions to speak about matters now treated in the several ‘Summæ Sententiarum.’ ”

The new theologians, the scholastic theologians, undermined the ordinary magisterium and the solemn magisterium in at least three ways:

1. By teaching that a group of theologians (such as from the University of Paris) is infallible or that the common or unanimous consensus of all the scholastic theologians is infallible. The effect of this heresy was that the unanimous consensus of the Church Fathers and infallible papal decrees were superseded.
2. By teaching that the theologians, and thus not infallible papal decrees and the unanimous consensus of the Church Fathers, are the infallible source for learning the meaning of dogmas on faith and morals.
3. By explicitly denying the infallibility of the ordinary magisterium or the solemn magisterium.

For example, some of these apostates taught that the teachings of the theologians at the University of Paris on faith and morals were infallible:

John Gerson: Reformer and Mystic, by James L. Connolly, M.A., S.T.B., 1928: “It was chiefly in matters of Faith that the University [of Paris] held a predominant position. She set herself as the censor of doctrine, and the opponent of heresy. It was she who formed the bulk of the Theologians; men trained at Paris went out to the new Universities and formed the minds of their pupils along the same lines as their own training had been. The University examined preachers and gave them the right to address the people... In 1387, a condemnation of the doctrine of John of Montesono resulted in the expulsion of the Dominican Order from the University-Center, and the mentality of the Doctors is seen in the declaration which those who defended Montesono had to sign before they were admitted to teach or preach at Paris. That the University of Paris ‘cannot err in matters of Faith and Morals’ was clearly stated.³⁶⁹ ... Given this prestige, it is not difficult to appreciate how the influence of the University and her Doctors would be great, not alone in France but in all the Christian Nations.”³⁷⁰

This rosy picture of the teachings of the theologians at the University of Paris is not only heretical because it bestows upon the theologians the charism of infallibility but it also contradicts the fact that

³⁶⁷ v. 5, Intro., s. 2, pp. 180-181.

³⁶⁸ v. 1, Intro., p. 38.

³⁶⁹ Footnote 1: “Denifle-Chatelain, *Chartularium Universitatis Parisiensis*, vol. IV, p. 56, n. 1781; *Ibid.*, III, p. 486 ff., nos. 1557-1583.”

³⁷⁰ pt. 1, c. 1, p. 11.

many of its theologians taught heresies, idolatries, and immoralities. For example, their theologians glorified philosophy and some glorified mythology. Some of them, such as Albert the Great Wretch, taught astrology and other occult sciences. Some of them held the Conciliarist and Gallican heresies. In 1277, the apostate Bishop Stephen Tempier condemned 219 heresies held at the University. And the apostate Jean Gerson, who was the chancellor of the University of Paris from 1395 to 1411, said the following regarding the theologians of the University of Paris:

In his Letter 5, he says that the theologians fill their students “with sterile and diseased doctrines.”

In his Letter 2, he says that the theologians “have sown pernicious dogmas.”

In his Letter 3, he says that “the theologians spurn the Bible and other doctors of the Church... [and]... know nothing about solid truth and morals and the Bible... and [in their] teachings numberless paths to error are opened.”

In his Letter 6, he says that their students are devoid of religion, for they know “nothing more about the Christian religion than pagans.”

So much for the infallibility of the University of Paris, that cesspool of heresy, idolatry, and all kinds of iniquity!

Upholding the heresy that theologians have the charism of infallibility, apostate Antipope Pius IX taught that the common consensus of theologians is infallible:

Apostate Antipope Pius IX, *Tuas Libenter*, 1863: “...faith and obedience... would not have to be limited to those matters which have been defined by express decrees of the ecumenical Councils, or of the Roman Pontiffs and of this See, but would have to be extended also to those matters which are handed down as divinely revealed by the ordinary teaching power of the whole Church spread throughout the world, and therefore, by universal and common consensus are held by Catholic theologians to belong to faith...” (D. 1683)

Apostate Antipope Leo XIII amended this heresy with another heresy, although not as bad as Pius IX’s. He taught that the *unanimous* consensus of theologians is infallible, and thus he contradicted Pius IX’s teaching that only a common consensus is necessary:

Apostate Antipope Leo XIII, *Officiorum ac Munerum*, 1897: “39. Censors... must keep before their eyes nothing but the Dogmas of Holy Church, and the common Catholic Doctrine as contained in the Decree of General Councils, the Constitutions of the Roman Pontiffs, and the unanimous teaching of the Doctors [theologians] of the Church.”³⁷¹

Both of these heresies, which give theologians the charism of infallibility, undermine and deny the infallible authority of the unanimous consensus of the Church Fathers. Apostate Antipope Pius XII knew the danger of this heresy that gives theologians any kind of infallibility and thus correctly taught that theologians do not share in any kind of infallibility, which contradicted the heresies in Pius IX’s *Tuas Libenter* and Leo XIII’s *Officiorum ac Munerum*:

Apostate Antipope Pius XII, *Humani Generis*, 1950: “21. It is also true that theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition. ... Together with the sources of positive theology, God has given to his Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly. This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. ... The Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or in the extraordinary way.”

Hence Pius XII’s correct teaching on this matter contradicted Pius IX’s and Leo XIII’s heretical teachings. And Pius IX’s and Leo XIII’s heretical teachings that the common or the unanimous consensus of theologians is infallible was also contradicted in a putative infallible decree from the invalid and heretical Council of Trent in the 16th century, which they knew about, and by a putative infallible decree

³⁷¹ art. 2, c. 2.

from the invalid Vatican Council of 1870, which was promulgated by Pius IX himself seven years after he taught the heresy in *Tuas Libenter*:

Invalid and heretical *Council of Trent*, 16th century: “Profession of Faith: ...I likewise accept Holy Scripture according to that sense which our holy Mother Church has held and does hold, whose (office) it is to judge of the true meaning and interpretation of the Sacred Scriptures; I shall never accept nor interpret it otherwise than in accordance with the unanimous consensus of the Fathers.”³⁷²

Invalid *Vatican Council*, apostate Antipope Pius IX, 1870, Session 2, Profession of Faith: “Likewise I accept sacred scripture according to that sense which Holy Mother Church held and holds, since it is her right to judge of the true sense and interpretation of the holy scriptures; nor will I ever receive and interpret them except according to the unanimous consensus of the Fathers.”

But apostate Antipope Pius IX, in *Tuas Libenter*, heretically taught that theologians and not only Church Fathers can teach infallibly and that only a common consensus is needed to make an infallible definition instead of a unanimous consensus, which contradicts the decree from the Council of Trent and his own decree in the Vatican Council of 1870. And, more importantly, it contradicts valid infallible definitions from Pentecost Day in AD 33 onward which teach that only the popes or the unanimous consensus of the Apostles and other Church Fathers can make infallible definitions. What follows is a table that shows the contradictory teachings of the apostate antipopes.

The first, fourth, and fifth teachings are true and thus teach the dogma; and the second and third are heresy:

Council of Trent	Pius IX	Leo XIII	Pius XII	Vatican Council Pius IX
I shall never accept nor interpret it otherwise than in accordance with the unanimous consensus of the Fathers.	...faith and obedience... would have to be extended also to the...universal and common consensus...held by Catholic theologians to belong to faith.	Censors... must keep before their eyes...the unanimous teaching of the Doctors [theologians] of the Church.	This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians.	Nor will I ever receive and interpret [the Bible] except according to the unanimous consensus of the Fathers.

The heresies that the common or the unanimous consensus of theologians is infallible also contradict logic. Because the common consensus of the Church Fathers does not make a dogma, then neither does the common consensus of the theologians make a dogma. And because the unanimous consensus of the Church Fathers does make a dogma, then the unanimous consensus of the theologians would not matter because the dogma would have already been infallibly defined by the unanimous consensus of the Church Fathers. It is the theologians, then, who must believe the unanimous consensus of the Church Fathers, not vice versa. The Church Fathers are not bound to the teachings of the future theologians, but the theologians are bound to the unanimous teachings of the past Church Fathers. And if the theologians defect from those teachings, then they are heretics. And if all of the theologians defect, then the unanimous consensus of the theologians is heretical, not the unanimous consensus of the Church Fathers whom they contradict.

The most dangerous part of the heresies in Leo XIII’s *Officiorum ac Munerum* and Pius IX’s *Tuas Libenter* is that the unanimous or the common consensus of scholastic and other modern theologians replaced the unanimous consensus of the Church Fathers and even replaced infallible papal decrees. A modern-day apostate scholastic, Rev. Anthony Cekada, embraced this heresy. He teaches that a common consensus of theologians is infallible and that the scholastic theologians are the most authoritative and thus over the Church Fathers:

³⁷² Invalid and heretical *Council of Trent*, “Decree Concerning the Edition and the Use of the Sacred Books, Session 4, 1546 AD” and “The Profession of Faith of the Council of Trent, from the Bull of Pius IV, *Iniunctum nobis*, 1565 AD (D. 995).”

Apostate Rev. Anthony Cekada, *Baptism of Desire and Theological Principle*, 2000: “The consensus of theologians in matters of faith and morals is a certain criteria of divine Tradition... Whenever and insofar as the doctrine of the theologians is abandoned, especially that of the scholastic theologians, theological errors, indeed heresies, rise up, and the Christian life falls...”

“A. First Proof: The connection of theologians with the Church. 1. As *men* who study theological science, theologians have only a scientific and historical authority. But as *servants, organs, and witness of the Church*, they possess an authority that is both dogmatic and certain.”

Notice that Cekada says “whenever and insofar as the doctrine of the theologians is abandoned... indeed heresies rise up...” He did not say the “doctrine of the popes and the doctrine of the unanimous consensus of the Church Fathers.” Why? - Because his new magisterium of scholastic and other modern theologians has superseded them. Hence, according to Cekada, if the common teachings of the scholastic and other modern theologians contradict the unanimous consensus of the Church Fathers or infallible papal decrees, then the teachings of the theologians must be followed because they “possess an authority that is both dogmatic and certain.” Cekada’s heresy contradicts not only the true magisterium but also some of his hero apostate antipopes, such as Pius XII who teaches that theologians do not have any kind of infallibility, and the invalid and heretical Council of Trent confirmed by Paul IV, and the invalid Vatican Council confirmed by Pius IX which teaches that the unanimous consensus of the Church Fathers, and thus not the theologians, is infallible.

Even though Juan de Torquemada was an apostate anticardinal, he saw the danger and chaos in the 15th century caused by the heresy held by many theologians that a council of bishops or a group of theologians has the power to infallibly settle disputes by making dogmas.³⁷³ He knew that this denied and undermined the dogma that only the pope can infallibly settle legitimate disputes over faith and morals:

Protector of the Faith, by apostate Thomas M. Izbicki, 1981: “Turrecremata’s papalist discussion of *magisterium*, like all of his anticonciliar arguments, was closely tied to his concern for the welfare of the church. The Church needed a single teaching authority to preserve its characteristic unity. Were there no one power to decide difficult doctrinal questions, the Church would split into a multitude of bickering sects, as the Hussite movement had done.³⁷⁴ So the preaching office given to priests at ordination³⁷⁵ was regulated by prelatial authority guided by the learning of the doctors.³⁷⁶ In doctrinal disputes, supreme power of decision was the pope’s, the Church’s chief teacher, whose pronouncements bound all doctors.³⁷⁷ Turrecremata, combining law and polemic, argued that this papal *magisterium* was an aspect of jurisdiction in the external forum. Since the pope was the font of this aspect of jurisdiction as of all others, papal decisions in matters of faith were virtually those of the whole Church.³⁷⁸”³⁷⁹

The other heresy in which the theologians have effectively replaced the ordinary magisterium and the solemn magisterium states that the theologians are the ultimate authority in teaching the meaning of dogmas. Even though this heresy does not teach that the theologians make infallible definitions, it does

³⁷³ While Torquemada correctly taught that this opinion is erroneous, he did not condemn it as heresy nor condemn those who held it as heretics. Hence he did not present the dogma as a dogma but as an allowable opinion and thus presented the heresy as an allowable opinion. Therefore he was a heretic himself by sins of omission for not condemning a heresy as heresy and heretics as heretics.

³⁷⁴ Footnote 47: “Sine fide impossibile est placere Deo, Circa ea vero quae sunt fidei contingit quaestiones moveri, per diversitatem autem sententiarum divideretur ecclesia nisi in imitate per unius sententiam conservaretur,” SE 2.2.117r. ‘Una fides debet esse totius ecclesiae secundum illud I. Corin. 1. Idipsum dicacis omnes et non sint in vobis scismatis hoc autem servari non posset nisi quaestio fidei exorta determinaretur tenenda per unum qui toti ecclesiae praeest, ut sic eius sententia a tota ecclesia firmiter teneatur,’ SE 2.107.248v. On the dissensions of the Hussites, see JdT, Repetitiones super quibusdam propositionibus Augustini de Roma, Mansi 30.970-1034 at 1019-20.”

³⁷⁵ Footnote 48: “Licet enim sacerdotibus in collatione ordinis conferatur potestas praedicandi verbum, sicut absolvendi in foro poenitentiae; illam tamen potestatem exercere non debent, nec digne possunt sine speciali licentia superioris, quia precise ex collatione ordinis non subditur eis,” JdT, Defensiones quorundam articulorum rubricarum revelationum S. Bngittae factae in concilia Basiliensi, Mansi 30.699-814 at 748.”

³⁷⁶ Footnote 49: “CSD D20.c2 (1:181), D96.c4 (1:636-37); SE 4, pt. 2, 17.388v-390r.”

³⁷⁷ Footnote 50: “JdT, *Apparatus*, p. 62. Hermann Schussler, *Dei Primat der heiligen Schriftim Mittelalter* (Leiden, 1977), p. 220. This papalist idea was rejected by Hus, see Spinka, *Hus’ Concept*, pp. 96-98.”

³⁷⁸ Footnote 51: “In causarum decisione non solum est necessaria scientia: qua pollut doctores scripturarum: sed etiam potestas under christus dicturus petro. Quodcunque ligaveris etc.,’ CSD D20 ante cl.q1 (1:177); ‘Quae apostolica ecclesia docuit, scilicet diffinitione indiciale esse credenda,’ SE 4, pt. 2, 9.382v; CSD D1.c5 (1:158), C24.q1.c2 (3:266); JdT, Questioner evangeliorum de tempore et de sanctis (Basel, 1484), in *Dominica quinta post pentecostem* q. 2. For a similar discussion of the interpretation of laws, see SE 3.53.337v. Tierney, *Foundations*, pp. 36-37; idem, ‘Only the Truth Has Authority: The Problem of Reception in the Decretists and in Johannes de Turrecremata,’ in *Law, Church, and Society*, pp. 83-84.”

³⁷⁹ c. 3, “Magisterium and Infallibility,” p. 62.

teach that they are the ultimate authority in explaining the meaning of the infallible definitions of the ordinary magisterium and the solemn magisterium. Consequently this heresy has the theologians, and not the unanimous consensus of the Church Fathers and infallible papal decrees, as the ultimate source of the truth. The apostate scholastic Rev. Cekada teaches this heresy:

Apostate Rev. Anthony Cekada, *Baptism of Desire and Theological Principle*, 2000: “In explaining and determining the meaning of dogmas, theologians are considered private teachers with regard to the *methods* they use (arguments, etc.), but *not* when they propose a doctrine as a doctrine of the faith or the Church... Theologians as *ministers and organs of the Church* instruct the faithful in the doctrines of the faith. So, in fact, those things preached, taught, held and believed are those same things the theologians propose and teach... The teaching of the theologians, especially the scholastics, best explains and defends the doctrine of the faith, nourishes and begets faith, and helps and perfects the Christian life... Theologians are witnesses not only to whether a doctrine is defined, but also to its *meaning*.”

It is the teachings of the unanimous consensus of the Church Fathers and infallible papal decrees by themselves that teach the meaning of their infallible definitions. If the theologians are the ones who infallibly tell men what dogmas mean, then they are the ones that are infallible and not the unanimous consensus of the Church Fathers and infallible papal decrees. To deny a dogma and get away with it, according to this heresy, all a theologian needs to do is to present a meaning to a dogma contrary to the meaning of the dogma given by the infallible definition itself. This has been the way of most heretics, to profess allegiance to a dogma while explaining it away by giving it a meaning never intended by the infallible definition.

While a theologian can explain dogmas, he must do so according to the meaning given them by the infallible definitions; but his explanations are still not infallible. And if an infallible definition needs to be clarified or expanded upon, it is only the pope who can infallibly settle the dispute, not the theologians, although they do aid the pope by giving him potential solutions. This heresy has the theologians and not popes infallibly settling legitimate disputes over dogmas that need to be clarified or expanded upon.

Yet Cekada, as well as the other heretics, heretically places the theologians as the principal source of truth. Instead of the popes, he has theologians *infallibly* clearing up obscurities that may be in infallible papal definitions. And instead of popes he has theologians infallibly clearing up obscurities in teachings and legitimate disputes of the Fathers, doctors, and theologians. Cekada’s heresies have not only obscured the truth but also made it impossible for anyone to absolutely know the truth, which includes dogmatic definitions from popes. He and his like use an illogical, false, and circular reasoning to accomplish their black magic. He has the theologians as the ultimate authority in explaining what infallible definitions mean. Catholics, then, are really in subjection to the theologians and not to infallible definitions.

Let us follow this heresy to its logical or, more properly, to its *illogical* conclusion. A pope makes an infallible definition, a dogma. Then, according to Cekada, Catholics must go to the theologians to know what the pope means. Thus either the pope did not teach clearly enough for your average Catholic to understand what he means³⁸⁰ or your average Catholic is too stupid to understand the infallible teachings of the pope. Therefore Catholics are told to go to the theologians in order to know the meaning of dogmas. But if your average Catholic is too stupid to understand the meaning of popes’ infallible definitions, he would be equally too stupid to understand the theologians’ explanations of what the popes mean. Consequently, whom does the average Catholic go to in order to know what the theologians mean when they explain what the popes mean? Must he go back to the pope and ask him to explain what the theologians mean? But if he does, he is then told he must go back to the theologians to explain what the pope means when the pope explained what the theologians mean. There you have it—an illogical, false, and circular reasoning that makes it impossible for anyone to know dogmatic truth with all certainty. It is the infamous “pass the buck,” “Catch 22,” and “eternal loop.” Men’s heads are spinning so fast and in so many directions in this loop that they no longer know what is true or what is false and who is up or who is down. Catholics become disarmed and disoriented and lose the whole deposit of faith in one swoop and thus fall outside the Catholic Church as non-Catholic heretics because they are no longer standing on the Rock of Peter and its infallible papal decrees and its infallible unanimous consensus of the Church Fathers but on the shifting sand of theologians’ teachings as the principal source of truth.

³⁸⁰ It is sometimes possible that an infallible papal decree needs to be clarified; but only a pope can do that, not theologians. The most that Catholic theologians can do is point out the need for a pope to clarify more precisely what the decree or a portion of it means.

And what about the heretical interpretations Catholics will get from heretic theologians who have existed within the ranks of the Church and thus go by the name Catholic, especially from the 11th century onward, to the point that they outnumbered the good Catholic theologians and to the point that there were no more good Catholic theologians because they were ostracized by the apostate antipopes, bishops, and theologians. Which theologians, then, should Catholics trust? Hence it is not only heretical but also illogical to send Catholics to theologians as the principal source of truth.

Satan is using Cekada and others like him to sow discord and chaos in an attempt to justify the many heretical theologians whom they follow in order to defend their many heresies. It is a willful plan to destroy the Church by striking at the Rock of the Church, the infallible teachings of the popes and the unanimous consensus of the Church Fathers, by attacking her dogmas and subjecting them to theologians—just as the Talmudic Jews subject their beliefs to the many different Talmudic Jewish rabbi commentators who interpret the law with the result and intention of denying the law. What Jesus said about the heretical Jewish theologians and canonists applies equally to the nominal Catholic theologians and canonists: “Woe to you lawyers [theologians and canonists], for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered.” (Lk. 11:52) “And in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandment of God, you hold the tradition of men...” (Mk. 7:7-8) Once Cekada promotes theologians as the principal source of truth, all he has to do is use the many heretical teachings from the heretical nominal Catholic theologians, who have taken away the key of knowledge and left the commandment of God for the tradition of men, to override the clear meaning of infallible papal definitions and the infallible unanimous consensus of the Church Fathers. Since these heretical theologians have become more numerous than the good theologians, his diabolical plan succeeds with alarming efficiency by using the heretical theologians to explain away the actual meaning of infallible papal decrees and the infallible unanimous consensus of the Church Fathers.

For example, Fr. Cekada denies the Salvation Dogma. He heretically believes that certain men who died worshipping false gods or practicing false religions can be saved and thus are in heaven. He holds this heresy in spite of the fact that it opposes the infallible unanimous consensus of the Church Fathers and numerous infallible papal decrees. How does he justify his denial of this dogma? He does so by bringing to his aid the many heretical theologians (especially since the 16th century) who go by the name Catholic and who likewise deny the Salvation Dogma. Once he establishes his heresy that Catholics must submit to theologians to know the meaning of the infallible definitions of popes and the unanimous consensus of the Church Fathers, he then uses these many heretical theologians to heretically explain away what the popes and unanimous consensus of the Church Fathers actually taught. Cekada then tells Catholics they are bound to believe the heretical theologians’ heretical interpretations, especially since the unanimous consensus of the modern theologians denies the Salvation Dogma.³⁸¹ Hence Cekada’s black magic accomplishes its task with those who are worthy of being deceived, who receive not the love of the truth, the love of Catholic dogmas as infallibly defined by popes and the unanimous consensus of the Church Fathers and not by the theologians. He and those like him have replaced the unanimous consensus of the Church Fathers and infallible papal decrees with the common or unanimous consensus of the theologians.

No matter how many heretical imprimatured books are stacked on top of one another, the heresies in them can never stop being heresies, as if after a certain amount of heretical books are stacked on top of one another the heresies in them magically become dogmas. Likewise, no matter how much dung is stacked on top of one another, the dung can never stop being dung, as if after a certain amount of dung is stacked on top of one another the dung magically smells like roses or becomes bread. No matter how many apostate theologians join hand to hand and apostate works to apostate works, they will still be apostates and their works will still be heretical and idolatrous. “Hand in hand the evil man shall not be innocent.” (Prv. 11:21)

For in-depth evidence regarding the topics covered in this section, see *RJMI Topic Index: Magisterium of the Catholic Church*.

³⁸¹ The apostate Bishop Alphonsus de Liguori denied the Salvation Dogma by teaching that it is an allowable opinion and thus not a dogma. He believed it is possible that men can be saved during the New Covenant era without explicit belief in Jesus Christ and the Most Holy Trinity even though he did not personally hold this “opinion.” (See *RJMI book The Salvation Dogma: Bad Books on Salvation*.)

Replaced, banned, and ignored the Bible

The Bible is not only a source of divine revelations but also a source of dogmas because it contains dogmas of the ordinary magisterium; that is, the unanimous teachings of the biblical writers (all of whom are Church Fathers) on faith and morals. Hence the theologians' effective replacement of the magisterium includes the effective replacement of the Bible because the Bible contains dogmas that belong to the ordinary magisterium. Here are a few quotes that show how the scholastics and other humanists demoted and effectively replaced the Bible:

Apostate Jean Gerson, *Letter 3*, 1400: "Pointless teachings that are fruitless or superficial are not to be dealt with by the theological community, since thereby useful teachings that are necessary for salvation are abandoned. People do not know what is necessary because they have learned what is superfluous... Through these useless teachings, they who do not study are seduced because they think that the theologians in principle are they who dedicate themselves to such concerns, spurning the Bible and other doctors of the Church... They...know nothing about solid truth and morals and the Bible..."

As the Hellenization of Christianity made steady progress from the 11th century onward, the Catholic Bible, among nominal Catholics, became more and more neglected and disrespected to the point that laymen were banned from reading it. While it is true and dogmatically correct that non-Catholic Bibles, such as Protestant Bibles and their heretical commentaries, were banned by Catholic and nominal Catholic authorities, it is heretical to ban Catholics, clerics and laymen alike, from reading the *Catholic Bible*. The excuse for banning the Catholic Bible was that laymen might take some of its teachings out of context. This ban is heretical, illogical, and hypocritical.

Firstly, the excuse that laymen cannot read the Catholic Bible because they might take some of its teachings out of context is heretical because the ordinary magisterium teaches that all Catholics, laymen included, must read the Catholic Bible, or have it read to them if they cannot read, in order to know and glorify God, to be enlightened and edified, and to defend the Catholic faith.

Speaking to all of God's chosen people, and thus laymen included, St. Josue says,

"Let not the book of this law [the Bible] depart from thy mouth, but thou shalt meditate on it day and night that thou mayest observe and do all things that are written in it; then shalt thou direct thy way and understand it." (Jos. 1:8)

Jesus Christ tells all men, unbelievers included, to

"Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." (Jn. 5:39)

St. Paul addressed his epistles to the churches to be read by all Catholics, not just the rulers of the churches. He addressed his epistle to the Romans to *all* that were at Rome:

"To all that are at Rome, the beloved of God, called to be saints: Grace to you, and peace from God our Father, and from the Lord Jesus Christ." (Rom. 1:7)

St. Paul addressed his first epistle to the Corinthians to the whole church at Corinth, to all "that invoke the name of our Lord Jesus Christ" and in "every place" and thus to laymen also:

"Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother: To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours: Grace to you, and peace from God our Father and from the Lord Jesus Christ." (1 Cor. 1:1-3)

St. Paul addressed his epistle to the Ephesians to all "the faithful":

"Paul, an apostle of Jesus Christ, by the will of God: To all the saints who are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace from God the Father, and from the Lord Jesus Christ." (Eph. 1:1-2)

St. Paul addressed his epistle to the Colossians to all the "faithful brethren":

"Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother: To the saints and faithful brethren in Christ Jesus who are at Colossa." (Col. 1:1-2)

St. Paul addressed his epistle to Philemon to Philemon and the laywoman Appia, the layman Archippus, and all the laymen in their house:

“Paul, a prisoner of Christ Jesus, and Timothy, a brother: To Philemon, our beloved and fellow labourer, and to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house: Grace to you and peace from God our Father, and from the Lord Jesus Christ.” (Phile. 1:1-3)

St. James addressed his epistle to all the Catholic Jews of the twelve tribes and thus to clerics and laymen:

“James the servant of God, and of our Lord Jesus Christ: To the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when you shall fall into divers temptations...” (Ja. 1:1-2)

St. Peter, the first pope, addressed his first and second epistles to all Catholics, to all the faithful:

“Peter, an apostle of Jesus Christ: To the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father...” (1 Pt. 1:1-2)

“Simon Peter, servant and apostle of Jesus Christ: To them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ.” (2 Pt. 1:1)

The apostle St. John addressed his first epistle to laymen, whom he calls his “children”:

“My little children, these things I write to you, that you may not sin.” (1 Jn. 2:1)

The apostle St. John addressed his second epistle to a laywoman whom he calls “lady Elect” and to “her children”:

“The ancient: To the lady Elect, and her children, whom I love in the truth... Grace be with you, mercy and peace from God the Father and from Christ Jesus the Son of the Father, in truth and charity.” (2 Jn. 1:1-3)

The apostle St. Jude addressed his second epistle to all those who are “beloved of God” and thus to all Catholics:

“Jude, the servant of Jesus Christ, and brother of James: To them that are beloved in God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace, and charity be fulfilled.” (Jude 1:1-2)

And the apostle St. John addressed the Apocalypse, the most complicated book of all, to all the servants of Jesus Christ and thus to clerics and laymen:

“The Revelation of Jesus Christ, which God gave unto him to make known to his servants the things which must shortly come to pass, and signified, sending by his angel to his servant John...” (Apoc. 1:1)

Yet the heretics would tell us that Jesus Christ, the Apostles, and St. Paul were wrong or, worse yet, even heretics for addressing their gospels and epistles to laymen and thus encouraging and commanding them to read the Catholic Bible.

In the Old Testament, faithful Jews are commanded, time and time again, to read the word of God:

“Let not the book of this law depart from thy mouth, but thou shalt meditate on it day and night that thou mayest observe and do all things that are written in it; then shalt thou direct thy way and understand it.” (Jos. 1:8)

“But his will is in the law of the Lord, and on his law he shall meditate day and night.” (Ps. 1:2)

“The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.” (Eccus. 39:1)

“Be meek to hear the word, that thou mayest understand; and return a true answer with wisdom.” (Eccus. 5:13)

In his epistles St. Paul teaches that all Catholics must read the Catholic Bible in order to know and glorify God, to be enlightened and edified, to be comforted, and to convert or refute others:

“Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.” (Col. 3:16)

“For what things soever were written, were written for our learning, that through patience and the comfort of the scriptures we might have hope.” (Rom. 15:4)

“From thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice...” (2 Tim. 3:15-17)

Secondly, the excuse that laymen cannot read the Catholic Bible because they might take some of its teachings out of context is illogical because Catholics can equally take out of context the extra-biblical teachings of the Church Fathers, infallible papal decrees, and catechism lessons. For example, some Arian heretics, such as Eusebius of Cesarea, professed belief in the infallible Nicene Creed but took it out of context to defend their heresy that Jesus Christ was made and hence did not always exist and thus was not truly God. Does that mean that Catholic laymen must not know or read the Nicene Creed because some heretics took it out of context to defend their heresy! Just because certain heretics misinterpret the Catholic Bible, Catholic prayers, infallible papal decrees, or Catholic catechisms does not mean that Catholic laymen should not read the Catholic Bible, pray Catholic prayers, or read infallible papal decrees and Catholic catechisms. St. Peter teaches that it is only the unstable and unlearned that take certain Bible passages out of context:

“As also in all his epistles [St. Paul’s], speaking in them of these things, in which are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” (2 Pt. 3:16)

Hence the stable and learned do not take certain Bible passages out of context unto their destruction; meaning, they do not deny any dogmas by taking Bible verses out of context even though they may take certain Bible verses out of context in which they do not deny dogmas. For example, a true Catholic knows the basic dogma that Jesus Christ is God and Man. Hence when he reads Bible passages that seem to indicate that Jesus is only a man, he still believes that Jesus is God and Man and seeks the true context of the passage. And a Catholic may take a Bible passage out of context in which his erroneous interpretation does not involve the denial of a dogma. No true Catholic is unlearned in the things he needs to know to be saved, such as the basic dogmas:

“Many shall be chosen and made white, and shall be tried as fire; and the wicked shall deal wickedly. And none of the wicked shall understand, but the learned shall understand.” (Dan. 12:10)

“A man shall be known by his learning, but he that is vain and foolish shall be exposed to contempt.” (Prv. 12:8)

A nominal Catholic who does not know and believe all the basic dogmas is not Catholic and is in a state of damnation regardless of his taking Bible verses out of context or not. If a nominal Catholic layman is unlearned in the things he needs to be saved, then the fault primarily falls upon his rulers and teachers and then upon him and thus they are all in damnation. Jesus says, “If the blind lead the blind, both fall into the pit.” (Mt. 15:14)

The problem of Catholics taking certain teachings from the Catholic Bible out of context unto their destruction is solved in two ways: 1) By educating Catholics in the basic dogmas and teaching them the deeper dogmas. All true Catholics know the basic dogmas of the Catholic faith and thus know that they must not interpret any Bible passage contrary to the Catholic faith. Hence even though a Catholic may not understand a Bible passage, he will not give it a heretical meaning but will ask a Catholic teacher or read a Catholic commentary in order to know the true meaning. 2) By adding a Catholic commentary to every Catholic Bible so that the reader can know the true meaning of difficult passages, especially when there are many non-Catholic and thus heretical Bibles in circulation.

Thirdly, the excuse that laymen cannot read the Catholic Bible because they might take some of its teachings out of context is hypocritical because laymen were allowed to read the works of philosophers (such as Plato and Aristotle) and the works of the scholastics (such as the apostate Thomas Aquinas and

other modern theologians), which are not only impossible to understand on many points but also contain many idolatries, heresies, willful contradictions, willful ambiguity, or scholastic babble.

From the information I have, the first time Catholic laymen were banned from reading the Catholic Bible was at the end of the 12th century in 1199 by apostate Antipope Innocent III. While he rightly condemned some laymen who secretly read the Catholic Bible and took some passages out of context in order to deny dogmas, he heretically banned *all* Catholic laymen from reading the Catholic Bible:

Apostate Antipope Innocent III, *Cum ex Injuncto*, 1199: “But although the desire to understand the divine Scriptures, and, according to the Scriptures themselves, the zeal to spread them is not forbidden but is rather commendable, nevertheless the arguments against it appear well-deserved... Such is the profundity of divine Scripture, that not only simple and illiterate men but even prudent and learned men do not fully suffice to investigate its wisdom. Because of this, Scripture says: ‘They have failed in their search.’ From this it was rightly once established in divine law that the beast which touches the mountain should be stoned; that is, so that no simple and unlearned man presumes to concern himself with the sublimity of sacred Scripture...”³⁸²

If prudent and learned men cannot understand some of the passages in the Bible, then why are they not banned from reading the Bible also! In fact, it was these very so-called prudent and learned men, clerics and theologians, Innocent III included, and not simple and faithful laymen, who fell into many heresies and infected many others. That is why Jesus said,

“I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.” (Mt. 11:25)

The main heretics who were taking things out of context and thus teaching heresies and infecting others because of intellectual pride were the so-called wise and prudent (the clerics, theologians, and canonists) and not the little ones, who were simple, humble, and faithful Catholics. Jesus said that it is these little ones who understand the true meaning of Bible verses, not the wise and prudent. Yet Innocent III would deprive these little ones of the Bible so that they were not even allowed to read it and understand it and teach others; whereas he allowed it to be read by the so-called wise and prudent, whom Jesus said do not understand it and thus teach many heresies.

In fact, Jesus spoke in parables to sift out the so-called wise and prudent (who were filled with intellectual pride) from the simple, humble, and faithful men who understood the parables, some with the help of Jesus explaining them. But Jesus did not explain the parables to the so-called wise and prudent because he knew they were unfaithful and thus of bad will and would not understand the parables even if he told them the meaning:

“And with many such parables he spoke to them the word, according as they were able to hear. And without parable he did not speak unto them, but apart he explained all things to his disciples. (Mk. 4:33-34) Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. (Mt. 13:11)”

But, nevertheless, Jesus did not ban even the so-called wise and prudent from hearing the parables, as he taught them publicly and to all men, even though he knew they would not understand. Yet, apostate Antipope Innocent III banned the Bible, Jesus’ parables included, from those who would understand it (the simple, faithful laymen) and allowed those who would not understand it (the so-called wise and prudent) to read it.

In his letter *Cum ex Injuncto*, apostate Antipope Innocent III admits that up until his day the reading of the Bible by laymen “is not forbidden.” Hence he is the first to ban laymen from reading the Bible. In so doing, he breaks from the infallible tradition from Pentecost Day in AD 33 in which laymen were not only encouraged to read the Bible but even commanded to do so; and if they could not read, then to have it read to them:

“Let not the book of this law depart from thy mouth, but thou shalt meditate on it day and night that thou mayest observe and do all things that are written in it; then shalt thou direct thy way and understand it.” (Jos. 1:8)

³⁸² PL 241, 695 sq.

Jesus tells men to “Search the scriptures.” (Jn. 5:39)

“From thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice.” (2 Tim. 3:15-16)

“For what things soever were written were written for our learning that through patience and the comfort of the scriptures we might have hope.” (Rom. 15:4)

“Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.” (Col. 3:16)

To understand one of Innocent III’s motives for banning the Catholic Bible, one needs to consider another heresy he teaches in this same letter, the heresy of non-judgmentalism. He teaches the heresy that laymen cannot judge and publicly denounce a priest no matter how many public sins against the faith or morals a priest commits:

Apostate Antipope Innocent III, *Cum ex Injuncto*, 1199: “To all the faithful in Christ established both in the city of Metz and in its diocese: Laymen should not...find fault with priests...because of the excellence of their position and the dignity of their office... Surely a priest...should not be reprehended by the people...”

His evil motive, then, is to protect his apostate scholastic brethren from being judged and denounced by laymen, who can easily detect their sins by reading the Catholic Bible. His heresy that laymen cannot judge and publicly denounce a priest allows sinful priests to go on teaching their idolatries and heresies or committing sins of immorality and thus to continue offending God and infecting and scandalizing others unopposed. Most of these sinful priests had nothing to fear from their superiors because most if not all of the superiors committed the same sins against the faith or morals that the priests committed, or at least allowed them, and thus did not denounce and punish the sinful priests, or at least did so insufficiently. Innocent III also places the laymen who obey his heretical law in mortal sin for committing sins of omission and association. It is clear, then, that not all of the laymen who secretly read the Bible and publicly denounced priests were guilty but only those who did so unjustly. The reason why some of these Catholic laymen had to read the Bible secretly was because their local priest banned them from doing so in order that they would not detect his sins and denounce him.

In 1229 the local Council of Toulouse banned laymen from reading the Catholic Bible:

Council of Toulouse, 1229: “Canon 14. We prohibit also that the laity should be permitted to have the books of the Old or New Testament, unless anyone from motive of devotion should wish to have the Psalter or the Breviary for divine offices or the hours of the blessed Virgin; but we most strictly forbid their having any translation of these books.”³⁸³

How can a layman glorify God and pray the Divine Office with devotion if he does not know what he is praying because he does not understand the language. St. Paul condemns these apostate and illogical bastards. He says that all Catholics must pray the psalms and sing hymns and canticles (many of which are in the Divine Office) in order to teach and admonish, and to love God:

“Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.” (Col. 3:16)

How can Catholic laymen pray the psalms and sing hymns and canticles in order to teach and admonish and to love God if they do not understand what they are praying and singing because they do not understand the language! How can they teach and admonish and how can they love what they do not understand! St. Paul warned those who spoke in tongues which only they understood, and others did not, to speak to them in their own tongues so that they could be enlightened and edified:

“But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except you utter by the

³⁸³ Ne praemissos libros laici habeant in vulgari translatos arctissime inhibemus, Mansi, XXIII. 194.

tongue plain speech, how shall it be known what is said? For you shall be speaking into the air. There are, for example, so many kinds of tongues in this world; and none is without voice. If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church. And therefore he that speaketh by a tongue, let him pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit. What is it then? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding. Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest. For thou indeed givest thanks well, but the other is not edified. I thank my God I speak with all your tongues. But in the church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue.” (1 Cor. 14:6-19)

Indeed the heretical law that bans Catholic laymen from reading the Catholic Bible or permits them to read it only in a language they do not understand, such as Latin or Greek, makes the word of God to them not only indistinct, uncertain, and barbaric but also unknowable and thus unprofitable and fruitless, as if the word of God is “speaking into the air.”

In 1234 the local Council of Tarragona banned Catholic laymen from reading the Catholic Bible:

Council of Tarragona, 1234: “Canon 2. No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree so that they may be burned lest, be he a cleric or a layman, he be suspected until he is cleared of all suspicion.”

History of the Christian Church, by Philip Schaff, 19th century: “Down to the very end of its history, the mediaeval Church gave no official encouragement to the circulation of the Bible among the laity. On the contrary, it uniformly set itself against it. In 1199 Innocent III, writing to the diocese of Metz where the Scriptures were being used by heretics, declared that as by the old law, the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines. The article of the Synod of Toulouse, 1229, strictly forbidding the Old and New Testaments to the laity either in the original text or in the translation was not recalled or modified by papal or synodal action. Neither after nor before the invention of printing was the Bible a free book. Gerson was quite in line with the utterances of the Church when he stated that it was easy to give many reasons why the Scriptures were not to be put into the vulgar tongues except the historical sections and the parts teaching morals.³⁸⁴ In Spain, Ferdinand and Isabella represented the strict churchly view when, on the eve of the Reformation, they prohibited under severe penalties the translation of the Scriptures and the possession of copies... Erasmus in his *Paraclesis*³⁸⁵ uttered the...bold words: —

‘I utterly dissent from those who are unwilling that the sacred Scriptures should be read by the unlearned translated into their own vulgar tongue, as though the strength of the Christian religion consisted in men’s ignorance of it. The counsels of kings are much better kept hidden, but Christ wished his mysteries to be published as openly as possible. I wish that even the weakest woman should read the Gospel and the epistles of Paul. And I wish they were translated into all languages, so that they might be read and understood, not only by Scots and Irishmen but also by Turks and Saracens, I long that the husbandman should sing portions of them to himself as he follows the plow, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey.’³⁸⁶

In 1559 apostate Antipope Paul IV in his *Index of Prohibited Books* banned laymen from reading the Catholic Bible:

Nominal *Catholic Encyclopedia*, “Index of Prohibited Books”: “The first Roman ‘Index of Prohibited Books’ (*Index librorum prohibitorum*) [was] published in 1559 under Paul IV...”

Apostate Antipope Paul IV, *Index Librorum Prohibitorum*, 1559:

³⁸⁴ Footnote 1237: “Prohibendam esse vulgarem translationem librorum sac, etc. Contra vanam curiositatem, Du Pin’s ed., I. 105.”

³⁸⁵ Footnote 1238: “Basel ed., V. 117 sq.”

³⁸⁶ v. 6, *The Study and Circulation of the Bible*, pp. 582-583.

“Rule III: Translations of books of the Old Testament may be allowed by the judgment of bishops for the use of learned and pious men only... Translations of the New Testament made by authors of the first sections in this Index are not to be used at all, since too little usefulness and too much danger attends such reading.

“Rule IV: Since experience teaches that, if the reading of the Holy Bible in the vernacular is permitted generally without discrimination, more damage than advantage will result because of the boldness of men, the judgment of bishops and inquisitors is to serve as guide in this regard. Bishops and inquisitors may, in accord with the counsel of the local priest and confessor, allow Catholic translations of the Bible to be read by those of whom they realize that such reading will not lead to the detriment but to the increase of faith and piety. The permission is to be given in writing. Whoever reads or has such a translation in his possession without this permission cannot be absolved from his sins until he has turned in these Bibles...”

In 1713 apostate Antipope Clement XI in his *Dogmatic Constitution* condemned the dogma that laymen must be allowed to read the Catholic Bible:

Apostate Antipope Clement XI, *The Dogmatic Constitution*, 1713:

“Condemned proposition 79: It is useful and necessary at all times, in all places, and for every kind of person, to study and to know the spirit, the piety, and the mysteries of Sacred Scripture.

“Condemned proposition 80: The reading of Sacred Scripture is for all.

“Condemned proposition 81: The sacred obscurity of the word of God is no reason for the laity to dispense themselves from reading it.

“Condemned proposition 82: The Lord’s Day ought to be sanctified by Christians with readings of pious works and above all of the Holy Scriptures. It is harmful for a Christian to wish to withdraw from this reading.

“Condemned proposition 83: It is an illusion to persuade oneself that knowledge of the mysteries of religion should not be communicated to women by the reading of Sacred Scripture. Not from the simplicity of women, but from the proud knowledge of men has arisen the abuse of the Scriptures and have heresies been born.

“Condemned proposition 84: To snatch away from the hands of Christians the New Testament, or to hold it closed against them by taking away from them the means of understanding it, is to close for them the mouth of Christ.

“Condemned proposition 85: To forbid Christians to read Sacred Scripture, especially the Gospels, is to forbid the use of light to the sons of light, and to cause them to suffer a kind of excommunication.”

It must be noted that although only laymen were banned from reading the Catholic Bible, even the clerics, theologians, and canonists progressively demoted or ignored it. Hence one of their motives for banning Catholic laymen from reading the Catholic Bible is that they did not want the Catholic laymen to know more about the Bible than they did. This ban protected these apostates from being shamed and indicted by the laymen who would read, truly love, and understand the Catholic Bible. However, the main reason for neglecting and banning the Catholic Bible was that the Bible clearly and emphatically condemns the scholastics and other humanists and their many sins against the faith and morals. A mere reading of the Bible by a simple layman would give him all the proof he needs to condemn the sins of the scholastics and other humanists and thus denounce and avoid them in religious matters.

For example, the following Bible verses condemn those who glorify the false gods and false religions of mythology:

God says: “I am the Lord thy God... Thou shalt not have strange gods before me.” (Ex. 20:3)

Josue says: “Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.” (Jos. 24:14)

St. Paul says: “Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the

temple of God with idols? ... Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing..." (2 Cor. 6:14-17)

The following Bible verses condemn those who glorify philosophy:³⁸⁷

"The children of Agar also, that search after the wisdom that is of the earth [philosophy], the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths." (Bar. 3:23)

"Beware lest any man cheat you by philosophy..." (Col. 2:8)

The following Bible verses condemn the desecration of Catholic places with images against the Catholic faith and morals; that is, images of devils, idols, false gods, false religions, immorality, immodesty, and grotesque deformity:

Jacob says: "Cast away the strange gods that are among you, and be cleansed..." (Gen. 35:2)

Moses says: "Thou shalt not adore their gods nor serve them. Thou shalt not do their works, but shalt destroy them and break their statues." (Ex. 23:24)

St. Paul says: "Wherefore, my dearly beloved, fly from the service of idols... The things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" (1 Cor. 10:14, 20-22)

"And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient, being filled with all iniquity...fornication...proud, haughty, inventors of evil things...without fidelity... who, having known the justice of God, did not understand that they who do such things are worthy of death, and not only they that do them, but they also that consent to them that do them." (Rom. 1:28-32)

"Let your modesty be known to all men. The Lord is nigh." (Phili. 4:5)

The following Bible verses condemn the heresy of non-judgmentalism:³⁸⁸

Jesus says: "Judge just judgment." (Jn. 7:24)

Jesus says: "Why even of yourselves do you not judge that which is just?" (Lk. 12:57)

Jesus says: "If thy brother sin against thee, reprove him; and if he repent, forgive him." (Lk. 17:3)

St. Paul says: "Judge them that are within." (1 Cor. 5:12)

The following Bible verses condemn astrology and other occult practices:

God says: "The soul that shall go aside after magicians and soothsayers and shall commit fornication with them, I will set my face against that soul and destroy it out of the midst of its people." (Lev. 20:6)

God says: "Stand now with thy enchanters and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing or if thou mayest become stronger. Thou hast failed in the multitude of thy counsels; let now the astrologers stand and save thee, they that gazed at the stars and counted the months, that from them they might tell the things that shall come to thee. Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames; there are no coals wherewith they may be warmed, nor fire that they may sit thereat. Such are all the things become to thee in which thou hast laboured; thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee." (Isa. 47:12-15)

St. Paul says: "Beware lest any man cheat you...according to the elements of the world..." (Col. 2:8)

³⁸⁷ See in this book: Catholic Church's Teachings against Philosophy: [Bible \(Creation to 1st century AD\)](#), p. 42.

³⁸⁸ Compare these verses to apostate Antipope Francis I who said he cannot judge one of his apostate anti-monsignors who was a homosexual. (See RJMI book *On Judging*.)

The following Bible verses condemn the heresy of non-punishmentalism:

God says: "In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly and did not chastise them. Therefore have I sworn to the house of Heli that the iniquity of his house shall not be expiated with victims nor offerings for ever." (1Ki. 3:12-14)

St. Paul says: "I have told before and foretell, as present and now absent, to them that sinned before and to all the rest, that if I come again I will not spare. (2 Cor. 13:2) What will you? Shall I come to you with a rod, or in charity and in the spirit of meekness? (1 Cor. 4:21)"

(See the Bible verses below which decree the punishment of death for certain sinners.)

The following Bible verses condemn those who deny the dogma that men share equally in the guilt of a sinner by sins of omission and association:³⁸⁹

Moses says: "If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen or is privy to it: if he do not utter it, he shall bear his iniquity." (Lev. 5:1)

Moses says: "Thou shalt not hate thy brother in thy heart, but reprove him openly lest thou incur sin through him." (Lev. 19:17)

God says: "If when I say to the wicked, Thou shalt surely die, thou declare it not to him, nor speak to him that he may be converted from his wicked way and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand." (Ez. 3:18)

The following Bible verses condemn the heresy that Catholics can be in religious communion with heretics and other non-Catholics:

St. King David says: "I have hated the assembly of the malignant, and with the wicked I will not sit." (Ps. 25:5)

St. Paul says: "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them." (Rom. 16:17)

St. Paul says: "A man that is a heretic, after the first and second admonition, avoid." (Titus 3:10)

The following Bible verses written by St. Paul condemn the heresy that Catholics do not have to avoid obstinately sinful Catholics in secular matters when possible:

"But now I have written to you not to keep company if any man that is named a brother be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat." (1 Cor. 5:11)

"And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us." (2 Thes. 3:6)

"And if any man obey not our word by this epistle, note that man and do not keep company with him, that he may be ashamed." (2 Thes. 3:14)

The following Bible verses condemn sinful usury:

Moses says: "Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing." (Deut. 23:19)

"If thy brother be impoverished and weak of hand, and thou receive him as a stranger and sojourner and he live with thee, take not usury of him nor more than thou gavest: fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits." (Lev. 25:35-37)

The following Bible verse condemns those who deny papal supremacy:

Jesus said: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And

³⁸⁹ See RJMI book *Sins of Omission*.

whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” (Mt. 16:18-19)

The following Bible verses condemn the heresy of simony in which nominal Catholic clerics charge fees for the sacraments, sacramentals, and other religious services:³⁹⁰

Jesus says: “Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.” (Mt. 10:8)

St. Luke says: “And when Simon saw that by the imposition of the hands of the apostles the Holy Spirit was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Spirit. But Peter said to him: Keep thy money to thyself to perish with thee because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.” (Acts 8:18-21)

St. Peter says: “Feed the flock of God which is among you, taking care of it, not by constraint but willingly, according to God, not for filthy lucre’s sake but voluntarily.” (1 Pt. 5:2)

Jesus says: “To him that thirsteth I will give of the fountain of the water of life freely.” (Apoc. 21:6)

The following Bible verses condemn the heresy that condemns the death penalty and just wars:

“Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him. And I will set my face against him, and I will cut him off from the midst of his people because he hath given of his seed to Moloch and hath defiled my sanctuary and profaned my holy name. And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him: I will set my face against that man and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.” (Lev. 20:2-5)

Jesus says: “Now he that hath a purse, let him take it and likewise a scrip; and he that hath not, let him sell his coat and buy a sword.” (Lk. 22:36)

Jesus says: “But as for those my enemies who would not have me reign over them, bring them hither and kill them before me.” (Lk. 19:27)

St. Paul says: “Who, having known the justice of God, did not understand that they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:32)

St. Paul says: “A man making void the law of Moses dieth without any mercy under two or three witnesses: How much more, do you think, he deserveth worse punishments who hath trodden underfoot the Son of God and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?” (Heb. 10:28-29)

The following Bible verses condemn the false charity of nominal Catholics who are nothing more than glorified social workers, like the apostate Mother Teresa:

“And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.” (1 Cor. 13:3)

True charity means obeying all of God’s commandments:

“This is charity, that we walk according to his commandments.” (2 Jn. 1:6)

The following Bible verses condemn the heresy that Catholics cannot stop sinning:

Jesus says to sinners: “Go, and now sin no more.” (Jn. 8:11)

Jesus says to sinners: “Sin no more, lest some worse thing happen to thee.” (Jn. 5:14)

³⁹⁰ For example, every priest that sets a fee for a Mass, baptism, wedding, or funeral is guilty of simony and on this point alone is a heretic because simony is heresy.

St. Peter says: “Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time.” (2 Pt. 1:10)

St. John says: “Whosoever is born of God committeth not sin: for his seed abideth in him, and he cannot sin because he is born of God.” (1 Jn. 3:9)

St. Paul says: “What shall we say, then? Shall we continue in sin that grace may abound? God forbid. For we that are dead to sin, how shall we live any longer therein? ...Let not sin therefore reign in your mortal body so as to obey the lusts thereof.” (Rom. 6:1-2, 12)

The following Bible verses condemn the heresy that it was possible that Judas Iscariot was saved:

Jesus says: “The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.” (Mt. 26:24-25)

If Judas Iscariot were saved and thus in heaven, Jesus would never have said that it were better that he had not been born. In the next verse Jesus teaches that Judas is lost:

Jesus says: “Those whom thou gavest me have I kept; and none of them is lost but the son of perdition, that the scripture may be fulfilled.” (Jn. 17:12)

The following Bible verses condemn the heresy that Pilate believed that Jesus was guilty and that Pilate wanted to kill him:

“You have presented unto me this man as one that perverteth the people. And behold I, having examined him before you, find no cause in this man in those things wherein you accuse him. (Mt. 23:14) Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, Crucify him. (Lk. 23:18-21) And he [Pilate] said to them the third time: Why, what evil hath this man done? I find no cause of death in him. (Lk. 23:22)”

The following Bible verses condemn the heresy that many are saved and not few:

“And the fruit thereof [the saved] that shall be left upon it shall be as one cluster of grapes and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.” (Isa. 17:6)

“How narrow is the gate and strait is the way that leadeth to life: and few there are that find it!” (Mt. 7:14)

“So shall the last be first and the first last. For many are called, but few chosen.” (Mt. 20:16)

There are thousands of other examples, but these few should suffice.

From the information I have, the ban on Catholic laymen from reading the Catholic Bible was first lifted in the 18th century by apostate Antipope Benedict XIV (1740-1758):

Apostate Antipope Gregory XVI, *Inter praecipuas*, 1844: “Among those rules which have been written by the Fathers chosen by the Council of Trent and approved by Pius IV [in the 1560’s]³⁹¹ ...and set in the front part of the Index of prohibited books [by Paul IV in 1559], in the general sanction of the statutes one reads that Bibles published in a vulgar tongue were not permitted to anyone except to those to whom the reading of them was judged to be beneficial for the increase of their faith and piety. To this same rule, limited immediately by a new caution because of the persistent deceits of heretics, this declaration was at length appended by the authority of Benedict XIV [1740-1758], that permission is granted for reading vernacular versions which have been approved by the Apostolic See, and have been edited with annotations drawn from the Holy Fathers of the Church or from learned Catholic men.” (D. 1632)

However, even after laymen were allowed to read the Catholic Bible, they were nevertheless greatly discouraged from doing so. Even clerics (after their basic and insufficient, if not outright heretical, course on the Bible in seminary school) were discouraged from reading it. If they read it, they were made to feel

³⁹¹ Footnote 2: “The Letter, ‘*Sacrosanctum catholicae fidei*,’ where the rules of the Index of Pius IV are confirmed (Oct. 17, 1595) [MBR (L) 3, 56 f.]”

embarrassed, too religious, or like Protestants. The effect was the same as if the Bible was still banned. Hence the true saying among Protestants, that among all the nominal Christians, so-called Catholics are the most ignorant of the teachings in the Bible. Many nominal Catholics, such as I was at one time, can testify to this. In the nominal Catholic house I grew up in, the Bible was never read. It remained on the bookshelf collecting dust. When God began to convert me and thus I began to read the Bible, my nominal Catholic family members and friends called me a “Jesus freak,” a fanatic, or a Protestant.

Any time a Protestant would try to convert nominal Catholics and used Bible verses to back up his position, nominal Catholics would simply panic and run away because they have no or very little knowledge of the Bible. Whereas, if a so-called Catholic even had a basic knowledge of some key Bible verses, he could easily refute the Protestants and try to convert them. This is a shame and a scandal to the highest degree because the Bible belongs only to Catholics and not to Protestants. Allowing Protestants to appear to have sole or main possession of the Bible makes their false religions look true and the true religion of Catholicism look false. This not only causes many Catholics and nominal Catholics to join Protestant religions but also prevents the conversion of Protestants into the Catholic Church. A good-willed Protestant knows enough not to come into a Church that calls itself Christian but ignores or disrespects the Bible.

One Way That Philosophy Is More Evil and Dangerous Than Mythology

In at least one way, philosophy is more evil and dangerous than mythology. Philosophers and those who follow them are more faithless, prideful, and rebellious than those who believe in mythology. The philosopher is obedient only to himself, his own reason, his own concept of God, creation, and way of life. Whereas, the pagan who believes in the false gods of mythology puts his faith in something that does not come from his own reason. It comes from a faith that does not come from himself, even though it is a false faith. But the philosopher’s faith comes from himself, from his own ideas about God, creation, and way of life and thus comes actually from his own reason which in reality is no kind of faith at all. The only god the philosopher obeys is the god of his own making. And if he does not like that god and way of life, he simply changes his ideas about his god and the way of life and creates another god and way of life to his own liking. Whereas the believer in mythology must strictly obey its gods, teachings, and way of life or pay the consequences. As long as he believes in that faith, he cannot modify or change it as philosophers can. Believers in mythology also believe in miracles, whereas philosophers generally do not. Their belief in miracles enables them to believe things that are above human reason, above human understanding. Hence believers in mythology are more apt to convert to Christianity than philosophers. Once the believers in mythology are shown the true God and true faith, they are more apt to put their faith in him and obey him regardless if they can understand the true faith with their reason or not.

The Stoic and Epicurean Philosophies

“Make straight the path for thy feet and all thy ways shall be established.
Decline not to the right hand nor to the left.
Turn away thy foot from evil.”
(Proverbs 4:26-27)

“Now whilst Paul waited for them at Athens, his spirit was stirred within him seeing the city wholly given to idolatry... And certain philosophers of the Epicureans and of the Stoics disputed with him.”
(Acts 17:16-18)

Summary

I know the stoics and epicureans very well. I grew up with stoic nuns and epicurean priests. And my journey as an adult into the Catholic Church brought me into contact with stoics and epicureans. Both are heretics, both are very evil, and both kill souls.

- God created the material world and good passions which he gave men to enjoy, which redound to his great glory, wonderfulness, kindness, and goodness. “For by the greatness of the beauty of the creature, the creator of them may be seen, so as to be known thereby.” (Wis. 13:5) Hence Catholics must enjoy in its proper time and in moderation the good things God has given them and thank him for them. It is the heresy of Stoicism to believe that the material world, good passions, and other good things God has given men to enjoy are evil or are to be abhorred.
- The devil and evil men produce sin, which includes evil passions, the immoderation of good passions, and good passions embraced for sinful reasons. “Error and darkness are created with sinners, and they that glory in evil things grow old in evil.” (Eccus. 11:16) “For God created man incorruptible, and to the image of his own likeness he made him. But by the envy of the devil, death came into the world; and they follow him that are of his side.” (Wis. 2:23-25) Because of sin, Catholics must suffer, be sorrowful, and do penance for their own sins and the sins of others. Hence it is heresy to believe that Catholics do not have to suffer, be sorrowful, and do penance for sins. This is the heresy of Epicureanism. The epicureans embrace evil passions and immoderation of good passions, and condemn as evil, and thus do their best to avoid, any kind of pain, suffering, sorrow, mortification, or penance.
- Catholics must not follow the Stoics or Epicureans. There is a time when Catholics must enjoy good things and a time when they must suffer, be sorrowful, and do penance. There is a time to feast and a time to fast. “This is a holy day to the Lord our God...Go, eat fat meats and drink sweet wine.” (2 Esd. 8:9-10) “And in the four and twentieth day of the month, the children of Israel came together with fasting and with sackcloth and earth upon them.” (2 Esd. 9:1)

Stoicism and Epicureanism are philosophies that oppose one another:

Nominal *Catholic Encyclopedia*, “Epicureanism”: “Epicurus, from whom this system takes its name, was a Greek, born at Samos 341 B.C., who, in 307 B.C., founded a school at Athens, and died 270 B.C. The Stoic School, diametrically opposite to this, was founded about the same time, probably 310 B.C. Thus these two systems, having for their respective watchwords *Pleasure* and *Duty*, sprang up within the first generation after Aristotle (d. 322 B.C.), each of them holding a half-truth and by exaggeration turning it into falsehood...”

Because both Stoicism and Epicureanism are philosophies, both are idolatrous, heretical, and immoral, and both Hellenize Christianity when mixed with it. The Book of Acts speaks of these two kinds of philosophers:

“Now whilst Paul waited for them at Athens, his spirit was stirred within him seeing the city wholly given to idolatry... And certain philosophers of the Epicureans and of the Stoics disputed with him...” (Acts 17:16-18)

The stoics are known as the rigid righties and the epicureans as the liberal or lax lefties. The Word of God condemns both:

“Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand nor to the left. But you shall walk in the way that the Lord your God hath commanded, that you may live and it may be well with you and your days may be long in the land of your possession.” (Deut. 5:32-33)

“Turn not away from them neither to the right hand nor to the left...” (Deut. 28:14)

“Take courage therefore, and be very valiant that thou mayest observe and do all the law which Moses my servant hath commanded thee. Turn not from it to the right hand or to the left that thou mayest understand all things which thou dost.” (Jos. 1:7)

“Make straight the path for thy feet and all thy ways shall be established. Decline not to the right hand nor to the left. Turn away thy foot from evil.” (Prv. 4:26-27)

“Make straight steps with your feet that no one, halting, may go out of the way but rather be healed.” (Heb. 12:13)

The righties (the stoics) condemn as evil or at least abhor the flesh, the material world, and good passions; while the lefties (the epicureans) idolize the flesh, the material world, and embrace evil passions and embrace good passions for sinful reasons and immoderately.

The stoics remove good things from the Word of God that they consider sinful, and the epicureans add sinful things that they consider good:

“You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.” (Deut. 4:2)

“What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.” (Deut. 12:32)

Take the following example which shows the evilness, unnaturalness, and destructiveness of stoicism and epicureanism:

- In their abhorrence of the material world, the stoic would have men stop breathing if they could. The man who tries to live up to this ideal will suffocate and either pass out or die.
- In their idolization of the material world, the epicurean would have men breathe too much. The man who tries to live up to this ideal will hyperventilate and either pass out or die.

Both ask men to do something that opposes the very nature that God has given them. In the case of the stoic ideal, men will feel guilty for not being able to live up to this false and unnatural ideal:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Stoicism was never popular. Its theories, no doubt, broke too soon at the contact with reality... It remained the privilege of an elite, and even there its success was not such as to encourage its prophets. ‘Show me a Stoic if you know one,’ said Epictetus. ‘You will show me thousands who speak like Stoics. Show me at least some one who shows promise of realising this ideal. Let my old age gaze on what so far it has never been my lot to know. Show me one at least. You cannot.’”³⁹²

St. Augustine gives an example of a stoic who fell prey to fear and thus could not live up to the stoic ideal that he preached:

St. Augustine, *City of God*, 413: “The Stoics are of opinion that the wise man is not subject to these perturbations... Aulus Gellius, a man of extensive erudition, and gifted with an eloquent and graceful style, relates, in his work entitled *Noctes Atticae* that he once made a

³⁹² v.1, c. 3, s. 1.

voyage with an eminent Stoic philosopher; and he goes on to relate fully and with gusto what I shall barely state, that when the ship was tossed and in danger from a violent storm, the philosopher grew pale with terror. This was noticed by those on board, who, though themselves threatened with death, were curious to see whether a philosopher would be agitated like other men. When the tempest had passed over, and as soon as their security gave them freedom to resume their talk, one of the passengers, a rich and luxurious Asiatic, begins to banter the philosopher, and rally him because he had even become pale with fear, while he himself had been unmoved by the impending destruction.”

In the case of the epicurean ideal, men cannot live up to this ideal because they can never get enough and thus can never be satisfied:

“The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.” (Eccus. 14:9)

“Hell and destruction are never filled: so the eyes of [covetous] men are never satisfied.” (Prv. 27:20)

“The proud man...who hath enlarged his desire like hell...is himself like death, and he is never satisfied...” (Haba. 2:5)

The epicurean, then, can never be truly happy and content because he can never get enough; and his evil passions and immoderation of good passions bring with them a perturbation of the mind and sickness of the body, both of which he lacks the grace and other helps from God to overcome as long as he remains set in his epicurean heresy.

While the lefties are more evil, the righties are nevertheless also very evil and more dangerous than the lefties because the righties have an outward appearance of righteousness and holiness and thus can more easily deceive men of goodwill. They appear holy and pure but are not:

“There is a generation that are pure in their own eyes and yet are not washed from their filthiness.” (Prv. 30:12)

“There is a way that seemeth to a man right: and the ends thereof lead to death.” (Prv. 16:25)

Jesus condemned the Pharisees who had stoic tendencies and thus appeared as righteous but were in truth very evil:

“Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men’s bones and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity.” (Mt. 23:27-28)

The devil traps nominal Catholics in one or other of these extremes, stoicism or epicureanism. While both think they are good Catholics who can thus restore the Catholic Church and reform Catholics and nominal Catholics, neither are Catholic and thus neither can restore the Catholic Church and reform Catholics and nominal Catholics. Instead, they both perpetuate the Great Apostasy but from different directions.

For example, the epicurean and apostate antipope Alexander VI thought he could restore the Church and reform Catholics, while the stoic and apostate Girolamo Savonarola thought he could restore the Church and reform Catholics; but neither did because neither could because they were both apostates. “What can be made clean by the unclean? And what truth can come from that which is false?” (Eccus. 34:4) Both demanded people to believe and act against the very natural law God has placed in all men’s hearts—the epicurean by his excesses against nature, and the stoic by his strangulation of nature. Hence neither has true joy, true happiness, and true consolations, although the devil deceives them by giving them momentary joy, happiness, and consolations, just as a drug can give until it wears off and no longer produces its effect. The whole mess of the Great Apostasy has nominal Catholic stoics and epicureans fighting against each other and punishing one another. And as the Great Apostasy made progress, any true Catholic who was thus on the center road stood less and less of a chance of being in any position of power or authority, to the point that he had no chance.

Good passions and evil passions

Evil passions are intrinsically evil and thus it is always a sin to embrace them in any way. Some evil passions are pride, lust, envy, greed, laziness, sloth, and covetousness:

“Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies... Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.” (Gal. 5:19-21)

“Because that, when they knew God, they have not glorified him as God, or given thanks, but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools... For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient; being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy.” (Rom. 1:21-31)

Good passions are good when embraced in the right time and place, for the right reason, and in moderation. Hence it is sinful to embrace good passions in the wrong time or place, for the wrong reason, or immoderately.

Some good passions that cause pleasure are love, joy, happiness, peace, and contentment:

“But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.” (Gal. 5:22-23)

Some of the good things that cause pleasure are prayer, reading, eating, drinking water or alcohol, movies, dancing, sports, games, hobbies, and smoking tobacco.

Some good passions that give pleasure by effecting justice are the fear of God, righteous anger, hatred of sin and other evils, abhorrence of obstinate sinners, mercy, and compassion:

“The fear of the Lord is the beginning of wisdom. (Eccus. 1:16) The fear of God is the beginning of his love. (Eccus. 25:16)”

“For mercy and wrath are with him. He is mighty to forgive and to pour out indignation.” (Eccus. 16:12)

“Hate evil, and love good, and establish judgment in the gate.” (Amos 5:15)

“[Jesus was] looking round about on them [the evil Pharisees] with anger.” (Mk. 3:5)

“The just abhor the wicked man.” (Prv. 29:27)

“Blessed are they that hunger and thirst after justice: for they shall have their fill.” (Mt. 5:6)

Some good passions as a result of sin and sinners and thus do not cause pleasure are sorrow, grief, suffering, pain, and apprehensiveness due to the threat of sinners:

“[Jesus Christ was] despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.” (Isa. 53:3-5)

“And all that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:12)

“For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound.” (2 Cor. 1:5)

“Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.” (Jn. 16:20)

“O Lord my God, in thee have I put my trust. Save me from all them that persecute me, and deliver me lest at any time he seize upon my soul like a lion while there is no one to redeem me nor to save.” (Ps. 7:2-3)

It is good to hate sin but it is sinful to hate sinners. Hate, then, which is a good passion, can be good or evil depending on the reason for hating.

It is good to be sorrowful and to suffer for one’s sins. However, it is sinful to be sorrowful when one cannot sin, such as by fornicating, stealing, or murdering. “For the sorrow that is according to God worketh penance, steadfast unto repentance; but the sorrow of the world worketh death.” (2 Cor. 7:10) Sorrow, then, which is a good passion, can be good or evil depending upon the reason for sorrowing.

It is profitable to suffer for a just cause. However, the suffering of an obstinate sinner as a result of his sins is unprofitable. “If you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men’s things. But if as a Christian, let him not be ashamed, but let him glorify God in that name.” (1 Pt. 4:13-16) Suffering, then, which is a good passion, can be profitable or unprofitable depending upon the reason for suffering.

It is good to enjoy eating food moderately. However, it is sinful to enjoy eating food immoderately and thus to the point of gluttony in which one becomes unhealthily fat. The joy, then, that comes from eating can be good or evil depending upon if the eating is moderate or immoderate.

The joy that comes from drinking alcohol moderately is good. However, the joy that comes from drinking alcohol immoderately is sinful because it makes men drunk. “Wine was created from the beginning to make men joyful, and not to make them drunk.” (Eccus. 31:35) The joy, then, that comes from drinking alcohol can be evil or good depending upon if the drinking is moderate or immoderate.

It is good to enjoy for the sake of justice the killing of an evildoer worthy of death. However, it is sinful to enjoy the unjust killing of a man and thus to commit murder. The joy, then, that comes from taking a man’s life can be good or evil depending upon the reason for taking the life.

It is good to enjoy playing games, such as chess. However, it is sinful to play games when one should be working. The joy, then, that comes from playing games can be good or evil depending upon the time and place that one plays games.

It is good to enjoy eating meat. However, it is sinful to eat meat when one must abstain from eating meat. The joy, then, that comes from eating meat can be good or evil depending upon the time of eating it.

It is good to enjoy devotions in church. However, it is evil to enjoy devotions in church when one is duty bound to work. The joy, then, that comes by attending church devotions can be good or evil depending upon the time in which one is attending these devotions.

Stoics, the righties

History

Stoics believe in heresy for condemning or at least abhorring good things that God has created; that is, the flesh, the material world, and good passions. Zeno (366-280 BC) is said to be the founder of the philosophy of Stoicism:

Nominal *Catholic Encyclopedia*, “Stoics and Stoic Philosophy”:

“(1) Ancient Stoicism (322-204) The Stoic School was founded in 322 B.C. by Zeno of Cittium and existed until the closing of the Athenian schools (A.D. 429), (it took the name from the *Stoa poikile*, the painted hall or colonnade in which the lectures were held.)... Stoicism... was the most important of the Hellenistic elements in the semi-oriental religions of...paganism. Zeno of Cittium (b. 366; d. in 280) was the disciple of Crates the Cynic and the academicians Stilpo, Xenocrates, and Polemon. After his death (264), Cleanthes of Assium (b. 331; d. 232) became head of the school; Chrysippus of Soli (b. 280) succeeded and was scholarch until 204. These philosophers, all of Oriental origin, lived in Athens where Zeno played a part in politics and were in communication with the principal men of their day...

“(2) Middle Stoicism (second and first centuries B.C.) Stoicism during this period was no longer a Greek school; it had penetrated into the Roman world and had become, under the influence of Scipio’s friend, Panætius (185-112), who lived in Rome, and of Posidonius, (135-40) who transferred the school to Rhodes, the quasi-official philosophy of Roman imperialism. Its doctrines were considerably modified, becoming less dogmatic in consequence of the criticism of the new Academician, Carneades (215-129). In Stoic morality, Panætius develops the idea of humanity. Posidonius at once a savant, historian, geographer, mathematician, astronomer and a mystic who commenting on Plato’s works, revives his theories on the nature and destiny of the soul.

“(3) New Stoicism (to A.D. 429) The new Stoicism is more ethical and didactic... The letters of Seneca (2-68) to Lucilius, the conversations of Musonius (time of Nero), and of Epictetus (age of Domitian), the fragments of Hierocles (time of Hadrian), the members of Marcus Aurelius (d. 180), give but an incomplete idea. Stoicism... was the most important of the Hellenistic elements in the semi-oriental religions of...paganism.”

In the 2nd century AD, the catechetical school at Alexandria was the first major nominal Catholic institution that Hellenized Christianity. It mixed the philosophy of Stoicism with Christianity:

Nominal *Catholic Encyclopedia*, “Pantaenus”: “Head of the Catechetical School of Alexandria about 180 (Eusebius, ‘Hist. eccl.’, V, x), still alive in 193 (Eusebius, ‘Chron.’ Abr., 2210). As he was succeeded by Clement who left Alexandria about 203, the probable date of his death would be about 200. He was trained in the Stoic philosophy; as a Christian missionary, he reached India (probably South Arabia)... Pantæus endeavoured to press the Greek philosophers into the service of Christianity. It may well be that a mind like Clement’s ‘found rest’ in this feature of his teaching... Origen, defending his use of Greek philosophers, appeals to the example of Pantæus, ‘who benefited many before our time by his thorough preparation in such things’ (Hist. eccl., VI, xix). That Pantæus anticipated Clement and Origen in the study of Greek philosophy, as an aid to theology, is the most important fact we know concerning him.”

Apostate Jerome, *Letter 70*, to Magnus, 397: “Pantaenus, a philosopher of the Stoic school, was on account of his great reputation for learning sent by Demetrius bishop of Alexandria to India to preach Christ to the Brahmans and philosophers there.”

Hence Eastern monasticism was the first and most influential Hellenizer of Christianity, and it Hellenized Christianity with the philosophy of Stoicism. Western monasticism, in general, was free from this heresy:

The Age of Charlemagne, by Charles L. Wells, Ph.D., 1898: “Monasticism was of Eastern origin, and its original form partook very largely of the nature of Eastern life, to which it was closely adapted. Moreover, in the East it had its origin in connection with religions and philosophies more or less alien to the true spirit of Christianity, and was based largely on the doctrines of the duality and irreconcilable antagonism of mind and body, of the essential evil of matter as it existed in the world and in the body, and of the necessity of subduing the physical and of elevating the spiritual by absolute isolation from the world in a life of bodily mortification and spiritual contemplation in a more or less mechanical fashion. In other words, the spiritual element was to be developed and maintained by the annihilation of the physical. In the West, however, monasticism was hardly known, especially among the new peoples, except as the ally and agent of Christianity and as permeated with its spirit, and this, together with the natural difference of climate and of people, gave to it essentially different characteristics and tendencies. The redemption of the world, not the destruction of matter, but its service, subordination, if you will, to the higher development of man, is the fundamental principle of Western monasticism. Not always consciously present, we must admit, but generally molding and influencing Western monastic life in its higher moments. It is for this reason that the practical element of the West, as distinct from the contemplative spirit of the East, plays such a large part in its history, and while the monks of the East, to whom their own spiritual welfare was proposed as the sole aim of existence tended to the unsocial, unproductive, unbeneficent life, the monks of the West became the cultivators of

the soil, the teachers of agriculture, the preservers of letters, and the teachers and examples of the people.”³⁹³

Stoics condemn or abhor the true God

By condemning or at least abhorring good things that God has created (that is, the flesh, the material world, and good passions), the stoics condemn God as evil or abhorrent. After God created the world and everything in it, he “saw all the things that he had made, and they were very good.” (Gen. 1:31)

“Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory? ...He hath beautified the glorious works of his wisdom... He hath made nothing defective. He hath established the good things of every one. And who shall be filled with beholding his glory?” (Eccus. 42:17, 21, 25-26)

“Bless the Lord, O my soul, and never forget all he hath done for thee... Who satisfieth thy desire with good things.” (Ps. 102:2-5)

“[God] set his eye upon their hearts to shew them the greatness of his works, that they might praise the name which he hath sanctified and glory in his wondrous acts, that they might declare the glorious things of his works.” (Eccus. 17:7-8)

“In the good day enjoy good things...” (Ectes. 7:15)

Stoics condemn or abhor flesh and the material world

By condemning or at least abhorring the good things God has created, the stoics attempt to kill or stifle the very nature of man; that is, the things men need to physically survive and the things God gave men to enjoy for their spiritual well-being.

- God gave men food not only to survive but also to enjoy. Hence he gave men the taste buds to enjoy good-tasting food. “Who is ignorant that the hand of the Lord hath made all these things? ...Doth not the ear discern words and the palate of him that eateth, the taste?” (Job 12:9, 11) “Dealing well with thy people, thou gavest them their desire of delicious food of a new taste, preparing for them quails for their meat...Thou didst feed thy people with the food of angels, and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste. For thy sustenance shewed thy sweetness to thy children, and serving every man’s will, it was turned to what every man liked.” (Wis. 16:2, 20-21)
- God gave men alcohol to enjoy. “Wine was created from the beginning to make men joyful and not to make them drunk.” (Eccus. 31:35) “This is the holy day of the Lord... Go, eat fat meats and drink sweet wine.”
- God gave men tobacco to smoke and enjoy.
- God gave men eyes to see and enjoy good things, such as flowers, birds, and sunsets. “The light is sweet, and it is delightful for the eyes to see the sun.” (Ectes. 11:7) “Thy eye desireth favour and beauty, but more than these green sown fields.” (Eccus. 40:22) “For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.” (Wis. 13:5)
- God gave men ears to hear and enjoy good things, such as the Word of God and music. “How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!” (Rom. 10:15) “A concert of music in a banquet of wine is as a carbuncle set in gold. As a signet of an emerald in a work of gold, so is the melody of music with pleasant and moderate wine.” (Eccus. 32:7-8)

³⁹³ c. 26, pp. 307-308.

- God gave men legs to enjoy good dancing. “And David danced with all his might before the Lord.” (2 Ki. 6:14) Jesus said, “We have piped to you, and you have not danced.” (Mt. 11:17)
- God gave men sports, games, hobbies, and other recreations to enjoy by playing, doing, or watching them. “Do what thou hast a mind but not in sin or proud speech.” (Eccus. 32:16)

God gave men all these good things and more so that men might enjoy them and see how great and good the God is who gave them these things. St. Paul says, “The living God...giveth us abundantly all things to enjoy.” (1 Tim. 6:17) God’s great goodness and wonderful kindness is seen in the good things he created, and redounds to his great goodness, glory, and majesty:

“For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.” (Wis. 13:5)

St. Augustine teaches that after the elect get their bodies back in a glorified state, they will eat and drink—not for necessity, but only for enjoyment—in the Paradise that Jesus Christ creates upon the new earth:

St. Augustine, *City of God*, 413: “The bodies of the righteous, then, such as they shall be in the resurrection, shall need neither any fruit to preserve them from dying of disease or the wasting decay of old age nor any other physical nourishment to allay the cravings of hunger or of thirst: for they shall be invested with so sure and every way inviolable an immortality, that they shall not eat save when they choose nor be under the necessity of eating, while they enjoy the power of doing so... Our faith leaves no room to doubt regarding our Lord himself, that even after his resurrection and when now in spiritual but yet real flesh, he ate and drank with his disciples, for not the power but the need of eating and drinking is taken from these bodies.”³⁹⁴

At times I add the following words to my prayer before meals: “Thank you, Lord, for this wonderful food and the taste buds to taste and enjoy it.” Doubt it not—this prayer is highly pleasing to God! Yet the stoics would say that this prayer is evil because they believe that all passions, and thus even good ones, are evil or to be abhorred. They would have men feel guilty or sinful when they eat good-tasting food and enjoy it. According to the stoics, men should only eat bland food and only eat enough to survive. And if they have to eat good-tasting food, they must abhor it and do their best not to taste it; and if they enjoyed it, they must feel guilty and confess their sin or at least their weakness.³⁹⁵ If eating more than is necessary to survive is always gluttony, then feasts are evil and fasts must be perpetual to avoid the sin or fault of gluttony. Any eating outside of fasting would be the sin of gluttony, which would mean that the Church sins for appointing times for fasting, such as Advent and Lent, and times for feasting, such as Christmas and Paschal feasts. Surely one eats more than is necessary when he feasts because he ate less when he fasted and still survived.

It is God himself who gave men good food to enjoy and eat till filled:

“For the Lord thy God will bring thee into a good land of brooks and of waters and of fountains, in the plains of which and the hills deep rivers break out: A land of wheat and barley and vineyards, wherein fig trees and pomegranates, and oliveyards grow, a land of oil and honey. Where without any want thou shalt eat thy bread and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass: That when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land which he hath given thee.” (Deut. 8:7-10)

“This is a holy day to the Lord our God... Go, eat fat meats, and drink sweet wine.” (2 Esd. 8:9-10)

“Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.” (Prv. 24:13)

God gave the children of Israel very good-tasting manna to eat in the desert:

³⁹⁴ c. 13, c. 22.

³⁹⁵ See in this book: [Apostate Bernard of Clairvaux \(1090-1153\)](#), p. 306.

“Instead of which things thou didst feed thy people with the food of angels, and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste. For thy sustenance shewed thy sweetness to thy children, and serving every man’s will, it was turned to what every man liked.” (Wis. 16:20-21)

Indeed, God himself, Jesus Christ, partook of these good things not only to survive but also to enjoy. Jesus did not make bland or bad-tasting wine at the wedding of Cana. He made the best-tasting wine!

“Jesus saith to them: Fill the water pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.” (Jn. 2:7-10)

And Jesus and the guests drank the wine even though it is not needed for survival. And they enjoyed it! According to the stoics, then, Jesus sinned or at least was spiritually weak because he partook of something that is not necessary for survival and because he enjoyed it.

After Jesus’ resurrection, when he no longer needed to eat for his human flesh to survive, Jesus ate and enjoyed good-tasting fish:

“But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus... As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread... Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.” (Jn. 21:4, 9, 12-13)

Jesus did not boil the fish or eat it raw. No, he roasted it to make it more tasty. Hence according to the stoics, Jesus sinned or at least was spiritually weak because he partook of something that is not necessary for survival—and enjoyed it! Indeed, evil Pharisees who had stoic tendencies condemned Jesus for drinking wine and for eating food for enjoyment and not only for survival:

“The Pharisees and lawyers despised the counsel of God... And the Lord said... The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children.” (Lk. 7:30-35)

No doubt, nominal Catholic stoics would have refused Jesus’ invitation to a marriage feast of fat meats and other good things. And to add insult to injury, they would have condemned him and killed him if possible:

“And Jesus answering spoke again in parables to them, saying: The kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: Come ye to the marriage. But they neglected and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously put them to death.” (Mt. 22:1-6)

God showed St. Peter a variety of meats that Jews could now eat under the New Covenant:

“And on the next day, whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind. And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth: Wherein were all manner of four footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him: Arise, Peter, kill and eat. But Peter said: Far be it from me, for I never did eat any thing that is common and unclean. And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common. And this was done thrice; and presently the vessel was taken up into heaven.” (Acts 10:9-16)

The stoics call unclean what God has made clean and hence become unclean themselves. St. Paul says that those who call the clean unclean are unbelievers:

“All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.” (Titus 1:15)

Indeed, according to the stoics nothing of the material world or good passions is clean but all is unclean and hence they are unbelievers and their conscience is defiled on this point alone. The stoics look upon meat and alcohol as evil or at least abhorrent. Hence they look upon men who eat meat or drink alcohol as sinners, weak, or abhorrent. St. Paul condemns the stoic heresies that eating meat, marrying, or procreating are evil or at least must be abhorred and thus banned or discouraged:

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth. For every creature of God is good, and nothing to be rejected that is received with thanksgiving: For it is sanctified by the word of God and prayer.” (1 Tim. 4:1-5)

It is one thing, and a good thing, to give up marriage or eating meat as a sacrifice or for penance, but quite another thing, and an evil and heretical thing, to give these things up because one believes they are evil or to be abhorred:

Catholic Commentary on 1 Tim. 4:3: “**Forbidding to marry, to abstain from meats:** Here are foretold and denoted the heretics called Encratites, the Marcionites, Manicheans, etc., who condemned all marriages as evil, as may be seen in St. Irenæus, Epiphanius, St. Augustine, etc. These heretics held a god who was the author of good things and another god who was the author or cause of all evils; among the latter they reckoned marriages, flesh meats, wine, etc. The doctrine of Catholics is quite different when they condemn the marriages of priests and of such as have made a vow to God to lead always a single life or when the Church forbids persons to eat flesh in Lent or on fasting-days unless their health requires it.

“We hold that marriage in itself is not only honourable but a sacrament of divine institution. We believe and profess that the same only true God is the author of all creatures which are good of themselves, that all eatables are to be eaten with thanksgiving, and none of them to be rejected as coming from the author of evil. When we condemn priests for marrying, it is for breaking their vows and promises made to God of living unmarried. We condemn them with the Scripture which teaches us that vows made are to be kept. St. Paul, in the next chapter (1 Tim. 5:12), teaches us that they who break such vows incur their damnation. When the Church, which we are commanded to obey, enjoins abstinence from flesh or puts a restraint as to the times of eating on days of humiliation and fasting, it is by way of self-denial and mortification so that it is not the meats but the transgression of the precept that on such occasions defiles the consciences of the transgressors. We may observe that God, in the law of Moses, prohibited swine’s flesh and many other eatables, and even the apostles in the Council of Jerusalem forbade the Christians to eat at that time blood and things strangled, not that they were bad of themselves, as the Manicheans pretended, because later on God allowed the Israelites to eat swine’s flesh under the New Covenant, and the eating of animal blood was also eventually allowed.

“Hence St. Paul here speaks of the Stoics and Gnostics and other ancient heretics, who absolutely condemned marriage and the use of all kind of meat because they pretended that all flesh was from an evil principle; whereas the Church of God, so far from condemning marriage, holds it to be a holy sacrament and forbids it to none but such as by vow have chosen not to marry. And the Church of God prohibits not the use of any meats whatsoever in proper times and seasons, though she does not judge all kinds of diet proper for days of fasting and penance. We see in the earliest ages of Christianity that some of the most infamous and impure heretics that ever went out of the Church condemned all marriage and eating of meat as unlawful.”

Catholic Commentary on 1 Tim. 4:3: “**Forbidding to marry, to abstain from meats:** Such as the Manichees, Encraitites, and Marcionists. St. Ambrose addeth to these the Parrisians also. St. Irenæus (*Against Heresies*, 1.28.1), Epiphanius (*Panarion*, 47, 1,6; 66, 1,7; 9,1), and St. Augustine (*On Heresies*, 25, 40) and generally all antiquity affirm the same both of them and also of the heretics called Apostolici, Ebionites, and the like.

“Their heresy about marriage was that to marry or to use the act of matrimony is of Satan and that the distinction of male and female and the creation of man and woman for

generation came of an ill god. They taught their hearers, saith St. Augustine, that if they did use women, they should in any wise provide that they might not conceive or bear children. The apostate Clement of Alexandria (*Stromata*, b. 3, In Principio) writeth, that such admit no marriage nor procreation of children, lest they would bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the apostle.

“For the second point consisting in the prohibition of meats or use of certain creatures made to be eaten, the said heretics or diverse of them (for they were not all of one sect touching these points) taught that men might not eat certain sorts of meats, especially of beasts and living creatures, for that they were not made (say they) of the good God, but of the evil. And wine they called the gall of the Prince of darkness and not to be drunk at all and the vine whereof it came to be of the Devil’s creation. And diverse other creatures they condemneth as things by nature and creation polluted and abominable. (St. Augustine’s works against the Manicheans) Lo, these were the heretics and their heresies which St. Paul here prophesieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in diverse Councils.

“It is not now an intolerable impudency of the Protestants, who set a small similitude of words in the ears of the simple, apply this text to the fasts of the Church and the chastity of priests and religious? As though either by appointing or using some days of abstinence from certain meats the Church or any Catholic man condemned the said meats. Did not the Rechabites, Nazarites (Num. 6), Ninivites (Jonas 3), Moses (Ex. 34), Elias (3 Ki. 19), the holy widow Anna (Lk. 2), John the Baptist (Mt. 3), and Christ himself (Mt. 4) abstain and fast during prescribed times! God himself that in the very beginning in Paradise prescribed abstinence from the fruit of one certain tree and after appointed so many fasts in the Law, unless he therefore condemned his own creatures, and the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some or to abstain from some meats: (1) for obedience, as in Paradise, and for the Jews who were forbidden to eat certain meats during the Old Covenant era; (2) for signification, as God’s chosen people were forbidden to eat meat offered to idols; (3) for the chastening of the body (1 Cor. 9:27); (4) for penance, ‘Jesus said to them...the days will come when the bridegroom shall be taken away from them, and then they shall fast’ (Mt. 9:15); and (5) for health also. And only those causes are unlawful for which the Manichees and other heretics abstained. Concerning the marriage likewise, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the Law; as well might they charge Christ and the apostles for prohibiting the man to marry during his wife’s life, and appointing widows that serve the Church to live unmarried, and not admitting a married woman as well as widow nor her that hath had more husbands, as well as her that hath been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them and religious persons to keep their promise of chastity. No, the holy Church is so far from condemning wedlock, that she honoreth it much more than the Protestants, accounting it a holy Sacrament, which they do not, who only use it to lust as the heathen do and not to religion. The Church indeed and Catholics do abstain from some forever, and some for certain days and every Christian man for all the forty days of Lent fast but not for that they think the meats unclean, abominable, or of an ill creation, as the Manichees do, but for punishment of their bodies and taming their concupiscences.”

Heretic Epiphanius, *Panarion*, c. 377: “Certain persons whom we call Enkratites are the successors of Tatian... They declare that marriage is plainly the work of the devil. And they regard meat as an abomination—though they do not prohibit it for the sake of continence or as a pious practice, but from fear and for appearance’s sake, and in order not to be condemned for eating flesh.”³⁹⁶

Heretic Epiphanius, *Panarion*, c. 377: “The Manichaeans are also called Acvanites after a veteran from Mesopotamia named Acvas who practiced the profession of the pernicious Mani at Eleutheropolis... He says that the contracting of matrimony is permitted in the Old Testament but that since Christ’s coming marriage is no longer acceptable and cannot inherit the kingdom of heaven... He teaches as much other mythology when he says that whoever eats meat eats a soul and is liable to the punishment of becoming the same himself—

³⁹⁶ 47, 1,1; 1,6.

becoming a pig in his own turn if he ate a pig, or a bull, or bird, or any edible creature. Manichaeans therefore do not eat meat.”³⁹⁷

St. Irenaeus of Lyons, *Against Heresies*, c. 180: “1. ...[The] Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things... It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy.”³⁹⁸

St. Hippolytus, *Refutation of All Heresies*, c. 220: “Others, however, styling themselves Encratites, acknowledge some things concerning God and Christ in like manner with the Church. In respect, however, of their mode of life, they pass their days inflated with pride. They suppose that they magnify themselves by abstaining from animal food and being water-drinkers and forbidding to marry and devoting themselves during the remainder of life to habits of asceticism. But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul. Now he, predicting the novelties that were to be hereafter introduced ineffectually by certain (heretics), made a statement thus: ‘The Spirit speaketh expressly. In the latter times certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving: for it is sanctified by the word of God and prayer.’ This voice, then, of the blessed Paul, is sufficient for the refutation of those who live in this manner, and plume themselves on being just; (and) for the purpose of proving that also, this (tenet of the Encratites) constitutes a heresy.”³⁹⁹

Council of Gangra, 325:

“Canon 11. If anyone shall despise those who out of faith make love-feasts and invite the brethren in honour of the Lord, and is not willing to accept these invitations because he despises what is done, let him be anathema.

“Canon 12. If anyone, under pretence of asceticism, should wear a periboloeum [rough dress] and, as if this gave him righteousness, shall despise those who with piety wear the berus [not rough dress] and use other common and customary dress, let him be anathema.

“Canon 18. If anyone, under pretence of asceticism, shall fast on Sunday, let him be anathema.

“EPILOGUE: These things we write, not to cut off those who wish to lead in the Church of God an ascetic life, according to the Scriptures; but those who carry the pretence of asceticism to superciliousness; both exalting themselves above those who live more simply, and introducing novelties contrary to the Scriptures and the ecclesiastical Canons. We do, assuredly, admire virginity accompanied by humility; and we have regard for continence, accompanied by godliness and gravity; and we praise the leaving of worldly occupations, [when it is made] with lowliness of mind; [but at the same time] we honour the holy companionship of marriage, and we do not condemn wealth enjoyed with uprightness and beneficence; and we commend plainness and frugality in apparel, [which is worn] only from attention, [and that] not over-fastidious, to the body; but dissolute and effeminate excess in dress we eschew; and we reverence the houses of God and embrace the assemblies held therein as holy and helpful, not confining religion within the houses, but reverencing every place built in the name of God; and we approve of gathering together in the Church itself for the common profit; and we bless the exceeding charities done by the brethren to the poor, according to the traditions of the Church; and, to sum up in a word, we wish that all things which have been delivered by the Holy Scriptures and the Apostolical traditions, may be observed in the Church.”

³⁹⁷ 66, 1,1; 1,7; 9,1.

³⁹⁸ b. 1, c. 28, par. 1.

³⁹⁹ b. 8, c. 18.

Pope John III, *Council of Braga II*, 561: “Anathemas against Heretics, especially the Priscillianists: ...14. If anyone considers the foods of the flesh unclean, which God has given for the use of men; and, not for the affliction of his body, but as if he thought it unclean, so abstains from these that he does not taste vegetables cooked with meats, just as Manichaeus and Priscillian have said, let him be anathema.” (D. 244)

The Creed of the Council of Toledo, 400 and 447: “Canon 16. If anyone says or believes that the marriages of men, which are considered licit according to divine law, are accursed, let him be anathema.” (D. 36) “Canon 17. If anyone says or believes that the flesh of birds or of animals, which has been given for food, not only ought to be abstained from for the chastising of the body but ought to be abhorred, let him be anathema.” (D. 37)

Condemning the stoics and those with stoic tendencies, Jesus said,

“Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man... But the things which proceed out of the mouth come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.” (Mt. 15:11, 18-19)

Catholic Commentary on Mt. 15:11: “**Not that which goeth into the mouth:** Catholics do not abstain from certain meats because they esteem any meat unclean either by creation or by Judaical observation, but they abstain for chastisement of their concupiscences. No uncleanness in meat nor any dirt contracted by eating it with unwashed hands can defile the soul, but sin alone, a disobedience of the heart to the ordinance and will of God. And thus when Adam took the forbidden fruit, it was not the apple which entered into his mouth but the disobedience to the law of God which defiled him. The same is to be said if a Jew, in the time of the Old Law, had eaten swine’s flesh; or a Christian convert, in the days of the Apostles, contrary to their ordinance had eaten blood; or if any of the faithful, at present, should transgress the ordinance of God’s Church by breaking the fasts; for in all these cases the soul would be defiled not indeed by that which goeth into the mouth but by the disobedience of the heart in willfully transgressing the ordinance of God or of those who have their authority from him. Jesus Christ by no means prohibits fasting and abstinence from certain food and at certain times or he would have been immediately accused of contradicting the law. He only says that meat which they esteem unclean does not of itself and by its own nature defile the soul, which is what the Pharisees (and before them Pythagoras, and after them the Manicheans) maintained, and which St. Paul warmly confutes (1 Tim. 4:4). If a man gets intoxicated, adducing this same plea, that what entereth by the mouth, etc., is not the answer obvious: that it is not the wine but the intemperance contrary to the law of God which defileth him, for drunkards shall not possess the kingdom of God (1 Cor. 6:10).”

Far, then, from condemning or abhorring meat and alcohol, Jesus commanded his disciples when visiting others to eat whatever is put before them:

“In the same house remain eating and drinking such things as they have, for the labourer is worthy of his hire.” (Lk. 10:7)

In order to avoid falling into the stoic heresy that meat or alcohol is evil or to be abhorred, Catholics, as a general rule, must not perpetually abstain from meat or alcohol. They must be commanded to eat meat and drink alcohol on non-fasting days or at least on the main feasting days of the Lord’s Day and the seasons of Christmas, Resurrection, and Pentecost:

“And Nehemias (he is Athersatha) and Esdras, the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God...Go, eat fat meats and drink sweet wine and send portions to them that have not prepared for themselves because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.” (2 Esd. 8:9-10)

One proof that, as a general rule, Catholics must not perpetually abstain from eating meat or drinking alcohol is God’s admonishment of Brother Elias, a disciple of St. Francis of Assisi, for banning the eating of meat, contrary to the Rule of St. Francis:

The Little Flowers of St. Francis of Assisi, by Brother Ugolino, 13th to 14th centuries: “Now it chanced one day as St. Francis was praying in the forest that a handsome young man dressed for traveling presented himself at the convent-gate knocking thereat so loudly, so

quickly, and so long that the brothers marvelled greatly at a way of knocking so strange and unusual. Brother Masseo, who went and opened the gate, thus addressed the young man: 'Whence comest thou, my son? for the strange manner in which thou knockest makes me to think thou hast never been here before.' At this the young man asked: 'How then ought I to knock?' Brother Masseo answered: 'Thou shouldst give three knocks, one after the other, and then wait time enough for a brother to say an Our Father and come and open to thee; should he not arrive by that time, then thou mayest knock again.' 'I was in great haste,' replied the stranger, 'for I have made a long journey and am come to speak with Brother Francis, who at this hour is praying in the forest, wherefore I would not interrupt him. I pray thee, then, to call Brother Elias, for I wish to put a question to him having heard that he is full of wisdom.'

"Then Brother Masseo going called Brother Elias but he, being angry, refused to go, so that Brother Masseo was at a loss what answer to make the stranger. For if he told him Brother Elias could not wait on him, he would say an untruth; while if he told how he spoke in anger, he feared to give scandal. Whilst Brother Masseo was hesitating how he should act, whether or no he should return with the message, the stranger knocked again as he had knocked before. On this Brother Masseo hastened back to the convent-gate and said reproachfully: 'Thou hast not observed what I said to thee as to how thou shouldst knock.' To this the young man made answer: 'Since Brother Elias will not come to me, go tell Brother Francis that I came here to speak with him, but not wishing to interrupt his prayers, I beg him to order Brother Elias to come to me.'

"Then Brother Masseo went to St. Francis, who was praying in the forest with his eyes lifted up to heaven, and gave him the message of the young man with the answer of Brother Elias. Now the young man was the angel of God under the form of a traveler. St. Francis, without moving and still looking up to heaven, said to Brother Masseo: 'Go tell Brother Elias in virtue of holy obedience to go and speak with that young man.'

"So Brother Elias, having received the order of St. Francis, went to the convent-gate in an angry mood and opening it with violence asked of the young man what he wanted with him. The latter answered: 'Beware of being angry, as thou appearest to be, for anger wounds the soul, preventing it from discerning the truth.' Brother Elias said again: 'Tell me what thou wantest with me.' 'I wish to know,' answered the stranger, 'if it be permitted to such as follow the Holy Gospel to eat whatever is served before them, according to the words of Christ to his disciples; and I wish to ask thee, likewise, if it be lawful for any man to teach a doctrine contrary to the liberty preached in the Gospel.' On this Brother Elias answered proudly: 'I know what answer to make thee, but I am not inclined to give thee one. Be gone about thy business.' The young man replied: 'I know better than thou dost what answer to make to these questions.' Then was Brother Elias much troubled; and being very angry, he slammed the door and went his way. But afterwards, considering the questions which had been put to him, he doubted within himself whether he could answer them; for being Vicar of the Order, he had made a law which went beyond that of the Gospel, and passed the Rule of St. Francis: to wit, that none of the brethren should eat flesh so that the question was put expressly against himself. Not knowing in what way to clear his doubts and being struck by the modest appearance of the young stranger, remembering also how he had said that he could answer the questions better than himself, he hurried back to the convent-gate in hopes of finding him. But he had disappeared, for the pride of Brother Elias made him unworthy to converse with an angel.

"In the meantime St. Francis, to whom all had been revealed by God, returning from the forest addressed himself reproachfully to Brother Elias, saying: 'Thou doest wrong, proud Brother Elias, for thou hast sent away the holy angel of God who came to instruct us. I tell thee that I greatly fear lest thy pride will make thee end thy days out of the Order.' And so it happened even as St. Francis said, for he died out of the Order."⁴⁰⁰

The Rule of St. Benedict allows ten fluid ounces of wine a day, one pound of bread a day, cooked meals, meat from two-legged animals (such as chickens) and from fish, fruits, and meat from four-legged animals for sick brothers:

St. Benedict, *Rule of St. Benedict*, 6th century:

⁴⁰⁰ *The Little Flowers of St. Francis of Assisi*. In the first English translation, 1864, revised and emended by Dom Roger Hudleston, O.S.B. Pt. 1, c. 4, p. 12.

“[Chap. 40] Of the Quantity of Drink: We think one hemina [10 fluid ounces] of wine a day is sufficient for each one.

“[Chap. 39] Of the Quantity of Food: Making allowance for the infirmities of different persons, we believe that for the daily meal, both at the sixth and the ninth hour, two kinds of cooked food are sufficient at all meals; so that he who perchance cannot eat of one, may make his meal of the other. Let two kinds of cooked food, therefore, be sufficient for all the brethren. And if there be fruit or fresh vegetables, a third may be added. Let a pound of bread be sufficient for the day, whether there be only one meal or both dinner and supper. If they are to eat supper, let a third part of the pound be reserved by the Cellarer and be given at supper. If, however, the work hath been especially hard, it is left to the discretion and power of the Abbot to add something, if he think fit, barring above all things every excess, that a monk be not overtaken by indigestion. For nothing is so contrary to Christians as excess, as our Lord saith: ‘See that your hearts be not overcharged with surfeiting’ (Lk. 21:34). Let the same quantity of food, however, not be served out to young children but less than to older ones, observing measure in all things. But let all except the very weak and the sick abstain altogether from eating the flesh of four-footed animals.”

And in order to not fall into the stoic heresy, religious, such as monks and nuns who fast more than the average layman, must not fast perpetually. If they do, they will also commit a mortal sin because all Catholics are forbidden under pain of mortal sin to fast on the Lord’s Day and other Holy Days and during feasting seasons. The holy widow Judith, who after the death of her husband lived like a nun, fasted but also feasted:

“And she [St. Judith] made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.” (Judi. 8:5-6)

And St. Jesus, son of Sirach, and St. Paul speak of how to do with and without, to be rich and poor, to fast and feast:

“Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.” (Eccus. 18:25)

“I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.” (Phili. 4:11-12)

The nominal Catholic stoics condemn St. Paul for allowing himself to be full and to abound. And here is a good teaching from St. Augustine on eating:

St. Augustine, *On Christian Doctrine*, 395: “We must, therefore, consider carefully what is suitable to times and places and persons, and not rashly charge men with sins. For it is possible that a wise man may use the daintiest food without any sin of epicurism or gluttony, while a fool will crave for the vilest food with a most disgusting eagerness of appetite. And any sane man would prefer eating fish after the manner of our Lord, to eating lentiles after the manner of Esau, or barley after the manner of oxen. For there are several beasts that feed on commoner kinds of food, but it does not follow that they are more temperate than we are. For in all matters of this kind it is not the nature of the things we use, but our reason for using them, and our manner of seeking them, that make what we do either praiseworthy or blameable.”⁴⁰¹

St. Augustine, *Confessions*, 397-402: “It is not the uncleanness of meat that I fear, but the uncleanness of an incontinent appetite. I know that permission was granted Noe to eat every kind of flesh that was good for food; that Elias was fed with flesh; that John, blessed with a wonderful abstinence, was not polluted by the living creatures (that is, the locusts) on which he fed. And I also know that Esau was deceived by his hungering after lentils and that David blamed himself for desiring water, and that our King was tempted not by flesh but by bread.

⁴⁰¹ b. 3, c. 12, par. 19.

And, thus, the people in the wilderness truly deserved their reproof, not because they desired meat, but because in their desire for food they murmured against the Lord.”⁴⁰²

Stoics condemn or abhor good passions

The stoics condemn as evil or at least abhor the good passions God has given men and hence condemn the true God:

The Life and Times of Saint Bernard, James Cotter Morrison, M.A., 1863: “The following was the ordinary routine in the Cistercian monasteries in [apostate] Bernard’s time... He determined to subdue not only the desires of the flesh, which arise through the senses, but even those senses themselves. His days were passed in ecstatic contemplation, so that seeing he saw not, and hearing he heard not; he scarcely retained any taste, and hardly perceived ‘anything by any sense of his body.’”⁴⁰³

The apostate Louis de Montfort presents a Blessed Virgin Mary who is a senseless stoic who shunned the material world—so senseless and shunning that she did not even know who she was, and neither did her parents or angels know her:

True Devotion to Mary, by apostate Louis de Montfort, 18th century: “[Preliminary remarks by Louis De Montfort] 2. Mary was singularly hidden during her life... Her humility was so profound that she had no inclination on earth more powerful or more constant than that of hiding herself, from herself as well as from every other creature, so as to be known to God only. 3. ...Even her parents did not know her, and the angels asked one another: ‘Who is that?’ (Cant. 3:6; 8:5)...”

St. Augustine exposes and refutes the passionless and senseless stoics:

St. Augustine, *City of God*, 413: “Those emotions which the Greeks call *eupatheiai*, and which Cicero calls *constantioe*, the Stoics would restrict to three; and instead of three ‘perturbations’ in the soul of the wise man, they substituted severally, in place of desire, will; in place of joy, contentment; and for fear, caution; and as to sickness or pain, which we, to avoid ambiguity, preferred to call sorrow, they denied that it could exist in the mind of a wise man. Will, they say, seeks the good, for this the wise man does. Contentment has its object in good that is possessed, and this the wise man continually possesses. Caution avoids evil, and this the wise man ought to avoid. But sorrow arises from evil that has already happened; and as they suppose that no evil can happen to the wise man, there can be no representative of sorrow in his mind. According to them, therefore, none but the wise man wills, is contented, uses caution; and that the fool can do no more than desire, rejoice, fear, be sad...

“Among ourselves, according to the sacred Scriptures and sound doctrine, the citizens of the holy city of God, who live according to God in the pilgrimage of this life, both fear and desire, and grieve and rejoice. And because their love is rightly placed, all these affections of theirs are right... And since this is so, since we must live a good life in order to attain to a blessed life, a good life has all these affections right, a bad life has them wrong. But in the blessed life eternal there will be love and joy, not only right, but also assured; but fear and grief there will be none... And if there be some of its citizens who seem to restrain and, as it were, temper those passions, they are so elated with ungodly pride, that their disease is as much greater as their pain is less. And if some, with a vanity monstrous in proportion to its rarity, have become enamored of themselves because they can be stimulated and excited by no emotion, moved or bent by no affection, such persons rather lose all humanity than obtain true tranquility. For a thing is not necessarily right because it is inflexible, nor healthy because it is insensible.”⁴⁰⁴

St. Augustine, *City of God*, 413: “Among the philosophers there are two opinions about these mental emotions, which the Greeks call *pathē*, while some of our own writers, as Cicero, call them perturbations, some affections, and some, to render the Greek word more accurately, passions. ...The Stoics are of opinion that the wise man is not subject to these perturbations. ...The Stoics decline to apply the term ‘goods’ to external and bodily advantages because

⁴⁰² b. 10, c. 31, par. 46.

⁴⁰³ b. 1, c. 2, pp. 20-21.

⁴⁰⁴ b. 14, c. 8, 9.

they reckon that the only good is virtue, the art of living well, and this exists only in the mind... We need not at present give a careful and copious exposition of the doctrine of Scripture, the sum of Christian knowledge, regarding these passions. It subjects the mind itself to God that he may rule and aid it, and the passions, again, to the mind, to moderate and bridle them and turn them to righteous uses. In our ethics, we do not so much inquire whether a pious soul is angry, as why he is angry; not whether he is sad, but what is the cause of his sadness; not whether he fears, but what he fears. For I am not aware that any right-thinking person would find fault with anger at a wrongdoer which seeks his amendment, or with sadness which intends relief to the suffering, or with fear lest one in danger be destroyed. The Stoics, indeed, are accustomed to condemn compassion... And what is compassion but a fellow feeling for another's misery, which prompts us to help him if we can? And this emotion is obedient to reason, when compassion is shown without violating right, as when the poor are relieved, or the penitent forgiven."⁴⁰⁵

The goal of a stoic is to be passionless and thus to be an emotionless robot. As St. Augustine teaches in the above quote, that stoics "have become enamored of themselves because they can be stimulated and excited by no emotion, moved or bent by no affection, such persons rather lose all humanity... A thing is not necessarily right because it is inflexible, nor healthy because it is insensible." He also teaches the following:

St. Augustine, *Letter 104*, to Nectarius, 409: "[Chap. 4] 16. You are wise, therefore, to insist, when pleading with us for your countrymen on the compassion of Christians, not on the stern doctrines of the Stoical philosophy, which in no wise help, but much rather hinder, the cause which you have undertaken to support. For a merciful disposition, which we must have if it be possible for us to be moved either by your intercession or by their entreaties, is pronounced by the Stoics to be an unworthy weakness, and they expel it utterly from the mind of the wise man, whose perfection, in their opinion, is to be as impassive and inflexible as iron."

And because nominal Catholic stoics believed weeping was sinful or at least a weakness to be abhorred and thus avoided, they deleted a Bible verse which says that Jesus wept:

"And when he [Jesus] drew near, seeing the city, he wept over it..." (Lk. 19:41)

Catholic Commentary on Lk. 19:41: "**He wept:** Epiphanius tells us that some of his time, offended at these words, omitted them in their copies, as if to shed tears were a weakness unworthy of Christ; but this true reading of the evangelist is found in all copies and received by all the faithful; and the liberty which those who changed them took was too dangerous ever to be approved of by the Church. Neither do these tears argue in Jesus Christ anything unworthy of his supreme majesty or wisdom. Our Saviour possessed all the human passions, but not the defects of them. The Stoics, who condemned the passions in their sages, laboured to make statues or automata of man. Catholics and other men who live by the natural law moderate and govern their passions; the Stoic labours to destroy them but cannot effect his purpose. And when he labours to overcome one passion, he is forced to have recourse to another for help."

The goal of the stoic is similar to the state of Nirvana that pagan Hindus and Buddhists strive after:

The Free Dictionary, by Farlex: "Nirvana - (Hinduism and Buddhism) the beatitude that transcends the cycle of reincarnation; characterized by the extinction of desire and suffering and individual consciousness."

The Free Dictionary, by Farlex: "Buddhism - the teaching of Buddha that life is permeated with suffering caused by desire, that suffering ceases when desire ceases, and that enlightenment obtained through right conduct and wisdom and meditation releases one from desire and suffering and rebirth."

One may as well have never been born if the end of man is to become an emotionless robot. God's whole kingdom in heaven is built on the fear and love of God, and on joy and happiness:

"Serve ye the Lord with fear: and rejoice unto him with trembling. (Ps. 2:11) The fear of God is the beginning of his love. (Eccus. 25:16) Ye that fear the Lord, love him, and your hearts shall be enlightened. (Eccus. 2:10)"

⁴⁰⁵ b. 9, c. 4, 5.

“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.” (Jn. 14:21)

“The joyfulness of the heart is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.” (Eccus. 30:23)

“Happy is that people whose God is the Lord.” (Ps. 143:15)

As long as men live in this sinful world, the passions of sorrow, grief, suffering, and fear of harm are also good passions and necessary for salvation:

“To the woman also he said: I will multiply thy sorrows... And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.” (Gen. 3:16-19)

“For the sorrow that is according to God worketh repentance, steadfast unto salvation.” (2 Cor. 7:10)

“As Anna had her heart full of grief, she prayed to the Lord, shedding many tears, and she made a vow, saying: O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me and not forget thy handmaid, and wilt give to thy servant a man child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.” (1 Ki. 1:10-11)

“For unto you it is given for Christ, not only to believe in him, but also to suffer for him.” (Phili. 1:29)

“And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.” (Rom. 8:17-18)

“I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me. My heart is troubled within me: and the fear of death is fallen upon me. Fear and trembling are come upon me: and darkness hath covered me. And I said: Who will give me wings like a dove, and I will fly and be at rest?” (Ps. 54:4-7)

But in God’s kingdom in heaven and on the new earth after Jesus’ second coming, there is no sin or sinners and hence there is no need for the passions of sorrow, grief, suffering, and fear of harm:

“And I saw a new heaven and a new earth... And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said: Behold, I make all things new.” (Apoc. 21:1-5)

“He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it. And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.” (Isa. 25:8-9)

Most stoics feel guilty when they have to eat or sleep

Because stoics look upon all enjoyment as evil or to be abhorred, they feel guilty any time they enjoy something. For example, when a stoic happens to eat something that tastes good, he feels guilty and

confesses his so-called sin and weakness. Hence he is actually condemning God who gave him the good food and taste buds to taste it. A normal person who obeys God's natural law in this regard would rebuke the stoic as such: "Just eat the food, shut up, stop moaning and complaining, stop condemning or abhorring it, and enjoy it. And confess your sin of not wanting to enjoy it!" Or as they say in Chicago, "Shut up, stupid, eat and enjoy it!" The saying that chocolate is sinful came from stoic-like Puritans. There is nothing sinful about chocolate. It is good when eaten in moderation. For example, the apostate stoic Bernard abhorred food and suffered when he had to eat it:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "August 20, Abbot Bernard - He often made a scruple of taking on those occasions an herb pottage, in which a little oil and honey were mixed. When another expressed his surprise at his making such a difficulty, he answered: 'Did you know how great the obligation of a monk is, you would not eat one morsel of bread without having first watered it with your tears.'... He seemed, by a habit of mortification and recollection, to have lost all attention to, or relish of food, and often took one liquor [liquid] for another when offered him by mistake, so that he once drank oil instead of water. His chief sustenance was coarse bread softened in warm water..."

And Bernard abhorred sleeping and compared it to spiritual death:

The Life and Times of Saint Bernard, James Cotter Morrison, M.A., 1863: "Time given to sleep he regarded as lost, and was wont to compare sleep and death, holding that sleepers may be regarded as dead among men, even as the dead are asleep before God."⁴⁰⁶

For more on the apostate stoic Bernard's abhorrence of eating and sleeping and the Church's condemnation of this stoic heresy, see in this book: [Apostate Bernard of Clairvaux \(1090-1153\)](#), p. 306.

The stoic heresy that God is passionless

Because stoics condemn or at least abhor the passions, they teach the heresy that perfect men are passionless and hence God, the most perfect of all beings, is also passionless. Yet the Word of God and thus the Catholic Church teaches that God has passions—love, hate, jealousy, anger, compassion, mercy, vengeance, wrath, sorrow, etc. While God has passions, none of his passions (such as sorrow, anger, jealousy) debilitate him in any way or affect his judgments. The Word of God testifies to God's passions:

"The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies." (Nahu. 1:2)

"For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation." (Eccus. 16:12)

"And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him..." (Deut. 7:9)

"I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." (Ex. 20:5)

"And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth..." (Gen. 6:5-7)

God hates all sins and all devils and damned humans. God loves all of his creatures in heaven and on earth. Even though God loves all sinners who are on earth, he nevertheless abhors and despises obstinate sinners:

"For the Lord thy God abhorreth him that doth these things, and he hateth all injustice." (Deut. 25:16)

"The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof." (Amos 6:8)

⁴⁰⁶ b. 1, c. 2, pp. 20-21.

“Pride is hateful before God and men.” (Eccus. 10:7)

“I abhor the wicked.” (Ex. 23:7)

Jesus Christ, who as God and Man is nevertheless one Divine Person, also has passions, just as the Father and the Holy Spirit have passions:

“[Jesus was] looking round about on them [the evil Pharisees] with anger.” (Mk. 3:5)

“Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.” (Mt. 26:36-37)

“And Jesus wept.” (Jn. 11:35)

“And Jesus looking on him, loved him...” (Mk. 10:21)

“The Lord had shewed his great mercy towards her...” (Lk. 1:58)

“And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power: In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power.” (2 Thes. 1:7-9)

According to the stoics, Jesus Christ sinned or at least was imperfect because he had passions. Hence, according to the stoics, perfect stoics are more perfect in their human nature than Jesus was in his human nature because they are passionless while Jesus has passions. (See RJMI book *Anger, Rebuke, Hatred, and Curses*.)

The stoic heresy that God is a formless blob and men will become formless blobs

Because the stoics condemn the material world, they condemn or abhor bodies and forms. The worst kind of body or form, according to a stoic, is a beautiful one because it gives pleasure to those who look upon it. Hence they turn the Beatific Vision of God into a blob, a formless ball of fire or light. I call this the Blob-god heresy:

Apostate Lactantius, *On the Anger of God*, 313: “The Stoics say that God has no form.” (c. 18)

St. Augustine, *City of God*, 413: “For the Stoics thought that fire, that is, one of the four material elements of which this visible world is composed, was both living and intelligent, the maker of the world and of all things contained in it, that it was in fact God.”⁴⁰⁷

If the form of God is a blob of fire, then the Beatific Vision would not be beautiful but a blob of formless fire and many of God’s creatures would be way more beautiful than he. Yet the Word of God teaches the beauty of God is known by the beauty of his creatures:

“For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.” (Wis. 13:5)

Jesus Christ says that God created the lilies to be beautiful—more beautiful than the glorious clothing of Solomon! “Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.” (Lk. 12:27) Yet the stoics have God being not only less beautiful than a lily but not beautiful at all, as a formless blob of fire. The stoics would also condemn Jesus as sinfully carnal for referring to a material thing, a lily, as beautiful.

Theophilus, bishop of Alexandria, at first held the blob-god heresy but abjured from it when monks violently confronted him for holding the heresy that God is formless and passionless. Once converted, Theophilus condemned the apostate Tall Brothers, who were stoic Origenists, for holding the stoic heresy that God is formless and passionless. The following account is from the apostate stoic Socrates

⁴⁰⁷ b. 8, c. 5.

Scholasticus, who also held this heresy but nevertheless records the events that took place. I left out the parts in which he is prejudiced toward the heresy:

Socrates Scholasticus, *Ecclesiastical History*, 5th century: “The question had been started a little before, whether God is a corporeal existence, and has the form of man; or whether he is incorporeal, and without human or, generally speaking, any other bodily shape? From this question arose strifes and contentions among a very great number of persons, some favoring one opinion on the subject, and others patronizing the opposite. Very many of the more simple ascetics asserted that God is corporeal, and has a human figure: but most others [RJMI: stoics] condemn their judgment, and contended that God is incorporeal, and free of all form whatever. With these latter, Theophilus bishop of Alexandria agreed so thoroughly that in the church before all the people he inveighed against those who attributed to God a human form, expressly teaching that the Divine Being is wholly incorporeal. When the Egyptian ascetics were apprised of this, they left their monasteries and came to Alexandria, where they excited a tumult against the bishop, accusing him of impiety and threatening to put him to death. Theophilus becoming aware of his danger, after some consideration had recourse to this expedient to extricate himself from the threatened death. Going to the monks, he in a conciliatory tone thus addressed them: ‘In seeing you, I behold the face of God.’ The utterance of this saying moderated the fury of these men and they replied: ‘If you really admit that God’s countenance is such as ours, anathematize Origen’s book; for some drawing arguments from them oppose themselves to our opinion. If you will not do this, expect to be treated by us as an impious person and the enemy of God.’ ‘But as far as I am concerned,’ said Theophilus, ‘I will readily do what you require: and be ye not angry with me, for I myself also disapprove of Origen’s works, and consider those who countenance them deserving of censure.’ Thus he succeeded in appeasing and sending away the monks at that time; and probably the whole dispute respecting this subject would have been set at rest had it not been for another circumstance which happened immediately after.

“Over the monasteries in Egypt there were four devout [RJMI: apostate, stoic, Origenist] persons as superintendents named Dioscorus, Ammonius, Eusebius, and Euthymius: these men were brothers, and had the appellation of ‘the Tall Monks’ given them on account of their stature... Theophilus...raised not a small clamor against them... He well knew that these men in their frequent theological discussions with him had maintained that the Deity was incorporeal, and by no means had a human form because, they argued, such a constitution would involve the necessary accompaniment of human passions. Now this has been demonstrated by the ancient writers and especially Origen. Theophilus...imposed upon the majority of the monks... Sending letters to the monasteries in the desert, he advised them not to give heed either to Dioscorus or to his brothers, inasmuch as they affirmed that God had not a body. ‘Whereas,’ said he, ‘according to the sacred Scripture God has eyes, ears, hands, and feet, as men have; but the partisans of Dioscorus, being followers of Origen, introduce the blasphemous dogma that God has neither eyes, ears, feet, nor hands.’”⁴⁰⁸

The Word of God and thus the Catholic Church teach that God not only has a form but also the most beautiful of all forms. God the Father, even though he is a spirit and thus has no body, looks like a human. God made man in his own image and likeness:

“[God] said: Let us make man to our image and likeness.” (Gen. 1:26)

“God created man of the earth, and made him after his own image.” (Eccus. 17:1)

“Men...are made after the likeness of God.” (Ja. 3:9)

God made man in his own image in two ways: 1) by giving men freewill and reason, and 2) by giving men a form that resembles his own. Hence God the Father looks like a man. During the Old Covenant era, some of the holy men got a glimpse of God and said that he looks like a man:

The holy Prophet Ezechiel: “And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne was a likeness as of the appearance of a man above upon it.” (Ez. 1:26)

The holy Prophet Daniel: “I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire. (Dan. 7:9) And it came to pass when I Daniel saw

⁴⁰⁸ b. 6, c. 7.

the vision and sought the meaning, that behold there stood before me as it were the appearance of a man. And I heard the voice of a man between Ulai, and he called and said: Gabriel, make this man to understand the vision.” (Dan. 8:15-16)

The holy prophet and king David: “In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple, and my cry before him came into his ears... A fire flamed from his face... He bowed the heavens and came down, and darkness was under his feet. And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.” (Ps. 17:7-11)

Agar saw the back parts of God and hence God has back parts:

“And she [Agar] called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me.” (Gen. 16:13)

God told Moses that he has a right hand and that Moses could not look upon his face, and thus God himself says that he has a right hand and a face. But God allowed Moses to look upon his back parts, and hence God has back parts also:

“And when my glory shall pass, I will set thee [Moses] in a hole of the rock, and protect thee with my right hand till I pass: And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.” (Ex. 33:22-23)

God the Son, Jesus Christ, since the time of his incarnation not only looked like a man but was a man, a human. He has a divine nature and a human nature. And Jesus said that whoever sees him sees the Father, and thus God the Father also looks like a man, even though he is not human:

St. Paul: “[Jesus]...is the image of the invisible God, the firstborn of every creature.” (Col. 1:15)

St. John: “But Jesus cried, and said... He that seeth me, seeth him that sent me.” (Jn. 12:44-45)

St. John: “If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him. Philip saith to him: Lord, shew us the Father and it is enough for us. Jesus saith to him: Have I been so long a time with you, and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, shew us the Father?” (Jn. 14:7-9)

St. Augustine, *Lectures on the Gospel of St. John*, 416, Tractate 70 (John 14:7-10): “2. ...To such, then, as already knew the Son, was it now also said of the Father, ‘And from henceforth ye know him, and have seen him,’ for such words were used because of the all-sided likeness subsisting between the Father and the Son; so that, because they knew the Son, they might henceforth be said to know the Father... For I am one, and he another. But that they might not think him unlike, he adds, ‘And from henceforth ye know him, and have seen him.’ For they saw his perfectly resembling Son, but needed to have the truth impressed on them, that exactly such as was the Son whom they saw, was the Father also whom they did not see. And to this points what is afterwards said to Philip, ‘He that seeth me, seeth also the Father.’ ...Not, certainly, that he who is the Son is also the Father, but that the Son in no respect disagrees with the likeness of the Father... I am in all respects his perfect image...”

Because the stoics believe that physical bodies are evil or to be abhorred, they believe that the perfection and purification of men consists of losing their bodies forever when they die and turning their souls into formless blobs of fire or light:

Nominal *Catholic Encyclopedia*, “Manichaeism”: “To set the light-substance free from the pollution of matter was the ultimate aim of all Manichæan life... With regard to the after-death of the individual, Manichæism taught a threefold state prepared for the Perfect, the Hearers, and the Sinners (non-Manichæans). The souls of the first are after death received by Jesus, who is sent by the First-Man accompanied by three aeons of light and the Light Maiden... In vain do evil angels lie in his path, he scorns them and on the ladder of praise he mounts first to the moon, then to the First-Man, the Sun, the Mother of Life, and finally the Supreme Light [the blob god]. The bodies of the perfect are purified by sun, moon, and stars;

their light-particles [human blobs], set free, mount to the First-Man and are formed into minor deities surrounding his person.”

Hence most of the pagan stoics and many of the nominal Catholic stoics denied the resurrection of the body:

“For some have not the knowledge of God, I speak it to your shame. But some man will say: How do the dead rise again? or with what manner of body shall they come?” (1 Cor. 15:34-35)

Catholic Commentary on 1 Cor. 15:35: “**How do the dead rise again:** He hints that this error against the resurrection and the other faults into which they had fallen were occasioned by the heathen philosophers and other vain teachers among them. He reduces them to two questions: How is it possible for them to rise? And, in what manner, or with what qualities, will they rise?”

“And certain philosophers of the Epicureans and of the Stoics disputed with him [St. Paul]... And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter.” (Acts 17:18, 32)

Catholic Commentary on Acts 17:32: “**Resurrection:** When they heard of the resurrection of the dead, this seemed so impossible, even to the philosophers among them, that some of them presently laughed and made a jest of it. Others said, we will hear thee on this another time, and some believed.”

One nominal Catholic stoic who denied the resurrection of the body was the apostate Origen:

Heretic Epiphanius of Salamis, *The Panarion*, c. 377: “Origen...denied that the resurrection of the dead is a resurrection of the flesh... He says that there is a resurrection of the dead but that it is a resurrection of souls, and makes up some spiritual mythology... Read the Book of the Resurrection by St. Methodius, Bishop and Martyr, of which that which follows is a selection... That Origen said that the body was given to the soul as a fetter after the fall, and that previously it lived without a body: but that this body which we wear is the cause of our sins: wherefore also he called it a fetter... He says that by the coats of skins is signified death. For he says of Adam, that when the Almighty God saw that by treachery he an immortal being had become evil..., he prepared the coats of skins on this account: that when he was thus, as it were, clothed in mortality, all that was evil in him might die in the dissolution of the body.”⁴⁰⁹

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556: “[Canons against Origen] Canon 5: If anyone says or maintains that in resurrection the bodies of men are raised up from sleep spherical [an orb or blob], and does not agree that we are raised up from sleep upright [with flesh and the form of a human], let him be anathema.” (D. 207)

Eleventh Council of Toledo, 675, Exposition of Faith against the Priscillianists: “We confess with true faith the true resurrection of the body of all the dead. Neither do we believe that we shall rise in an ethereal or any other body (as some madly say) but in that in which we live and exist and move.” (D. 287)

Some stoics believe that after death the elect get spiritual forms but not physical bodies and thus their souls are not formless blobs. However, they too deny the resurrection of physical bodies and thus condemn or abhor physical bodies.

The stoic error that God is personally everywhere

Not only did the stoics believe the heresy that God has no form but some of them believed the error that God is personally everywhere and thus in devils and dung. The truth is that God is everywhere in power but not in nature. See RJMI book *On the Holy Trinity: God Is Not Personally Everywhere.*⁴¹⁰)

⁴⁰⁹ 67. 1, 6; 67. 2, 8; 64. 63, 1.

⁴¹⁰ As of 7/2018, this book is not yet completed.

Many nominal Catholic stoics believed that Jesus always suffered on earth

See in this book: “Apostate Thomas à Kempis: [His stoic heresy that Jesus’ whole life on earth was one of suffering](#),” p. 329.

Many stoic men shunned or abhorred all women

Many stoic men shunned or abhorred women as if all women are intrinsically evil. It is one thing, and a good and necessary thing, to shun lustful women in order to not be tempted. But it is quite another thing, and an evil thing, to shun all women and thus to shun or abhor holy, godly, or otherwise modest women.

The holy prophet and priest Moses was married and had children:

“And he took Sephora his [Raquel’s] daughter to wife: And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper hath delivered me out of the hand of Pharaoh.” (Ex. 2:21-22)

The holy prophet Elias lived for a while with a holy widow woman:

“Then the word of the Lord came to him, saying: Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.” (3 Ki. 17:8-9)

Jesus said, “And to none of them was Elias sent but to Sarepta of Sidon, to a widow woman.” (Lk. 4:26)

The holy prophet Eliseus stayed in the house of a holy married woman during his travels:

“And there was a day when Eliseus passed by Sunam: Now there was a great woman there, who detained him to eat bread; and as he passed often that way, he turned into her house to eat bread. And she said to her husband: I perceive that this is a holy man of God, who often passeth by us. Let us therefore make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there.” (4 Ki. 4:8-10)

King David slept with a virgin to keep his bed warm but did not lust after her:

“Now king David was old and advanced in years. And when he was covered with clothes, he was not warm. His servants therefore said to him: Let us seek for our lord the king a young virgin, and let her stand before the king and cherish him and sleep in his bosom and warm our lord the king. So they sought a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamitess and brought her to the king. And the damsel was exceeding beautiful and she slept with the king and served him, but the king did not know her.” (3 Ki. 1:1-4)

St. Joseph was married to the Blessed Virgin Mary, the holiest of all God’s creatures:

“And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Mt. 1:16)

Many times during his public ministry, Jesus had holy women in his company:

“There were there many women...who had followed Jesus from Galilee, ministering unto him.” (Mt. 27:55)

“And there were also women...among whom was Mary Magdalen and Mary the mother of James the less and of Joseph and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.” (Mk. 15:40-41)

“Now it came to pass as they went, that he [Jesus] entered into a certain town and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord’s feet heard his word.” (Lk. 10:38-39)

“Jesus therefore, six days before the pasch, came to Bethania where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.” (Jn. 12:1-3)

Jesus was in the company of many women during the marriage at Cana. Many times the Apostles had women in their company, and many of the Apostles were married:

“And when they were come in, they went up into an upper room where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:13-14)

“And when Jesus was come into Peter’s house, he saw his wife’s mother lying, and sick of a fever.” (Mt. 8:14)

Many times St. Paul had women in his company during his missionary journeys:

“Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?” (1 Cor. 9:5)

“And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.” (Phil. 4:3)

“And they [Paul and Silas] went out of the prison, and entered into the house of Lydia.” (Acts 16: 40)

At times even lustful women are not to be shunned but must be confronted in order to call them to repent and convert, as when Jesus ate with sinners, which included prostitutes and other sinful women:

“And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee’s house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her because she hath loved much. But to whom less is forgiven, he loveth less.” (Lk. 7:36-47)

St. John the Baptist preached to harlots in order to convert them:

“For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.” (Mt. 21:32)

Yet many stoics will have nothing to do with any women, holy or unholy:

Apostate Clement of Alexandria, *The Instructor*, 2nd century: “The Government of the Eyes. But, above all, it seems right that we turn away from the sight of women. For it is sin not only to touch but to look; and he who is rightly trained must especially avoid them...”⁴¹¹

⁴¹¹ b. 3, c. 11.

The Lives of the Saints, by apostate Rev. Alban Butler, 18th century: “March 27, John of Egypt, Hermit (d. 394) - Being about forty years of age, he retired alone to the top of a rock of very difficult ascent. His cell he walled up, leaving only a little window through which he received all necessaries, and spoke to those who visited him what might be for their spiritual comfort and edification. During five days in the week he conversed only with God, but on Saturdays and Sundays all but women had free access to him for his instruction and spiritual advice.”

One wonders how the stoics dealt with their own mothers. Well, some of them shunned even their own mothers and when in their company would not even look at them, such as Bishop Hugh of Grenoble, Aloysius Gonzaga, and John Baptist de Rossi:

Bishop Hugh of Grenoble, d. 1132:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “April 1, Hugh, Bishop of Grenoble (d. 1132) - his love of heavenly things made all temporal affairs seem to him burdensome and tedious. Women he would never look in the face, so that he knew not the features of his own mother. He never loved to hear or relate public news or reports, for fear of detraction, or at least of dissipation... Some time before his death, he lost his memory for everything but his prayers: the Psalter and the Lord’s Prayer he recited with great devotion, almost without intermission: and he was said to have repeated the last, three hundred times in one night...”

Aloysius Gonzaga, 1568-1591:

In the following commentary, Rev. Butler gives yet more proof of his own apostasy. Not only does he refer to Aloysius’ stoic heresy and behavior as something holy and virtuous but he also refers to Florence (a seat of idolatry, heresy, and immorality) in the time of the Renaissance and Medicis as the “mother of piety” in which Aloysius learned how to be faithful and virtuous. That is like calling a pagan whorehouse “the mother of piety” and a place where men can learn to be holy and virtuous:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “June 21, St. Aloysius, Confessor - ... When he [Aloysius Gonzaga] was...eight years old, his father placed him and his younger brother Ralph in the polite court of his good friend, Francis of Medicis, grand duke of Tuscany, that they might learn the Latin and Tuscan languages and other exercises suitable to their rank. At Florence the saint made such progress in the science of the saints that he afterwards used to call that city the mother of his piety. ... He at the same time conceived a great esteem for the virtue of holy chastity... being well apprized that this virtue is so infinitely tender, that it fades and dies if blown upon by the least vapour: and that it is a bright and clear mirror which is tarnished with the least breath, and even by the sight. He never looked at any woman, kept his eyes strictly guarded, and generally cast down, would never stay with his mother alone in her chamber; and if she sent any message to him by some lady in her company, he received it, and gave his answer in a few words, with his eyes shut, and his chamber door only half open; and when bantered on that score, he ascribed such behaviour to his bashfulness. It was owing to his virginal modesty [RJMI: his virginal stoic pride and hypocrisy, like the five foolish virgins], that he did not know by their faces many ladies among his own relations, with whom he had frequently conversed, and that he was afraid and ashamed to let a footman see so much as his foot uncovered.”

Dignities and Duties of the Priest, by apostate Bishop Alphonsus de Liguori, 1760: “Aloysius Gonzaga never dared to raise his eyes to look at his mother. Peter of Alcantara abstained from looking even at his brothers in religion: he knew them not by the sight, but by the voice.”⁴¹²

Gonzaga’s shunning his own mother proves him to be an abnormal pervert like Sigmund Freud, an apostate Jewish psychiatrist who in 1899 taught the heresy that sons by nature lust after their mothers and daughters lust after their fathers, which he called the Oedipus Complex. (Evidently this demon-possessed man lusted after his mother and hence presumed all sons lust after their mothers.)

In the last sentence of the above quote, there is yet another example of Aloysius’ stoic heresy. He thought it was a sin against modesty and chastity to look at naked feet. If that were so, then Jesus Christ,

⁴¹² Instruction 9, s. 2, pp. 378-379.

the Apostles, and other saints who wore sandals or went barefoot sinned by allowing other men to look at their feet. And Jesus would have sinned for washing the Apostles' feet:

“He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.” (Jn. 13:4-5)

One can see the manifestation of this heresy in some Moslems who cover their women from head to toe with a covering called a “burka” when they go out in public.

John Baptist de Rossi, 1698-1764:

The Life of St. John Baptist de Rossi, translated from the Italian by Lady Herbert, 1883: “He fled with a sort of terror from any intimate relations with women. If charity compelled him to meet them, either for the good of souls or for the service of God, he resigned himself to the necessity. But he made an inexorable rule that they should never come to his own house. When he met one of them, to whom he was obliged to speak for some reason, he maintained such a careful reserve in his manner that it was impossible to take a liberty with him, and he never would look any woman in the face. He used to tell his penitents that to act in this way was to pay them proper respect. His friends used to laughingly say that he never saw anything but the shoes of ladies...

“His reserve became even more remarkable when he had been ordained priest. ‘I understand,’ he would say, ‘that sometimes a man may meet a woman’s eyes, but I cannot excuse his not withdrawing them at once. Depend upon it that the face of a woman can never without danger be studied by a man.’ And he practised what he preached, not only with the young and beautiful, but also with those advanced in age. A poor old deformed woman who did his washing whilst he was at St. Mary in Cosmedin affirms that he never once looked her in the face during the nine years she worked for him. One of the canons used to take him to see his mother, who was old and infirm, to hear her confession, and console and encourage her. John used to be received by her daughter, the canon’s sister. He was naturally obliged to speak to her with politeness and kindness, but he always did so with his eyes cast down. This the young girl remarked, and said to her brother: ‘I cannot make out why Canon de Rossi never looks at me when he speaks; I never saw any other man act like that.’...

“It is a common custom in Italy to kiss the hands of priests, representing, as they do, Jesus Christ, and venerable from having not only received holy unction, but from being permitted to handle each day the sacred Host. Ordinarily John would not allow women to kiss his hand, and when it was unavoidable he did it with evident repugnance.”⁴¹³

In this last sentence there is yet another example of Rossi’s stoic heresy. He believed it was sinful or at least repugnant for a woman to kiss his hand. If men looking at a woman or allowing her to touch their flesh is sinful or at least something to be abhorred, then Jesus would have sinned or given a bad example because he not only looked at women but also looked at sinful women and allowed one to kiss his feet and praised this as an act of great love, devotion, honor, and respect:

“And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee’s house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” (Lk. 7:37-38)

And Ss. Peter and Paul would have sinned or given bad example for telling all Catholics and thus men and women to salute one another with a holy kiss:

St. Peter: “Salute one another with a holy kiss. Grace be to all you, who are in Christ Jesus. Amen.” (1 Pt. 5:14)

St. Paul: “Salute all the brethren with a holy kiss.” (1 Thes. 5:26)

And the Apostles who were married (probably all of them except St. John) and had children would have sinned or given bad example for looking at and not only touching their wives but doing so intimately.

⁴¹³ pt. 1, c. 5, p. 30; pt. 4, c. 4, pp. 173-174.

And Jesus' following actions also condemn these stoics who would not look upon women. At the tomb of Lazarus, Jesus looked at the face of Mary, Lazarus' sister, and into her eyes and saw her weeping:

“Jesus... saw her weeping...” (Jn. 11:33)

After his resurrection, Jesus looked into the eyes of St. Mary Magdalen and saw her weeping:

“When she had thus said, she turned herself back and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou?” (Jn. 20:14-15)

And Jesus taught that men can look upon women as long as they do not lust after them:

“But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” (Mt. 5:28)

St. Ambrose, *Concerning Repentance*, 4th century: “70. But granted that the eye has fallen upon another, at least let not the inward affection follow. For to have seen is no sin, but one must be careful that it be not the source of sin. The bodily eye sees, but let the eye of the heart be closed; let modesty of mind remain. We have a Lord who is both strict and indulgent. The prophet indeed said: ‘Look not upon the beauty of a woman that is a harlot.’ But the Lord said: ‘Whoever shall look on a woman to lust after her, hath committed adultery with her already in his heart.’ He does not say, ‘Whosoever shall look hath committed adultery,’ but ‘Whosoever shall look on her to lust after her.’ He condemned not the look but sought out the inward affection. But that modesty is praiseworthy which has so accustomed itself to close the bodily eyes as often not to see what we really behold. For we seem to behold with the bodily sight whatever meets us; but if there be not joined to this any attention of the mind, the sight also, according to what is usual in the body, fades away, so that in reality we see rather with the mind than with the body.”⁴¹⁴

When St. Ambrose says, “But that modesty is praiseworthy which has so accustomed itself to close the bodily eyes as often not to see what we really behold” he means what I call “looking without looking” when looking at immodestly dressed women or women otherwise dressed to seduce. At times men must look at beautiful women who are immodestly dressed, or otherwise dressed to seduce, in order to try to convert them (such as when Jesus looked at the adulterous woman when she was about to be stoned to death, or missionaries who look at naked savages when trying to convert them); or they must look at these women because of some necessity that cannot be avoided. In these cases, a man can look at them indifferently, as if not looking at them, by not looking at their immodest parts if possible; and if he must look at their immodest parts, he must only look as long as necessary and as if in a blur or peripherally. Thus he can be said to be “looking without looking.”

Hence comes another saying, “There is looking, and then there is looking.” One can look upon a woman respectfully or indifferently and thus without lust, or one can look at her with lust. Likewise, a woman can look at a man respectfully or indifferently and thus without lust, or she can look at him with lust. There are several ways a person can look at a man or a woman:

- A respectful look: One can look at them with respect as human beings made in God's image or with respect to their spiritual worth if they are holy and virtuous.
- An indifferent look: One can look at them with indifference if they are worthy of contempt, immodestly dressed, or otherwise dressed to seduce. In the case of a doctor who must examine naked people, he must look upon their immodest parts but he must do so indifferently.
- A loving look: One can look at them with love, such as husbands and wives, parents and children, spiritual brothers with spiritual brothers, and even when looking at enemies, as Jesus said, “Love your enemies” (Jn. 5:44).
- An angry look: One can look at them with anger. If they are worthy of anger, then the look is just; if not, then it is unjust and sinful.
- A serious look: One can look at them seriously.

⁴¹⁴ b. 1, c. 1.

- A joyful look: One can look at them with joy.
- A mocking or contemptuous look: One can look at them mockingly or with contempt. If they are worthy of it, then the look is just; if not, then the look is unjust and sinful.
- A sad, mournful, or sorrowful look: One can look at them sadly, sorrowfully, or mournfully.
- An inspecting look: One can look at them for inspection, such as doctors treating patients, or witnesses identifying people at court cases.
- A lustful look: One can look at them with lust and thus commit sin because this look is intrinsically evil and thus also sinful. The worst lustful people even look upon modestly dressed people with lust.
- A covetous look: One can look at them covetously and thus commit sin because this look is intrinsically evil and thus also sinful.
- A jealous or envious look: One can look at them with jealousy or envy and thus commit sin because this look is intrinsically evil and thus also sinful.

Hence men or women looking at one another can be good or evil, just or sinful, depending on the way and the reason why they look at one another. Beware, then, of the stoics who take the following Bible verses out of context to defend their heresy that men must not look at any women or be in their company:

“Gaze not upon a maiden, lest her beauty be a stumbling block to thee. Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up, and gaze not about upon another’s beauty. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire. Every woman that is a harlot, shall be trodden upon as dung in the way. Look not upon another’s beauty, for many have been deceived by the beauty of a woman for herewith lust is kindled as a fire. Sit not at all with another man’s wife nor repose upon the bed with her: And strive not with her over wine, lest thy heart decline towards her and by thy blood thou fall into destruction.”
(Eccus. 9:5-13)

In context, “gaze not upon a maiden” and “gaze not about upon another’s beauty” does not mean that men cannot look at beautiful women but only that they should not gaze upon them. A gaze (which also means a gawk or a gape) is not a respectful or indifferent look but a covetous or lustful look in which the looker desires to unlawfully have what he is looking at:

“Let not thy heart covet her beauty...” (Prv. 6:25)

Hence men can look upon the beauty of a woman in a respectful, admiring, or factual manner but not in a covetous or lustful way. However, there are some beautiful women that men should not look at if possible:

“Behold not everybody’s beauty...” (Eccus. 42:12)

Men, if possible, must not behold beautiful women who are dressed to seduce or immodestly dressed, such as harlots and prostitutes. These are the women who are, as the saying goes, “dressed to kill,” which is the meaning of the following verse:

“Turn away thy face from a woman dressed up...” (Eccus. 9:8)

This verse refers to women dressed up immodestly or otherwise to seduce, but not to women dressed up modestly and not to seduce.

If men must “behold not everybody’s beauty,” then they can behold somebody’s beauty. Hence men are allowed to behold the beauty of modestly dressed women who are not dressed to seduce, such as Judith or the Blessed Virgin Mary:

“And the Lord also gave her [Judith] more beauty: because all this dressing up did not proceed from sensuality but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men’s eyes incomparably lovely. And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese,

and went out. And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting. And when they saw her they were astonished, and admired her beauty exceedingly.” (Judi. 10:4-7)

Most importantly, the Blessed Virgin Mary has the most beautiful soul of all creatures. But she also has the most beautiful body of all creatures. Verses in the Canticle of Canticles symbolically and most perfectly refer to the great beauty of the Blessed Virgin Mary’s body and soul:

“How beautiful art thou, my love, how beautiful art thou! Thy eyes are doves’ eyes besides what is hid within.” (Can. 4:1)

St. John records a vision of the great and glorious beauty of the Blessed Virgin Mary:

“And a great sign appeared in heaven: A woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars.” (Apoc. 12:1)

But even when a man looks at modestly dressed, beautiful and holy women, he must do so respectfully, admiringly, or indifferently, and thus without any covetousness or lust. And the primary consideration for looking at them must not be because of their physical beauty but because of their spiritual beauty. This is the meaning of the following verse:

“Look not upon another’s beauty, for many have been deceived by the beauty of a woman.” (Eccus. 9:11)

If a man looks upon a beautiful woman for the sole sake of her physical beauty, as if this is the most important thing of a woman, then he is seduced and deceived and full of lust even when he looks at modestly dressed, beautiful and holy women. Hence “look not upon another’s beauty” for the sole sake of their beauty.

The true measure of the goodness or evilness of men or women is the condition of their soul and not their body; the condition of their heart, not their body.

No price can be put upon a good soul and thus a good person, a soul that is faithful and obedient to God and thus lives a holy and virtuous life:

“A holy and shamefaced woman is grace upon grace. And no price is worthy of a continent soul... As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.” (Eccus. 26:19-20, 24)

God’s primary concern in choosing men to serve him is the condition of their heart (their soul) and not their physical appearance:

“And when they were come in, he saw Eliab, and said: Is the Lord’s anointed before him? And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.” (1 Ki. 16:6-7)

This is why Jesus said,

“Judge not according to the appearance but judge just judgment.” (Jn. 7:24)

Hence the most perfect, faithful, and holy of all of God’s chosen people, the Blessed Virgin Mary, was perfect and holy because of the condition of her heart, her soul, and not because of her physical beauty nor her race nor even because she was the mother of Jesus:

“And it was told him [Jesus]: thy mother and thy brethren stand without, desiring to see thee. Who answering, said to them: My mother and my brethren are they who hear the word of God and do it.” (Lk. 8:20-21)

Jesus, then, tells us the true reason why his mother Mary was perfect, faithful, and holy—not because she was his mother nor because of her race or physical beauty but because she heard the word of God and kept it and thus was faithful and obedient to God. It was the spiritual condition of Mary’s soul, then, that made her good, not the physical beauty of her body, although her body is very beautiful indeed.

St. Peter lists the traits of good wives:

“In like manner also let wives be subject to their husbands... Considering your chaste conversation with fear. Whose adorning let it not be the outward plaiting of the hair, or the

wearing of gold, or the putting on of apparel: But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands.” (1 Pt. 3:1-5)

Beware, then, because “favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.” (Prv. 31:30) A man will be deceived by physical beauty if he puts all his hopes and desires in it as the primary reason for choosing a spouse. And his own sinful motive will make him a bad choice for a husband because he has an ugly soul. The same applies to women seeking husbands.

What good is it to marry a physically beautiful woman if her soul is ugly and thus either her beliefs are perverse or she is unloving or a whore or rebellious and lazy. What good is a physically beautiful wife who does not cook for her family, take care of her children, and clean the house, or who brawls with her husband and children:

“It is better to sit in a corner of the housetop than with a brawling woman and in a common house.” (Prv. 21:9)

Hence miserable is the man who has a physically beautiful wife who has an ugly soul. But happy is the man who has a physically ugly wife who has a beautiful soul and thus is faithful and obedient to God and therefore holy and virtuous. That is not to say that a man cannot desire a physically beautiful woman for a wife but only that the condition of her soul must be the primary concern. Hence if he cannot find a woman who has a beautiful body and beautiful soul but only a woman who has an ugly body and beautiful soul, he must choose the woman with an ugly body and beautiful soul. If he does not, then his married life will be miserable and wrought with strife and contention. Under such conditions, the physical beauty of his wife fades quickly as a priority while he is stuck with her ugly soul. And his soul, too, is ugly for putting physical beauty over spiritual beauty. Hence “by what things a man sinneth, by the same also he is tormented.” (Wis. 11:17)

The nominal Catholic stoics who take Bible verses about beautiful women out of context to mean that men cannot look at any women fall into a trap regarding ugly women because these verses only refer to beautiful women and thus not to ugly women. Hence they would have to conclude that men can look at ugly women but not at beautiful women. Yet even ugly women who are dressed to seduce or immodestly dressed can seduce men. The true meaning, then, of these Bible verses is that men must not look at beautiful or ugly women with lust in their hearts. These verses only mention beautiful women because they are the most likely to seduce men.

Not only do these nominal Catholic stoics heretically teach that men must not look at any women but they also heretically teach that men must not be in the company of any women. And they use Bible verses out of context to defend their heresy. For example, they take Ecclesiasticus 42:12 out of context:

“Sit not in the midst of women.” (Eccus. 42:12)

In context, this verse means that men must not sit intimately close to women. And Ecclesiasticus 9:12 also says that men must not repose or recline with women (of course, men can sit intimately close to and repose and recline with women who are their wives):

“Sit not at all with another man’s wife, nor repose upon the bed with her.” (Eccus. 9:12)

However, this does not mean that men cannot sit respectfully and modestly with women. Jesus and the Apostles respectfully and modestly sat in the company of women. For example, Lazarus’ sister Mary sat at Jesus’ feet:

“Now it came to pass as they went that he entered into a certain town: and a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord’s feet heard his word.” (Lk. 10:38-39)

Jesus sat in the midst of men, women, and children to teach them:

“And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. And the number of them that did eat, was five thousand men, besides women and children.” (Mt. 14:19-21)

And women travelled in the company with, ate with, and ministered to Jesus and his Apostles:

“And there were also women...among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.” (Mk. 15: 40-41)

“And when Jesus was come into Peter’s house, he saw his wife’s mother lying, and sick of a fever: And he touched her hand, and the fever left her, and she arose and ministered to them.” (Mt. 8:14-15)

“And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:13-14)

“Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?” (1 Cor. 9:5)

“And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.” (Phil. 4:3)

“And they [Paul and Silas] went out of the prison, and entered into the house of Lydia.” (Acts 16: 40)

And family members in their houses ate and sat with one another, men and women, boys and girls. And Catholic deacons and clerics ministered to women.

Beware, then, of the nominal Catholic stoics who abhor or at least look down upon all women and hence teach the heresy that it is sinful or at least a fault for men to look at women or be in their company.⁴¹⁵ And the ones who refuse to be in the company of women for fear of falling into sin deny and mock God’s grace as either absent or insufficient to protect them from falling into sin. If these nominal Catholic stoics were not stoics but faithful Catholics, they would have nothing to fear from looking at and being in the company of beautiful modest women and even from looking, when necessary, at beautiful evil women dressed immodestly or otherwise to seduce, such as when missionaries attempt to convert naked savages. God’s grace is sufficient to protect them from falling into sin. But these stoics say, No, it is not! Yet, the stoics have no problem being in the company of heretics like themselves and thus being in the company of spiritual fornicators.

The stoic heresy that the Old Testament elect were unholy barbarians

Summary

Stoic anti-Church Fathers and other stoic nominal Catholics believe one or more of the following heresies:

- The heresy that the Old Testament elect were weak, carnal, un-virtuous, unholy, imperfect, and barbarians because they enjoyed the material world and good passions and that the New Testament elect are the only ones who are strong, spiritual, virtuous, holy, perfect, and civilized because they supposedly hate the material world and the passions. Hence they heretically believe that Jesus came to eventually abolish the material world and the passions and replace them with a passionless, formless, spiritual world.
- The heresy that Jesus gives Christians special graces to live a perfect and holy life and that he did not give these graces to the Old Testament elect, which thus presents God as the author of sin.

⁴¹⁵ This does not apply to Catholic monks and nuns who reside in monasteries and take vows to not be in the company of the opposite sex, unless necessary, as long as their reason for taking the vow is not heretical.

- The heresy that the Old Testament elect were under the “law of fear” but not under the “law of love” whereas the New Testament elect are under the “law of love” but not the “law of fear.”
- The heresy that God hates or despises the Jewish race while he loves the Gentile races.

The heresy that the Old Testament elect were unholy for enjoying
the material world and good passions

While evil men (such as evil Jews) during the Old Testament era were carnal, un-virtuous, unholy, imperfect, and barbarians, it is heresy to believe that good men (that is, the Old Testament elect such as faithful Jews) during the Old Testament era were carnal, un-virtuous, unholy, imperfect, and barbarians. This heresy came from the pagan stoics. Because the stoics condemn or at least abhor the material world and the passions, the pagan stoics who lived during the Old Testament era condemned or at least abhorred the God of the Old Testament because he has a form and created the material world and the passions and declared good all that he created:

“God saw all the things that he had made, and they were very good.” (Gen. 1:31)

Hence the pagan stoics looked upon the Old Testament elect as carnal barbarians, and if not evil at least very imperfect, and upon themselves as the holy and perfect ones. This heresy, then, originated with pagan Greek stoics who believed that they, and not the faithful Jews, had true wisdom and the holy and perfect way of life. Whereas, the faithful Jews knew that they had the true wisdom and the holy and perfect way of life, not the pagan Greeks.

This enmity between faithful Jews and pagan Greeks during the Old Covenant era was carried over to the New Covenant era by some of the Gentile anti-Church Fathers and other Gentile nominal Catholics who take the side of the pagan Greeks in condemning or at least despising the faithful Jews who were under the Old Covenant. They look down upon the Old Testament elect as weak, carnal, and barbarians while the New Testament elect are the only ones who are strong, spiritual, and civilized. And as all heretics do, they take Bible verses out of context in order to defend their heresy.

The stoic anti-Church Fathers and other stoic nominal Catholics believe that Jesus came to abolish not only the Old Covenant and its rituals and to replace them with the New Covenant and its rituals (which is true), but they also and heretically believe that Jesus came to eventually abolish the material world and the passions and to replace them with a passionless, formless, spiritual world. Therefore they heretically believe that under the New Covenant, Jesus commands his followers to reject and abhor the material world and good passions and to strive to become purely spiritual and passionless. Thus the stoic nominal Catholics condemn or at least abhor some or all of the following: marriage, feasting, alcohol, dancing, eating meat, just wars, just killings, hunting, recreations, games, sports, the material beauty of God’s creation, the Garden of Paradise, the earthly paradise Jesus will create after his second coming, etc. As a consequence, these stoic nominal Catholics effectively condemn the God of the Old Testament who created these things and called them good and commanded men to enjoy them. According to stoic nominal Catholics, the Old Testament elect were carnal, un-virtuous, unholy, and very imperfect because they revelled in these so-called sinful or imperfect things. These stoics act as if there is another God during the New Covenant era or that the same God repented from his errors of the Old Testament era in which he condoned and promoted material things and the passions. In the latter case, they present a God who not only sins but is the author of sin, and a God who is weak, not all-knowing, not all-powerful, and incompetent. However, these nominal Catholic stoics also condemn the God of the New Testament because he is the same God as the God of the Old Testament—and God never changes:

“For I am the Lord, and I change not. (Mala. 3:6) Jesus Christ, yesterday and today and the same forever. (Heb. 13:8)”

Hence not only does the God of the New Testament also command men to enjoy material things and good passions but he also enjoyed them himself in the Divine Person of Jesus Christ.

What follows is an example of the stoic nominal Catholics’ heresy that the Old Testament elect were barbarians, carnal, sensual, unholy, un-virtuous, and very imperfect and thus not worthy of spiritual blessings but only of temporal blessings and that the New Testament elect are the only spiritual, virtuous, holy, and perfect ones and thus worthy of spiritual blessings:

Douay Bible, 1609: “[Commentary on Deut. 28:2] Temporal blessings belonged to sensual people of the Old Testament...”

Haydock Bible, 1859: “[Commentary on Lk. 16:16] *The law and the prophets*, &c. Not that the law was made void by the coming of John, but that what the law and the prophets had taught had been suited to the very imperfect dispositions of the Jews who as yet were incapable of relishing perfect virtue.”

St. Andrew Roman Missal, Thirteenth Sunday after Pentecost, 1952: “[Intro.] ... ‘It is true that Solomon in past ages was not bound to seek wisdom so diligently as we, since the Old Law did not regard the enjoyment of superfluities as vanity [RJMI: the stoic heresy that all material things and all passions are evil and thus sinful vanity]... But we are called to more perfect virtues, scale loftier heights, and give ourselves to nobler practices.’ ”

Challoner and Haydock Bibles: “[Commentary on Deut. 28:2] All these blessings, &c. In the Old Testament, God promised temporal blessings to the keepers of his law, heaven not being opened as yet, and that gross and sensual people being more moved with present and sensible things. But in the New Testament the goods that are promised us are spiritual and eternal, and temporal evils are turned into blessings.”

Now if this heresy were true and thus not heresy but a dogma, then either God created men of the Old Testament era imperfect so that they could not be good if they wanted to and thus God would be not all-powerful and would be the author of sin or God created them so that they could be perfect but did not give them the grace and other helps to be perfect, which would also make God the author of sin and a cruel monster.

This heresy also denigrates the Old Covenant rituals as something sinful and evil by referring to all the Jews who practiced them as carnal in the evil sense of the word:

“So we also, when we were children, were serving under the elements of the world.” (Gal. 4:3)

Challoner Commentary on Gal. 4:3: “**Under the elements**: That is, under the first rudiments of religion [Old Covenant rituals] in which the carnal Jews were trained up...”

If all the Jews who practiced the Old Covenant rituals were carnal in the evil sense of the word (meaning sinful and incapable of being spiritual and holy), then their rituals were likewise carnal in the same sense. Hence this commentary denigrates the very rituals God instituted at that time to make the Jews sinless and holy and to prepare the way for Christ and the New Covenant rituals. While the Old Covenant rituals were the first rudiments of religion and imperfect, they were not evil or sinful but very good and holy things ordained by God and capable of making those who practiced them sinless and holy. If the word “carnal” is left out of the above commentary, then it would be correct.

The heresy that God did not give the Old Testament elect the graces to be holy

Indeed, to defend their heresy, some stoic nominal Catholics believe that God did not give men during the Old Testament era the graces and other helps they needed to keep the commandments and to be virtuous, holy, and perfect:

Haydock Bible, 1859: “[Commentary on 2 Cor. 3:7] *Now if the ministration of death*: He meaneth the former law, which by giving them a greater knowledge and not giving graces of itself to fulfil those precepts occasioned death...”

Haydock Bible, 1859: “[Commentary on Rom. 8:4] *That the justification of the law*. That is, that was aimed at but never attained to by the written law might now be fulfilled in us; that is, that we, by the grace of Christ, may be enabled to fulfill and comply with the law and its moral precepts...”

Hence the apostate Rev. George Haydock believed that the Old Testament elect were not able to fulfill and comply with the law and its moral precepts:

Haydock Bible, 1859: “[Commentary Rom. 5:20-21] The Jews and Gentiles having become sensible of their weakness and misery, the Almighty, in his mercy, sent his only Son to enrich both the one and the other with his graces...”⁴¹⁶

St. Andrew Roman Missal, Thirteenth Sunday after Pentecost, 1952: “[Epistle Commentary] Why then did God set up the law of Sinai? He did so...that man faced with all the prescriptions which this law imposed without supplying the strength to fulfill them, should be conscious of his weakness...”

What kind of God would command men to obey his commandments and to be virtuous, holy, and perfect and not give them all the graces and other helps they need to achieve these things! He would be either a lying God, an evil God, or a powerless stupid God.

- In the former case, this god would be a liar and evil for commanding men to obey his commandments and to be virtuous, holy, and perfect while not giving them the graces and other helps they need to achieve these things when it is within his power to do so; hence this god actually wants men to be evil by making it impossible for them to be good and thus this god not only sins but is the author of sin.
- In the latter case, this god would be powerless and stupid for commanding men to obey his commandments and to be virtuous, holy, and perfect when it is not in his power to give them the graces and helps they need to achieve these things. And he would be stupid for not knowing that they could not achieve these things and for nevertheless continuing to command them to achieve them.

The truth is (the dogma is) that the true God not only commands and wants all men from both the Old and New Testament eras to obey all of his commandments and to be virtuous, holy, and perfect but also gives them all the graces and other helps they need to achieve these things because he is all-good, all-powerful, and all-knowing. The Bible teaches that God commands and wants men to achieve these things not only during the New Testament era but also during the Old Testament era:

Old Testament era: “Therefore love the Lord thy God and observe his precepts and ceremonies, his judgments and commandments at all times.” (Deut. 11:1)

Old Testament era: “Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.” (3 Ki. 8:61)

Old Testament era: “I have kept the ways of the Lord and have not done wickedly against my God. For all his judgments are in my sight, and his justices I have not put away from me. And I shall be spotless with him and shall keep myself from my iniquity. And the Lord will reward me according to my justice and according to the cleanness of my hands before his eyes.” (Ps. 17:22-25)

Old Testament era: “Being made perfect in a short space, he fulfilled a long time: For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities.” (Wis. 4:13-14)

Old Testament era: “He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days... A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.” (Eccus. 3:4, 32)

Old Testament era: “Thou shalt be perfect and without spot before the Lord thy God.” (Deut. 18:13)

New Testament era: “We should be holy and unspotted in his sight in charity.” (Eph. 1:4)

New Testament era: “If thou wilt enter into life, keep the commandments.” (Mt. 19:17)

New Testament era: “That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ.” (1 Tim. 6:14)

⁴¹⁶ A similar and even worse heresy was taught in the Catechism of Trent, which teaches that grace is only given to those inside the Catholic Church and thus not to non-Catholics and was not given to the Old Testament elect: *Catechism of Trent*, The Sacraments, The Eucharist: The Grace of the Eucharist Sustains: “For the Eucharist is the end of all the Sacraments, and the symbol of unity and brotherhood in the Church, outside which none can attain grace.”

Because God wills for all men to obey his commandments and to be virtuous, holy, and perfect during the Old and New Testament eras, God would never deprive good-willed men, no matter when they lived, of the graces and other helps they need to achieve these things. If God did deprive good-willed men of these things, then he would be either a lying, an evil, or a powerless stupid god. For example, what kind of god would command men who lived during the Old Testament era to be chaste and not give them all the graces and other helps they needed to be chaste! If the stoic nominal Catholics acknowledge that men were chaste during the Old Testament era (such as St. Judith, the prophets, St. Anne, Ss. Zachary and Elizabeth, St. Joseph and the Blessed Virgin Mary, etc.), then, to be honest, they would also have to acknowledge that God gave the Old Testament elect the same graces and other helps they needed to be perfect in the virtue of chastity as he does to the New Testament elect:

“And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel. And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.” (Judi. 16:25-26)

“O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.” (Wis. 4:1)

“I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was.” (Wis. 8:21)

And the Bible teaches that there were just and perfect men not only during the New Testament era but also during the Old Testament era, such as Abel, Noe, and Job; and Ss. Zachary, Elizabeth, and Joseph (who lived and died during the Old Covenant era) and the Blessed Virgin Mary (who was born during the Old Covenant era and died during the New Covenant era):

Abel: “By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just...” (Heb. 11:4)

Noe: “Noe found grace before the Lord. Noe was a just and perfect man in his generation.” (Gen . 6:8-9)

Job: “[The Lord said:] Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?” (Job 1:8)

Ss. Zachary and Elizabeth: “There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame.” (Lk. 1:5-6)

St. Joseph: “Mary was espoused to Joseph... Whereupon Joseph her husband, being a just man...” (Mt. 1:18-19)

The Blessed Virgin Mary (during the Old Covenant era): “And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.” (Lk. 1:26-28)

If stoic nominal Catholics acknowledge that there were just and perfect men during the Old Testament era, then to be honest they would also have to acknowledge that God gave the Old Testament elect the same graces and other helps they needed to be just and perfect as he does to the New Testament elect.

The difference between the Old and New Testament elect is sanctifying grace

What, then, was the great difference between the Old and New Testament elect? While God gave the same actual graces and other helps to the Old and New Testament elect to be holy and perfect, the Old Testament elect did not have sanctifying grace and thus their forgiven sins were covered but not remitted. Whereas the New Testament elects’ sins are forgiven and remitted by sanctifying grace, which was made available for the first time by the sacrificial death of Jesus Christ. That is the great difference between the Old Testament elect and the New Testament elect. That is why the Old Testament elect were detained in

the Limbo of the Fathers, which is the highest level of hell. They did not get their forgiven sins remitted and thus enter heaven until Christ died on the holy cross. Whereas, holy and perfect men who die during the New Testament era have all their sins forgiven and remitted and thus enter heaven. The great difference, then, is that Jesus Christ opened heaven to the elect and made their souls completely justified by remitting their forgiven sins.⁴¹⁷ Hence if a true Church Father or other Catholic were to teach that the New Testament elect are more perfect than the Old Testament elect, he would mean it in this sense but not in the sense that the Old Testament elect could not have become just as holy and perfect in their beliefs and way of life as the New Testament elect.⁴¹⁸

The heresy that the Old Testament elect were under the law of fear
but not the law of love

Other heresies that come from the heresy that the Old Testament elect were barbarians, carnal, un-virtuous, unholy, and imperfect, is that God did not love the Old Testament elect and thus did not give them the grace to love him nor to love other men. Hence these heretics believe that the Old Testament elect were only to fear God but not love God; whereas, they believe that the New Testament elect are to love God and not fear him. Hence they taught that the Old Testament elect were under the “law of fear” while the New Testament elect are under the “law of love”:

The Liturgical Year, by apostate Abbot Dom Guéranger, O.S.B., 1927: “Israel was under the law of fear. Thou hast reserved the law of love for us.”⁴¹⁹

St. Andrew Roman Missal, Thirteenth Sunday after Pentecost, 1952: “[Epistle Commentary] Why then did God set up the law of Sinai? He did so...that man faced with all the prescriptions which this law imposed without supplying the strength to fulfill them, should be conscious of his weakness and long more earnestly for the law of love which alone could save him and alone rules those who have faith in Christ.”

Well, if it were true that God did not give the Jews under the Old Covenant the law of love, then God would have hated them and they were to hate God. Indeed, the anti-Church Father Lactantius taught that God hated the Israelites:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 4, Chap. 11] When God had determined to send to men a teacher of righteousness, ...he sent him to those very persons whom he hated...”⁴²⁰

Yet not only during the New Testament era but also during the Old Testament era God tells men that he loves them and commands them to love him and to love all men:

Old Testament era: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.” (Deut. 6:5)

New Testament era: “Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets [RJMI: of the Old Testament era].” (Mt. 22:37-40)

Old Testament era: “For thou lovest all things that are and hatest none of the things which thou hast made, for thou didst not appoint or make anything hating it.” (Wis. 11:25)

New Testament era: “God our Saviour...will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:3-4)

New Testament era: “For God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting.” (Jn. 3:16)

The Word of God also condemns the stoic nominal Catholics who believe that God is not to be feared during the New Covenant era. Anyone who does not fear God does not know the true God. And anyone

⁴¹⁷ See RJMI *Topic Index*: Justification during the Old and New Testament Eras.

⁴¹⁸ See RJMI book *Baptism Controversy Revision*: Old Testament Elect Were Justified in Vow but Not in Reality.

⁴¹⁹ b. 2, v. 3, January 6 (The Epiphany of Our Lord), p. 136.

⁴²⁰ See in this book: [His apostasy for believing that the Messiah came first to the Greeks and then to the Jews](#), p. 413.

who knows the true God fears God. Hence anyone who does not fear God cannot love God because he does not know the true God:

“The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.” (Eccus. 25:16)

It is a dogma, then, that God is to be feared not only during the Old Testament era but also during the New Testament era and also in heaven, purgatory, and hell and in the world to come and thus forever and ever:

Old Testament era: “Thou shalt fear the Lord thy God, because I am the Lord.” (Lev. 19:14)

Old Testament era: “The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.” (Eccus. 1:16)

New Testament era: “With fear and trembling work out your salvation.” (Phili. 2:12)

New Testament era: “His mercy is from generation unto generation to them that fear him.” (Lk. 1:50)

New Testament era: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.” (2 Cor. 7:1)

The heresy of racism, that God hates or despises the Jewish race

Another heresy that comes from the heresy that the Old Testament elect were barbarians, carnal, un-virtuous, unholy, and imperfect is racism, especially in regards to the Israelite race (aka, the Jewish race) in relation to the Greek and other Gentile races. Many of the pagan Greeks looked upon the Jewish race as inferior to their race simply because of race.⁴²¹ This racism is nowadays called anti-Semitism. But it should actually be called anti-Israelitism.⁴²²

This heresy (this racism, this hatred or denigration of the Israelite race), was picked up by some Gentile anti-Church Fathers and other Gentile nominal Catholics because they looked upon all Jews who were under the Old Covenant as barbarians, carnal, un-virtuous, unholy, and imperfect and attributed this to their race. Whereas, these nominal Catholic Gentiles looked upon their own races as superior to the Israelite race simply because of their race. They wrongly supposed that God hated or despised the Jewish race because God cast off unbelieving Jews and favored the Gentile converts to the point that during the New Covenant era mostly Gentiles and very few Jews converted. Hence these Gentile nominal Catholics looked upon their Gentile races as superior to the Jewish race and hated or despised the Jewish race, which is the heresy of racism.

The dogma is that God cast off these Jews because of their unbelief and not because of their race. Speaking of evil Jews during the Old Covenant era, St. Paul says that they could not enter into God’s blessings because of their unbelief, not because of their race:

“And we see that they could not enter in because of unbelief.” (Heb. 3:19)

And speaking to Gentile Roman Catholics, St. Paul says that evil Jews were broken off from God because of unbelief and thus not because of their race:

“Because of unbelief they [unbelieving Jews] were broken off.” (Rom. 11:20)

This is evident because the first Christians were Jews who were thus blessed by God because of their faith and not because of their race. Hence if God hated or despised the Jewish race, he would have never allowed these Jews to become Christians. In fact, God loves all men and thus loves all races and wants all of them to be saved. And he loves the Jewish race above all others because he chose the Jewish race to bring the true God, true faith, and salvation to mankind. Jesus said,

⁴²¹ Faithful Jews looked upon pagan Greeks as inferior to them, not because of the Greeks’ race but because of their paganism, which is not racism.

⁴²² Semites are the descendents of Sem, the son of Noe, and thus include many races, not just the Israelite race. The origin of the Israelite race is Jacob (also known as Israel) and his twelve sons.

“Salvation is of the Jews.” (Jn. 4:22)

In fact, the very act that brought salvation was done by the most faithful and holiest Jew of all, Jesus Christ, when he died on the holy cross. And the second most faithful and holiest Jew is the Blessed Virgin Mary, who also brought salvation to the world by consenting to be the Mother of Jesus and thus to give the Savior his human nature that he needed in order to die and redeem men. In fact, these two Jews are not only the most faithful and holiest of all the Jews but also the most faithful and holiest of all men from all races—Jesus first, and then Mary.

In the same Romans Chapter 11, St. Paul warns Gentile converts to not be highminded toward the Jewish race, to not exalt their race over the Jewish race. He tells them to not hate even the evil Jews but to pity them and pray for their conversion because God still loves them, as he loves all men and wants all men to be saved:

Jesus said, “Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you.” (Mt. 5:44)

St. Paul said, “For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:3-4)

In Romans, Chapter 11, St. Paul tells the Gentile Christians that God has a special love for the Jewish race because of the faithful Jews during the Old Covenant era and thus loves the Jewish race above all other races. He compares the faithful Jews to the root and natural branches of the tree [God’s Church on earth] and the faithful Gentiles to wild branches that are grafted onto the Jewish tree. And he says that just as the natural branches (evil Jews) were cut off the Jewish tree because of unbelief so much the more will the wild branches [evil Gentile Christians] be cut off the tree if they fall into unbelief. He then foretells that evil Gentile Christians will fall away, just as the evil Jews did during the Old Covenant era, and that unbelieving Jews will then convert and be grafted back onto the tree near the end of the world.⁴²³ He then concludes that in the end no man can exalt himself because of his race since the vast majority of men from all races are evil and end up in hell:

“I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel? Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life. But what saith the divine answer to him? I have left me seven thousand men that have not bowed their knees to Baal. Even so then, at this present time also, there is a remnant saved according to the election of grace. And if by grace, it is not now by works: otherwise grace is no more grace. What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded. As it is written: God hath given them the spirit of insensibility; eyes that they should not see; and ears that they should not hear, until this present day. And David saith: Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened that they may not see: and bow down their back always. I say then, have they so stumbled that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them. Now if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles, how much more the fullness of them? For I say to you, Gentiles: as long indeed as I am the apostle of the Gentiles, I will honour my ministry, if, by any means, I may provoke to emulation them who are my flesh and may save some of them. For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, so is the lump also; and if the root be holy, so are the branches. And if some of the branches be broken, and thou, being a wild olive, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then: The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off. But thou standest by faith: be not highminded, but fear. For if God hath not spared the natural branches, fear lest

⁴²³ “But their senses [of the unbelieving Jews] were made dull. For until this present day, the selfsame veil, in the reading of the Old Testament, remaineth not taken away (because in Christ it is made void). But even until this day, when Moses is read, the veil is upon their heart. But when they shall be converted to the Lord, the veil shall be taken away.” (2 Cor. 3:14-16) “For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim. And after this the children of Israel shall return and shall seek the Lord their God and David their king, and they shall fear the Lord and his goodness in the last days.” (Osee 3:4-5)

perhaps he also spare not thee. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the wild olive tree, which is natural to thee, and, contrary to nature, were grafted into the good olive tree, how much more shall they that are the natural branches be grafted into their own olive tree? For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits): that blindness in part has happened in Israel until the fullness of the Gentiles should come in. And so all Israel should be saved, as it is written: There shall come out of Sion he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them my covenant: when I shall take away their sins. As concerning the gospel, indeed, they are enemies for your sake; but as touching the election, they are most dear for the sake of the fathers. For the gifts and the calling of God are without repentance. For as you also in times past did not believe God, but now have obtained mercy through their unbelief, so these also now have not believed, for your mercy, that they also may obtain mercy. For God hath concluded all in unbelief, that he may have mercy on all. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.” (Rom. 11:1-36)

St. Paul warns Gentile Catholics of the same thing in his First Letter to the Corinthians, Chapter 10:

“But with most of them [Jews] God was not well pleased: for they were overthrown in the desert. Now these things were done in a figure of us, that we should not covet evil things as they also coveted. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall.” (1 Cor. 10:5-12)

Hence evil Jews are barbarians, carnal, sensuous, un-virtuous, unholy, and imperfect because of their lack of faith and their disobedience to all of God’s commandments but not because of their race. Similarly, faithful Jews are spiritual, virtuous, holy, and perfect because of their faith and obedience to all of God’s commandments but not because of their race. Hence the same applies during the New Covenant era to faithful Catholics and unfaithful Catholics (be they nominal Catholics or bad Catholics).

St. Paul teaches that faith and not race is what makes God’s chosen people children of Abraham, spiritual children, and children of God:

“Know ye therefore, that they who are of faith, the same are the children of Abraham... For you are all the children of God by faith in Christ Jesus.” (Gal. 3:7, 26)

And Jesus said the same:

“Who answering, said to them: My mother and my brethren are they who hear the word of God and do it.” (Lk. 8:21)

Hence beware of racists who condemn Jews or any other people because of their race. However, beware also of those who falsely condemn some of the Church Fathers and other Catholic teachers as racists (as anti-Semites) because they rightly condemn evil Jews not because of their race but because of their lack of faith, lack of obedience to all of God’s commandments, and for the special curse they incurred (their blood guilt) for murdering Jesus Christ.

Note that the Church Fathers, other Catholics, and Catholic prayers use the word “Jews” to mean either evil Jews or good Jews depending upon the context. Hence when they use the word “Jews” to mean evil Jews, they do not mean that all Jews are evil and thus that there are no good Jews. For example, St. Paul used the word “Jews” to condemn evil Jews but did not mean that all Jews are evil, since the Apostles, as well as he, were good Jews:

St. Paul says that he was “serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews.” (Acts 20:19)

St. Paul does not mean that all Jews conspired against him and other Christians because there were some Jews who were good Christians and thus were good Jews, such as St. Paul who went from being an evil Jew to a good Jew. Hence St. Paul uses the word “Jews,” in this case, to mean evil Jews. St. Paul also said,

“The Jews...both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men.” (1 Thes. 2:14-15)

St. Paul does not mean that all Jews killed Jesus, as the Apostles and Jesus’ other Jewish followers did not kill Jesus, and Jesus, who was a Jew, did not kill himself. Hence Paul’s use of the word “Jews,” in this case, means evil Jews, but not all Jews or the Jewish race, as there were some faithful Jews who followed Christ. The same, then, applies to the Church Fathers, other Catholics, and Catholic prayers that use the word “Jews” when rightly condemning evil Jews. In context, they do not mean that all Jews are evil and thus that there are no good Jews. For example,

St. Cyprian, *Treatise IV, On the Lord’s Prayer*, 3rd century: “10. Nor ought we, beloved brethren, only to observe and understand that we should call him Father who is in heaven; but we add to it, and say our Father, that is, the Father of those who believe, of those who, being sanctified by him and restored by the nativity of spiritual grace, have begun to be sons of God. This, moreover, rebukes and condemns the Jews who not only unbelievably despised Christ, who had been announced to them by the prophets and sent first to them, but also cruelly put him to death; and these cannot now call God their Father, since the Lord confounds and confutes them, saying, ‘Ye are born of your father the devil, and the lusts of your father ye will do. For he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.’ (Jn. 8:44) And by Isaiah the prophet God cries in wrath, ‘I have begotten and brought up children, but they have despised me. The ox knoweth his owner, and the ass his master’s crib; but Israel hath not known me, and my people hath not understood me. Ah sinful nation, a people laden with sins, a wicked seed, corrupt children! Ye have forsaken the Lord; ye have provoked the Holy One of Israel to anger.’ (Isa. 1:2-3) In repudiation of these, we Christians, when we pray, say Our Father, because he has begun to be ours and has ceased to be the Father of the Jews who have forsaken him. Nor can a sinful people be a son...in the words of our Lord himself: ‘Whosoever committeth sin is the slave of sin. And the slave abideth not in the house for ever, but the son abideth ever.’ (Jn. 8:34-35)”

St. Ambrose: “When the offspring of the Jews abandoned the customs of their fathers, the truth abandoned them and took refuge in the Church. It abandoned them when they said of the Lord Jesus: ‘Away with him! Crucify him!’ for they gave up truth and chose iniquity.”⁴²⁴

St. Augustine, *Against the Jews*, 5th century: “The Jews wander over the earth, their backs bent and their eyes cast downward, forever calling to our minds the curses they carry with them.”⁴²⁵

Hermits and solitary monks are not on the top of the list of vocations

Hermits and solitary monks are those who, as a general rule, break off all communication with most men and only have contact with other hermits or solitary monks. Good as the vocation of non-stoic solitary monks and non-stoic hermits is, this is not the top or best or most honorable of vocations. St. Paul gives a list of vocations but does not mention hermits (solitary monks):

“For as in one body we have many members, but all the members have not the same office: So we being many, are one body in Christ, and every one members one of another. And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he

⁴²⁴ “On Psalm 118: LAMED,” XIX, “The Faith of Catholics,” in three volumes, Frs. Joseph Berington and John Kirk, rev. by Fr. James Waterworth, San Marino, CA: Victory Publications, 1985, I:71.

⁴²⁵ PL 42:51.

that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.” (Rom. 12:4-8)

“But to every one of us is given grace, according to the measure of the giving of Christ... And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph. 4:7, 11-12)

Even though St. Paul does not mention hermits or solitary monks, it does not mean that these are not worthy vocations but only that they are not the best or more important and honorable of the vocations he lists. For what good would it be to have hermits and solitary monks if there were no one to preach and teach the Word of God to men in order to enlighten, convert, or edify them? What good would it be to have hermits and solitary monks if there were no one to rule the Catholic Church and to govern and judge Catholics? What good would it be to have hermits and solitary monks if there were no Catholic religious to dispense the sacraments, to teach the faith, to admonish sinners, to instruct the ignorant, to counsel the doubtful, to feed the poor, to help the sick, to comfort the dying, etc.?

Again St. Paul gives a list of vocations but does not mention hermits or solitary monks. In this list, he ranks the vocations in order of the better gifts, in order of honor and importance:

“Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; to another, faith in the same spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will...

“For the body also is not one member, but many... and God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be zealous for the better gifts.” (1 Cor. 12:4-11, 14, 28-31)

“Let the priests that rule well be esteemed worthy of double honour, especially they who labour in the word and doctrine.” (1 Tim. 5:17)

St. Paul, then, refutes the stoic heresy that the vocation of hermit or solitary monk is the best, the most honorable, and the most important. Hence he also refutes the stoic heresy that only hermits and solitary monks can earn the most merit and be the most perfect and most holy of all Catholics. After all, Jesus Christ, the Blessed Virgin Mary, St. Joseph, the Apostles (the pillars of the Catholic Church), and St. Paul earned the most merit and are among the most perfect and holiest of all Catholics and they were not hermits or solitary monks.

In fact, the harder vocations that require more faith, more penance, and more sacrifice are the ones in which Catholics must deal with other men. This tests their faith, hope, and charity to the highest degree. It is easier to sit solitary in a cave or monastery than to rule the Church or a local church, to judge and admonish and teach Catholics and unbelievers, and to do the spiritual and corporal works of mercy. For an example of how much harder and more honorable is the vocation of an apostle (or in this case, that of a pope) than the vocation of a hermit, see in this book: [Apostate Antipope Celestine V \(c. 1221-1296\)](#), p. 323.

Catholics who perfectly fulfill their vocations (whatever their vocation may be) are equally perfect and equally holy. It cannot be said that one is more perfect or more holy than another, although one may have earned more merit and thus more honor than another and thus has a higher place in heaven. And even though it may be easier to save one’s soul in this or that vocation (such as virgins having an easier time saving their souls than married women), both virgins and married women can be equally perfect and equally holy. In fact, you can have a Catholic virgin who dies in mortal sin and goes to hell, and a Catholic married woman who dies in a state of grace and goes to heaven. After all, the most honorable among all Catholics were married, such as the Blessed Virgin Mary and St. Joseph, and most of them

were not virgins, such as St. Abraham, St. Moses, St. Samuel, St. Judith, St. Joachim and the Good St. Anne, St. Zachary and St. Elizabeth, and St. Peter and many other apostles.

The military vocation is above the hermit vocation

“These are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites: That afterwards their children might learn to fight with their enemies, and to be trained up to war.” (Jdg. 3:1-2)

Military soldiers rank at or near the top of the list for conversions to Christianity and martyrdoms, not hermits. Hermits are near the bottom of the list. Hence the vocation of military soldiers is above the vocation of hermits. This is testified to in the Roman Martyrology and other histories of the Catholic Church. Catholic soldiers are allowed to serve in pagan armies but are not allowed to do anything sinful either by denying the faith or violating a moral commandment. Hence if they are commanded to sin, they must refuse even if it means that they will be cast out of the army, persecuted, or killed.

The Roman Martyrology:

1/12: “In Africa, the holy martyrs Zoticus, Rogatus, Modestus, Castulus, and forty soldiers gloriously crowned...

1/13: “At Rome, on the Via Lavicana, the crowning of forty holy soldiers, a reward they merited by confessing the true faith under Emperor Gallienus...

1/29: “At Rome, on the Via Nomentana, the birthday of the holy martyrs Papias and Maur, soldiers under Emperor Diocletian...

2/10: “In the same place [Rome], on the Via Lavicana, ten holy soldiers, martyrs...

3/3: “At Caesarea in Palestine, during the persecution of Valerian, the holy martyrs Marinus, soldier, and Asterius, senator... At Calahorra in Spain, the birthday of the holy martyrs Hermiterius and Cheledonius, soldiers in the army at Leon, a city of Galicia... Also, the sainted soldiers Cleonicus, Eutropius, and Basiliscus...

3/9: “At Sebaste in Armenia, under the governor Agricolaus, in the time of Emperor Licinius, the birthday of forty holy soldiers of Cappadocia...

3/27: “At Drizipara in Hungary, St. Alexander, a soldier, in the time of Emperor Maximian... Amphilocheus, an officer in the army, and Chronides...

5/8: “At Milan, the birthday of the holy martyr Victor, a Moor. He became a Christian in his youth and served in the imperial army...

5/24: “The holy martyrs Meletius, who was a military officer, and two hundred and fifty-two of his companions...

6/1: “In Egypt, under Emperor Diocletian, the holy martyrs Ischyron, a military officer, and five other soldiers... At Perugia, the holy martyrs Felinus and Gratinian, soldiers under Decius... At Tiferno in Umbria, St. Crescentian, a Roman soldier...

6/12: “At Rome, on the Aurelian Way, during the persecution of Decius and under the prefect Aurelius, the birthday of the holy martyrs Basilides, Cyrinus, Nabor, and Nazarius, all soldiers...

6/15: “At Silistria in Rumania, St. Hesychius, a soldier...

6/24: “At Satalis in Armenia, seven saintly brothers, all martyrs: Orentius, Heros, Pharnacius, Firminus, Firmus, Cyriacus and Longinus, who owe their martyrdom to Emperor Maximian. Because they were Christians, they were deprived of the military belt by his command...

7/2: “Also at Rome, three holy soldiers, who were converted to Christ by the martyrdom of the blessed apostle Paul...

7/8: “At Porto, fifty holy martyrs, all soldiers...

7/21: “At Marseilles, the birthday of St. Victor, a soldier. Because he refused to serve in the army and sacrifice to idols, he was thrust into prison, where he was visited by an angel. He

was subjected to various torments, and finally being crushed under a millstone, he ended his martyrdom. With him also suffered three soldiers, Alexander, Felician, and Longinus...

7/24: "At Amiterno in Abruzzi, the martyrdom of eighty-three holy soldiers... At Merida in Spain, St. Victor, a soldier who, with his two brothers, Stercatius and Antinogenes, by divers torments fulfilled his martyrdom in the persecution of Diocletian..."

8/5: "At Antioch, St. Eusignius, a soldier..."

8/7: "At Milan, St. Faustus, a soldier... At Rouen, the holy bishop St. Victricius. While he was yet a soldier under Julian, he threw away his military belt for Christ..."

8/10: "At Rome, the passion of one hundred and sixty-five holy martyrs, who were soldiers under Emperor Aurelian..."

8/16: "At Ferentino in Campania, St. Ambrose, centurion..."

8/19: "In Cilicia, the birthday of St. Andrew, tribune, and his military companions, who were converted to Christianity through a miraculous victory they had gained over the Persians. Being accused on this account, they were massacred in the Mount Taurus pass, by the army of the governor Seleucus, under Emperor Maximian..."

8/26: "At Ventimiglia, a city of Liguria, St. Secundus, martyr, a distinguished man and officer in the Theban Legion... At Bergamo in Lombardy, St. Alexander, martyr, who was one of the same legion..."

8/28: "At Prinde in Auvergne, St. Julian, martyr, during the persecution of Diocletian. He was the companion of the blessed tribune Ferreol, and under a military garb he secretly served Christ until arrested by the soldiers, and killed in a barbarous manner by having his throat cut..."

9/5: "At Melitine in Armenia, during the persecution of Diocletian, the martyrdom of the holy soldiers Eudoxius, Zeno, Macarius, and their companions to the number of eleven hundred and four, who threw away their military belts and were put to death for the confession of Christ..."

9/9: "At Sebaste in Armenia, St. Severian, a soldier of Emperor Licinius..."

9/18: "In the diocese of Vienne, the holy martyr Ferreol, a tribune..."

9/22: "At St. Maurice, near Sion in Switzerland, the birthday of the holy Theban martyrs Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis, with their companions of the same legion..."

9/26: "At Rome, in the persecution of Diocletian, the holy martyr Callistratus and forty-nine other soldiers who endured martyrdom together..."

9/28: "At Antioch in Pisidia,...thirty soldiers..."

9/30: "At Soleure in Switzerland, in the time of Emperor Maximian, the passion of the holy martyrs Victor and Ursus, of the glorious Theban legion..."

10/2: "At Nicomedia, St. Eleutherius, soldier and martyr, with innumerable others..."

10/19: "In Egypt, St. Varus, a soldier..."

10/20: "At Antioch, St. Artemius, an imperial officer who had filled high positions in the army under Constantine the Great. Julian the Apostate, however, whom he rebuked for his cruelty towards Christians, ordered him to be beaten with rods, subjected to other torments, and finally beheaded..."

10/22: "Also, the holy martyrs Alexander, a bishop, Heraclius, a soldier, and their companions..."

10/25: "At Rome, the birthday of forty-six holy soldiers... At Florence, St. Minias, a soldier..."

11/18: "At Antioch, the holy martyr Hesychius, a soldier. Hearing the order that anyone refusing to sacrifice to idols should lay aside his military belt, he immediately took off his. For this reason he was cast into the river with a large stone tied to his right hand..."

11/20: “At Turin, the holy martyrs Octavius, Solor, and Adventor, soldiers of the Theban Legion...

12/10: “At Lentini in Sicily, the holy martyrs Mercurius and his soldier companions...

12/16: “At Ravenna, the holy martyrs Valentine, an officer of the army...

12/18: “At Mopsuestia in Cilicia, St. Auxentius, bishop, who, being at first a soldier under Licinius, preferred to surrender his military insignia rather than offer grapes to Bacchus...

12/20: “At Alexandria, the holy martyrs Ammon, Zeno, Ptolemy, Ingen, and Theophilus, soldiers...

12/22: “At Nicomedia, St. Zeno, a soldier who mocked Diocletian for sacrificing to Ceres, wherefore his jawbones were broken, his teeth knocked out, and his head struck off.

Hence the vocation of a military soldier is above the vocation of a hermit. Although stoic hermits put down the vocation of soldiers as carnal, worldly, and barbarian, the military vocation contains within itself more opportunities for soldiers to convert and for soldiers who are believers to become holy and perfect than that of the vocation of hermits.

- Soldiers perform at least as many penances if not more than that of hermits, such as the pain and suffering they endure from physical training and battlefield conditions.
- Soldiers must be strictly and directly obedient to superiors, which instills discipline and humility, whereas hermits are directly obedient to no one.
- Soldiers must work together as a team for the greater good, which instills love of neighbor, self sacrifice, discipline, and harmony among them; whereas hermits have no team because they pray and work alone.
- Soldiers see and face imminent death in battle, which instills courage, conviction to die and kill for what they believe in, and firsthand experience of the consequences of original sin; whereas hermits do not see or face these things in the ordinary course of their vocation.

The vocation of sports players is similar to that of military soldiers

Team sports are very similar in this regard to that of military soldiering. Pseudo-intellectuals and stoics condemn or at least despise and look down upon sports and soldiering as carnal, worldly, and barbarian while it is they who are carnal, worldly, and barbarian. One learns and experiences more good things in the real world by playing sports and being a soldier than he can by learning alone. Even when Catholics learn the good things of the Catholic faith, they must still carry them out and experience them in works and deeds by the spiritual and corporal works of mercy and by defending and propagating the Catholic faith unto death or killing dangerous enemies if necessary.

In the case of the pseudo-intellectuals and stoics, it is even worse because the very nature of their idolatries and heresies that they learn and embrace lead them into mortal sins of pride, vanity, jealousy, envy, effeminacy, lack of brotherly love, and contentions.

Beware of those who take the following Bible verses out of context to condemn all sports as intrinsically evil. Faithful Jews were not allowed to participate or attend sporting events at the Olympics, not because they condemned or despised sports but because of the idolatry and immorality that were an integral part of the Olympics, such as offerings made to pagan gods and playing sports completely naked. Another thing the following verses condemn is the putting of sports over the things of God, which apostate priests were doing by attending or participating in the Olympic Games while not attending to the things of God and thus putting sports over the things of God:

“Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus. And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best: For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers. For acting

wickedly against the laws of God doth not pass unpunished: but this the time following will declare. Now when the game that was used every fifth year was kept at Tyre, the king being present, the wicked Jason sent from Jerusalem sinful men to carry three hundred didrachmas of silver for the sacrifice of Hercules..." (2 Mac. 4:14-19)

In regard to sports and other recreations, the Old Testament says the following:

"And do what thou hast a mind, but not in sin or proud speech." (Eccus. 32:16)

Hence sports and other recreations in which no sins or proud speech are committed are allowed.

St. Paul compares the good things learned and experienced from sports to the good things learned and experienced by living and fighting for the Catholic faith and puts the things of the Catholic faith above the things of sports:

"Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air." (1 Cor. 9:24-26)

Catholic Commentary on 1 Cor. 9:24: "**So run:** If such as run for a price, to make themselves more swift, and to win the game, abstain from many meats and pleasures: what should not we do or suffer to win the crown of glory, proposed and promised to none but such as run, travel, and endeavor for it?"

St. Ambrose compares the training and vocation of soldiers and sportsmen to the training and vocation of priests:

St. Ambrose, *On the Duties of the Clergy*, 391: "31. ...How can there be instruction without exercise, or advance without practice? 32. A man wishing to undergo a warlike training daily exercises himself with his weapons. As though ready for action he rehearses his part in the fight and stands forth just as if the enemy were in position before him. Or, with a view to acquiring skill and strength in throwing the javelin, he either puts his own arms to the proof, or avoids the blows of his foes, and escapes them by his watchful attention. The man that desires to navigate a ship on the sea, or to row, tries first on a river. They who wish to acquire an agreeable style of singing and a beautiful voice begin by bringing out their voice gradually by singing. And they who seek to win the crown of victory by strength of body and in a regular wrestling match, harden their limbs by daily practice in the wrestling school, foster their endurance, and accustom themselves to hard work."⁴²⁶

What follows are some examples of stoics who condemned or at least despised sports and recreation:

Apostate Clement of Alexandria, *Stromata*, 208: "Greek philosophy the recreation of the Gnostic. Now our Gnostic always occupies himself with the things of highest importance. But if at any time he has leisure and time for relaxation from what is of prime consequence, he applies himself to Hellenic philosophy in preference to other recreation, feasting on it as a kind of dessert at supper..."⁴²⁷

Apostate Bernard, *Against Jovinianus*, 393: "[Bk. 2] 8. ...Any one [who] delights in the sports of the circus or the struggles of athletes...is lost through the windows of the eyes, and the prophet's words are fulfilled: 'Death is come up into our windows.' "

Hate and despise parents, yourself, the world, the flesh, in context

By ignoring other Bible verses that refute their heretical interpretation, stoics justify their stoic heresy by taking Bible verses out of context that say that Catholics must hate, despise, and renounce the world, the flesh, their parents, and themselves.

While Jesus says that Catholics must hate their relatives and themselves, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also,

⁴²⁶ b. 1, c. 1.

⁴²⁷ b. 6, c. 17

he cannot be my disciple” (Lk. 14:26), Jesus also says that Catholics must love their relatives, neighbors, themselves, and even their enemies:

“Thou shalt love thy neighbour as thyself.” (Mt. 22:39)

“I say to you, love your enemies.” (Mt. 5:44)

“A new commandment I give unto you: That you love one another as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another.” (Jn. 13:34-35)

There is no contradiction between the two when Luke 14:26 is taken in proper context. The meaning is that Catholics must put God above all persons and hence above their relatives and even above themselves:

“He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.” (Mt. 10:37)

If any person tries to come between Catholics and God, that person must be abhorred and cast off. Hence the word “hate” as used in Luke 14:26 means abhor:

Catholic Commentary on Lk. 14:26: “**Hate:** Hate, as used here, means abhor. The law of Christ does not allow us to hate even our enemies, much less our parents. Jesus said, ‘Love your enemies.’ (Mt. 5:44) The meaning of the text is that we must be in that disposition of soul so as to be willing to renounce and part with everything, how near or dear soever it may be to us, that would keep us from following Christ. Hence the word hate is not to be taken in its usual sense but to be expounded by the words of Christ in Mt. 10:37, that no man must love his father more than he loves God, etc. Christ wishes to show us what dispositions are necessary for those who desire to become his disciples, and to teach us that we must not be discouraged if we meet with many hardships and labors in our journey to our heavenly country. And for our sake, Christ would have renounced even his own mother if she were evil, saying, ‘Who is my mother, and who are my brethren?’ And stretching forth his hand towards his disciples, he said: ‘Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.’ (Mt. 12:48-50).”

Therefore relatives are not intrinsically evil and must be loved and are good if they are good. It is only when relatives are evil that they must be abhorred and avoided.

Hence when the Bible says that Catholics must despise or renounce even good things of this world, it means in preference to God so that if any good thing would separate a Catholic from God, he must despise and renounce that good thing rather than despise and renounce God. It does not mean that those good things are evil or abhorrent:

“So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.” (Lk. 14:33)

Catholic Commentary on Lk. 14:33: “**Renounce:** He that is a Christian man must make his account that if he be put to it (as he often may be in times of persecution) he must renounce all that ever he hath rather than forsake the Catholic faith.”

The martyrs despised and renounced their own lives, their own flesh, in preference to God rather than despise and renounce God. But who would dare say that their flesh (their bodies), which Catholics venerate in relics, were intrinsically evil or abhorrent. Many of the stoics would!

In the following verse, St. Jesus, son of Sirach, uses the word “desire” to mean evil desires and immoderate good desires, as the last sentence shows:

“Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies. Take no pleasure in riotous assemblies, be they ever so small, for their concertation is continual.” (Eccus. 18:30-32)

Elsewhere, in many verses, St. Jesus, son of Sirach, teaches that God’s chosen people are to embrace good desires in moderation:

“A concert of music in a banquet of wine is as a carbuncle set in gold. As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.” (Eccus. 32:7-8)

“Good things were created for the good from the beginning, so for the wicked, good and evil things. The principal things necessary for the life of men are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.” (Eccus. 39:30-32)

The word “flesh,” as used in the Bible and by Catholics, can have two meanings: 1) the physical body, which is not intrinsically evil; or 2) the concupiscence in the flesh that tempts men to sin and evil, which is evil; that is, the concupiscence not the flesh.

St. Paul speaks of the concupiscence in his flesh that tempts him:

“For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not... I find then a law, that when I have a will to do good, evil is present with me.” (Rom. 7:18, 21)

Catholic Commentary on Rom. 7:17-18: “**Flesh:** The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will.”

That is why St. Paul says that the body has not yet benefitted from the redemption because of the concupiscence in the flesh:

“We ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.” (Rom. 8:23)

Therefore, the flesh by itself and thus without its concupiscence is not intrinsically evil, contrary to what the stoics would have you believe. If the body, the flesh, were evil, then Jesus would be evil for taking on human flesh, resurrecting in it, and living in it at the right hand of God the Father in heaven; and Catholics would be evil for venerating the bodily relics of the saints.

Now, one can use his flesh, his body, in an evil way and thus be evil, such as by idolizing the flesh by putting it over the soul or by committing some other sin, but the flesh itself is not intrinsically evil.⁴²⁸

While the stoics condemn many of the sins of the flesh, they go too far by teaching that flesh is evil. By doing this, they themselves have fallen into sins of the flesh because all sins are sins of the flesh, even though the sin may have been committed only in the heart and mind, such as being prideful or holding an idolatry or heresy in the heart. St. Paul gives a list of sins of the flesh which includes all kinds of sins:

“Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.” (Gal. 5:19-21)

Hence St. Augustine teaches that the stoics are guilty of the very sins of the flesh that they think they have conquered by living according to their stoic heresy. He compares the stoics to the epicureans and says that both commit sins of the flesh and hence both are carnal in an evil way, even though the stoics do not believe they are guilty of sins of the flesh:

St. Augustine, *City of God*, 413: “Of Carnal Life, Which Is to Be Understood Not Only of Living in Bodily Indulgence, but also of Living in the Vices of the Inner Man - First, we must see what it is to live after the flesh, and what to live after the spirit. For any one who either does not recollect, or does not sufficiently weigh, the language of sacred Scripture, may, on first hearing what we have said, suppose that the Epicurean philosophers live after the flesh, because they place man’s highest good in bodily pleasure; and that those others do so who have been of opinion that in some form or other bodily good is man’s supreme good; and that the mass of men do so who, without dogmatizing or philosophizing on the subject, are so prone to lust that they cannot delight in any pleasure save such as they receive from bodily sensations: and he may suppose that the Stoics, who place the supreme good of men

⁴²⁸ The only flesh that is intrinsically evil is the eternally corrupted bodies that the damned humans will get during the General Judgment and take with them into the hell of the damned.

in the soul, live after the spirit; for what is man's soul, if not spirit? But in the sense of the divine Scripture, both [epicureans and stoics] are proved to live after the flesh.

“For by flesh it means not only the body... But it uses this word in many other significations; and among these various usages, a frequent one is to use flesh for man himself, the nature of man taking the part for the whole... Since, then, Scripture uses the word flesh in many ways, which there is not time to collect and investigate, if we are to ascertain what it is to live after the flesh (which is certainly evil, though the nature of flesh is not itself evil), we must carefully examine that passage of the epistle which the Apostle Paul wrote to the Galatians, in which he says, ‘Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.’ This whole passage of the apostolic epistle being considered, so far as it bears on the matter in hand, will be sufficient to answer the question, what it is to live after the flesh. For among the works of the flesh which he said were manifest, and which he cited for condemnation, we find not only those which concern the pleasure of the flesh, as fornications, uncleanness, lasciviousness, drunkenness, revellings, but also those which, though they be remote from fleshly pleasure, reveal the vices of the soul. For who does not see that idolatries, witchcrafts, hatreds, variance, emulations, wrath, strife, heresies, envyings, are vices rather of the soul than of the flesh? For it is quite possible for a man to abstain from fleshly pleasures for the sake of idolatry or some heretical error; and yet, even when he does so, he is proved by this apostolic authority to be living after the flesh; and in abstaining from fleshly pleasure, he is proved to be practising damnable works of the flesh.”⁴²⁹

In short, the stoic is just as carnal and fleshy in a sinful way as the fat glutton or the fornicating harlot. The stoics' fatness and fornications are in their soul, heart, and brain. They are fat in pride and vanity and fornicate with heresy or idolatry. Regarding the evil holy-looking Pharisees with stoic tendencies, Jesus said,

“Woe to you scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.” (Mt. 23:25-28)

Because the stoic looks more pious on the outside, which gives him a false confidence in his phony piety and holiness, it makes it harder for him to repent than for a glutton or harlot. That is why Jesus said to the self-righteous Pharisees, “Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.” (Mt. 21:31) That is, these holy-looking Pharisees with stoic tendencies will not enter heaven due to pride, to the fleshy sins of the soul that harden them in their sins.⁴³⁰ Whereas those steeped in fleshy sins of the body are more prone to repent and convert because it is harder to hide their sins under a veil of piety and holiness. Jesus teaches that it is not the self-righteous Pharisee that is saved, who exalts himself in a condescending manner over sinners, but the sinner who is ashamed of his sins and makes a true and humble confession to God, with sorrow and a firm purpose of amendment, who will be saved:

“The Pharisee, standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican... And the publican, standing afar off, would not so much as lift up his eyes towards heaven but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.” (Lk. 18:11-14)

The word “world,” as used in the Bible and by Catholics, can also have two meanings:

⁴²⁹ b. 14, c. 2.

⁴³⁰ In other verses Jesus makes it clear that these obstinately evil Pharisees with stoic tendencies are in a state of damnation and will die that way and go to the hell of the damned: “Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.” (Mt. 23:15) “Woe to you scribes and Pharisees, hypocrites... You serpents, generation of vipers, how will you flee from the judgment of hell?” (Mt. 23:29, 33)

1. In the good sense, the word “world” means the physical things in the world, such as humans, animals, plants, water, and mountains. These material things are not *intrinsically* evil and thus are good and redound to God’s great goodness and glory. God “saw all the things that he had made, and they were very good.” (Gen. 1:31)
2. In the evil sense, the word “world” means the ways of the world which are corrupt because of devils and sinful men: “The earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.” (Isa. 24:5)

When Adam and Eve disobeyed God and followed the Devil instead by committing the original sin, God delivered this world into the hands of the Devil in punishment for men’s rebellion against God. However, God is still the ultimate ruler of this world and thus Satan has to get permission from God for whatever he does. God allows Satan to rule this world because most men are evil and choose to follow Satan instead of God. Hence God, respecting freewill, gave men what they want, which is Satan, evilness, and spiritual death. Hence the main reason this world is evil and dark is because Satan and other devils rule over it, as St. Paul teaches:

“Put you on the armour of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.” (Eph. 6:11-12)

It is not just devils that make this world evil but also evil human beings who follow the devil. “For God created man incorruptible, and to the image of his own likeness he made him. But by the envy of the devil, death came into the world: And they follow him that are of his side.” (Wis. 2:23-25) That is why holy Job says, “The earth is given into the hand of the wicked.” (Job 9:24) Because almost all men are evil, St. John says, “The whole world is seated in wickedness.” (1 Jn. 5:19) Jesus teaches that the evil *works* of devils and wicked men make this world evil:

“The world cannot hate you, but me it hateth: because I give testimony of it, that the works thereof are evil.” (Jn. 7:7)

Hence the good things of the material world are not wicked but the wicked works of evildoers are what makes the world evil. Therefore, when the Bible says in the following verses that this world is evil and to be hated, it means the evil ways of the world and not the world itself, not the material things of this world that are good:

“Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God.” (Ja. 4:4)

St. James means friendship with the wicked ways of this world, not friendship with the material good things of this world, such as animals, plants, water, food, etc. St. John also teaches to love not the things of this world. But he, too, must be taken in context:

“Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God abideth for ever.” (1 Jn. 2:15-17)

The things of the world that men are not to love are specifically mentioned by St. John and are evil things; that is, concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father. Hence he does not mean that Catholics should not love the good things of this world, such as animals, plants, food, water, and the sun. Jesus says that the world hates him and the faithful:

“If the world hate you, know ye that it hath hated me before you.” (Jn. 15:18)

By the world Jesus surely does not mean animals, plants, water, dirt, etc., because these things cannot hate men. Hence by the world he means devils and evil men, rational beings who can hate.

While the evil things of this world will pass away and no longer exist upon the face of the earth, the earth will remain after the second coming of Jesus Christ. And he will restore all the good material things

on the new earth, the eternal earthly paradise. God did not make the earth in vain and hence will not utterly destroy it:

“For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy. The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.” (Jer. 4:27-28)

“For thus saith the Lord that created the heavens, God himself that formed the earth and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other.” (Isa. 45:18)

St. John and St. Peter speak of the earthly paradise that Jesus Christ will create after his second coming:

“For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.” (Isa. 65:17)

“And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.” (Apoc. 21:1)

Catholic Commentary on Apoc. 21:1: “**New earth:** New by their form and qualities but not by their substance. The first heaven and first earth was passed away: being changed, not as to their substance, but in their qualities.”

“Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat? But we look for new heavens and a new earth according to his promises, in which justice dwelleth.” (2 Pt. 3:11-13)

Catholic Commentary on 2 Pt. 3:11: “**New earth:** According to the divine promises, look for new heavens, and a new earth, where justice is to dwell, whither sinners shall not enter, but the just only, in a new state of never-ending happiness.”

St. Paul speaks of the earthly paradise in which not only men but also animals and other material good things will be delivered from all corruption and be glorious:

“For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.” (Rom. 8:18-21)

Catholic Commentary on Rom. 8:19: “**The expectation of the creature:** He speaks of the corporal creation made for the use and service of man, which by occasion of his sin made subject to vanity; that is, to a perpetual instability, tending to corruption and other defects, so that by a figure of speech it is here said to groan and be in labour, and to long for its deliverance, which is then to come when sin shall reign no more. The creatures expect with impatience and hope with confidence to see a happy change in their condition in which they will be delivered from the captivity of sin to which man has reduced them and enter into the liberty of the glory of the sons of God. Inanimate creation will enter into a pure, incorruptible and perfect state to the end of ages. They will no longer be subject to those changes and vicissitudes which sin has brought upon them; nor will sinful man any longer abuse their beauty and goodness in offending the Creator of all. Beasts of prey will then lay aside their ferocity, and venomous serpents their poisonous qualities.”

The Prophet Isaias describes some of the good material things that will exist in the eternal earthly paradise:

“For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice for ever in these things which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying... And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them... The wolf and the

lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord." (Isa. 65:17-25)

Catholic Commentary on Isa. 65:17: "**New earth**: Having purified the former by the general conflagration, which many assert will take place at the end of 6,000 years. After the resurrection the qualities and not the substance of the world will be changed."

If these material things (human bodies, animals, plants, fruit and other food) are evil, then God is evil for placing them in the first Garden of Paradise, which was meant to last forever, and the Garden of Paradise that Jesus Christ creates after his second coming, which will last forever. Hence beware of the stoics who take Bible verses out of context in order to defend their heresy that the material world is evil or to be abhorred. Also beware of those (such as the epicureans) who idolize the good material things of the world by placing them over God and spiritual things:

St. Augustine, *Homilies on the First Epistle of John*, Homily 2 (1 John 2:12-17), 416: "11. But let us not love the world, neither the things that are in the world. For the things that are in the world are the lust of the flesh, and the lust of the eyes, and the pride of life. These three are they: lest haply any man say, 'The things that are in the world, God made: i.e. Heaven and earth, the sea; the sun, the moon, the stars, all the garniture of the heavens. What is the garniture of the sea? all creeping things. What of the earth? animals, trees, flying creatures. These are in the world, God made them. Why then am I not to love what God hath made?' Let the Spirit of God be in thee that thou mayest see that all these things are good. But woe to thee if thou love the things made and forsake the Maker of them! Fair are they to thee, but how much fairer he that formed them! Mark well, beloved. For by similitudes ye may be instructed: lest Satan steal upon you, saying what he is wont to say. Take your enjoyment in the creature of God: wherefore made he those things but for your enjoyment? And men drink themselves drunken, and perish, and forget their own Creator: while not temperately but lustfully they use the things created, the Creator is despised. Of such saith the apostle: 'They worshipped and served the creature rather than the Creator, Who is blessed for ever.' God doth not forbid thee to love these things, howbeit, not to set thine affections upon them for blessedness, but to approve and praise them to this end, that thou mayest love thy Creator.

"In the same manner, my brethren, as if a bridegroom should make a ring for his bride, and she having received the ring, should love it more than she loves the bridegroom who made the ring for her: would not her soul be found guilty of adultery in the very gift of the bridegroom, albeit she did but love what the bridegroom gave her? By all means let her love what the bridegroom gave: yet should she say, 'This ring is enough for me, I do not wish to see his face now,' what sort of woman would she be? Who would not detest such folly? Who not pronounce her guilty of an adulterous mind? Thou lovest gold in place of the man, lovest a ring in place of the bridegroom. Thou lovest a ring in place of thy bridegroom and hast no wish to see thy bridegroom to pledge thee to him but to turn away thy heart from him! For this the bridegroom gives earnest, that in his earnest he may himself be loved. Well then, God gave thee all these things. Love him that made them. There is more that he would fain give thee, that is, his very self that made these things. But if thou love these—what though God made them—and neglect the Creator and love the world, shall not thy love be accounted adulterous?"

Some stoics

The Gnostics are also Stoics

Gnosticism is a false religion based on philosophy. One of its heresies is Stoicism. Hence Gnostics are Stoics. After some of the Gnostics insincerely converted to Christianity, they still held on to one or more of their Gnostic heresies and thus Hellenized Christianity by mixing it with elements of Gnosticism, including Stoicism:

Nominal *Catholic Encyclopedia*, "Gnosticism": "A more complete and historical definition of Gnosticism would be: A collective name for a large number of greatly-varying and pantheistic-idealistic sects, which flourished from some time before the Christian Era down to the fifth century, and which, while borrowing the phraseology and some of the tenets of

the chief religions of the day, and especially of Christianity, held matter to be a deterioration of spirit, and the whole universe a deprivation of the Deity, and taught the ultimate end of all being to be the overcoming of the grossness of matter and the return to the Parent-Spirit, which return they held to be inaugurated and facilitated by the appearance of some God-sent Saviour...

“The beginnings of Gnosticism have long been a matter of controversy and are still largely a subject of research. The more these origins are studied, the farther they seem to recede in the past. Whereas formerly Gnosticism was considered mostly a corruption of Christianity, it now seems clear that the first traces of Gnostic systems can be discerned some centuries before the Christian Era... Wobbermin (1896) sought to account for the rise of Gnosticism by the influence of Greek Platonic philosophy and the Greek mysteries, while Harnack described it as ‘acute Hellenization of Christianity.’ For the past twenty-five years, however, the trend of scholarship has steadily moved towards proving the pre-Christian Oriental origins of Gnosticism... Not a few scholars have laboured to find the source of Gnostic theories on Hellenistic and, specifically, Alexandrian soil. In 1880 Joel sought to prove that the germ of all Gnostic theories was to be found in Plato. Though this may be dismissed as an exaggeration, some Greek influence on the birth, but especially on the growth, of Gnosticism cannot be denied.”

Apostates Pantaenus (d. c. 200), Clement of Alexandria (d. c. 215),
and Origen (d. c. 254)

In the 2nd century AD, the catechetical school at Alexandria was the first major nominal Catholic institution that Hellenized Christianity. It mixed the philosophy of Stoicism with Christianity. The first head of the school to do so was Pantaenus, then Clement of Alexandria, and then Origen:

Nominal *Catholic Encyclopedia*, “Pantaenus”: “Head of the Catechetical School of Alexandria about 180 (Eusebius, ‘Hist. eccl.’, V, x), still alive in 193 (Eusebius, ‘Chron.’ Abr., 2210). As he was succeeded by Clement who left Alexandria about 203, the probable date of his death would be about 200. He was trained in the Stoic philosophy; as a Christian missionary, he reached India (probably South Arabia)... Pantænus endeavoured to press the Greek philosophers into the service of Christianity. It may well be that a mind like Clement’s ‘found rest’ in this feature of his teaching... Origen, defending his use of Greek philosophers, appeals to the example of Pantænus, ‘who benefited many before our time by his thorough preparation in such things’ (Hist. eccl., VI, xix). That Pantænus anticipated Clement and Origen in the study of Greek philosophy, as an aid to theology, is the most important fact we know concerning him.”

See in this book: Clement of Alexandria: [His apostasy for believing in Gnosticism and](#) Stoicism, p. 364.

In the time of Jesus Christ, the Jew Philo was the head of the School at Alexandria. He Hellenized Judaism by mixing it with Stoic philosophy and practices:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The greatest thinker [RJMI: stinker] among these Jews of the Dispersion was undoubtedly Philo (25 B.C.-A.D. 41) and it is in his writings that we can best see the aims and achievement of the movement and measure how far the one fell short of the other. Here, more fully than elsewhere, can we study the process by which, interpreting allegorically the sacred books of the Jews, these thinkers strove to find in the Law of Moses the principles and the completion of the philosophical and religious systems of Greece, much as Heraclitus, strove to read Stoicism into Homer. It is an astonishing combination of Judaism with the leading ideas of Platonic and Stoic philosophy, learned but vague, lacking unity, and disconcertingly contradictory even in essentials. The body is essentially evil and by its contact with the soul inevitably soils the higher principle and leads it to sin... Although the traditional monotheism remains intact, the use of the allegorical method of interpreting the sacred writings -- a practice borrowed from Stoicism -- was bound to weaken the value of the writings as records of historical fact; and in the very success of the effort to justify the Jewish faith by Greek philosophy there lay the danger of compromising the unique character of that faith as the revealed religion of Yahweh the one true God.”⁴³¹

⁴³¹ v. 1, c. 1, s. 4.

The anti-Church Fathers, then, from the school of Alexandria followed Philo by Hellenizing the true religion (which during their time was Christianity) with Stoic philosophy and practices.⁴³²

The pagan Mani (c. 215-c. 277) and his Manichean sect

The Manicheans, whose founder was Mani, were Gnostics and hence also Stoics:

Nominal *Catholic Encyclopedia*, “Gnosticism”: “Kessler brought out the connection between Gnosis and the Babylonian religion. By this latter name, however, he meant not the original religion of Babylonia, but the syncretistic religion which arose after the conquest of Cyrus. The same idea is brought out in his ‘Mani’ seven years later. In the same year F.W. Brandt published his ‘Mandiäische Religion.’ This Mandaean religion is so unmistakably a form of Gnosticism that it seems beyond doubt that Gnosticism existed independent of, and anterior to, Christianity.”

Nominal *Catholic Encyclopedia*, “Manichaeism”: “The key to Mani’s system is his cosmogony. Once this is known there is little else to learn. In this sense Mani was a true Gnostic, as he brought salvation by knowledge...

“Man’s duty henceforth is to keep his body pure from all bodily stain by practicing self-denial and to help also in the great work of purification throughout the universe... The production of vegetation, animal, and rational life on earth is a process of obscenity, cannibalism, abortion... To set the light-substance free from the pollution of matter was the ultimate aim of all Manichæan life. Those who entirely devoted themselves to this work were the ‘Elect’ or the ‘Perfect,’ the *Primates Manichæorum*; those who through human frailty felt unable to abstain from all earthly joys, though they accepted Manichæan tenets, were ‘the Hearers,’ *auditores*, or catechumens. The former bear a striking similarity to Buddhist monks, only with this difference that they were always itinerant, being forbidden to settle anywhere permanently. The life of these ascetics was a hard one. They were forbidden to have property, to eat meat or drink wine, to gratify any sexual desire, to engage in any servile occupation, commerce or trade, to possess house or home, to practice magic, or to practice any other religion... Animal food roused the demon of Darkness within man, hence only vegetables were allowed to the perfect... St. Augustine (especially ‘De Moribus Manich.’) strongly inveighs against the Manichæan’s repudiation of marriage. They regarded it as an evil in itself because the propagation of the human race meant the continual imprisonment of the light-substance in matter and a retarding of the blissful consummation of all things; maternity was a calamity and a sin...

“The number of the Perfect was naturally very small... The vast bulk of Mani’s adherents—ninety-nine out of every hundred—were Hearers... The first positive duty [of the Hearers] seems to have been the maintenance and almost the worship of the Elect. They supplied them with vegetables for food and paid them homage on bended knee, asking for their blessing. They regarded them as superior beings [as nominal Catholic stoic monks are regarded], nay, collectively, they were thought to constitute the aeon of righteousness...

“With regard to the after-death of the individual, Manichæism taught a threefold state prepared for the Perfect, the Hearers, and the Sinners (non-Manichæans). The souls of the first are after death received by Jesus, who is sent by the First-Man accompanied by three aeons of light and the Light Maiden... In vain do evil angels lie in his path, he scorns them and on the ladder of praise he mounts first to the moon, then to the First-Man, the Sun, the Mother of Life, and finally the Supreme Light. The bodies of the perfect are purified by sun, moon, and stars; their light-particles, set free, mount to the First-Man and are formed into minor deities, surrounding his person.”

Even though Manichæism opposed Christianity, it contained many elements of Christianity, as Mani tried to merge several religions into one:

Nominal *Catholic Encyclopedia*, “Manichæism”: “With regard to the relation of Manichæism to Christianity two things are clear: (a) Some connection with Christianity was intended from the very first by Mani himself, it was not an after-thought, introduced when Manichæism came in touch with the West, as is sometimes asserted. Christianity was the predominant religion in Osroene, and perhaps the principle religion in all Mesopotamia in

⁴³² See in this book: [Philo’s influence on the anti-Church Father Hellenizers](#), p. 346.

Mani's time. Mani, whose object was to found a system, comprehensive of all religions then known, could not but try to incorporate Christianity. In the first words of his proclamation on the coronation day of Sapor I, he mentioned Jesus, who had come to the countries of the West. (b) The connection was purely external and artificial. The substance of Manichæism was Chaldean astrology and folklore cast in a rigid dualistic mould; if Christianity was brought in, it was only through force of historical circumstances. Christianity could not be ignored. In consequence Mani proclaimed himself the Paraclete promised by Jesus...

"Mani's weird but mighty imagination had thus created a 'suffering Savior' and given him the name of Jesus. But this Saviour is but the personification of the Cosmic Light as far as imprisoned in matter, therefore it is diffused throughout all nature, it is born, suffers, and dies every day, it is crucified on every tree, it is daily eaten in all food. This captive Cosmic Light is called *Jesus patibilis*. Jesus then made Adam stand up and taste of the tree of life. Adam then looked around and wept. He mightily lifted up his voice as a roaring lion. He tore his hair and struck his breast and said, 'Cursed be the creator of my body and he who bound my soul and they who have made me their slave.' Man's duty henceforth is to keep his body pure from all bodily stain by practicing self-denial and to help also in the great work of purification throughout the universe..."

Some insincere converts to Christianity from Manichæism brought with them some of the heresies of Manichæism and hence Hellenized Christianity with Manichæism. You will notice that all of the nominal Catholic stoics who were thus not Manicheans, such as Bernard of Clairvaux, held many of the Gnostic and Stoic heresies of Manichæism.

Apostates Palemon and Pachomius (4th century)

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "May 14, Pachomius (d. 348) - Pachomius... was born in Upper Thebais about the year 192, of idolatrous parents, and was educated in their blind superstition, and in the study of the Egyptian sciences... When Pachomius was baptized, he began seriously to consider with himself how he should most faithfully fulfill the obligations which he had contracted, and attain to the great end to which he aspired... Hearing that a venerable old man named Palemon served God in the desert in great perfection, he sought him out, and with great earnestness begged to live under his direction. The hermit, having set before him the difficulties and austerities of his way of life, which several had already attempted in vain to follow, advised him to make a trial of his strength and fervour in some monastery; and, to give him a sketch of the difficulties he had to encounter in the life he aspired to, he added: 'Consider, my son, that my diet is only bread and salt: I drink no wine, use no oil, watch one half of the night, spending that time in singing psalms, or in meditating on the holy scriptures, and sometimes pass the whole night without sleeping.' Pachomius was amazed at this account, but not discouraged. He thought himself able to undertake every thing that might be a means to render his soul pleasing to God, and readily promised to observe whatever Palemon should think fit to enjoin him; who thereupon admitted him into his cell, and gave him the monastic habit..."

Because of his own stoic inclinations that he got from pagan philosophers and never got rid of after his false conversion to Christianity, Pachomius believed that Palemon's stoic way was the only way that men can be pleasing to God and in his pride set out to equal or excel Palemon and thus took up the challenge of who could be more of a superman. The natural law alone by God's grace tells men that the stoic way is displeasing to God and hence those who follow it can never be pleasing to God:

Ibid: "Easter Day Palemon bade the disciple prepare a dinner for the great festival. Pachomius took a little oil and mixed it with the salt, which he pounded small, and added a few wild herbs, which they were to eat with their bread. The holy old man having made his prayer came to table but at the sight of the oil he struck himself on the forehead, and said with tears: 'My Saviour was crucified, and shall I indulge myself so far as to eat oil?' Nor could he be prevailed upon to taste it..."

According to the stoic Palemon, any Christian who eats oil or anything other than what he ate (bread, salt, and water), since the crucifixion of Jesus Christ, is sinning and displeasing to God, or, in the very least, cannot be perfect and saintly. Yet after the crucifixion of Jesus Christ, the Apostles ate not only oil but also fish, which Jesus Christ himself prepared by roasting it over the fire:

“But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus... As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread... Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.” (Jn. 21:4, 9, 12-13)

And God told St. Peter to eat all kinds of meat, including some meats that the Jews were not allowed to eat under the Old Covenant. Hence, according to the stoic Palemon, the Apostles and Jesus Christ (God himself) sinned or at least were weak, not perfect, and not saintly for eating oil and meat after the crucifixion of Jesus Christ. Instead, it was Palemon who committed not only a mortal sin of stoicism for never eating oil but also for violating the Catholic Church’s precept that Catholics are to feast on Resurrection Day and thus not fast, under pain of mortal sin:

Ibid: “Pachomius... passed fifteen years without ever lying down, taking his short rest sitting on a stone. He even grudged himself the least time which he allowed to necessary sleep because he wished he could have been able to employ all his moments in the actual exercises of divine love. From the time of his conversion he never ate a full meal... All ate together in one common refectory in silence with their cowl of hood drawn over their heads that they might not see one another at their meals... Silence was so strictly observed at Tabenna that a monk who wanted any thing necessary was only to ask for it by signs... They ate with their cowl drawn so as to hide the greatest part of their faces and with their eyes cast down never looking at one another. Many contented themselves with taking a very few mouthfuls of bread and oil, or of such like dish; others of potage only. So great was the silence that reigned amongst them whilst every one followed his employment, that in the midst of so great a multitude a person seemed to be in a solitude.”

According to the stoic Pachomius, Jesus Christ and the Apostles sinned because when they ate together they did not cover their faces and thus did not hide their faces from one another. Even worse, Jesus Christ and the Apostles ate with men and women at the marriage of Cana without hiding their faces from one another. One wonders what Pachomius had against faces, which God has given to men. He certainly treats faces as either intrinsically evil or at least something to be shunned and abhorred. If he had it his way, Pachomius would deprive men of the Beatific Vision (of looking at the most Holy Face of Jesus) and of looking at the most beautiful face of all creatures, the face of the Blessed Virgin Mary. He holds the same stoic heresy that some Moslems hold, that women’s faces must always be completely covered when they go out in public. Only he is worse than these Moslems because he believes that even men’s faces should be covered and hidden from other men.

There is a time for silence and a time to speak, just as there is a time to fast and a time to feast. Pachomius took silence to the stoic extreme so that his monks would not even speak to one another about the faith and would only speak of necessary things by signs. According to stoics like Pachomius who practiced a stoical silence, Jesus Christ, the Blessed Virgin Mary, the Apostles and disciples, and other holy men and women who spoke many times to one another sinned or were weak and hence could not be perfect, holy, and saintly. Jesus also would have sinned for making the dumb speak instead of letting them remain dumb so that they could joyfully wallow in stoical silence. St. Paul says that good Catholics talk about God and the faith and sing praises to God:

“Wherefore... speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord.” (Eph. 5:19)

“Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.” (Col. 3:16)

When the Christ-denying Pharisees tried to silence St. Peter and St. John, they said, “We cannot but speak the things which we have seen and heard.” (Acts 4:20)

St. Francis of Assisi exposed and condemned a holy and pious-looking monk for practicing a stoic and thus sinful silence:

The Mirror of Perfection, by Brother Leo of Assisi, 1227: “How he foresaw the fall of a friar, who would not confess, under the pretext of keeping silence. There was a certain friar, to all outward seeming of holy and decorous behaviour, who day and night appeared intent only on prayer, and so strictly observed continual silence that when he went to Confession he would

sign to the priest instead of speaking his sins. For so great seemed his devotion and fervour in the love of God that, when seated amongst the friars, though he would not speak, he would give signs of gladness in listening to good words, and by this he often attracted other friars to devotion.

“When he had persisted for some years in this kind of life, Blessed Francis came to the place where he dwelt. When he heard from the friars about this man’s behaviour, he said to them: ‘I verily believe this to be a diabolical temptation that he will not confess.’ Meanwhile the Minister-General came thither to visit Blessed Francis and began to praise and commend this friar, whereat Blessed Francis said to him: ‘Believe me, my Brother, this friar is led and deceived by the evil spirit.’ The Minister-General replied: ‘It seems marvelous to me, and almost incredible, that this should be the case with a man who gives so many marks and proofs of sanctity.’ Then Blessed Francis said: ‘Try, by saying to this friar, “I desire you to go to Confession twice, or at least once, a week.”’

“To this he again put his finger on his lips and shook his head to show that he would not do this out of his love for silence. The minister, fearing to scandalise him, let him go. Not many days after, this friar left the Order of his own accord, returning to the world and the secular dress.

“It happened one day that two companions of Blessed Francis met him on a certain road, clothed like a poor pilgrim; and, pitying him, they said: ‘O wretched man, what has become of your decent and holy behaviour? You would not speak and show yourself amongst the friars, and now you wander through the world like a man who knows not God.’ Then he began to speak and to swear by his faith like the men of the world, and they said to him: ‘Miserable man, who swears by your faith like a worldling, you who would never speak an idle word, but kept entire silence.’

“They left him, and soon after he died; and we, who had seen him, marvelled greatly how literally that which Blessed Francis had predicted of him came true, when the unhappy man was considered as a Saint by the friars.”⁴³³

Apostate Macarius of Alexandria (d. 394)

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “January 2, Macarius of Alexandria (d. 394) - Palladius has recorded a memorable instance of the great self-denial professed and observed by these holy hermits. A present was made of a newly gathered bunch of grapes to Macarius: the [so-called] holy man carried it to a neighbouring monk who was sick; he sent it to another: it passed in like manner to all the cells in the desert, and was brought back to Macarius, who was exceedingly rejoiced to perceive the abstinence of his brethren, but would not eat of the grapes himself...

“The austerities of all the inhabitants of that desert were extraordinary; but [so-called] St. Macarius in this regard far surpasses the rest. For seven years together he lived only on raw herbs and pulse, and for the three following years contented himself with four or five ounces of bread a day, and consumed only one little vessel of oil in a year, as Palladius assures us. His watchings were not less surprising, as the same author informs us. God had given him a body capable of bearing the greatest rigours; and his fervour was so intense, that whatever spiritual exercise he heard of, or saw practised by others, he resolved to copy the same. ...Lent approaching soon after, the monks were assiduous in preparations to pass that holy time in austerities, each according to his strength and fervour; some by fasting one, others two, three, or four days, without any kind of nourishment; some standing all day, others only sitting at their work. Macarius took some palm-tree leaves steeped in water, as materials for his work, and standing in a private corner, passed the whole time without eating, except a few green cabbage leaves on Sundays...

“Our [false] saint happened one day inadvertently to kill a gnat that was biting him in his cell; reflecting that he had lost the opportunity of suffering that mortification, he hastened from his cell to the marshes of Scete, which abound with great flies, whose stings pierce even wild boars. There he continued six months exposed to those ravaging insects; and to such a degree was his whole body disfigured by them with sores and swellings, that when he returned he was only to be known by his voice...”⁴³⁴

⁴³³ c. 10, pp. 152-153.

⁴³⁴ In contrast to the stoic Macarius, St. Benedict’s following penance was good and thus not stoic. It was not for a wrong reason and not excessive in duration nor in severity compared to Macarius’: “One day, while the saint [Benedict] was alone, the Tempter came in the form of a little blackbird, which began to flutter in front of his face. It kept so close that he could easily have caught it in his hand. Instead, he made the sign

“The monks fasted the whole year, except on Sundays, and the time from Easter to Whitsuntide; they observed the strictest poverty, and divided the day between manual labour and hours of prayer; hospitality was much recommended in this rule, but, for the sake of recollection, it was strictly forbid for any monk, except one who was deputed to entertain guests, ever to speak to any stranger without particular leave. The definition of a monk or anchorite, given by the Abbot Raneé of la Trappe, is a lively portraiture of the great Macarius in the desert; when, says he, a soul relishes God in solitude, she thinks no more of anything but heaven, and forgets the earth, which has nothing in it that can now please her...”

God warned Macarius to repent of his stoicism, but Macarius looked upon the warning as a temptation of the Devil:

Ibid: “The virtue of this great [false] saint was often exercised with temptations. One was a suggestion to quit his desert and go to Rome, to serve the sick in the hospitals; which by due reflection, he discovered to be a secret artifice of vain-glory inciting him to attract the eyes and esteem of the world. True humility alone could discover the snare which lurked under the specious gloss of holy charity. Finding this enemy extremely importunate, he threw himself on the ground in his cell, and cried out to the fiends: ‘Drag me hence, if you can, by force, for I will not stir.’ Thus he lay till night, and by this vigorous resistance they were quite disarmed...”

Apostate Jerome (c. 347-420)

Butlers' Lives of the Saints, by apostate Rev. Alban Butler, 1866: “September 30, Jerome - The [anti-]saint having spent some time at Antioch, went into a hideous desert, lying between Syria and Arabia, in the country of the Saracens, where the holy abbot Theodosius received him with great joy. This wilderness took its name from Chalcis, a town in Syria, and was situated in the dioceses of Antioch. Innocent and Hylas soon died in this desert, and Heliodorus left it to return into the West; but Jerome spent there four years in studies, and the fervent exercises of piety. In this lonely habitation he had many fits of sickness... He describes as follows: ‘...I loved solitude, that in the bitterness of my soul, I might more freely bewail my miseries, and call upon my Saviour. My hideous emaciated limbs were covered with sackcloth; my skin was parched dry and black, and my flesh was almost wasted away. The days I passed in tears and groans, and when sleep overpowered me against my will, I cast my wearied bones, which hardly hung together, upon the bare ground, not so properly to give them rest, as to torture myself. I say nothing of my eating and drinking: for the monks in that desert, when they are sick, know no other drink but cold water, and look upon it as sensuality ever to eat any thing dressed by fire... My face was pale with fasting; yet my will felt violent assaults of irregular desires. In my cold body, and in my parched-up flesh, which seemed dead before its death, concupiscence was able to live...’ ”

In his stoic abhorrence of marriage, Jerome denigrates marriage and looks down upon the married as stained and imperfect:

Nominal *Catholic Encyclopedia*, “Jerome”: “The relative dignity of virginity and marriage, discussed in the book against Helvidius, was taken up again in the book ‘Adversus Jovinianum’ written about ten years later. Jerome recognizes the legitimacy of marriage, but he uses concerning it certain disparaging expressions which were criticized by contemporaries and for which he has given no satisfactory explanation.”

Apostate Rufinus, *Apology against Jerome*, Bk. 2, 401: “39. ...You yourself in the books you published against Jovinian, at one time assert, as can be shewn, the same things which you blamed in him, while at another you fall into the opposite extreme, and declare marriage

of the cross and the bird flew away. The moment it left, he was seized with an unusually violent temptation. The evil spirit recalled to his mind a woman he had once seen, and before he realized it his emotions were carrying him away. Almost overcome in the struggle, he was on the point of abandoning the lonely wilderness, when suddenly with the help of God’s grace he came to himself. He then noticed a thick patch of nettles and briars next to him. Throwing his garment aside he flung himself into the sharp thorns and stinging nettles. There he rolled and tossed until his whole body was in pain and covered with blood. Yet once he had conquered pleasure through suffering, his torn and bleeding skin served to drain the poison of temptation from his body. Before long, the pain that was burning his whole body had put out the fires of evil in his heart. It was by exchanging these two fires that he gained the victory over sin. So complete was his triumph that from then on, as he later told his disciples, he never experienced another temptation of this kind.” (St. Gregory the Great, *Dialogues*, Book 2, Chapter 2)

to be so disgraceful a state that its stain cannot even be washed away by the blood of martyrdom.”

Against Jovinianus, the apostate Jerome, 393: “[Bk. 1] 26. ...Here we have a proof that virginity does not die, and that the defilement of marriage is not washed away by the blood of martyrdom, but virginity abides with Christ, and its sleep is not death but a passing to another state...

“7. ...Let us then consider Paul’s replies to these inquiries. ‘Now concerning the things whereof ye wrote: It is good for a man not to touch a woman...(1 Cor. 7:1)’...Let us turn back to the chief point of the evidence: ‘It is good,’ he says, ‘for a man not to touch a woman.’ If it is good not to touch a woman, it is bad to touch one: for there is no opposite to goodness but badness. But if it be bad and the evil is pardoned, the reason for the concession is to prevent worse evil...

“25. What folly it was to include Elijah and Elisha in a list of married men, is plain without a word from me...

“28. ...What we read in the parable which follows is to the same effect: ‘For three things the earth doth tremble, and for four which it cannot bear: for a servant when he is king, and a fool when he is filled with meat, for an odious woman when she is married to a good husband, and an handmaid that is heir to her mistress.’ See how a wife is classed with the greatest evils. But if you reply that it is an odious wife, I will give you the same answer as before—the mere possibility of such danger is in itself no light matter. For he who marries a wife is uncertain whether he is marrying an odious woman or one worthy of his love. If she be odious, she is intolerable. If worthy of love, her love is compared to the grave, to the parched earth, and to fire.

“[Bk. 2] 15. ...If, however, any persons contentiously maintain that by Moses is signified marriage, by Elias virginity, let me tell them briefly that Moses died and was buried, but Elias was carried off in a chariot of fire and entered on immortality before he approached death.”

In this last sentence, Jerome denigrates Moses and lies by implying that Moses was buried and not taken to heaven like Elias because Moses was married and Elias was not. However, many holy prophets who were not married were buried and not taken to the heavens. The sin that prohibited Moses from entering the Promised Land was not because he was married (which is no sin at all!) but because of his disobedience to and lack of trust in God. Jerome also overlooks and ignores the fact that Moses and Elias appeared together with Christ at the Transfiguration. Hence both Moses and Elias were buried and in Abraham’s Bosom and both were highly privileged and thus equally holy and pure. This is also proof that Elias was not taken into the Heaven of heavens where God lives. He was temporarily taken up into the heavens of this world and then buried in secret. Jerome, no doubt, would have also denigrated the holy prophets Samuel and Isaias and other prophets who were married:

“And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel. Now the name of his firstborn son was Joel: and the name of the second was Abia, judges in Bersabee.” (1 Ki. 8:1-2)

“And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool, in the way of the fuller’s field.” (Isa. 7:3)

“And I [Isaias] went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey.” (Isa. 8:3)

In defense of his stoic fasting and abstinence, Jerome denigrates feasting, eating to the full, and enjoying good food as sinful or at least a fault and imperfection. He grossly misinterprets Bible verses to defend his heresy.

For example, he paraphrases Bible verses that refer to the days of Noe (Mt. 24:37-39) and Sodom (Lk. 17:28-29) and pretends that the earth was destroyed by the flood, Sodom was destroyed by fire, and the earth will be destroyed by fire because men enjoy food and get married:

Against Jovinianus, the apostate Jerome, 393: “[Bk. 2] 16. ...But we praise every creature of God, and yet prefer leanness to corpulence, abstinence to luxury, fasting to fullness... For we are afraid lest at the coming of the eternal judge we be caught, as in the days of the flood, and at the overthrow of Sodom and Gomorrha, eating and drinking, and marrying, and giving in

marriage. For both the flood and the fire from heaven found fullness as well as marriage ready for destruction.”

Hence, according to the stoic Jerome, everyone who does not perpetually fast and abstain and thus feasts, eats to the full, and enjoys food is guilty of corpulence (gluttony). He says that the flood in Noe’s days and the fire of Sodom destroyed eating to the full and marriage—“For both the flood and the fire from heaven found fullness as well as marriage ready for destruction.” Yet after the flood and the fire of Sodom, men continued to eat to the full and marry. If eating and marrying was the reason why God flooded the earth, then Noe, his wife, his sons, and his daughters-in-law should have been killed because they were married and ate food. And Lot and his daughters would not have been spared in Sodom because they ate food and Lot was married:

“Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.” (Lk. 17:28-29)

In context, these verses mean that when men expect it the least and hence are eating and marrying without a care, they will then be suddenly destroyed. They do not mean that eating and marrying is sinful or a fault or stained or imperfect! Jerome then says,

Against Jovinianus, the apostate Jerome, 393: “[Bk. 2] ...17. ...Our Lord... is nowhere described as ministering to his appetite.”

This is a huge lie! The Bible tells us that Jesus ate honey, drank good-tasting wine at the feast of Cana, ate bread and fish during the miracles of the loaves and fishes, and ate honey and fish after his resurrection, etc. Jerome then goes on to tell another lie:

Against Jovinianus, the apostate Jerome, 393: “[Bk. 2] ...17. ...[The Lord] tells of purple-clad Dives in hell for his feasting, and says that poor Lazarus for his abstinence was in Abraham’s bosom.”

The Bible does not say that the rich man was sent to hell because he dressed elegantly and feasted but because he did not give any of his food, even crumbs, to the poor, sick Lazarus and because he did not help Lazarus in his sickness. And, in this case, Lazarus’ abstinence due to poverty was not self-imposed. That is not to say that he would not have voluntarily abstained at times if he had plenty but only that Lazarus’ involuntary poverty was the point made in these verses and not voluntary abstinence, as Jerome would have you believe. In fact, as you will read, these verses say that Lazarus desired to be *filled* with the crumbs of the rich man and thus desired to eat the crumbs to the full; and hence, according to Jerome, Lazarus’ desire to eat to the full was a sin or at least a fault and imperfection:

“There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man’s table, and no one did give him; moreover the dogs came, and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham’s bosom. And the rich man also died, and he was buried in hell.” (Lk. 16:19-22)

Jerome then misinterprets Luke 24:42-43:

“And they offered him a piece of a broiled fish, and a honeycomb. And when he had eaten before them, taking the remains, he gave to them.” (Lk. 24:42-43)

Against Jovinianus, the apostate Jerome, 393: “[Bk. 2] ...17. ...The Lord...did indeed after his resurrection eat part of a broiled fish and of a honey-comb (Lk. 24:42), not to allay hunger and to gratify his palate, but to show the reality of his own body.”

If the only reason why Jesus ate was to prove the reality of his body, then he could have eaten bland food (such as herbs, vegetables, stale bread) instead of good-tasting food. Instead, Jesus ate good-tasting food—honey and broiled fish. And if this were sinful or at least a fault and imperfection, as the stoic Jerome teaches, then Jesus sinned or in the least committed a fault and was imperfect and also committed a sin by giving bad example to the Apostles. Jerome also makes an unfounded claim, regarding Verse 43, that some of the food Jesus ate remained and thus Jesus did not eat it all and therefore Jesus did not eat to

the full. Yet this verse does not say how much food was given to Jesus, how much he ate, and how much remained; and thus no one can imply from this verse whether or not Jesus ate to the full.

Apostate Simeon Stylites (c. 388-459)

The apostate Rev. Alban Butler exalts the nominal Catholic stoics above all the other saints. He considers them the greatest of all the saints. Hence he was a stoic himself, which many of his commentaries prove. Here he speaks glowingly of the nominal Catholic stoic Simeon Stylites:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “January 5, Simeon Stylites - Simeon was, in his life and conduct, a subject of astonishment... It must, nevertheless, be acknowledged that his most remarkable actions, how instrumental soever they might be to this universal veneration and regard for him, are a subject of admiration, not of imitation. They may serve, notwithstanding, to our spiritual edification and improvement in virtue, as we cannot well reflect on his fervour without condemning and being confounded at our own indolence in the service of God.”

Butler is setting up the reader to feel guilty because he cannot achieve what he is about to read regarding the exploits of the superman stoic Simeon Stylites. If the reader believes Butler, he will feel like he is sinning if he does not live or at least try to live the way Simeon Stylites lived. Hence this reader will get an evil dose of scruples whenever he is doing anything short of perpetual sinful penances—sinful, meaning beyond the bounds of true penance to the point of harming one’s health; to the point of doing perpetual penances without any intervals of feasting and other enjoyable activities; to the point of undignified behavior that thus causes scandal; to the point of pride in which one exalts himself in the eyes of others; to the point of despising or looking down upon good Catholics who do normal penances; and, worst of all, to the point of condemning the good material things and good passions God has given men to enjoy. In short, this reader will feel guilty when he feasts or does anything else that brings joy, happiness, and comfort. Let us now read about the exploits of the superman stoic Simeon Stylites, who was not content with normal penances under a good rule, which, as a result, caused him to be kicked out of several monasteries for exceeding and thus violating the rule by his sinful penances:

Ibid: “He repaired to a monastery...under the direction of an holy abbot called Timothy... Having spent two years, he removed to a monastery of Helodorus... Here Simeon much increased his mortifications: for whereas those monks ate but once a day, which was towards night, he, for his part, made but one meal a week, which was on Sundays. These rigours, however, he moderated at the interposition of his superior’s authority, and from that time was more private in his mortifications. With this view, judging the rough rope of the well, made of twisted palm-tree leaves, a proper instrument of penance, he tied it close about his naked body, where it remained unknown both to the community and his superior till such time as, it having eaten into his flesh, what he had privately done was discovered by the stench proceeding from the wound. Three days successively his clothes, which clung to it, were to be softened with liquids to disengage them; and the incisions of the physician, to cut the cord out of his body, were attended with such anguish and pain that he lay for some time as dead. On his recovery, the abbot, to prevent the ill consequences such a dangerous singularity might occasion, to the prejudice of uniformity in monastic discipline, dismissed him.

“After this, he repaired to an hermitage at the foot of Mount Telnesin, or Thelanissa, where he came to a resolution of passing the whole forty days of Lent in a total abstinence, after the example of Christ, without either eating or drinking. Bassus, a holy priest and an abbot of two hundred monks, who was his director and to whom he had communicated his design, had left with him ten loaves and water that he might eat if he found it necessary. At the expiration of the forty days, he came to visit him and found the loaves and water untouched, but Simeon stretched out on the ground, almost without any signs of life. Taking a sponge, he moistened his lips with water, then gave him the blessed Eucharist. Simeon, having recovered a little, rose up and chewed and swallowed by degrees a few lettuce leaves and other herbs. This was his method of keeping Lent during the remainder of his life... When on his pillar, he kept himself, during this fast, tied to a pole, but at length was able to fast the whole term without any support. Many attribute this to the strength of his constitution, which was naturally very robust, and had been gradually habituated to such an extraordinary abstinence. It is well known that the hot eastern climates afford surprising instances of long abstinence among the Indians...”

Doubt it not, God is not behind such sinful, prideful, and rebellious penances but the Devil. Indeed, the Devil has the power to give his servants many gifts, such as the gift to withstand torture and thus feel no pain, the gift to survive fasts and other penances that would normally kill a person, the gift to prophesize future events,⁴³⁵ and even the gift of chastity. All these gifts the Devil gives his servants so that they will think they are holy and others will think they are holy and thus follow their heretical, idolatrous, or immoral teachings and lifestyle. Butler unwittingly admits this by saying that pagan Indians were given the same gift of long abstinence as Simeon Stylites had. Indeed, both were pagans and both got their gift from the Devil! God allows the Devil this power in order to deceive those worthy of being deceived because they love not the truth. This is known as “the operation of error” curse: “Because they receive not the love of the truth, that they might be saved, God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth, but have consented to iniquity.” (2 Thes. 2:10-11):

Ibid: “After three years spent in this hermitage, the saint removed to the top of the same mountain, where, throwing together some loose stones in the form of a wall, he made for himself an enclosure, but without any roof or shelter to protect him from the inclemencies of the weather; and to confirm his resolution of pursuing this manner of life, he fastened his right leg to a rock with a great iron chain. Meletius, vicar to the patriarch of Antioch, told him that a firm will, supported by God’s grace, was sufficient to make him abide in his solitary enclosure without having recourse to any bodily restraint: hereupon [he]...sent for a smith and had his chain knocked off...

“In 423, he erected a pillar six cubits high, and on it he dwelt four years; on a second, twelve cubits high, he lived three years; on a third, twenty-two cubits high, ten years; and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites, from the Greek word *stylos*, which signifies a pillar. This singularity was at first censured by all as a mark of vanity or extravagance [RJMI: Indeed, this censure was correct] ...His pillar exceeded not three feet in diameter on the top, which made it impossible for him to lie extended on it; neither would he allow a seat. He only stooped, or leaned to take a little rest, and often in the day bowed his body in prayer. A certain person once reckoned one thousand two hundred and forty-four such reverences of adoration made by him in one day. He made exhortations to the people twice a day. His garments were the skins of beasts and he wore an iron collar about his neck. He never suffered any woman to come within the enclosure where his pillar stood.”

Hence, according to Butler and other stoics, a Catholic cannot be among the elite, cannot be perfect, cannot be among the greatest of the saints if he falls short of the stoic exploits of Simeon Stylites. The nominal Catholic stoics are similar to the Manicheans in which there were the two classes: the elite (the elect or perfect, who were totally detached from material things and good passions), and the imperfect (the hearers):

Nominal *Catholic Encyclopedia*, “Manichaeism”: “Man’s duty henceforth is to keep his body pure from all bodily stain by practicing self-denial and to help also in the great work of purification throughout the universe... Those who entirely devoted themselves to this work were the ‘Elect’ or the ‘Perfect,’ the *Primates Manichaeorum*; those who through human frailty felt unable to abstain from all earthly joys, though they accepted Manichæan tenets, were ‘the Hearers,’ *auditores*, or catechumens.”

Let us read again what Butler said regarding the stoic exploits of Simeon Stylites:

“They may serve, notwithstanding, to our spiritual edification and improvement in virtue, as we cannot well reflect on his fervour without condemning and being confounded at our own indolence in the service of God.”

Hence Catholics who do not live up to the exploits of the superman stoic Simeon Stylites are condemned, confounded, and indolent in the service of God. Therefore, according to Butler and other stoics, Abraham, Moses, King David, the major and minor prophets, St. Joachim and the good St. Anne,

⁴³⁵ “If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.” (Deut. 13:1-3)

St. Zachary and St. Elizabeth, St. John the Baptist, the Apostles, and even Jesus, Mary, and Joseph were condemned, confounded, and indolent in the service of God, or in the very least not perfect, because they did not live up to the exploits of stoics like Simeon Stylites—because they did not try to starve themselves to death; because they did not do penances that harmed their health or almost killed them; because they did not do perpetual penances; because they did not stand on a pillar for extended periods of time or do some other sinful, undignified, prideful penance; because they feasted; because they ate food, drank wine, and danced for enjoyment; because they only did normal penances; and because they loved the good material things and good passions that God has given men.

Indeed, the holy Prophet Osee, speaking for God, condemns the stoics as false prophets, fools, and madmen:

“Know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness. The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.” (Osee 9:7-8)

Holy Job condemns the stoics as lower than dogs, unworthy of life, foolish, and base:

“But now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock: The strength of whose hands was to me as nothing, and they were thought unworthy of life itself. Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery. And they ate grass, and barks of trees, and the root of junipers was their food. Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry. They dwelt in the desert places of torrents, and in caves of earth, or upon the gravel. They pleased themselves among these kind of things, and counted it delightful to be under the briers. The children of foolish and base men, and not appearing at all upon the earth. Now I am turned into their song, and am become their byword.” (Job 30:1-9)

And St. Paul condemns stoics for teaching the traditions of men and thus not of God:

“If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world? Touch not, taste not, handle not: Which all are unto destruction by the very use, according to the precepts and doctrines of men. Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.” (Col. 2:20-23)

Catholic Commentary on Col. 2:23: “Which things have indeed, (as such masters teach you) a shew of wisdom, in their nice superstitious ways, joined by some of them with extraordinary abstinences, and severities practised on the body in fasting, which they observe, without any honour or regard, even not to the satiating of the flesh; i.e. according to the common expression, with such an excess, as not to allow the body what is sufficient or necessary to support nature, that a man may be able to labour and comply with his duties; but here is nothing against discreet fasting, and self-denials, so much recommended in the holy Scriptures.”

Apostate John the Silent (d. 559)

One of the stoics who proves that holding an office is harder and more honorable and meritorious than the vocation of monk or hermit is the apostate stoic John the Silent (d. 559). When he was made bishop, he could not handle being around people and dealing with the necessary business of ruling and governing the church placed under his care. So he murmured, complained, and cried like a spoiled rebellious child to the point that he was allowed to abdicate his office, after which he returned to his stoic introverted life:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “May 13, John the Silent - He learned sincerely to look upon all manner of humiliations...and to exercise himself in those which appeared most repugnant to flesh and blood, and most proper to beat down all secret sentiments of pride. To kill the seeds of all other vices, he practised the most constant and severe denial of his own will, and he added corporal austerities to subdue his flesh... He very seldom spoke; and if necessity obliged him to open his mouth, it was always in very few words, and with great discretion.

To his extreme affliction, when he was only twenty-eight years old, the archbishop of Sebaste obliged him to quit his retreat, and ordained him bishop of Colonia in Armenia, in 482. In this dignity John preserved always the same spirit, and, as much as was compatible with the duties of his charge, continued his monastic austerities and exercises... Certain evils, which he found it impossible for him to remedy, joined with his strong inclination to a retired life, gave him an earnest desire to resign his charge. By the rule of the church and his sacred engagement, he was bound not to abandon the spouse to which he was tied, or to leave exposed to wolves a flock which the Supreme Pastor had entrusted to his care... John had reason at first to look upon the thought of such a project as suspected, to examine it impartially, and to consult God for a considerable time by earnest prayer. The author of his life assures us, that whilst he was watching one night in prayer, he saw before him a bright cross formed in the air, and heard a voice which said to him: 'If thou desirest to be saved, follow this light.' He then seemed to see it move before him, and at length point out to the Laura of St. Sabas. Being satisfied what the sacrifice was which God required at his hands, he found means to abdicate the episcopal charge, and embarked on a vessel bound for Palestine..."

That voice, no doubt, was Satan who tempted John to return to his sinful, stoic life and abandon his office as bishop. Also, this voice undermined the noble office of bishop by implying that one cannot be saved as a bishop, or at least that it is harder to be saved as a bishop than as a stoic monk or hermit. Hence the vocation of bishop is presented as less honorable and meritorious than the vocation of monk or hermit. If that were so, then how come so many stoic monks and stoic hermits, who are supposed to be the most perfect and holy and full of all virtues and charity, could not handle an office! As soon as they got an office or had to deal too much with people, they lost all their perfection, virtues, holiness, and charity. The fact is that they did not lose these things because they never really had them in the first place.

After John the Silent abdicated his office, he went right back to the muck and mire of the stoic life, like a dog returning to his vomit and a pig wallowing in mud. When he returned to the life of a stoic monk, he was not even satisfied with this because he was around people. Hence, he became a stoic hermit:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "May 13, John the Silent - He found means to abdicate the episcopal charge, and embarked on a vessel bound for Palestine. He went first to Jerusalem, and having there performed his devotions, retired to the neighbouring Laura of St. Sabbas, which at that time contained one hundred and fifty fervent monks, all animated with the spirit of their holy founder and superior... To afford him opportunities of the greatest spiritual progress by uninterrupted contemplation, he allowed him a separate hermitage, which was his method only with regard to the more perfect. During five days in the week, which he passed without taking any nourishment, John never left his cell; but on Saturdays and Sundays he attended the public worship of God in the church."

Now the apostate stoic Butler adds his rotten two cents' worth by glorifying this stoic bastard and his stoicism in an attempt to make every non-monk and non-hermit Catholic feel guilty, unholy, or at least unsaintly for not living up to these stoic standards:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "May 13, John the Silent - his astonishing austerity, love of silence, and sublime contemplation condemn the unmortified spirit and dissipation of the world... A dissipated heart can never be truly devout. One that is united with God, and relishes the sweetness of his divine converse, finds the tumult of creatures and the noise of the world an insupportable burden, and he truly understands from experience what pure joy holy solitude is able to afford. A love of Christian silence, or a silence of virtue and choice, not of stupidity or sullenness,... This is the paradise of all devout souls."

In other words, any Catholic whose life is less than that of a stoic has an unmortified spirit, dissipated heart, and can never be truly devout. Also, by saying that all creatures and all noises of the world are an "insupportable burden," he implies that all creatures and all noises of the world are evil and thus has God as the author of evil. He also denies that there are good creatures and good noises in the world that are thus not burdens. Yet even evil creatures and evil noises are not an insupportable burden to good Catholics, although they are burdens, when Catholics must work with evil people, buy things from them,

or try to convert them. After all, to love even evildoers and thus to bear with them when you must and try to convert them is the true test of charity.

St. Paul, logically knowing that Catholics live in this world and thus will come into contact with many unbelievers, does not tell Catholics to avoid them at all costs but instead to keep company with them when they must. However, he does tell Catholics to avoid bad or fallen-away Catholics:

“I wrote to you in an epistle, not to keep company with fornicators. I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world. But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat.” (1 Cor. 5:9-11)

According to the stoics, St. Paul sinned by allowing Catholics to keep company with fornicators and other unbelievers when they must out of necessity, duty, or to convert them. No doubt, these stoics would have gone right along with the stoic-like Pharisees who condemned Jesus for eating with fornicators and other sinners. And, if according to the stoics, it is an insupportable burden to be in the company of unbelievers, then Jesus, St. Paul, and the apostles would have sinned by placing themselves under an insupportable burden by being in the company with unbelievers and other sinners. In short, the stoics pretend that they have already gone out of the world, when St. Paul says that Catholics, as long as they have not yet died, cannot go out of this world. Regarding Catholics, Jesus prayed to the Father not to take them out of the world but to protect them from the evil in the world:

“I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.” (Jn. 17:15)

But the stoics pray that God will take them out of the world while they are still living in it. They attempt to take themselves out of this world while they are living in it, and they pretend that they can achieve salvation and heaven in their introverted utopia before they die. The stoics are actually cowards and reject the greatest crosses that come when Catholics must be in the company of unbelievers and other sinners either out of necessity, duty, or to try to convert them. And, even worse, the stoics do not even want to be in the company of good Catholics.

Other stoics who prove that holding an office is harder and more honorable and meritorious than the vocation of monk or hermit are the apostate stoics Peter Damian and Celestine V.⁴³⁶

Apostate John Damascene (c. 676-c. 787)

See in this book: John Damascene: [His blob-god heresy](#), p. 526.

Apostate Peter Damian (1007-1072)

His heresy of abhorring hunting and games

The apostate Peter Damian was a stoic for believing that hunting and games are sinful for some and faults for others and thus believers who do these things can never become perfect. He condemned priests for hunting, trapping, gambling, and playing chess and said that they were devils for doing so. He condemned a bishop for playing chess and told him that his playing chess defiled his hands and thus caused him to commit sacrilege when he offered Mass:

Apostate Peter Damian, *Letter 57*, 11th century: “(30) ...I blush with shame if more scandalous absurdities should be added, namely hunting, snaring, the rage for gambling or for chess, which indeed make a farce of the whole priesthood; they especially arrange together on a spit the eyes, the hand, and the tongue, and thus seasoned, that they may taste the sweeter, they are served as food at the tables of devils. (31) And now, if I should recall what happened to me in connection with the bishop of Florence, it would, I think, serve the purposes of edification. Once when I was his companion on a trip, and around evening we had come to a hospice, I went into a priest’s cell and he resided in a large house with many

⁴³⁶ See in this book: Some Stoics: Peter Damian: [His heresy that Catholic officeholders cannot overcome the world and become perfect](#), p. 303, and [Apostate Antipope Celestine V \(c. 1221-1296\)](#), p. 323.

people coming and going. When morning came, my attendant told me that the bishop had been playing chess. This news pierced my heart like an arrow and inflicted an angry wound. At a time that seemed right for the occasion, I confronted the man and sharply rebuked him. I began by saying, ‘With a powerful hand I am ready with the rod, and I am waiting to inflict blows if anyone is prepared to offer me his back.’ He replied, ‘If guilt is inferred, one should not refuse a penance.’ ‘Is it right,’ I asked, ‘and was it a part of your office to spend the evening playing frivolously at chess and to defile with sacrilegious wantonness the hands that offer the Body of the Lord and the tongue that intercedes between God and man...’”

Even though Damian eventually allowed his hermits to eat meat and drink wine, he had stoic tendencies in this regard. For example, he made up a story that before the flood men did not eat meat or drink wine:

Apostate Peter Damian, *Letter 97*, 11th century: “(25) ...For from the beginning of the world, for almost sixteen-hundred years, the human race lived without drinking wine or eating meat...”

In preaching on chastity, Damian told an absurd, preposterous, ridiculous beaver story:

Apostate Peter Damian, *Letter 86*, 1061: “(16) Moreover, that we might extinguish temptations to impurity, it is also worth imitating the example of the beaver, whose testicles are most useful for medicinal purposes. For when the beaver becomes aware that it is being followed by the hunter because of its genitalia, it bites them off with its teeth and throws them at the hunter. The latter at once gives up the chase, since he has what he wanted in following the beast. But should it happen that another hunter take after him, despairing of ever getting away, the beaver senses the dangerous situation and exposes himself to the hunter, showing him that the genitalia for which he is being sought are missing. By thus demonstrating that he no longer has what the hunter is looking for, he is in no further danger from the spear of his pursuer.”

He tells this same beaver story in his *Letter 107*. This story is not only absurd but also heresy because beavers do not have the use of reason: “The horse and the mule [and the beaver]...have no understanding.” (Ps. 31:9)

His heresy of abhorring comely and rich apparel

It is one thing, and correct, for monks to wear simple and even poor apparel if the Rule demands it. However, it is another thing, and heresy, to believe that only those who wear simple and poor apparel can become perfect and thus all who wear comely and rich apparel cannot become perfect.⁴³⁷ The apostate Peter Damian condemned comely and rich apparel, such as worn by heads of State, as sinful or at least a fault. And thus he believed that men who wear comely and rich apparel commit at least a fault and cannot become perfect. And he used Bible verses out of context to defend his heresy:

Apostate Peter Damian, *Letter 165*, to the hermit Albizo, 11th century: “(39) When the king of Nineveh wore his robes of state, he deserved to have his city destroyed; but when he put on sackcloth, he turned back God’s anger by his humility and contrition. Hezekiah also, when he was attired in all his royal splendor, was alarmed when he heard the threats of the terrible king of the Assyrians. But as soon as he wrapped himself in sackcloth, and was not ashamed to send a message to the prophet by officers also clothed in sackcloth, he received word from him that God’s victory was close at hand, and that good times would ensue...”

Damian lies by pretending that Nineveh and Judea were threatened with punishment from God because the kings of those cities wore comely and rich apparel and thus not because of the many true sins that were being committed, not just by the kings but by the citizens, poor and rich alike. God’s faithful chosen people know that there is a time to do penance (such as by taking off their normal clothing and putting on sackcloth and ashes) in order to appease God’s wrath or to petition God’s help in emergencies, and a time not to do penance (such as by taking off the sackcloth and ashes and putting on their normal

⁴³⁷ While it is intrinsically evil for men to wear effeminate apparel and thus to look effeminate, it is not intrinsically evil for men to wear comely and rich apparel.

clothing) when God's wrath is appeased and there is no imminent danger.⁴³⁸ For example, when King David sinned, he took off his kingly and rich apparel and put on sackcloth and ashes. When God's wrath was appeased, he took off his sackcloth and ashes and put back on his kingly and rich apparel:

“And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. And the ancients of his house came to make him rise from the ground, but he would not, neither did he eat meat with them. And it came to pass on the seventh day that the child died; and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him and he would not hearken to our voice: how much more will he afflict himself if we tell him that the child is dead? But when David saw his servants whispering, he understood that the child was dead; and he said to his servants: Is the child dead? They answered him: He is dead. Then David arose from the ground and washed and anointed himself; and when he had changed his apparel, he went into the house of the Lord and worshipped, and then he came into his own house and he called for bread and ate. And his servants said to him: What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise up and eat bread. And he said: While the child was yet alive, I fasted and wept for him, for I said: Who knoweth whether the Lord may not give him to me and the child may live? But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather, but he shall not return to me.” (2 Ki. 12:16-23)

When Job was tested, he sat in sackcloth and ashes. When the trial was over, he put back on his noble and rich apparel and became richer than before:

“And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.” (Job 42:12)

When all the Jews were in imminent danger of extermination by the Persians, Queen Esther, Mardochai, and all the other Jews put on sackcloth and ashes and fasted for three days in order to obtain God's protection. When God delivered them, they took off their sackcloth and ashes and put on their normal apparel (in Esther's case she put back on her rich and glorious queenly apparel) and they feasted on wine and good food, which was called the Feast of Purim:

“And the king's scribes were called in the first month Nisan, on the thirteenth day of the same month; and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring, were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.” (Est. 3:12-13)

“Now when Mardochai had heard these things, he rent his garments and put on sackcloth, strewing ashes on his head; and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind... And in all provinces, towns, and places to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed... And again Esther sent to Mardochai in these words: Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat nor drink for three days and three nights, and I with my handmaids will fast in like manner; and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.” (Est. 4:1, 3, 15-16)

“So the Jews made a great slaughter of their enemies and killed them, repaying according to what they had prepared to do to them.” (Est. 9:5)

“Because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness in which they should send one to another portions of meats and should give gifts to the poor... Which they ordained to be kept holy day, so that all times hereafter they should celebrate it with feasting, joy, and banquets.” (Est. 9:22, 17)

⁴³⁸ Catholics know that there is a time to appease God's wrath and do penance, such as during Advent and Lent, and a time to feast and not do penance, such as during the Paschal and Christmas seasons.

And Queen Esther and Mordochai put back on their rich and glorious apparel, fit for their office and station. The liar Damian, because of his heresy, effectively despises and rebels against high station and the honor, glory, and respect that goes with it. He then goes on to take more Bible verses out of context to defend this heresy:

Apostate Peter Damian, *Letter 165*: “(40) Do you see, therefore, what a great difference there is in the sight of God between dissolute and rough clothing? Are you not aware that while elegant garments cause the Judge to become angry, inexpensive and poor garb appeases him; and while the former had made a person deserving of punishment, the latter commends him as one worthy of forgiveness?”

Here Damian teaches the heresy that a man sins and thus is deserving of punishment simply because he wears comely and rich apparel. Hence he condemns Aaron the pope of God’s chosen people, King David, and other holy men who were dressed in rich and glorious apparel:

“He exalted Aaron his brother, and like to himself of the tribe of Levi: He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory, and he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire... He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth: Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty. Before him there were none so beautiful, even from the beginning.” (Eccus. 45:7-15)

“And David was clothed with a robe of fine linen...” (1 Par. 15:27)

“Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it. And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David’s head...” (2 Ki. 12:29-30)

The Book of Proverbs speaks of a good wife who clothes herself and others in comely and rich apparel and provides for other good things:

“Who shall find a valiant woman? Far and from the uttermost coasts is the price of her... She hath sought wool and flax, and hath wrought by the counsel of her hands... She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land.” (Prv. 31:10-24)

Jesus speaks of King Solomon’s rich and glorious apparel as a good thing:

“And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these.” (Mt. 6:28-29)

Hence Jesus said, “Judge not according to the appearance, but judge just judgment.” (Jn. 7:24) Therefore judge not a man simply because he is rich or poor, richly dressed or poorly dressed. St. James says to not treat the rich man better than the poor man simply because he is rich in apparel and other goods:⁴³⁹

“My brethren, have not...respect of persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool: Do you not judge within yourselves, and are become judges of unjust thoughts? ...But if you have respect to persons, you commit sin, being reproved by the law as transgressors.” (Ja. 2:1-4, 9)

⁴³⁹ However, Catholics of rank (such as bishops, kings, and princes) should be given a place of honor in the church, not because they are rich and glorious but because of their office that must be respected, honored, and revered.

Hence the opposite also applies, and thus do not treat the poor man above the rich man simply because of the poor man's apparel and condition. The deceiver Peter Damian is guilty of sinful respect of persons by respecting the poor simply because they are poor and poorly dressed, and for despising the rich simply because they are rich and richly dressed. Because most men pay no attention to the poor but only to the rich, St. James, in Verses 5-6, emphasizes the sins of the rich. And he teaches that rich men are more apt to be tempted and commit sins than poor men. But that does not mean that he is condemning all rich men or praising all poor men. The main thing St. James is teaching is to judge no man by mere appearances no matter how glorious and rich he is or no matter how inglorious and poor he may appear.

Damian's heresy is akin to the heresy of Marxist Communism, where all people are to be in the same condition, poor and inglorious, and thus the rich and glorious are condemned. This heresy, which foments class warfare, would have all in heaven in the same condition, poor and inglorious, which of course would also include God.

When rich and glorious men are held in higher esteem than poor and inglorious men simply because of their condition (which is generally the case), then some holy men must dress poor and inglorious in order to humble rich and glorious men and show that poor and inglorious men can be holy. And vice versa, when poor and inglorious men are held in higher esteem than rich and glorious men simply because of their condition (which is the case with stoic monks and communists), then some holy men must strive to be rich and glorious in order to humble poor and inglorious men and show that rich and glorious men can also be holy.

The apostate deceiver Damian goes on to take more Bible verses out of context:

Apostate Peter Damian, *Letter 165*: "(40) ...Isaiah, the greatest of all the prophets, clearly shows how God regards splendid garments, since at his command he took off his clothes, and for three years went about naked and unshod. Therefore, let human pride blush, and let the miserable soul that is corrupted by the disease of egotism be put to shame, while the instrument of God's word, the temple of the Holy Spirit, that publisher of God's plan, did not hesitate to appear naked before the people."

Firstly, Isaias was not naked before this and thus was clothed normally. Secondly, he did not remain naked. He was only naked for a very short time and not for three years. But even if he were naked for three years, he was not naked after that but clothed normally. Isaias was only naked long enough to let the Egyptians and Ethiopians know that they would go into captivity naked. The three years was the time of the captivity and not the time that they would be naked. Here are the verses Damian is referring to:

"At that same time the Lord spoke by the hand of Isaias the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot. And the Lord said: As my servant Isaias hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt and upon Ethiopia, so shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, having the shame of Egypt exposed. And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory." (Isa. 20:2-5)

Catholic Commentary on Isa. 20:2: "**Naked:** Only without his outer garment. People are said to be naked when they are almost so (2 Ki. 6; Jn. 21). These verses say that Isaias took off his sackcloth and shoes and thus do not say he took off his undergarments, which all men wore. Hence Isaias was clothed in his undergarments and thus appeared in public as if he were naked and in extreme poverty, which was the punishment the evil Egyptians and Ethiopians were to expect."

His heresy that only hermit monks and not communal monks can become perfect

He held the stoic belief that only hermit monks (solitary monks) can become perfect. Hence he believed that communal monks who do not eventually become hermits commit sin or at least a fault and thus cannot become perfect. And he lied about the Rule of St. Benedict in order to uphold this heresy.

Damian received Benedictine monks (communal monks) into his hermitage without the permission of the abbots of the monks' monasteries, which was against the Rule of St. Benedict. The reason he did this is even more sinful than his violating the Rule. In fact, his reason is heretical! He did so because he believed that the vocation of a communal monk was imperfect and thus only a stepping stone to the hermitage, to the solitary life of monks known as hermits. Hence he believed that communal monks who stay too long in Benedictine monasteries commit sin or at least a fault and thus can never become perfect

until they enter the hermitage and become hermits, provided they have the strength to do so. And he lied about and took out of context the spirit of the Rule of St. Benedict to defend his heresy:

Apostate Peter Damian, *Letter 152*, to Abbot J., 11th century: “(2) With proper gratitude, venerable father, I have received the letter from your holiness, to which, as the subject requires, I here briefly reply. For you are angry with me, and complain that I am accepting your monks into the hermitage contrary to the precepts of our holy father, St. Benedict, who decreed that those who leave some other known monastery should not receive entrance into the houses of strangers.”

Here is the Rule Damian refers to:

Rule of St. Benedict: “[Chap. 61] But let the Abbot take care never to admit a monk of any other known monastery to residence, without the consent of his Abbot or commendatory letters, because it is written: ‘What thou wilt not have done to thyself, do not to another.’ (Tob. 4:16).”

Damian explicitly violated part of this law and implicitly denied the rest. He said that this Rule only refers to abbots and communal monks (aka cenobites) and thus not to priors of hermitages and hermits. Yet Damian was accepting communal monks who thus were under the authority of abbots into his hermitage without the approval of the abbots. And even though the Rule refers to communal monks entering a monastery and not a hermitage, the spirit of the law is that a communal monk cannot leave the monastery and take on another vocation without the approval of his abbot. Here is Damian’s excuse:

Apostate Peter Damian, *Letter 152*: “(2) ...With all due respect, I can easily overcome the obstacle of this reproach, since this holy man obviously established monasteries subject to the rules that he prescribed, but claimed no authority over hermits. For after enumerating four kinds of monks, he immediately added: ‘Therefore, omitting all reference to these, let me now, with the Lord’s help, lay out regulations for that most valiant type, the cenobites.’ And so, he who set about legislating only for the group known as cenobites, clearly indicated that he did not have an order of hermits in mind. But let me here quote this holy man’s very words, so that we may be sure whether he was writing about cenobites or hermits. ‘Let the abbot be careful,’ he said, ‘never to receive in residence a monk of some other known monastery as a member of his community without the consent of his abbot.’ Since he was speaking to the abbot of a monastery, and not to the prior of a hermitage, he plainly shows that whatever he wrote was not intended for hermits, but was rather enjoined on cenobites.”

Damian then lies again by taking Chapter 1 of the Rule of St. Benedict out of context. In that Rule, St. Benedict approves of communal monks who want to become hermit monks. But he does not say that they have to or must in order to become perfect. Instead, he says that the vocation of communal monks (cenobites) is better than that of hermit monks. And thus in the rank of vocations, St. Benedict places communal monks above hermit monks:

Rule of St. Benedict: “[Chap. 1] It is well known that there are four kinds of monks. The first kind is that of Cenobites, that is, the monastic, who live under a rule and an Abbot. The second kind is that of Anchorites, or Hermits, that is, of those who, no longer in the first fervor of their conversion, but taught by long monastic practice and the help of many brethren, have already learned to fight against the devil; and going forth from the rank of their brethren well trained for single combat in the desert, they are able, with the help of God, to cope single-handed without the help of others, against the vices of the flesh and evil thoughts... Therefore, passing these over, let us go on with the help of God to lay down a rule for that most valiant kind of monks, the Cenobites.”

Hence this Rule condemns Damian as a liar. It does not say that hermits are the most valiant kind of monks. It says that the *cenobites* are the most valiant kind of monks. In the underlined last part of the following quote, Damian lies regarding this Rule:

Apostate Peter Damian, *Letter 152*: “(3) Now that I have already clearly demonstrated that St. Benedict did not forbid a monk of another monastery to be received into a hermitage, let me now show that he even promoted such a practice, namely, that a monk should leave the monastery for the hermitage. What follows are not my words, but those of our common father: ‘The second type,’ he said, ‘are the anchorites or hermits, that is, those who are not in the first fervor of their conversion, but after long probation in a monastery, have learned how

to fight against the devil, trained by the help of many brethren. They go out well armed from the ranks of the community to single combat in the desert. They are able now to live in safety without the help of others, and by their own strength and God's assistance to fight against the temptations of both the flesh and the mind.' From these words, therefore, one can obviously gather that the beneficent teacher not only did not forbid a brother to depart from a monastery for the hermitage, but even advised, taught, and with a certain amount of persuasion, encouraged it."

St. Benedict did not advise, persuade, or encourage communal monks to become hermits but only approved it in regards to communal monks who were called to the vocation of a hermit. If anything, St. Benedict would have advised hermits to become communal monks because he places the vocation of communal monks above the vocation of hermit monks—the “most valiant kind of monks [are] the Cenobites.”

Here is the part where Damian, contrary to the Rule of St. Benedict, places hermits over communal monks. He not only exalts hermits over communal monks but also denigrates communal monks. He says that communal monks are raw recruits, green and unformed, like boys only training for combat who fear to engage in combat. Whereas, he says that hermit monks are knights, at full strength, and like men engaging in combat without fear. Hence he says that communal monks cannot reach the heights of perfection unless they become hermits:

Apostate Peter Damian, *Letter 152*: “(4) In fact, he even sanctions a brother after long probation in a monastery, to learn how to fight in a hermitage against the machinations of the clever tempter. In his former surroundings he begins the struggle, assisted by the support of the community, so that later he might strive constantly and untiringly by his own strength, not succumbing to the onslaught of carnal vices or mental temptations. There he was a raw recruit, but here he is a knight. There, as one who was green and unformed, he was accustomed to combat under the direction of a drillmaster, but here at full strength, he does not shrink from the fight or refuse single combat as a champion of Christ. There, like a boy, he plays at training for combat, but here with a sure hand he buckles on his weapons for battle, and does not fear to engage in hand-to-hand fighting... (5) Therefore, for one wishing to reach the heights of perfection, the monastery must be transitional, and not a place to stay; not a home, but a hostel; not the destination we intend to reach, but a quiet stop along the way.”

Hence according to the blinded fool Damian, communal monks are not only not engaged in combat but also weak and shrink from combat and thus all their prayers, penances, and spiritual and corporal works of mercy are illusions, mere training exercises, and thus not combats that Christians engage in.

To defend this heresy, Damian uses an erroneous comparison. He compares communal monks to those who are attending school or preparing for a vocation and thus to monks who are not yet practicing and living their vocation:

Apostate Peter Damian, *Letter 152*: “(4) ...Indeed, one registers as a cleric, that the bishop may select him for promotion to ecclesiastical orders; one enters the schools of the grammarians, that when he becomes proficient in the arts he may depart. And lastly, one strives to learn the ordinances of the law, that he might engage in actions at court and perform brilliantly in the tribunals of judges. And just as these do not intend to spend their life in what they are presently doing, but undoubtedly have another goal in mind, so also a monk who is not impeded by age or infirmity, remains physically in the monastery, but with all the strength he can muster should strive toward entering the hermitage. And thus, while intending like a noble tree to strike roots in the desert, he disciplines himself for a time in the monastery by the practice of obedience to the Rule, so that his life in the monastery might be nothing more than a preparation for the hermitage, and everything that he first practices in his life as a monk might tend to this higher purpose...”

According to the apostate stoic Damian, then, communal monks are not living and practicing their vocation but only training and preparing for it; hence all their prayers, penances, spiritual and corporal works of mercy (such as evangelizing, administering the sacraments, preaching, teaching, feeding the poor, helping the sick, etc.) are not a real part of their vocation but only training exercises, all of which they must abandon and enter the hermitage in order to be perfect.

He then lies again about the Rule of St. Benedict by saying that St. Benedict places hermit monks over communal monks and thus commands communal monks to become hermit monks:

Apostate Peter Damian, *Letter 152*: “(6) Consequently, in these words of the holy Rule that I cited above, it is clearly stated that while St. Benedict takes a man into the monastery, he leads him to the hermitage. There, indeed, he gives him a home, but by his exhortation invites him to go elsewhere. Here he teaches him to begin his engagement in spiritual combat, but he instructs him to perfect the process there. Here he admonishes him to take up arms as a recruit, so that there he might not hesitate to cut down the ranks of the enemy and oppose the barbarous attacks of the vices.”

He then lies about Chapter 73 of the Rule of St. Benedict to defend his heresy:

Apostate Peter Damian, *Letter 152*: “(7) But perhaps it may be said that I am doing violence to the words of this holy man, and am construing them as I see fit, depending rather on assumptions than allowing truth to support me in this interpretation of his words [RJMI: yes, by lying about and taking the Rule out of context]. So, let us once again ask this most blessed man what he thinks about this point under discussion, to explain more plainly why these words of his, cited above, are found in the very introduction to the holy Rule. Let us now see how he brings this same Rule to its conclusion. There he says:

‘[Rule 73] We have written out this Rule in order that, by practicing it in monasteries, we may show that we have attained some degree of virtue and the starting point of monastic life. But, for him who would hasten to a monastic life of perfection, there are the teachings of the holy Fathers, by observing which a man is led to the summit of perfection.’

“(8) You see, then, that the eminent teacher established the beginning of the religious life in the monastery, but urged the one installed in it on to higher goals of piety, so that he might there begin to lead a God-fearing life, and adjust his moral attitudes in this enclosure of piety [the hermitage], and after fortifying himself by spiritual exercise climb to the heights of perfection like one abandoning milk for solid food.”

Rule 73 does not say that communal monks must become hermit monks if they want to become perfect. Here is Rule 73:

Rule of St. Benedict: “[Chap. 73] Now, we have written this Rule that, observing it in monasteries, we may show that we have acquired at least some moral righteousness, or a beginning of the monastic life.

“On the other hand, he that hasteneth on to the perfection of the religious life, hath at hand the teachings of the holy Fathers, the observance of which leadeth a man to the height of perfection. For what page or what utterance of the divinely inspired books of the Old and the New Testament is not a most exact rule of human life? Or what book of the holy Catholic Fathers doth not loudly proclaim how we may go straight to our Creator? So, too, the collations of the Fathers, and their institutes and lives, and the Rule of our holy Father Basil – what are they but examples of good living and obedience of monks, as so many instruments of virtue? But for us slothful, disedifying, and negligent monks they are a source for shame and confusion.

“Thou, therefore, who hastenest to the heavenly home, with the help of Christ fulfill this little rule written for a beginning; and then thou shalt with God’s help attain at last to the greater heights of doctrine and virtue which we have mentioned above.”

Rule 73, then, says that the Rule of St. Benedict is the minimum and starting point for communal monks. If they want to achieve perfection, they must also follow the rules contained in the Bible, teachings of the Church Fathers, and papal decrees (such as by keeping the Ten Commandments and doing the spiritual and corporal works of mercy). Hence some communal monks are perfect and some are not, depending on their obedience to these other rules. In fact, the vast majority of these other rules contained in the Bible, teachings of the Church Fathers, and papal decrees (such as the spiritual and corporal works of mercy) cannot be followed by hermits but only by communal monks who thus have contact with other people. Hence Rule 73 does not say that these other rules and thus perfection can only be fulfilled in a hermitage and not in a monastery. If so, then St. Benedict would have never said that communal monks [cenobites] are above hermit monks:

Rule of St. Benedict: “[Chap. 1] ... Therefore, passing these over, let us go on with the help of God to lay down a rule for that most valiant kind of monks, the Cenobites.”

More proof that St. Benedict places communal monks above hermit monks is that his Rule 73 refers to apostate Basil of Caesarea's Rule as one to follow:

Rule of St. Benedict: “[Chap. 73] ...On the other hand, he that hasteneth on to the perfection of the religious life, hath at hand... the rule of our holy Father Basil⁴⁴⁰...”

The Rule of Basil not only places communal monks over hermit monks but also disapproves of hermit monks:

Saint Basil, Ascetical Works, translated by the apostate Sr. Monica Wagner, C.S.S., 1950: “Although corporal mortifications are controlled by explicit prescription, the Rule of St. Basil is uncompromisingly stringent as compared, for instance, with that of Pachomius in the matter of monastic detachment. The renunciation of relatives and the leading of the common life so dominated the entire existence of the early Basilian monk that it constituted in itself no mean penitential exercise... Sanctity, furthermore, according to...Basil's view, is social in character. Love of God and neighbor find full expression only in community life where all cooperate in their efforts toward perfection. For instance, spiritual direction is insisted upon as an obligation. The social ideal of...Basil is further illustrated by his minute prescriptions as to regular hours for common prayer, as to the quantity and quality of food and clothing and numerous other details regarding life and conduct. This enthusiasm for the principle of the common life rests upon his conviction that a life of seclusion from one's fellow men offers no scope for the practice of humility and obedience and is plainly opposed to the law of charity. Further, he declared that life in common followed the apostolic precedent and illustrated that corporate fellowship which St. Paul represents under the figure of the body and its members.”⁴⁴¹

The apostate liar Peter Damian then compares communal monks who remain too long in the monastery as infants in the womb who should be aborted:

Apostate Peter Damian, *Letter 152*: “(7) ...Now, an animal is conceived in its mother's womb that it might emerge. And certainly, the mother must abort if the fetus does not come to term. But we seem to wish that the womb should always remain distended, and that the child once conceived should not break free. A child is unfavorably endowed, if its teeth do not come forth from the gums when it is some years old, and its knees do not grow strong and allow it to walk. And what is more, since the Rule for cenobites gives evidence that it does not contain perfection, but clearly sends him who would be perfect to eremitical orders, why do we consider it of small account to climb to the heights of perfection ourselves, and, besides, prevent others from advancing to that which is better?”

Damian also compares communal monks to asses of little importance while hermits are men:

Apostate Peter Damian, *Letter 152*: “(9) ...We hermits love the monks as we do asses, or certainly like deer. For men love these animals, not to benefit the animals, but for their own sake, that is, to provide meat for their own bodies, or that they might benefit from their labor. Men care for them for their own welfare, but are not concerned whether animals live or live poorly. As far as this is concerned, in order to obtain the monks' service we too consider an improvement in their welfare of little importance.”

He then lies again by saying that St. Benedict wanted all communal monks to be hermits. And he says that communal monks are feeble and weak but hermits deserve the highest praises. He then says that communal monks are to be tolerated and thus implies that all communal monks by the mere fact of their vocation are guilty of sin because toleration is something Catholics have for sin and sinners but not for good deeds and holy men:

Apostate Peter Damian, *Letter 152*: “(10) ...St. Benedict, while more readily wishing us to be what he was, that is, followers of the hermit life, still thought it better for us weak and feeble men to live less nobly in the haven of the monastery, than to perish in the stormy waves of a shipwrecked world. (11) Therefore, the brothers who practice stability by living in the monastery are to be tolerated, but those who with a spirit of fervor transfer to the hermitage should receive the highest praise.”

⁴⁴⁰ If St. Benedict was inculpably ignorant of Basil's idolatries and heresies, then he was not guilty for referring to Basil as holy. This would be the case with many in the West who did not have access to all of Basil's works.

⁴⁴¹ Introduction, pp. x-xi.

The truth is that hermits deserve much less praise than communal monks. Communal monks admonish and try to convert unbelievers and other sinners, hermits do not! Communal monks take care of the sick and help the poor, hermits do not! Good communal monks do combat in the world around people and are not overcome by it, hermits do not! Communal monks teach and guide catechumens and Catholic laymen, hermits do not! Communal monks administer the sacraments to laymen, hermits do not! Communal monks manage offices and rule Catholic laymen, hermits do not! Communal monks are directly obedient to superiors, hermits are not! Jesus' following prayer confirms communal monks and other Catholics who remain in the world to enlighten, edify, and do good works in it and condemns the stoic hermits who want to be taken out of the world instead of enlightening, edifying, and doing good works in it:

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world."
(Jn. 17:15-18)

St. Paul similarly confirms communal monks and other Catholics who remain in the world and condemns stoic hermits and others who want to leave the world. While St. Paul teaches that Catholics must avoid obstinately sinful Catholics, he says that they must not avoid good Catholics and must not avoid non-Catholics or else they will not be able to convert them:

"I wrote to you in an epistle, not to keep company with fornicators. I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world." (1 Cor. 5:9-10)

Let it not be understood that I condemn all hermits. A Catholic who is a hermit for the right reason has a good vocation. However, it is not a better vocation than that of communal monks. The right reason for a Catholic to become a hermit is because the number of obstinately evil men is so great that there is no place he can go to escape them except by fleeing to the desert or some other remote place. If a Catholic wants to spend time alone with God, he can do so in a monastery with communal monks who have a good balance of being alone with God and being around the monks and other people.

His heresy that Catholic officeholders cannot overcome the world and become perfect

If communal monks can never become perfect, as Damian heretically believed, then, according to Damian, Catholic officeholders even more so can never become perfect. It is one thing and a good thing to not want to be an officeholder if most of the officeholders are corrupt or if one does not have the ability to be an officeholder. However, it is another thing and heresy to believe that officeholders cannot overcome the world and thus become perfect, as Damian heretically believed. It is to condemn Catholic offices as intrinsically evil or at least imperfect and thus to not acknowledge the very good and holy things they were instituted to be. Hence when Pope Stephen IX wanted to make Damian a cardinal, Damian refused, even though he had all the qualities to be a cardinal. But the pope commanded it under pain of excommunication and hence Damian then accepted the office:

Nominal *Catholic Encyclopedia*, "Peter Damian": "In the autumn of 1057, Stephen IX determined to create Damian a cardinal. For a long time he resisted the offer, but was finally forced, under threat of excommunication, to accept, and was consecrated Cardinal-Bishop of Ostia on 30 Nov., 1057."

From the instant Damian was made cardinal, he constantly pleaded with that pope and the following popes to allow him to resign the office and return to his stoic oblivion as a hermit:

Apostate Owen Blum, O.F.M., *Peter Damian Letters*, 1989: "[Intro.] ... (8) At the instigation of Hildebrand, Damian was created Cardinal Bishop of Ostia by Stephen IX, with the express purpose of engaging him more intimately in the work of the Roman Curia. This event is usually dated during the winter of 1057, shortly after Stephen became pope... Peter frequently expressed his displeasure at being thrust into the thick of things, regretting the loss of his 'beloved solitude,' and even wrote lengthy letters arguing for his release."

There is nothing wrong with wanting to resign an office for a right reason. However, Damian's ultimate reason was not only wrong but heretical. It was because he disdained offices as worldly and intrinsically evil or at least intrinsically imperfect, because, according to his heresy, he believed that only

hermits could become perfect. And his other wrong and sinful reason was because he refused to carry his cross and accept the burden and penances that come with holding offices. He also brought forth some good reasons why he wanted to resign the office, such as age and infirmity, but those reasons were not the real reasons, or at least not the ultimate reasons, because he wanted to resign the office the instant he got it and thus when he was not old and infirm.

Three letters in which Damian denigrates offices and murmurs and complains about the office he holds and pleads to be relieved of it are Letters 57, 72, and 75.

In his following *Letter 57*, he pleads with the pope elect, Nicholas II, and Hildebrand, to allow him to resign the office and says that he would rather be tortured, put in prison, and silenced than hold the office. And he calls the officeholder Hildebrand a tyrant, a Nero, and a holy Satan for thrusting him into the office, hence, again, as if the office itself is evil or at least imperfect. And he considers his time holding the office as sinful, as “an aberration in roaming and harmful liberty”:

Apostate Peter Damian, *Letter 57*, to Gerard, bishop of Florence, now Pope Nicholas II elect, and to Hildebrand, 1058: “(3) ...It would be pleasing, therefore, in something of a mental fancy, to move my feet after their long bruising in the stocks, to raise my neck weighed down with heavy chains, and joyfully to sing that prophetic refrain, ‘You undo my fetters, O Lord; I will offer you the thanksgiving sacrifice.’ You know, indeed, and are quite certain that these burdens were thrust upon me and not assumed; and, if I might put it so, I did not enter the net but was violently ensnared. Wherefore, given the proper occasion, I disposed of this weight to which previously I did not willingly submit. And since you are the Apostolic See, you are the Roman Church, it seems correct to me, in laying down and returning that which I am unable to bear, not to approach some building of stone but rather to appeal to those in whom the sacramental power of the Church resides... Hence as I propose to abdicate ecclesiastical government into your hands, I have made no mistake when I restore to the Roman Church, which you are, what belonged to it. And that I may acknowledge that I pleaded guilty to you for this surrender, a hundred years of penance should consequently be imposed on me, using such remedies as were instituted by monastic regulation. But if this seems too light, you should also add to it, going so far, if it be your pleasure, as to chain me in prison. After such an aberration in roaming and harmful liberty, what remains but to compel me to submit to the censure of imprisonment and silence.

“(4) But here, perhaps, that smooth tyrant who always compassionated me with the concern of a Nero, who caressed me with blows, who certainly, if I may put it so, flattered me with his eagle’s tongue, will complain as he sputters, ‘See now, he is looking for a refuge, and under the guise of penance he hopes to escape from Rome. From his disobedience he schemes to win his ease, and while others are falling in battle he seeks out the coolness of ignoble shade.’ But I will answer my holy Satan, using the words employed by the sons of Ruben and Gad in replying to their leader Moses...”

If holding an office is more painful and sacrificial than being whipped, imprisoned, and silenced and thus more penitential than a hermit’s life, then Damian should have embraced the office since the stoics are always trying to outdo one another in their stoic penances. He could have claimed greater penances for holding the office than for being a hermit. Indeed, holding an office is more penitential and sacrificial than a hermit’s life in many ways. Greater and more crosses come with holding an office, such as dealing with, ruling, judging, and punishing people and performing the spiritual and corporal works of mercy. Damian’s stoic heresy of condemning the material world and the passions prevented him from wanting to hold an office because he did not want to be around people nor deal with them. He wanted to be alone in his stoic oblivion and claim so-called greater penances in order to foster his superhero hermit status. Not only were his actions and motives heretical, but they were also hypocritical because in his above Letter he admits that holding an office is a harder cross to carry with greater penances and sufferings than when he was a hermit. If that is true, and it is, then the vocation of holding an office is better and greater than the vocation of a hermit. Hence Damian contradicts himself when he says that the hermit vocation is better and greater than the officeholder vocation.

So what did Damian do when faced with the better and greater crosses that come with holding an office? He cast off the crosses that came with his office and took the easy way out, the coward’s way, and retreated from the battle that he was well equipped to do and hid in a hermitage. He had the knowledge and ability to be an officeholder, as proved by the good things he did when he held the office. Yet all the good things he did were of no benefit to him because he did them begrudgingly and with great

murmurings and complaining and because he denigrated the office itself. Hence Damian did not take heed to the following words of St. Paul, St. Jude, and Jesus and thus stands condemned by them:

“Do ye all things without murmurings and hesitations, that you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation, among whom you shine as lights in the world.” (Phili. 2:14-15)

“Neither do you murmur, as some of them murmured and were destroyed by the destroyer.” (1 Cor. 10:10)

“Woe unto them, for they have gone in the way of Cain... These are murmurers, full of complaints, walking according to their own desires...” (Jude 1:11, 16)

“Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Mt. 16:24)

“And whosoever doth not carry his cross and come after me cannot be my disciple.” (Lk. 14:27)

After all of Damian’s constant whining, murmuring, and complaining, Pope Alexander II allowed him to resign his office in 1062:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “February 23, Peter Damian: ...Peter had, with great importunity, solicited Nicholas II for leave to resign his bishopric, and return to his solitude; but could not obtain it. His successor, Alexander II, out of affection for the holy man, was prevailed upon to allow it, in 1062, but not without great difficulty...”

After he resigned his office and returned to his stoic oblivion, he continued to denigrate offices and thus to forward his anti-office campaign. In his following letter, Damian refers to Catholic offices and officeholders as something sinful and evil (as storms, rocks, worldly, imperfect, subverted, weak, dissipated, and capricious). And he warns other monks not to hold offices:

Apostate Peter Damian, *Letter 119*, to Abbot Desiderius, 1065: “(2) For him who alone was rescued from the swells of a high-flowing sea, it would be an act of inhumanity if, while seeing his boat still foundering amid threatening and towering waves and in danger of rocks and cliffs, he did not deplore the condition of his companions who were fighting for their lives. And so, after putting down the episcopal burden, I rejoice as one who safely reached the shore [RJMI: who cowardly retreated from battle to a false peace and into the hand of Satan]; but with brotherly solicitude I am concerned that you are still shaken by winds and storms and are tossed about amid the ocean’s yawning depths. He errs, father, he errs, indeed, who assures himself that he can live as a monk and at the same time devote himself to the Curia. What a poor bargain, to abandon the monastic cloister to serve in the world’s militia... Hence, while cultivating such friends in the world, what else do we achieve but the repudiation of the monk who lies hidden within us? Presently, the life of striving for perfection is subverted, austerity is weakened, the severity of discipline and silence is dissipated, and our lips are loosed to pour forth whatever caprice might suggest.”

While it is true that Catholics cannot live the life of hermits or monks while holding the high offices of the papacy, cardinalities, or bishoprics, it is not true but heresy and sacrilege to refer to these offices as a worldly militia,⁴⁴² subverting perfection, weakening austerity, dissipating discipline and silence, and instigating capriciousness. And it is also heresy to believe that it is a poor bargain to leave the monastery to become an officeholder. The opposite is true, provided the monk is well suited for the office. It is a privilege and higher calling than that of a monk or hermit.

Other stoics who prove that holding an office is harder and more honorable and meritorious than the vocation of hermits are the apostate stoics John the Silent and Celestine V.⁴⁴³

⁴⁴² While officeholders are in the world, as are all Catholics, they are members of a spiritual militia working in the world. Catholic kings and other Catholic temporal rulers can be said to be of the worldly militia but not in the evil sense but in the sense that they must rule temporal kingdoms. And they, too, are spiritual because they are Catholics. Damian’s use of the words “worldly militia” in reference to officeholders is in the evil sense, as something sinful or at least faulty, as is evident in the way he refers to the offices.

⁴⁴³ See in this book: Some Stoics: [Apostate John the Silent \(d. 559\)](#), p. 292; and [Apostate Antipope Celestine V \(c. 1221-1296\)](#), p. 323.

Apostate Bernard of Clairvaux (1090-1153)

Bernard of Clairvaux was an apostate, schismatic, idolater, and guilty of other mortal sins for the following reasons:

1. He was an apostate because he was a stoic. He condemned or abhorred good things and good passions that God has given men to enjoy.
2. He was a heretic because he was an iconoclast. He abhorred gold, silver, and images.
3. He was a schismatic for saying that he does not belong to good Catholics who like gold, silver, and images in holy places.
4. He was guilty of mortal sins for saying that good Catholics who like gold, silver, and images in God's churches were fools and incapable of spiritual things.
5. He was a sacrilegious blasphemer for stealing gold, silver, and gems from giving glory to God.
6. He was guilty of the mortal sin of murder for trying to murder himself and his brothers by severe penances.
7. He was an apostate for supporting the apostate Hildegard von Bingen.
8. He was an idolater by sins of omission and association for not sufficiently condemning the desecration of holy places with images of false gods, false religions, grotesque deformity, and immodesty; for not sufficiently condemning those who supported or allowed the desecrations; and for remaining in religious communion with them.

His condemning of the material world and the passions

The apostate Bernard was a stoic. He condemned or abhorred good things and good passions that God has given men to enjoy. He abhorred most of the material world as if it were evil. Hence he attempted to become a pure spirit without any attachment to the body or material world, a pure spirit that destroys or totally suppresses good passions and good senses. Therefore, he had much in common with the Gnostics and Manicheans.

In the following quote Bernard condemns the five senses, sports, recreation, theater, actors, beauty, music, pleasant odors, silver, gold, and comely dress as intrinsically evil:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): "28. ...For the sake of Christ we have abandoned all the world holds valuable and attractive. All that is beautiful in sight and sound and scent we have left behind, all that is pleasant to taste and touch..."

Apostate Bernard, *Against Jovinianus*, 393: "[Bk. 2] 8. Through the five senses, as through open windows, vice has access to the soul. The metropolis and citadel of the mind cannot be taken unless the enemy have previously entered by its doors. The soul is distressed by the disorder they produce, and is led captive by sight, hearing, smell, taste, and touch. If any one delights in the sports of the circus, or the struggles of athletes, the versatility of actors, the figure of women, in splendid jewels, dress, silver and gold, and other things of the kind, the liberty of the soul is lost through the windows of the eyes, and the prophet's words are fulfilled: 'Death is come up into our windows.' Again, our sense of hearing is flattered by the tones of various instruments and the modulations of the voice; and whatever enters the ear by the songs of poets and comedians, by the pleasantries and verses of pantomimic actors, weakens the manly fibre of the mind. Then, again, no one but a profligate denies that the profligate and licentious find a delight in sweet odours, different sorts of incense, fragrant balsam, and musk..."

The five senses can be used for good or for evil. It is through the five senses that we learn about God, see and hear the things of God, carry out God's will, and interact with other men and the world. In condemning the five senses, Bernard wants to turn men into robots, into inanimate objects. In condemning the five senses that God has given men, Bernard not only condemns God but also lost all

sense, even common sense, and thus became stupid. “Be not over just: and be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17)

In the following quote Bernard condemns food and the desire to eat:

The Life and Times of Saint Bernard, by James Cotter Morrison, M.A., 1863: “The following was the ordinary routine in the Cistercian monasteries in Bernard’s time... Bernard found these practices and austerities [a rule more strict than the rule of St. Benedict] inadequate to satisfy his zeal and spirit of self-mortification. He determined to subdue not only the desires of the flesh, which arise through the senses, but even those senses themselves. His days were passed in ecstatic contemplation, so that seeing he saw not, and hearing he heard not; he scarcely retained any taste, and hardly perceived ‘anything by any sense.’...The same austerity marked all his actions... For food he had lost all desire, the thought of it seemed to give him pain, and nothing but the fear of fainting ever induced him to take any.”⁴⁴⁴

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “August 20, Abbot Bernard - Bernard was then twenty-three years old. He entered this house in the desire to die to the remembrance of men, to live hidden, and to be forgotten by creatures, that he might be occupied only on God... He practised himself what he afterwards used to say to postulants who presented themselves to be admitted into his monastery at Clairvaux: ‘If you desire to live in this house, you must leave your body; only spirits must enter here.’...He studied to mortify his senses and to die to himself in all things... his face was emaciated, and exceedingly pale and wan, and his whole body bore visible marks of his austere penitential life. He almost always laboured under some corporal infirmity, and his stomach, through a habit of excessive fasting, was scarcely ever able to bear any solid food. He suffered all his distempers without ever speaking of them, or using any indulgence, unless compelled by those who took notice of them. He often made a scruple of taking on those occasions an herb pottage, in which a little oil and honey were mixed. When another expressed his surprise at his making such a difficulty, he answered: ‘Did you know how great the obligation of a monk is, you would not eat one morsel of bread without having first watered it with your tears.’...He seemed, by a habit of mortification and recollection, to have lost all attention to, or relish of food, and often took one liquor for another, when offered him by mistake, so that he once drank oil instead of water. His chief sustenance was coarse bread softened in warm water...”

The stoic Bernard believed he was being defiled by eating food. Jesus condemns the stoic Bernard for pretending to be a Christian and as a hypocrite and for teaching the doctrines of men (stoicism):

“Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.” (Mt. 15:7-11)

Bernard’s feeling that he was being defiled when he ate food, let alone good-tasting food, is another proof of his stoic heresy. This is totally contrary to the natural law and to true Christianity in which God’s chosen people by God’s command, and God himself (Jesus Christ), ate not only for sustenance but also for enjoyment. (See in this book: [Stoics condemn or abhor flesh and the material world](#), p. 236.) They did not believe or feel as if they were sinning or weak or about to die or be defiled when they ate the good food that God created and gave them to enjoy.

And because Bernard “by a habit of mortification and recollection...lost all attention to or relish of food,” his fasting was no longer a penance or pain to him but an enjoyment. Fasting is a true penance or pain to one who enjoys eating and eats normal amounts of food during the feasting times and then has to give it up for a time. That is one reason why Catholics fast and feast.

Many of the stoics lie in order to appear even more stoic. For example, the above quote says that Bernard “often took one liquor for another, when offered him by mistake, so that he once drank oil instead of water.” Not only is the taste of oil different from water but also its texture and effect on the body is different. Hence no one who has taste buds and the sense of feeling in his mouth and whose body

⁴⁴⁴ b. 1, c. 2, pp. 20-21.

is naturally quenched by water could mistake oil for water or water for oil when drinking them. Here, then, is just one huge lie by the stoics in order that they may appear even more stoic.

Bernard's immense pride is evident by his showing off how austere and stoic he was by crying when he had to eat. If eating food were such a pain to him, then why did he not eat it joyfully and offer it up as penance. In other words, just shut up and eat your food. But even in this he would still be a stoic because he believed eating is sinful or at least to be abhorred.

His mortal sins of trying to murder himself and his brothers by severe mortifications

One can image the competition between the prideful nominal Catholic stoics to see who could be more stoic. The nominal Catholic stoic Macarius of Alexandria copied anyone who was more stoic than he was so that he could be their equal and excel the other stoics by his austerities:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "January 2, [Apostate] Macarius of Alexandria (d. 394) - The austerities of all the inhabitants of that desert were extraordinary; but...Macarius in this regard far surpasses the rest. For seven years together he lived only on raw herbs and pulse, and for the three following years contented himself with four or five ounces of bread a day, and consumed only one little vessel of oil in a year, as Palladius assures us. His watchings were not less surprising, as the same author informs us. God had given him a body capable of bearing the greatest rigours; and his fervour was so intense that whatever spiritual exercise he heard of, or saw practised by others, he resolved to copy the same."

For example, one stoic says he eats one bowl of beans a day. The next says he eats a half bowl of beans, the next a quarter bowl of beans, the next says he eats one bean, the next says he eats half a bean, and the next says he does not eat at all, and thus several of them end up dying. Hence they would commit the mortal sin of suicide. The perfect stoic, then, is the one who eats no food to the point of desiring no food and thus starves himself to death. In the following quote Jerome brags about a virgin's stoic fasting:

Apostate Jerome, *Letter 24*, to Marcella, 384: "3. I come now to the life which after her [Asella's] twelfth year she, by her own exertion, chose, laid hold of, held fast to, entered upon, and fulfilled. Shut up in her narrow cell she roamed through paradise. Fasting was her recreation and hunger her refreshment. If she took food it was not from love of eating, but because of bodily exhaustion; and the bread and salt and cold water to which she restricted herself sharpened her appetite more than they appeased it."

If the infinitesimal amount of food she ate caused her more pain than if she had not eaten at all, then, according to Jerome, she should not have eaten at all but starved to death. Anyone who starves to death knows that before death comes, the desire for food is totally gone. At that point death comes, and the stoic then achieves so-called perfection in conquering the passion of eating!

The apostate stoic Bernard's immense pride is also evident by his showing off how austere and stoic he was by almost starving himself to death so that he could look emaciated. Jesus said to not fast like the stoic Pharisees who do so to be seen:

"And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee." (Mt. 6:16-18)

Indeed, Bernard's excessive and sinful fasting was done to be seen by others so that he could show off his emaciated body and boast of his great austerity and stoicism. The stoics vie with one another to see who looks more emaciated. The more emaciated one is, the holier he is in the eyes of the other stoics. If one could be a skeleton and still live, he would win the ultimate prize among the stoics.

When Daniel and his three Hebrew brothers abstained from meat and wine in Babylon, it was not because they abhorred meat and wine but for fear that the meat and wine were offered to idols.⁴⁴⁵ But they

⁴⁴⁵ Later on Daniel did eat meat and wine when this danger no longer existed. We read that Daniel fasted from meat and wine for three weeks, which means he ate meat and drank wine before and after that fast: "In those days I Daniel mourned the days of three weeks. I ate no desirable bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished." (Dan. 10:2-3)

nevertheless ate enough food to maintain a more than normal weight so as not to appear to be fasting excessively to the king and to not hurt their health:

“But Daniel purposed in his heart that he would not be defiled with the king’s table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled. And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs. And the prince of the eunuchs said to Daniel: I fear my lord the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths your equals, you shall endanger my head to the king. And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias: Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink: And look upon our faces, and the faces of the children that eat of the king’s meat: and as thou shalt see, deal with thy servants. And when he had heard these words, he tried them for ten days. And after ten days their faces appeared fairer and fatter than all the children that ate of the king’s meat.” (Dan. 1:8-15)

Of course, the stoic Bernard would have begged God to let him look emaciated so that he could show off his “great” austerity and stoicism to others. The following story tells of how a stoic bishop picked out Bernard as the abbot, and not the monk accompanying Bernard, solely based upon the fact that Bernard was emaciated and the other monk was of a normal and robust weight:

Life of Bernard, by the apostate stoic William of St. Thierry, 12th century: “He [Bernard] went...to Chalons (on Marne) with the monk Elbold. When Bernard, then only twenty-five years of age, entered the episcopal house—his body emaciated, and death pained in his face, whilst the monk who accompanied him was tall, robust, and well-looking—some laughed, others mocked; but some, judging according to the truth [RJMI: according to the stoic heresy], were touched with reverence. The bishop, without asking which of the two was abbot, fixed his eyes on Bernard, and received the servant of God, as being himself servant of God.”⁴⁴⁶

This stoic bishop would have chosen the apostate Bernard as more holy than Jesus, since Jesus’ body, as shown in the Shroud of Turin, is about 6 feet tall and 180 to 200 pounds and thus of a normal weight and not emaciated. He would have also chosen the thinner children instead of the fatter Daniel and his three Hebrew companions based solely upon who was thinner. This stoic bishop was guilty of judging by appearances only. “Judge not according to the appearance, but judge just judgment.” (Jn. 7:24) And if he were to make a *true* judgment, he would have inquired why Bernard was emaciated—was it because he was starving himself and thus of his own doing, or because of some disease not caused by his own doing. Once the bishop discovered it was because of Bernard’s own doing, he should have rebuked and condemned Bernard for being guilty of the mortal sins of stoicism and murder and done all in his power to prevent Bernard from ruling over anyone for fear that others would become infected by Bernard’s apostate and murderous stoicism. This story, too, is swayed to support Bernard in that it has monks laughing and mocking Bernard because of his emaciated body. No doubt these monks also committed sin, but that does not make Bernard’s sin any less or go away. What these monks should have done was pity Bernard at first and then condemn and rebuke him once they discovered that Bernard brought it upon himself:

St. Bernard of Clairvaux, Oracle of the Twelfth Century, by apostate Abbé Theodore Ratisbonne, 1855: “In his novitiate, Bernard, whose constitution was feeble and delicate, fell ill—he could neither sleep, and often had fainting fits. ‘As he eats little,’ says a contemporary biographer, ‘he also sleeps little; and, in these two things, he seems to use what is necessary, less to sustain life than to defer death.’ Besides the natural weakness of his temperament, he hastened the ruin of his health by the excess of his austerities... his stomach ejected every kind of nourishment, and his body became so thin that it seemed scarcely material.”⁴⁴⁷

Even when Moses, Elias, and Jesus fasted miraculously by not eating or drinking for forty days, they did not die and even maintained a normal body weight so as not to appear to have been fasting. If God

⁴⁴⁶ Contained in *St. Bernard of Clairvaux*, Oracle of the Twelfth Century, by the apostate Abbé Theodore Ratisbonne, 1855; translated from the French; Preface by Henry Edward Cardinal Manning, D.D.; 900th Anniversary Edition; Tan Books, 1991. C. 7, pp. 54-55.

⁴⁴⁷ *Ibid.*, c. 10, pp. 49-50.

had not suspended nature, they would have not only been emaciated but also would have died.⁴⁴⁸ But even if they had been emaciated in this extraordinary case, it would have been by God's direct command, for a fast that exceeds nature must never be taken upon oneself unless God explicitly commands it. And if one attempts to do such a fast without an explicit command from God, then he is full of pride and tempting God.

Catholics who fast properly can range from being thin (but not emaciated) to normal weight, and even a little overweight if they are soldiers, sports players, large framed, or hard-manual laborers. The latter require more bulk and strength to do their job, to fulfill their vocation. And their vocation brings with it a built-in penance of pain and suffering. Any soldier, sports player (such as a football player or mixed martial arts fighter), or hard-manual laborer suffers as much and many times more than a monk who does penance by other methods. Hard physical exercise is like being put to the rack and being whipped and beaten up. In fact, Bernard did not suffer any pain from being deprived of eating good-tasting food because he did not desire to eat food at all, and thus there was no sacrifice or penance on his part for giving up something he did not desire.

Bernard not only committed mortal sins against the Fifth Commandment for trying to murder and permanently harm his health but also for trying to murder and permanently harm the health of the brothers under him by his excessive and sinful fasting and other penances. Some of his brothers died because of it, and Bernard himself would have died if his superior had not stopped him from his excessive fasting and other penances:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "August 20, Abbot Bernard - These [Bernard's] fervent monks, animated by the example of their abbot, seemed to find nothing hard or difficult in their extreme poverty and austerity. Their bread was usually made of coarse barley, and sometimes chiefly of vetches or cockle; and boiled beech-tree leaves were sometimes served up instead of herbs. Bernard at first was so severe upon the smallest distractions and least transgressions of his brethren, whether in confession or in chapter, that although his monks behaved with the utmost humility and obedience, they began to fall into dejection; which made the abbot sensible of his fault. . . . Bernard seemed to set no bounds to the austerities which he practised himself. William of St. Thierry says that he went to his meals as to a torment, and that the sight of food seemed often his whole refectation. His watchings were incredible. He seemed by his mortifications to have brought upon himself a dangerous distemper, and his life was almost despaired of about the end of the year 1116. His great admirer, the learned and good bishop of Challons, William of Champeaux, who had formerly been a most eminent professor of theology in the schools of Paris, apprehensive for his life, repaired to the chapter of the Order then held at Citeaux, and obtained authority to govern him as his immediate superior for one year, 'with this commission he hastened to Clairvaux, and lodged the abbot in a little house without the enclosure, with orders that he should not observe even the rule of the monastery as to eating and drinking; and that he should be entirely discharged from all care of the affairs of his community. Here the [anti-] saint lived under the direction of a physician, from whose hands he received every thing with silence and an entire indifference. William, the [anti-] saint's historian, paid him a visit in this situation, and in the description which he gives of Clairvaux says, that the bread which the monks ate seemed rather made of earth than of flour, though it was made of corn of their own sowing in their desert; and that their other food could have no taste but what extreme hunger or the love of God could give it. Yet the novices found it too dainty. After a year, Bernard returned in good health to his monastery, and to the practice of his former austerities."

As soon as his year was up and his health recovered, the prideful stoic Bernard went back to his old stoic ways.

Bernard's predecessor at Citeaux, the Abbot Stephen, was also a murderous, stoic apostate:

St. Bernard of Clairvaux, Oracle of the Twelfth Century, by apostate Abbé Theodore Ratisbonne, 1855: "The rigid practices of Citeaux all tended to the annihilation of self, to complete mortification of corrupt nature, to the detachment of the soul from the ties, and its liberation from the bondage of flesh and blood. . . . The religious of Citeaux took all the evangelical counsels in earnest; and their severe rules were terrifying to nature. Read the description, given by the ancient chronicler of the order, of their way of life. 'These holy

⁴⁴⁸ The Devil can also aid his disciples by giving them the help they need to do a total fast for long periods of time, such as for forty days, in order to deceive them, to give them a false confidence in their phony holiness and to lead others to follow them.

[RJMI: unholy] monks,' says he, 'wished to live unknown and forgotten in their deep solitude. Their austerities seemed beyond human endurance. They were half-naked—exposed to the most piercing cold of winter and most burning heat of summer. To their continual labor they joined the most painful exercises; vigils, almost throughout the night; and the divine office, spiritual lectures, long prayers and other devout practices succeeded each other without any intermission.'...

"Stephen, an Englishman by birth, undertook the government of the Congregation of Citeaux, on the death of Alberic in 1109... The congregation of Citeaux, under the direction of Stephen, began to attract public attention... Accusations...burst forth on all sides against Stephen and his brethren; they were denounced to the whole Church as innovators, who carried ascetism and maceration of the body to excess; they were even accused of introducing schism and division among religious orders..."

"His [Stephen's] faith was put to a new test, which caused him a strange perplexity. We have already noticed, in the preceding chapter, that a mortal malady had made frightful ravages in the country, but nowhere had its effect been so fatal as at Citeaux. Nearly all the religious, already exhausted by excessive austerities, died at the first approach of the malady, and but a very small number of sickly monks remained alive in 1112. 'Besides all the various afflictions which overwhelm me,' said Stephen, 'my heart is pierced through with anguish when I consider how few religious remain with us, for we are dying daily, one after another...'

"This frightful mortality had so stricken the rising congregation that the monks began to fear that there was some truth in the accusations brought against them, and that the austerity of their life was not ordered according to the rules of Christian prudence."⁴⁴⁹

Indeed, the accusations that the penances at Citeaux were excessive and sinful and that the monks were schismatic and causing divisions were true. The monks at Citeaux should have also been denounced as stoics.

God does not command his chosen people to do penances that would kill them or permanently harm their health. St. Francis of Assisi knew this and rebuked his brothers who were doing penances that were harming their health and killing them:

The Little Flowers of St. Francis, by Brother Ugolino, 13th to 14th centuries, translated by E. M. Blaiklock and A. C. Keys, 1985: "At a chapter-general which God's most faithful servant Saint Francis held at Saint Mary of the Angels, were gathered 5,000 brethren... This assembly was called the chapter of the wicks or mats... At the chapter it was made known to Saint Francis that many were wearing iron breastplates and iron rings against their flesh, which made some ill, hindered the prayers of many, and caused the death of some.⁴⁵⁰ So, like a most gentle father, he told them to put off such things before him in the name of their obedience. And there were found a good five hundred breastplates, and iron rings for the arms and trunk in such abundance, that made one huge heap which he ordered to be left there."⁴⁵¹

Anyone who tries to kill himself or permanently harm his health by penance commits a mortal sin against the Fifth Commandment and is guilty of the heresy of stoicism. However, God does command that men must be killed or their health permanently harmed for sins or crimes that merit such a punishment.

The stoic Bernard also condemned or at least abhorred sleeping, and listening to and giving counsel to Catholics in need:

The Life and Times of Saint Bernard, by James Cotter Morrison, M.A., 1863: "Time given to sleep he regarded as lost, and was wont to compare sleep and death, holding that sleepers may be regarded as dead among men, even as the dead are asleep before God. The visits of those of his friends who were still in the world were a great source of disquiet to him. Their conversation brought back thoughts and feelings connected with that evil world which he had determined to leave for ever. After their departure, he went to attend the office of Nones, and as usual lifted his mind to prayer, but immediately found that God's grace and favour were not vouchsafed as before. That idle talk was evidently the cause. But the next time his

⁴⁴⁹ c. 6, pp. 39-42.

⁴⁵⁰ This quote is from Paul Sabatier's uncorrupted version which contains the words "and caused the death of some" which were deleted in the apostate Bonaventure's version.

⁴⁵¹ Edition of Paul Sabatier, c. 20, p. 54.

importunate friends came he was prepared; by carefully stopping his ears with little wads of flax, and burying his head deep in his cowl, though exposed for an hour to their conversation, he heard nothing, and even spoke nothing except a few words to edification; and by this ingenious device escaped the evil he had before experienced.”⁴⁵²

By closing his ears to a Catholic who sought his counsel, Bernard not only committed a mortal sin of stoicism for denying the good use of his senses but also committed a mortal sin against charity for not listening to the Catholic so that he could give him good counsel. He denied four of the spiritual works of mercy of admonishing sinners, instructing the ignorant, counseling the doubtful, and comforting the sorrowful. If every Catholic behaved as the uncharitable apostate Bernard did, then who would instruct, admonish, counsel, comfort, rule, and guide men! When some of his monks wanted to leave the monastery to teach others, Bernard rashly denounced them as evil and worldly and taught the heresy that religious are not to teach others:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “August 20, Abbot Bernard - He severely condemned those monks who wandered out of their cells, and, out of a love of the world and dissipation, intruded themselves into the ministry of preaching. To one of those he said: ‘It is the duty of a religious man to weep, not to teach. Cities must be to him as prisons, and solitude his paradise. But this man, on the contrary, finds solitude his prison, and cities his paradise.’ ”

Even though some religious leave their monasteries to teach others because they love the world and thus their motives are sinful, this is not true of all religious. Hence Bernard’s statement that religious men must weep and not teach is heresy and a rash judgment upon the religious who do preach and teach outside their monasteries for good motives. If religious are not to teach men about God, then who is? Laymen? Bernard not only denied the spiritual acts of mercy but also the corporal works of mercy of taking care of the poor and sick and comforting the dying because these works also require contact with people whom he and his monks tried to avoid at all costs, even to the denying of the faith and the spiritual and corporal works of mercy. The only reason he left his monastery to preach the crusade was because the apostate antipope commanded him to do so! Opposite was St. Paul’s attitude, his true love and charity toward all men. For the sake of being in the company of Catholics in order to rule, instruct, and guide them for the benefit of their souls, St. Paul was willing to stay on earth longer rather than go to heaven:

“But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you. And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith.” (Phili. 1:23-25)

Far from shunning people, St. Paul chose to be in the company of men for the sake of their souls rather than go to heaven, which is infinitely more holy and separated from evildoers than any cave or hermitage could ever be.

By teaching that physical sleep is evil or sinful or at least to be abhorred, the apostate Bernard is guilty of two heresies and condemns God. He is guilty of the heresy of stoicism and guilty of heresy for teaching that when men sleep their bodies and, even worse, their souls are dead and thus they are spiritually dead:

The Life and Times of Saint Bernard, by James Cotter Morrison, M.A., 1863: “[According to Bernard] time given to sleep he regarded as lost, and was wont to compare sleep and death, holding that sleepers may be regarded as dead among men, even as the dead are asleep before God.”⁴⁵³

Therefore, according to Bernard, Jesus Christ was weak and spiritually dead when he slept. “And he [Jesus Christ] was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?” (Mk. 4:38) According to Bernard, Jesus Christ was also weak and sinful for sleeping on a pillow. And according to Bernard, the following Bible verses are heretical because they not only condone sleep, but sleeping to contentment. “He shall give sleep to his beloved.” (Ps. 126:2) “I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.” (Can. 3:5) And according to the sleepless

⁴⁵² b. 1, c. 2, pp. 20-21.

⁴⁵³ b. 1, c. 2, p. 20.

superman Bernard, God is evil for many times speaking and appearing to his chosen people, such as Jacob, when they are sleeping:

“But Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it; and the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed.” (Gen. 28:10-13)

According to Bernard, God and St. Joseph were evil because while St. Joseph slept God spoke to him:

“But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.” (Mt. 2:19-20)

If men’s souls are spiritually dead when they sleep, then why would God speak to men when they are sleeping and thus are spiritually dead? St. Paul teaches that when Catholics sleep they are not spiritually dead but sleep in the Lord:

“For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ, who died for us; that, whether we watch or sleep, we may live together with him.” (1 Thes. 5:9-10)

The truth of the matter is that the sleepless Bernard’s soul was spiritually dead while his body was awake, while his overtired body walked around like a zombie. He was one of the walking dead who thought he was alive that Jesus Christ condemns:

“These things saith he that hath the seven spirits of God and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.” (Apoc. 3:1)

Stoics, like Bernard, appear to be alive and holy to others but inwardly are dead:

“Woe to you scribes and Pharisees, hypocrites, because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men’s bones, and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity.” (Mt. 23:27-28)

His iconoclast heresy of condemning images

Because Bernard was a stoic and abhorred most of the material world, he abhorred gold, silver, and images in holy places because these were material things that bring joy to the senses of the viewers and thus were to be abhorred. Hence his stoicism led him into the heresy of iconoclasm. He abhorred ornamentation in churches, such as gold, silver, and images, and believed that only fools and carnal people (that is, people “incapable of spiritual things”) like such things. He even accused them of idolatry for liking such things:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “28. These are only small things; I am coming to things of greater moment. ...I shall say nothing about the soaring heights and extravagant lengths and unnecessary widths of the churches, nothing about their expensive decorations and their novel images, which catch the attention of those who go in to pray, and dry up their devotion. To me they seem like something out of the Old Testament; but let them be, since it is all to the glory of God. However, as one monk to another, may I ask the question which a heathen poet put to his fellows. ‘Tell me, O priests,’ he said, ‘why is there gold in the holy place?’ I shall put the question slightly differently, I am more interested in the sense of the text than in its precise words. ‘Tell me, O poor men,’ this is my question, ‘Tell me, O poor men—if you are really poor men—why is there gold in the holy place?’ It is not the same for monks and bishops. Bishops have a duty toward both wise and foolish. They have to make use of material ornamentation to rouse devotion in a carnal people, incapable of spiritual things. But we no longer belong to such people. For the sake of Christ we have abandoned all the world holds valuable and attractive. All that is beautiful in sight and sound and scent we

have left behind, all that is pleasant to taste and touch... Therefore, I ask you, can it be our own devotion we are trying to excite with such display, or is the purpose of it to win the admiration of fools and the offerings of simple folk? Living among gentiles, as we do, it seems that we now follow their example, and do service to their idols.”

The stoic, apostate Bernard has the nerve to use a stoic heathen poet in order to defend his stoic heresy that gold, silver, and images defile churches. If that is so, then God is evil for commanding that gold, silver, jewels, and images be placed in the temple, the heavenly Jerusalem, and other holy places. Hence the apostate Bernard condemns not only Catholics who like these things in God’s holy places but also God himself as fools, carnal (incapable of spiritual things), simple folk, and, worst of all, idolaters. During the Old Covenant era, God commanded that gold, silver, jewels, and images be in the tabernacle, the Ark of the Covenant, and the temple:

Tabernacle: “And the Lord spoke to Moses, saying: Speak to the children of Israel, that they bring firstfruits to me: of every man that offereth of his own accord, you shall take them. And these are the things you must take: gold, and silver, and brass, violet and purple, and scarlet twice dyed, and fine linen, and goats’ hair, and rams’ skins dyed red, and violet skins, and setim wood, oil to make lights, spices for ointment and for sweet smelling incense, onyx stones, and precious stones to adorn the ephod and the rational. And they shall make me a sanctuary, and I will dwell in the midst of them... Frame an ark of setim wood: the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half. And thou shalt overlay it with the purest gold within and without; and over it thou shalt make a golden crown round about... Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.” (Ex. 25:1-8, 10-11, 18)

God commanded Aaron, the high priest, to be clothed in glory:

“He exalted Aaron... and he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about, that as he went there might be a sound and a noise made that might be heard in the temple, for a memorial to the children of his people. He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth: Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty. Before him there were none so beautiful, even from the beginning.” (Eccus. 45:7-15)

God commanded that gold, silver, jewels, and images be in his temple:

“The house which king Solomon built to the Lord was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height... He made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord... And he covered and overlaid it with most pure gold... And there was nothing in the temple that was not covered with gold... And he set the cherubims in the midst of the inner temple... And he overlaid the cherubims with gold. And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall... And a graven work under the brim of it compassed it, for ten cubits going about the sea: there were two rows cast of chamfered sculptures. And it stood upon twelve oxen... And the work itself of the bases was intergraven: and there were gravings between the joinings. And between the little crowns and the ledges were lions, and oxen, and cherubims: and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down. He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.” (3 Ki. 6, 7)

God also ordained that gold, silver, and images be in holy places during the New Covenant era and forever in the New Paradise to come in the New Jerusalem:

“And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal. And it had a wall

great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb. And he that spoke with me had a measure of a reed of gold, to measure the city and the gates thereof and the wall. And the city lieth in a foursquare, and the length thereof is as great as the breadth; and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal. And he measured the wall thereof an hundred forty-four cubits, the measure of a man, which is of an angel. And the building of the wall thereof was of jasper stone, but the city itself pure gold, like to clear glass. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates are twelve pearls, one to each; and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.” (Apoc. 21:10-22)

Therefore, it is an ordinary magisterium dogma from Pentecost Day in AD 33 that gold, silver, and images are to be used in churches and other Catholic places for the glory of God, the Catholic Church, and the Catholic faith. Pope Hadrian I, in the Second Council of Nicea, infallibly declared this:

Pope Hadrian I, *Second Council of Nicea, 787*:

Second Session: “Tarasius the most holy patriarch said: ... And we also ourselves, having examined both in writing, and by inquisition, and syllogistically and by demonstration, and having been taught by the teachings of the Fathers, so have confessed, so do confess, and so will confess; and shall be fast, and shall remain, and shall stand firm in the sense of the letters which have just been read, receiving the imaged representations according to the ancient tradition of our holy fathers; and these we venerate with firmly-attached affection, as made in the name of Christ our God, and of our Spotless Lady the Holy Mother of God, and of the Holy Angels, and of all the Saints, most clearly giving our adoration and faith to the one only true God...

Fourth Session: “Moreover we salute the image of the honourable and life-giving Cross, and the holy relics of the saints; and we receive the holy and venerable images: and we salute them, and we embrace them, according to the ancient traditions of the holy Catholic Church of God, that is to say, of our holy Fathers, who also received these things and established them in all the most holy Churches of God, and in every place of his dominion. These honourable and venerable images, as has been said, we honour and salute and reverently venerate: to wit, the image of the incarnation of our great God and Saviour Jesus Christ, and that of our spotless Lady the all-holy Mother of God, from whom he pleased to take flesh, and to save and deliver us from all impious idolatry; also the images of the holy and incorporeal Angels, who as men appeared to the just. Likewise also the figures and effigies of the divine and all-lauded Apostles, also of the God-speaking Prophets, and of the struggling Martyrs and of holy men. So that through their representations we may be able to be led back in memory and recollection to the prototype, and have a share in the holiness of some one of them...

Sixth Session: “To our most religious and most serene princes, Constantine and Irene his mother. Tarasius, the unworthy bishop of your God-protected royal city... [We have also decreed] that the brave deeds of the Saints be portrayed on tablets and on the walls, and upon the sacred vessels and vestments, as hath been the custom of the holy Catholic Church of God from ancient times; which custom was regarded as having the force of law in the teaching both of those holy leaders who lived in the first ages of the Church, and also of their successors our reverend Fathers. [We have likewise decreed] that these images are to be revered (*προσκυνεῖν*), that is, salutations are to be offered to them... The things which we have decreed, being thus well supported, it is confessedly and beyond all question acceptable and well-pleasing before God [RJMI: but not to Bernard], that the images of our Lord Jesus Christ as man, and those of the undefiled Mother of God, the ever-virgin Mary, and of the honourable Angels and of all Saints, should be venerated and saluted. And if anyone does not

so believe, but undertakes to debate the matter further and is evil affected with regard to the veneration due the sacred images, such an one our holy ecumenical council (fortified by the inward working of the Spirit of God, and by the traditions of the Fathers and of the Church anathematizes. Now anathema is nothing less than complete separation from God. For if any are quarrelsome and will not obediently accept what has now been decreed, they but kick against the pricks, and injure their own souls in their fighting against Christ. And in taking pleasure at the insults which are offered to the Church, they clearly shew themselves to be of those who madly make war upon piety, and are therefore to be regarded as in the same category with the heretics of old times, and their companions and brethren in ungodliness.”

Therefore it is an ordinary and solemn magisterium dogma that gold, silver, and images in churches and other Catholic places are pleasing to God and not only good but also holy and useful to the devotion of *all* Catholics. Not only simple and uneducated Catholics but also Church Fathers, doctors, and clerics testify how holy images moved them to tears and the love and devotion to God, the Blessed Virgin Mary, and the angels and saints:

Pope Hadrian I, *Second Council of Nicea, 787*, Fourth Session: “John the most reverend monk and presbyter and representative of the Eastern high priests, said: If to such a doctor the picture [Abraham offering up Isaac] was helpful and drew forth tears, how much more in the case of the ignorant and simple will it bring compunction and benefit... Tarasius, the most holy Patriarch said: Shall we not weep when we see an image of our crucified Lord? ... Tarasius, the most holy Patriarch said: We should be led as (by the hand) by the venerable images to the recollection of the incarnation of Christ and of his saving death, and if by them we are led to the realization of the incarnation of Christ our God, what sort of an opinion shall we have of them who break down [or abhor] the venerable images?”

It was not until the eighth century that the iconoclast heresy, which condemns or at least abhors images, took root and made progress, especially in the East. As a result, the solemn magisterium also condemned this heresy in 787 at the Second Council of Nicea which was confirmed by Pope Hadrian I:

Pope Hadrian I, *Second Council of Nicea, 787*:

First Session, Confession of Bishop Basil of Ancyra: “Wherefore I, Basil, bishop of the city of Ancyra, ...rejecting and anathematizing with my whole soul and mind the... pseudo-synod, as being contrary to all truth and piety, and audaciously and temerarily against the divinely handed down ecclesiastical legislation, yea, even impiously having yelped at and scoffed at the holy and venerable images... These things thus I confess and to these I assent, and therefore in simplicity of heart and in uprightness of mind, in the presence of God, I have made the subjoined anathematizations: ...Anathema to those who apply the words of Holy Scripture which were spoken against idols, to the venerable images. Anathema to those who do not salute the holy and venerable images. ...Anathema to those who call the sacred images idols. Anathema to those who knowingly communicate with those who revile and dishonour the venerable images... Anathema to those who say that the making of images is a diabolical invention and not a tradition of our holy Fathers.

First Session, Confession of Bishop Theodosius: “Moreover, I am well pleased that there should be images in the churches of the faithful, especially the image of our Lord Jesus Christ and of the holy Mother of God, of every kind of material, both gold and silver and of every colour, so that his incarnation may be set forth to all men. Likewise there may be painted the lives of the Saints and Prophets and Martyrs, so that their struggles and agonies may be set forth in brief, for the stirring up and teaching of the people, especially of the unlearned... Let them who do not venerate the holy and venerable images be anathema! Anathema to those who blaspheme against the honourable and venerable images! To those who dare to attack and blaspheme the venerable images and call them idols, anathema! To the calumniators of Christianity, that is to say the Iconoclasts, anathema! To those who do not diligently teach all the Christ-loving people to venerate and salute the venerable and sacred and honourable images of all the Saints who pleased God in their several generations, anathema! To those who have a doubtful mind and do not confess with their whole hearts that they venerate the sacred images, anathema!

Sixth Session, The Decree: “... We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Catholic Church (for, as we all know, the Holy Spirit indwells her), define with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in

painting and mosaic as of other fit materials, should be set forth in the holy churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, the Mother of God, of the honourable Angels, of all Saints and of all pious people. For by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honourable reverence, not indeed that true worship of faith which pertains alone to the divine nature; ...For the honour which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented. For thus the teaching of our holy Fathers, that is the tradition of the Catholic Church, which from one end of the earth to the other hath received the Gospel, is strengthened... Those, therefore, who dare to think or teach otherwise, or as wicked heretics to spurn the traditions of the Church and to invent some novelty, or else to reject some of those things which the Church hath received... If they be Bishops or Clerics, we command that they be deposed; if religious or laics, that they be cut off from communion.

[After all had signed, the acclamations began]

“The holy Synod cried out: So we all believe, we all are so minded, we all give our consent and have signed. This is the faith of the Apostles, this is the faith of the orthodox, this is the faith which hath made firm the whole world. Believing in one God, to be celebrated in Trinity, we salute the honourable images! Those who do not so hold, let them be anathema. Those who do not thus think, let them be driven far away from the Church. For we follow the most ancient legislation of the Catholic Church. We keep the laws of the Fathers. We anathematize those who add anything to or take anything away from the Catholic Church. We anathematize the introduced novelty of the revilers of Christians. We salute the venerable images. We place under anathema those who do not do this. Anathema to them who presume to apply to the venerable images the things said in Holy Scripture about idols. Anathema to those who do not salute the holy and venerable images. Anathema to those who call the sacred images idols...”

Consequently, the apostate Bernard is doubly condemned, not only by the ordinary magisterium but also by the solemn magisterium, for denigrating and abhorring gold, silver, and images in churches and other Catholic places and for calling them idols.

His calumny for condemning Catholics as fools and incapable of spiritual things

The apostate stoic Bernard was also guilty of the mortal sin of calumny for denouncing good Catholics as carnal, incapable of spiritual things, fools, simple folk, Gentiles, and idolaters for liking gold, silver, and images in churches and other Catholic places:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “28. ...They have to make use of material ornamentation to rouse devotion in a carnal people, incapable of spiritual things... Therefore, I ask you, can it be our own devotion we are trying to excite with such display or is the purpose of it to win the admiration of fools and the offerings of simple folk? Living among gentiles, as we do, it seems that we now follow their example, and do service to their idols...”

By calling good Catholics fools, it is Bernard who is the true fool and in damnation on this point alone. Jesus says, “Whosoever shall say to his brother...thou fool, shall be in danger of hell fire.” (Mt. 5:22) By calling good Catholics simple folks (implying they are stupid), it is Bernard who is truly stupid. By calling good Catholics Gentiles (implying they are unbelievers), it is Bernard who is the Gentile, the unbeliever. And by calling Catholics idolaters, it is Bernard who is an iconoclast heretic for calling holy images idols. And when it came to condemning true idols and idolaters, Bernard was deadly silent in condemning the idols and idolaters and thus was an idolater himself by sins of omission, association, and commission. (See in this book: [His idolatry and immorality by sins of omission, association, and commission](#), p. 320.)

His schism for saying that he does not belong to Catholics who like gold, silver, and images

Bernard was also a schismatic for saying that he does not belong to good Catholics who like gold, silver, and images in Catholic places because he believes they are not spiritual, or at least not as spiritual as he is:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “28. ...They have to make use of material ornamentation to rouse devotion in a carnal people, incapable of spiritual things. But we no longer belong to such people.”

Bernard placed himself and his monks in schism by saying that he does not belong to good Catholics who like gold, silver, and images in churches and other Catholic places. And he implies that he does not belong to God because it is God who ordained these good things for his great glory; for the devotion, enjoyment, and edification of the faithful; and for the enlightenment of unbelievers.

His stealing from God to give to the poor

One of Bernard’s complaints was the expense of the gold, silver, and images in churches and other Catholic places. He says that these things should have been sold and the money given to the poor and that poor Catholics should keep their money instead of spending it on gold, silver, and images to be used to give glory to God in his churches and other holy places:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “28. ...The walls of the church are aglow, but the poor of the Church go hungry. The stones of the church are covered with gold, while its children are left naked. The food of the poor is taken to feed the eyes of the rich, and amusement is provided for the curious, while the needy have not even the necessities of life...”

The apostate Bernard committed the same sin as Judas Iscariot when Judas wanted to withhold expensive things that give glory to God and instead give the money to the poor, and in Judas’ case to give it to himself because he was a thief:

“And they made him a supper there, and Martha served; but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you, but me you have not always.” (Jn. 12:2-8)

Likewise, Bernard, like Judas, says, “Why was not this gold, silver, and jewels that are in God’s church sold for money and given to the poor?” The first priority of God’s chosen people is to give their tithes and firstfruits to God so that his church, priests, and other holy things can be not only sustained but also glorified, as was the temple during the Old Covenant era. Are we not to give the best that we can to God? Yet Bernard would give dung or nothing to God and use the money from the gold and silver to feed the poor. Did not Jesus praise the poor woman who gave all her sustenance to God:

“And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.” (Mk. 12:41-44)

Bernard condemns God and the priests for taking this poor woman’s last penny. And he condemns the woman for freely giving it.

The apostate, stoic, cheapskate Bernard also committed the same sin that Cain did by not offering God the best sacrifice possible, as Abel did. Before any Catholic has gold or silver in his own home, it belongs in God’s church first. In this way, God is glorified in his house and all Catholics can enjoy it.

In his vehement hatred of giving glory to God by adorning God's home with silver, gold, jewels, and other expensive things, Bernard makes a rash judgment and thus commits the mortal sin of calumny. He says that clerics want expensive things in God's home because they are greedy and this begets Catholics giving more expensive things so the clerics can increase their wealth:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): "28. ...Let me speak plainly... It is for no useful purpose that we do it, but to attract gifts. You want to know how? Listen to the marvels of it all. It is possible to spend money in such a way that it increases; it is an investment which grows, and pouring it out only brings in more. The very sight of such sumptuous and exquisite baubles is sufficient to inspire men to make offerings, though not to say their prayers. In this way, riches attract riches, and money produces more money. For some unknown reason, the richer a place appears, the more freely do offerings pour in. Gold-cased relics catch the gaze and open the purses. If you show someone a beautiful picture of a saint, he comes to the conclusion that the saint is as holy as the picture is brightly colored. When people rush up to kiss them, they are asked to donate. Beauty they admire, but they do no reverence to holiness. This is the reason that churches are decked out, not merely with a jewelled crown, but with a huge jewelled wheel, where circles of lamps compete in radiance with precious stones. Instead of candle-sticks we see tree-like structures, made of much metal and with exquisite workmanship, where candles and gems sparkle equally. Do you think such appurtenances are meant to stir penitents to compunction, or rather to make sight-seers agog? Oh, vanity of vanities, whose vanity is rivalled only by its insanity!"

According to the apostate, stoic, bastard Bernard, it is vanity, greedy, and insanity to adorn God's churches with gold, silver, jewels, and other expensive, glorious things. Now if the clerics had these expensive things in their private chambers but not in their churches, then one could say that they were greedy. Before Catholics adorn their homes with gold, silver, or jewels (which is a good thing if they can afford it), their churches should first be adorned with these things. God comes first, and then men. Indeed, these clerics have put God first by having these expensive, glorious things in their churches for all to share and see in common. How is this greedy? Churches belong not just to the clerics but also to the laymen who belong to the church and help adorn it. Bernard also condemns the generosity of Catholics who give donations to churches because these churches are glorious and worthy of God. And he made a rash judgment and committed the mortal sin of calumny by presuming that clerics who accept this money are greedy and thus do not spend it for the glory of God, the propagation of the Catholic faith, the spread of the temporal Kingdom of God on earth, to feed the poor, and for their own upkeep. Now, some clerics may be greedy, but that has nothing to do with the amount of money they receive from Catholics but how they spend it.

No doubt, if Bernard were alive in the days of holy King David, he would have condemned David for accepting massive amounts of gold, silver, jewels, and other precious things from the faithful to be used for the glory of God's temple:

"And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender; and the work is great, for a house is prepared not for man, but for God. And I with all my ability have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood, and onyx stones, and stones like alabaster and of divers colours, and all manner of precious stones, and marble of Paros in great abundance. Now over and above the things which I have offered into the house of my God I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house. Three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls of the temple. And gold for wheresoever there is need of gold, and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers. Now if any man is willing to offer, let him fill his hand today and offer what he pleaseth to the Lord. Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions promised. And they gave for the works of the house of the Lord: of gold, five thousand talents and ten thousand solids; of silver ten thousand talents; and of brass eighteen thousand talents; and of iron a hundred thousand talents. And all they that had stones gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite. And the people rejoiced when they promised their offerings willingly because

they offered them to the Lord with all their heart, and David the king rejoiced also with a great joy. And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity. Thine, O Lord, is magnificence, and power, and glory, and victory; and to thee is praise, for all that is in heaven and in earth is thine. Thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory; thou hast dominion over all, in thy hand is power and might, in thy hand greatness and the empire of all things. Now therefore, our God, we give thanks to thee and we praise thy glorious name.” (1 Par. 29:1-13)

His lie that Catholics cannot pray, read, and meditate when looking at holy things

Bernard also made some stupid, illogical, and calumnious statements when he said the following:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “28. ...The very sight of such sumptuous and exquisite baubles is sufficient to inspire men to make offerings, though not to say their prayers... 29. ...All round there is such an amazing variety of shapes that one could easily prefer to take one’s reading from the walls instead of from a book. One could spend the whole day gazing fascinated at these things, one by one, instead of meditating on the law of God.”

How utterly false this is! Since when does looking at gold, silver, jewels, and holy images prevent Catholics from praying, reading, and meditating on God? Quite the opposite! Gold, silver, and holy images in God’s home move Catholics with awe and holiness and thus inspire them to pray, read, and meditate even more. As the saying goes, men can walk and chew gum at the same time. Catholics can pray and meditate on God at the same time they are looking at gold, silver, and holy images. And this inspires them to go and read even more about God, the Blessed Virgin Mary, and the saints, just as a good movie inspires men to read the book in order to get even more information.

His idolatry and immorality by sins of omission, association, and commission

Bernard was also an apostate for glorifying philosophy and mythology by sins of omission, association, and commission. He did not sufficiently condemn those who glorified philosophy and mythology as heretics and idolaters and remained in religious communion with them. He was guilty of sins of immorality for not sufficiently condemning immoral images and those who supported them. And he prayed and preached in churches that contained images of false gods and immorality. By at least the 12th century, in 1125, the cloister of the famous Cluny Abbey was desecrated with images against the faith and morals, as witnessed by Bernard of Clairvaux:

Apostate Bernard of Clairvaux, *Apologia*, to Abbot William of St. Thierry, c. 1125, XII (*On Gold, Silver, and Images in Monasteries*): “What excuse can there be for these ridiculous monstrosities in the cloisters where the monks do their reading, extraordinary things at once beautiful and ugly? Here we find filthy monkeys and fierce lions, fearful centaurs, harpies, and striped tigers, soldiers at war, and hunters blowing their horns. Here is one head with many bodies, there is one body with many heads. Over there is a beast with a serpent for its tail, a fish with an animal’s head, and a creature that is horse in front and goat behind, and a second beast with horns and the rear of a horse. All round there is such an amazing variety of shapes that one could easily prefer to take one’s reading from the walls instead of from a book. One could spend the whole day gazing fascinated at these things, one by one, instead of meditating on the law of God. Good Lord, even if the foolishness of it all occasion no shame, at least one might balk at the expense.”

Bernard’s above admonishment regarding the desecration of the cloister with images against the faith (centaurs and harpies) and against morals is insufficient. His main concern seems to be the cost of the images, which is not sinful at all! The sin is that some of these images glorify the false gods and religions of mythology and thus are sins against the First Commandment and the Catholic faith and others are immoral. To not fall into idolatry and immorality regarding these desecrations, Bernard had to do all of the following things: 1) condemn the desecrations as idolatrous, immoral, and sacrilegious; 2) denounce those who supported or allowed the desecrations as sacrilegious, immoral idolaters; 3) condemn the cloister as desecrated and thus unusable; and 4) remove himself from being in religious communion with those who supported or allowed the desecrations. Instead, he did none of these things; and thus by sins of

omission and sins of association for remaining in religious communion with them, Bernard shared equally in the guilt of the desecrators and those who supported or allowed the desecrations and thus was an idolater and immoral for these crimes alone.

Bernard was also an apostate and immoral for glorifying images against the faith and morals by sins of omission, association, and commission for preaching sermons from the Aachen Cathedral pulpit which contained images against the faith and morals:

Nominal *Catholic Encyclopedia*, “Pulpit”: “The beautiful pulpit in the cathedral at Aachen was, according to the inscription, a present from Emperor Henry II (d. 1024). The ground-plan consists of three unequal segments of a circle. The wooden core is covered with sheets of copper overlaid with gold. Of the fifteen flat surfaces formed by slightly sunken panels, six contain ivory carvings belonging to an earlier period, and the others, precious stones, cups of rock-crystal, and enamels. There is no explanation as to what this was intended to represent: with large generosity the emperor had given whatever he had that was costly for the house of God. Bernard preached from this pulpit, and also from the pulpit preserved in the cathedral of Reims.”

What the idolatrous and heretical nominal *Catholic Encyclopedia* does not say is that images against the Catholic faith and morals were on that pulpit. The following quote is from the RJMI book *The Desecration of Catholic Places*: “The Evidence: Germany: Aachen: The golden pulpit of Apostate King Henry II of Germany”:

The Desecration of Catholic Places, by Richard Ibranyi, 2014: “The golden pulpit of the Aachen Cathedral, donated by Apostate King Henry II of Germany, was completed around 1014 AD.⁴⁵⁴

“The shape of the pulpit forms three unequal segments of a circle. The pulpit’s wooden core is covered with sheets of copper overlaid with gold. Decorating the sides of the large center panel of the pulpit are nine decorative plates: four with carvings of the Gospel writers and five with precious jewels. Desecrating the two smaller side panels are six plates with idolatrous Egyptian ivory carvings made in the 6th century that, from the information I have, were part of the pulpit’s original 11th century construction. On both side panels, the two lowest ivory plates are carvings of the false god Bacchus surrounded by grapes; the two middle ivory plates are carvings of the false goddess Isis and a sea nymph exposing her breasts; the two top ivory plates are carvings of a man in military dress surrounded by naked putti.

“Since the time of its donation, this pulpit was used in coronation rituals until about the year 1531. It was originally installed on ground level in the east section of the cathedral but has now been moved to the southwest corner of the Gothic choir.⁴⁵⁵”

For pictures of the images that follow this quote, see the book.

His apostasy for supporting the apostate witch Hildegard von Bingen

Bernard was also an apostate for supporting and promoting the apostate witch Hildegard von Bingen:

St. Bernard of Clairvaux, Oracle of the Twelfth Century, by apostate Abbé Theodore Ratisbonne, 1855: “Hildegarde, Abbess of the Benedictines of Mount St. Ruppert, near Bingen, was announcing future events with the energetic accents of a prophet, and from the depths of her cell sent forth warnings and terrible threats against the pastors and their flocks... We have seen, in one of the preceding chapters, that...Bernard, when on his journey into Germany, turned out of his road to pay a visit to the celebrated prophetess. The following is the account of this interview in the chronicle of Trithemius: ‘From Frankfort, the venerable abbot descended to the neighborhood of Bingen, where Hildegarde, a very devout nun and virgin of Jesus Christ, had built a monastery upon Mount St. Ruppert. It is said that he held very sweet conversation with her upon future blessedness; for this servant of God was known to Bernard by her writings, and by the reports he had received of her. On his arrival at the convent, after the customary ceremonies, he asked for the writings of the abbess; he read them with the greatest care, as they were very differently judged by divers

⁴⁵⁴ *Ars Sacra: 800-1200*, by Peter Lasko. Publisher: Penguin Books, 1st edition, 1972. Pt. 2, c. 10, pp. 125-126.

⁴⁵⁵ *Ottoman Imperial Art and Portraiture: The Artistic Patronage of Otto III and Henry II*, by Eliza Garrison. Publisher: Ashgate Publishing Limited, England, 1988. C. 3, “Henry II’s Donations to the Palace Chapel,” p. 91.

persons—some reverencing what they did not understand, and others condemning them as mere reveries. But Bernard, *edified beyond description*, turned towards his companions: “These revelations,” said he, “are not the work of man; and no mortal will understand them unless love has renewed in his soul the image and likeness of God.” However, one of those present observed that many persons, both learned and ignorant, religious and secular, daily pierced the soul of the handmaid of God by repeating that her visions were only *hallucinations of the brain*, or deceits of the devil. Upon which, Bernard replied: “Let us not be surprised, my brother, that those who are sleeping in their sins should regard revelations from on high as follies, since the apostle affirms that the animal man cannot comprehend the things of the spirit. Yes, certainly, those who lie buried in pride, in impurity, or in other sins take the warnings of God for reveries; but if they were vigilant in the fear of God, they would recognize, by sure signs, the divine work. As to those who believe those visions to be the suggestions of the devil, they show that they have no deep knowledge of divine contemplation; they are like those who said of our Lord and Saviour Jesus Christ that he cast out devils through the power of Beelzebub.” Then, addressing Hildegarde herself, he said: “For you, my daughter, fear not the words of men, since you have God for your protector. Their vain discourses will vanish like straw; but the word of God will endure forever.” ’...’

“Such was the spiritual bond which existed between Hildegarde and the holy Abbot of Clairvaux. We can judge of it from some passages in their letters. ‘I reply in great haste,’ writes the servant of God, ‘to your words of affection and pious tenderness; would to God that the overwhelming nature of my affairs would allow of my saying more to you. Blessed be God who heaps his graces upon you... I know that the light of the Holy Spirit discovers to you the secrets of Heaven, reveals to you that which is above the reach of common men. When, then, you are before God, in those holy seasons when your spirit is united to His, remember me and all those with whom I am spiritually united.’ ”⁴⁵⁶

Hildegard von Bingen (1098-1179), whom Bernard praised as a holy woman and prophetess of God, was actually a witch and hence was an apostate. She believed in, practiced, and promoted charms, talismans, and astrology, just like many other nominal Catholics did, such as Albert the Great Wretch, during the Great Apostasy:

Apostate Hildegard von Bingen, *Physica*, 12th century: “**Fern** (*farn*) is very hot and dry and has a little bit of juice in it. It holds within itself great power, namely such a power that the devil flees from it.⁴⁵⁷ ... **The cypress** (*cypressus*) is very hot and signifies ‘secret of God.’ ... Take some of the wood from the middle of the tree, from what is called the heart of the tree, and always carry it with you. The devil will all the more avoid you since, having a strong nature, the tree holds more good fortune than the wood of other trees.”⁴⁵⁸

Apostate Hildegard von Bingen, *Physica*, 12th century: “Agate (*achates*) is born from certain sand of water which extends from the east to the south. It is hot and fiery, but has greater power from the air and water than from fire. ... If someone carries an agate with him, he should place it next to his bare skin, thus warming it. Its nature will make this person capable, judicious, and prudent in speech, because it is born from fire and air and water... A person who has epilepsy or is a lunatic will be better if he always has an agate next to his skin. People are often born with these infirmities; they even attract them from a superfluity of bad humors and pestilence. When the moon is full, an epileptic should place agate in water for three days. On the fourth day he should take it out and heat the water gently, so that it does not boil. He should save this and use it to cook all the food he eats while the moon is waning. He should also place agate in whatever he drinks during this time, whether wine or water. He should do this for ten months, and he will be cured.”⁴⁵⁹

Apostate Hildegard von Bingen, *Liber Divinorum Operum*, c. 1163: “As you see, a ray falls from the symbol of the moon over both eyebrows and down to the two ankles of the figure because the moon holds the human body in balance through its natural power. Just as the eyebrows make it possible for the eye to see, and just as the ankle sustains a human being, our limbs are controlled from top to bottom through the power of the moon in accord with God’s order. This does not occur with the same perfect power as the sun because the sun influences the human body more completely, while the moon only does so in a feebler and

⁴⁵⁶ Fifth Period, c. 41, pp. 381-384.

⁴⁵⁷ b. 1, s. 47, p. 29.

⁴⁵⁸ b. 3, s. 20.

⁴⁵⁹ b. 4, s. 16.

subservient way. ...But both of them—sun and moon—then serve humankind in accord with the divine order, bringing to us either health or illness according to the mixture of atmosphere and aura... When the moon is full, our brain is also full. We are then in full possession of our senses. But when the moon is new, our brain becomes emptier so that our sensory powers are injured.⁴⁶⁰

Disability in Medieval Europe, by Irina Metzler, Ph.D., 2006: “In Hildegard of Bingen’s twelfth-century medical writings, such general notions about the workings of the natural world were reiterated and applied specifically to human procreation. In her *Cause et cure*, she said:

‘People sow seed when heat and cold are temperate, and it grows into fruit. For who would be foolish enough to sow seed during the extreme heat of summer or during the extreme cold of winter? It would perish and would not grow. ... The same is true for humans who refuse to take into consideration the time of maturity in their lives and the time of the moon but want to procreate according to their impulses. For that reason their children will suffer with much pain from physical debility. ... Therefore a man must be aware of the time of his physical maturity, and he must examine the time of the moon with as much care as someone who offers his pure prayers. That is to say, he should procreate children at a time that might not lead to his children’s devastation from a physical debility.⁴⁶¹ ...

“The relevance of the moon is explained by Hildegard at a later stage in *Cause et cure*. The blood in men and women waxed and waned with the phases of the moon, which had an effect on the quality of human seed. ‘When the blood in a human being has increased with the waxing of the moon, then the human being too, whether woman or man, is fertile for bearing fruit, that is, for procreating offspring.’ However, when the moon was weak (waning), blood in humans...were weak too. ‘Consequently it is then highly ineffectual for procreating offspring. If a woman conceives a child at that time, whether male or female, it will be infirm, weak and not virtuous.’^{462,463}

Hence you have one false prophet and stoic supporting and promoting another, the apostates Bernard of Clairvaux and Hildegard von Bingen.

Apostate Aelred (b. 1109-1166)

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “January 12, Aelred - ... Aelred, much against his inclination, was made abbot of a new monastery of his order, founded by William, Earl of Lincoln, at Revesby, in Lincolnshire, in 1142, and of Rieval, over three hundred monks, in 1143. Describing their life, he says, that they drank nothing but water; ate little, and that coarse; laboured hard, slept little, and on hard boards; never spoke, except to their superiors on necessary occasions; carried the burdens that were laid on them without refusing any; went wherever they were led; had not a moment for sloth, or amusements of any kind...”

Apostate Antipope Celestine V (c. 1221-1296)

Peter Morrone, who would become apostate Antipope Celestine V in 1294, was born in 1221 and died in 1296. He was a stoic monk and thus was an apostate on this point alone:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “May 29, Pope Peter Celestine - Peter spent always the greatest part of the night in prayer and tears which he did not interrupt, whilst he was employed in the day in corporal labour or in copying books. His body he always treated as a most dangerous domestic enemy. He never ate flesh; he fasted every day except Sunday. He kept four Lents in the year: during three of which, and on all

⁴⁶⁰ Vision Two, s. 32.

⁴⁶¹ Footnote 123: “Hildegard of Bingen, *On Natural Philosophy and Medicine: Selections from Cause et Cure*, transl. and ed. Margret Berger, Cambridge: D. S. Brewer, 1999, pp. 50-51.”

⁴⁶² Footnote 126: The Latin is available in *Hildegardis Causae et Curae*, edited by Paul Kaiser, 1903. Publisher Lipsiae in Aedibus B. G. Teubneri. Bk. 2, pp. 77-78.

⁴⁶³ c. 4, s. 4.2, pp. 85-86.

Fridays, he took nothing but bread and water, unless it were a few cabbage leaves in lieu of bread. The bread which he used was so hard that it could only be chopped in pieces. His austerities were excessive till he was admonished in a vision not to destroy that body which his duty to God required him to support... Peter wore a shirt of horsehair full of knots, and a chain of iron about his waist. He lay on the ground or on a board with a stone or log of wood for a pillow..."

When he was made the so-called pope, he refused to take the bull by the horns and act like a pope. Instead, in his self-will, pride, and stoic heresy which caused him to not want to be around people and deal with earthly things, he continued to act like a stoic monk. For example, during the first Advent after his election, he built a cell and wanted to live as a hermit the whole time without any communication with men. Hence he appointed three cardinals to rule the Church while he bathed in his stoic seclusion. However, he was warned that this was against canon law; and thus he had to give up his plans of evading his duties. What did the spoiled brat stoic do? In his self-will and rebellious spirit, he set out to resign the office:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "May 19, Pope Peter Celestine - Upon the death of Nicholas IV, the See of Rome continued vacant two years and three months, when the cardinals assembled at Perugia unanimously chose Peter for his successor... He was consecrated and crowned at Aquila on the 29th of August, taking the name of Celestine V... He continued his former austerities, and built himself a cell of boards in the midst of his palace, where he lived in solitude amidst the crowds which surrounded him... He shut himself up to spend the Advent in retirement that he might prepare himself for Christmas, having committed the care of the Church to three cardinals. This again was an occasion of fresh scruples, when he reflected that a pastor is bound himself to a personal attendance on the duties of his charge. These fears of conscience, the weight of his dignity, which he felt every day more and more insupportable, and the desire of enjoying himself in solitude, moved him at length to deliberate whether he might not resign his dignity."

A History of the Church, by apostate Rev. Philip Hughes, 1934: "It had been a lifelong practice with Celestine to pass the whole of Lent and of Advent in absolute solitude and prayer, making ready for the great feasts of Easter and Our Lord's Nativity. Towards the end of November 1294, as Celestine began to speak of his coming retreat, the king suggested to him that, for the conduct of Church affairs during these four weeks, it would be well to name a commission of three cardinals with full power to act in his name. Celestine agreed, but a cardinal (not one of the three) came across this extraordinary document as it awaited a final accrediting formality. He urged upon the pope that here was something beyond his powers. The Church, he said, could not have three husbands. And with this, Celestine's scruples began to master him. Quite evidently he was not the man for the office; ought he not to give it up? and after days of prayer and consultation with friends and with the canonists, he finally resolved the two questions that tormented his conscience. Could the lawfully-elected pope lawfully resign the office? How ought this to be done?"⁴⁶⁴

All the stoics celebrated when Peter Morrone was elected to the papacy and became the so-called pope and took the name Celestine V. Although he was considered a hero among the stoics, Morrone was a moron; his stoic heresy made him mentally retarded and hence caused him to lose common sense. This is proved in the way he acted when he became the so-called pope. He made so many mistakes, many of which showed a lack of even common sense and basic judgment, that his wanting to resign his office was welcome news to most:

Nominal *Catholic Encyclopedia*, "Celestine V": "...It is wonderful how many serious mistakes the simple old man [Antipope Celestine V] crowded into five short months. We have no full register of them, because his official acts were annulled by his successor... At Benevento he created the bishop of the city a cardinal without observing any of the traditional forms. Meanwhile he scattered privileges and offices with a lavish hand. Refusing no one, he was found to have granted the same place or benefice to three or four rival suitors; he also granted favours in blank. In consequence, the affairs of the Curia fell into extreme disorder. ...After revoking many of the provisions made by Celestine, Boniface [VIII] brought his predecessor, now in the dress of a humble hermit, with him on the road to Rome."

⁴⁶⁴ v. 3, c. 1, s. 3 (France and the Sicilian War 1285-1294).

A History of the Church, by apostate Rev. Philip Hughes, 1934: “While this deadlock endured (July-August) the Neapolitans and some of the cardinals, and a host of adventurers, clerical and lay, made the most of their splendid opportunity. The basis of this was, of course, the new pope’s utter and absolute inexperience of anything beyond the guidance of a small community of peasant monks, his [Celestine V’s] excessively delicate conscience, his simple belief in the goodness of man, and his never-ending desire to put all his authority and power into the hands of others while he retired to solitude and prayer. ‘His entire and dangerous simplicity’ one chronicler of the time remarks as a cause of troubles, while another writes of his unawareness of frauds and of that human trickery in which courtiers excel. In these brief weeks the papacy fell into the most complete servitude which, perhaps, it has ever endured; and it did so with the pope’s entire good will, utterly unaware as he was of the consequences of his acts... Meanwhile, the papal resources had been shamefully exploited for the private profit of all who could get at the machinery; appointments, pensions, grants of land, of jurisdiction, of dispensations fell in showers. The pope was even induced to set his signature to blank bulls, which the recipient filled up as he chose.”⁴⁶⁵

However, one law Celestine made with great interest and attention was to reform the Rule of St. Benedict at Monte Cassino by making it stricter in order to conform to his heresy of stoicism. However, the monks rightly did not accept this sinful law:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “As the pope passed by Monte Cassino, he changed the rule (substituting that of his own order) and appointed one of his own monks as abbot.”⁴⁶⁶

Nominal *Catholic Encyclopedia*, “Celestine V”: “At Monte Cassino on his way to Naples, he strove to force the Celestine hermit-rule on the monks; they humoured him while he was with them.”

Another law Celestine made with great interest and attention in order to promote his stoic heresy was the approval of a heretical sect of Franciscans called the Spirituals, who held the heresy of stoicism, which led them into other heresies. Celestine approved their order in spite of the fact that his predecessor antipopes condemned the stoic order and its heresies. Hence Celestine was a heretic on this point alone:

“Two histories: The Spiritual Franciscans and Pope Celestine V (Saint Peter Celestine), and the Quietism and Blessed Innocent XI, Pope,” by Orlando Fedeli, 2002, Montfort.org.br: “The fight between the followers of Friar Elias and their enemies will be the source of a division that will end up with the creation of the Spirituals sect that, reacting to the laxity of Elias’ followers, they ended up falling into heresy, with the Spirituals group who desired to take Franciscanism to an excessive severity. The main leaders of the Spirituals were: Friar Corrado d’Offida, Friar John of Parma, Hugh of Digne, Friar Gerard of Borgo San Donnino’s, Michael of Cesena, Ubertino of Casale, Fra Salimbene, and Thomas of Celano.

“The main errors defended by them were:

‘1. Because Saint Francis was a higher saint of the history and marked with Christ’s stigmas, the rule made by him could not be changed, not even by the Pope, because Saint Francis’ rule was the Gospel’s rule, and the Pope does not have power to change the Gospel.

‘2. The rule of poverty should be absolutely and radically obeyed, and in the same degree that Saint Francis practiced it. Due to that, the Franciscan Order should not have churches made of rock, neither convents. The friars could not have books for Mass, prayer, or study. They could only have customs made of tow. This custom was to be used by the friar until it got rotten. The custom must not reach the feet, because this would be surplus and an unnecessary luxury.

‘3. By means of Friars Hugh of Digne, John of Parma, and Gerard of Borgo San Donnino’s, the errors of Joachim of Fiore (1155-1202)—already condemned in the [invalid] IV Lateran Council—penetrated the Franciscan order...

‘7. This spiritual kingdom would be that of the monks, which would replace the clergymen order. A great Pope would arise—the “Pastor angelicus” that many Popes

⁴⁶⁵ v. 3, c. 1, s. 3 (France and the Sicilian War 1285-1294).

⁴⁶⁶ *Ibid.*

intended to be—and a great Emperor who would establish the Kingdom of the Holy Spirit.

‘8. Just like the Church had replaced the Synagogue, there would be a new Church, spiritual, egalitarian (lacking hierarchy) and poor, lacking any property, similar to that foreseen recently by Brazilian ex-friar Boff and friar Betto, which would substitute the Rich Church, founded by Christ...’

“These ideas [RJMI: heresies] were exposed in the work *Introductorius ad Evangelium Aeternum*, from Friar Gerard of Borgo, published in Paris in 1251, and condemned by Pope Alexander IV in 1255.

“The condemnation of Gerardo of Borgo caused the discredit of the Franciscan General Minister Friar John of Parma... The Spirituals’ situation had a big political advantage with the election of... Peter Celestine as Pope—the Pope Celestine V. His name was Peter of Morrone. He had founded a hermit Order—the Celestines—and took himself a recluse life in a mountain, and had fame of sanctity... This is when the Spirituals, Angelo Clereno and Peter of Macerata, got closer to Pope Saint Celestine V.

“Peter Celestine had known, for a long time, the Franciscan Spirituals and received them with good will. He listened to their complaints and served them beyond reason; he detached them from all obedience towards the Franciscan Order; and authorized them to live in hermitages that an Abbot from the Celestine Order would dispose for them, so that they could there observe the Rule and the Testament of Saint Francis. In order not to hurt the Franciscans with these concessions, Peter Celestine did not allow them to call themselves Minors or Franciscans, but gave to these new Hermits that he housed the name of Poor Hermits, and put them under protection of Cardinal Napoleon Orsini (Cfr. Gratien, *Historia de la Fiindacion y evolucion de la orden defrailes menores en el siglo XIII*, Buenos Aires: Desclee, 1947, page 378).

“It was a saint pope—Saint Peter Celestine—who supported the (diverted) disciples from another great saint—Saint Francis of Assisi—who were accused of heresy. One can imagine the triumph it was, for the Spirituals, such approval from a saint pope...

“The triumph of the heretic Spirituals was short: Peter Celestine, noticing he was not able to govern, renounced the Papacy. On December 24, 1284, Cardinal Benedito Gaetani was elected pope, in succeeding Saint Peter Celestine, who assumed the name Boniface VIII, and who was extremely against the Ghibelines and the Spiritual Franciscans. Boniface VIII, as soon as he wore the tiara, abolished all the concessions granted by his predecessor (Llorca, Garcia Villoslada, *Montalban, Historic de la Iglesia Catolica*, Madrid: Bac, 1963, vol. II, p. 562) and the Spirituals fell again into disgrace.”

Nominal *Catholic Encyclopedia*, “Fratricelli”: “The origin of the Fraticelli and the cause of their growth within and without the Franciscan Order must be sought in the history of the Spirituals... The group founded by Brother Angelo da Clareno (or da Cingoli) comes first in order of time. Angelo and several brethren from the March of Ancona had been condemned (c. 1278) to imprisonment for life, but were liberated by the general of the order, Raimondo Gaufredi (1289-95), and sent to Armenia. Exiled from Armenia towards the end of 1293, they returned to Italy, where in 1294 Celestine V, who was noted for his asceticism, but whose pontificate lasted scarcely six months, willingly permitted them to live as hermits in the strict observance of the Rule of St. Francis. After the abdication of Celestine V, his successor, Boniface VIII, revoked all Celestine’s concessions, and they emigrated to Greece, where some of them attacked the legality of the papal action.”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “To the Spirituals Boniface was no pope at all, for he had been elected in the lifetime of the last lawful pope, and the only pope to befriend their movement, Celestine V... Celestine saw in them nothing more than men whose way of life recalled his own ideal. He seems not to have realised that, impliedly, to accept this version of the complicated disputes was to call in doubt a whole chapter of his predecessors’ legislation; nor to have been aware of the heretical, Joachimite, strain that affected the whole of the Spiritual movement. Without any investigation or qualifications, he accepted their story and allowed them to form themselves into a new order with Peter of Macerata at its head. They would, however, not be called Friars Minor but ‘The poor Hermits of Celestine V.’ Never had the hopes of this exalté revolutionary party been so high as at this pontifical decision. Peter of Macerata marked well how it could be interpreted when he changed now his religious name and called himself Fra Liberato. From all parts the zealots flocked in to join his order. And it was, seemingly, the realisation what an immense

service Celestine had unwittingly rendered to the prestige of the heretical fantasies of these poor fanatics...

“It is not surprising that, once elected pope, he [apostate Antipope Boniface VIII] revoked Celestine’s rash concession to the Spirituals, nor that he removed from his high office Raymond Gaufredi, the Minister-General of the Minorites who had favoured them, and imposed on the order a superior of his own choice who would resolutely track down these zealots. A last touch to this unpleasant work of correction was a bull⁴⁶⁷ that denounced the Spirituals as heretics and listed their several errors and offences. Henceforward it would be for the Inquisition to deal with them.”⁴⁶⁸

Hence Celestine V proved he could be very sensible and diligent when it came to promoting his senseless, stoic heresy.

Four months after his election, Celestine V eventually resigned as soon as he learned that canon law allows a pope to resign:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “The fears of conscience, the weight of his dignity, which he [Celestine V] felt every day more and more insupportable, and the desire of enjoying himself in solitude, moved him at length to deliberate whether he might not resign his dignity. He consulted cardinal Benedict Cajetan, a person the best skilled in the canon law, and others, who agreed in their advice, that it was in the power of a pope to abdicate. When this became public, many vigorously opposed the motion; but no solicitations or motives could make the [so-called] holy man alter his resolution. Wherefore some days after, he held at Naples a consistory of the cardinals, at which the king of Naples, and many others, were present: before them he read the solemn act of his abdication, then laid aside his pontifical robes and ornaments, put on his religious habit, came down from his throne... Thus having sat in the chair four months, he abdicated the supreme dignity in the Church, on the 13th of December 1294, with great joy...”

After his resignation, Celestine V wanted to return to his senseless, introverted state of oblivion and “Nirvana” in his stoic monastery. But the next apostate antipope, Boniface VIII, rightly refused to let Celestine move about freely and rightly refused to let men have free access to him for fear of a coup and schism. Even in this, Celestine showed his self-will, pride, and rebellion. He disobeyed Boniface VIII and tried to escape to a remote place where no one could find him so that he could continue on with this stoic heresy of avoiding men and other earthly and material things at all costs. But God intervened and prevented Celestine from escaping and thus made sure he would be arrested and rightly imprisoned for the rest of his life:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “Celestine immediately stole away privately to his monastery of the Holy Ghost at Morrone... Boniface was alarmed at the multitudes which resorted to Morrone to see Celestine... and fearing he might be made a handle of by designing men, the consequences whereof might be some disturbance in the Church, he entreated the king of Naples to send him to Rome. The [anti-]saint, seeing that he could not be permitted to return to his cell, betook himself to flight and put to sea with a view to cross the Adriatic gulf but was driven back by contrary winds into the harbour of Vieste, where he was secured by the governor, pursuant to an order of the king of Naples, and conducted to Pope Boniface at Anagni. Boniface kept him some time in his own palace... But Boniface, alleging the danger of tumults and of schism, confined him in the citadel of Fumone, nine miles from Anagni, under guard of soldiers...”

And even after he was in prison, he never gave up his stoic heresy:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “Even in that dying condition, he would never suffer a little straw to be strewed on the hard boards upon which he always lay, and prayed without interruption... During his ten months imprisonment, he never abated any thing of his ordinary austerities...”

So this superman, this so-called heroic stoic hermit, found it too difficult to hold an office in the Catholic Church. If the hermit life was the most difficult and hardest, then holding an office should have been easy for him to carry out. And if holding an office is more difficult and harder than the life of a

⁴⁶⁷ Footnote 124: “*Sepe Sanctam Ecclesiam*, August 1, 1296, Registres de Boniface VIII, no. 1641; cf. Digard’s note, op. cit., I, 240.”

⁴⁶⁸ v. 3, c. 1, s. 4 (Boniface VIII).

hermit or solitary monk, then he should have accepted the office as a greater penance and sacrifice which he could not have earned as a hermit or solitary monk.

Celestine V, indeed, is one proof that the office of an apostle, in this case the papacy, is a much harder vocation than a monk's or hermit's and has harder penances and sacrifices that go with it by the very nature of the vocation. That is why St. Paul does not list hermits and solitary monks among the best vocations. Instead, he lists the office of an apostle (a pope or Catholic bishop) as the best vocation and thus as the most honorable. Therefore, it is those who excel in the vocation of pope or bishop that should be exalted above hermits or solitary monks who excel in their vocations.⁴⁶⁹

Other stoics who prove that holding an office is harder and more honorable and meritorious than the vocation of monk or hermit are the apostate stoics John the Silent and Peter Damian.⁴⁷⁰

And the stoic Origenist Tall Brothers also resigned their bishoprics in order to return to their stoic oblivion and study philosophy:

Socrates Scholasticus, Ecclesiastical History, 5th century: "Over the monasteries in Egypt there were four [RJMI: Origenist, stoic, and un-] devout persons as superintendents named Dioscorus, Ammonius, Eusebius, and Euthymius; these men were brothers, and had the appellation of 'the Tall Monks' given them on account of their stature... Theophilus in particular, the prelate of that city, loved and honored them exceedingly, insomuch that he constituted one of them, Dioscorus, bishop of Hermopolis against his will, having forcibly drawn him from his retreat. Two of the others he entreated to continue with him, and with difficulty prevailed upon them to do so; still by the exercise of his authority as bishop he accomplished his purpose: when therefore he had invested them with the clerical office, he committed to their charge the management of ecclesiastical affairs. They, constrained by necessity, performed the duties thus imposed on them successfully; nevertheless they were dissatisfied because they were unable to follow philosophical pursuits and ascetic exercises. And as in process of time, they thought they were being spiritually injured, observing the bishop to be devoted to gain, and greedily intent on the acquisition of wealth, and according to the common saying 'leaving no stone unturned' for the sake of gain, they refused to remain with him any longer, declaring that they loved solitude, and greatly preferred it to living in the city. As long as he was ignorant of the true motive for their departure, he earnestly begged them to abide with him... But they making little account of his menaces retired into the desert; upon which Theophilus...raised not a small clamor against them..."⁴⁷¹

Apostate Thomas à Kempis (1379-1471) and his book *Imitation of Christ*

His stoic heresy to love God only and no one else

The true God is not a selfish God. He shares his love with others and wants others to love not only him but also all the good things he created. Jesus said that men must first love God above all other things. But he also said that men must love their neighbors:

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself." (Mt. 22:37-39)

The stoic Thomas à Kempis says, Love only God and no one else. Hence he worships a selfish god, a false god:

Imitation of Christ, by apostate Thomas à Kempis, 1427: "It behooves the lover of Jesus to forsake all other love besides him, for he will be loved alone, above all others... Your beloved is of such a nature that he will not admit any other love, for he alone will have the love of your heart..."⁴⁷²

"Study, therefore, to wean thy heart from love of visible things, and to betake thee to the things unseen; for they that follow the pleasures of their senses sully their conscience and lose the grace of God..."⁴⁷³

⁴⁶⁹ See in this book: [Hermits and solitary monks are not on the top of the list of vocations](#), p. 270.

⁴⁷⁰ See in this book: [Apostate John the Silent \(d. 559\)](#), p. 292; and Peter Damian: [His heresy that Catholic officeholders cannot overcome the world and become perfect](#), p. 303.

⁴⁷¹ b. 6, c. 7.

⁴⁷² b. 2, c. 7.

⁴⁷³ b. 1, c. 1.

“Desire to be intimate only with God and his holy Angels; and shun the acquaintance of men...”⁴⁷⁴

“Thou wilt make great progress if thou keep thyself free from every temporal care. Thou wilt fall back exceedingly if thou make account of anything temporal. Let there be nothing great, nothing high, nothing pleasant, nothing acceptable to thee but only God himself, or what comes from God. Think it all vanity, whatever consolation thou mayst meet with from any creature. The soul that loveth God despiseth all things that are less than God.”⁴⁷⁵

According to Kempis, then, Catholics should not love the Blessed Virgin Mary and the saints; whereas, the true God commands Catholics to love even their enemies. “Love your enemies.” (Mt. 5:44) The stoic god of Kempis is Satan. Satan covets all love and thus wants everyone to love him and only him. And if any other thing is loved, Satan becomes jealous and envious.

His stoic heresy of abhorring the good things God has given men to enjoy

Imitation of Christ, by apostate Thomas à Kempis, 1427: “He who seeks worldly joy, and does not in his heart fully despise it, shows himself openly to love but little the joy of heaven.”⁴⁷⁶

“For all worldly delights are either vain or impure; but spiritual delights alone are delightful and honorable...”⁴⁷⁷

“Oh, how good a conscience would he keep who should never seek transitory joys, and never busy himself about the world! Oh, how great peace and tranquility would he have who...think[s] only of the things of God and his salvation... For who so withdraweth himself from acquaintances and friends, to him will God, with his holy Angels, draw near... All carnal joys enter pleasantly, but at the end bring remorse and death... Shut fast the door of your soul...and keep it cautiously, as much as you can, from beholding any earthly thing...”⁴⁷⁸

“For to eat, to drink, to watch, to sleep, to rest, to labor, and to be subject to the other necessities of nature, truly is a great misery and affliction to a devout man, who longeth to be released, and to have done with all sin... But the saints and devout followers of Christ gave no heed to what pleased the flesh, or to what was pleasant in the sight of the world.”⁴⁷⁹

“Oh, if there were nothing else to do but praise the Lord our God with all our heart and voice! Oh, if thou didst never require to eat, or drink, or sleep, but couldst be always praising God, and occupied with spiritual pursuits only, then thou wouldst be much happier than now, since thou art a slave to the flesh from necessities of every kind. Would to God that there were none of these necessities, but only spiritual reflections required for the soul. These, alas, it is seldom enough we taste! ...Man comes to the point of perfection in which he seeks his consolation in no created thing...”⁴⁸⁰

“Oh, what a strict and self-renouncing life the holy Fathers of the desert led! ...They hardly took what was necessary for life; it grieved them to serve the body even in its necessity...”⁴⁸¹

“O my soul, take heed to what has been said before and shut the door of your sensuality, which are your five senses... Therefore, forsaking and leaving all creatures and all worldly things, do what lies in you to make yourself pleasing in his sight...”⁴⁸²

His stoic heresy that Jesus' whole life on earth was one of suffering

Because stoics abhor the material world and good passions, their self-appointed lot is to suffer their whole life on earth because to enjoy these things is a sin or at least to be abhorred. Hence nominal Catholic stoics, like Kempis, teach that Jesus Christ's life on earth was one of perpetual suffering:

⁴⁷⁴ b. 1, c. 8.

⁴⁷⁵ b. 2, c. 5.

⁴⁷⁶ b. 2, c. 6.

⁴⁷⁷ b. 2, c. 10.

⁴⁷⁸ b. 1, c. 20.

⁴⁷⁹ b. 1, c. 22.

⁴⁸⁰ b. 1, c. 25.

⁴⁸¹ b. 1, c. 18.

⁴⁸² b. 3, c. 1.

Imitation of Christ, by apostate Thomas à Kempis, 1427: “The whole life of Christ was a cross and a martyrdom; and dost thou seek for thyself rest and joy? Thou errest, thou errest, if thou seekest aught else than to suffer tribulation; for this whole mortal life is full of miseries, and everywhere marked with crosses. And the higher a person is advanced in spirit, the heavier crosses shall he often meet with; because the pain of his banishment increaseth in proportion to his love.”⁴⁸³

This same heresy is contained in the following nominal Catholic prayer:

Four Prayers for the Faithful Departed: “I adore, salute, and bless thee, O sweetest Lord Jesus Christ, and I praise thee and give thee thanks with the love of all thy creatures for the vast love wherewith thou didst condescend to be made man for us, to be born, to endure hunger and thirst, toils and sorrows for thirty-three years...”

Therefore, according to nominal Catholic stoics like Kempis, Jesus suffered from the instant he was conceived in the womb of the Virgin Mary, suffered when he was born, suffered when he was in the bosom of his earthly parents Joseph and Mary, suffered under the rule and care of Joseph and Mary, suffered when he had to eat Mary’s cooking (which means she was either a bad cook or, even worse, a good cook and hence he suffered because he had to enjoy her food when he ate it), suffered when he attended the marriage at Cana and had to drink the good wine he created, and suffered during all the feasting days appointed by God during the Old Covenant era.

True Catholics do not deny the necessity to suffer. But they do not deny that there are many times when Catholics do not suffer and are joyful, happy, and peaceful. Catholics must carry their cross when they do penance and when they are persecuted. But this is not a perpetual state. Catholics also have many moments of feasting, joy, happiness, and peace. Many prayers in the Bible, and other Catholic prayers, speak of Catholics asking God for peace, joy, happiness, and relief from suffering and persecution. These prayers would be in vain and God would be a liar if they could not be answered:

Aaron’s Blessing: “The Lord turn his countenance to thee, and give thee peace.” (Num. 6:26)

Jesus Christ: “Peace I leave with you, my peace I give unto you.” (Jn. 14:27)

Holy King David: “Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly: For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed. I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me. I am forgotten as one dead from the heart. I am become as a vessel that is destroyed. For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life. But I have put my trust in thee, O Lord: I said: Thou art my God. My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me. Make thy face to shine upon thy servant; save me in thy mercy... O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men. Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues. Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city. (Ps. 30:10-17, 20-22) For thy name’s sake, O Lord, thou wilt quicken me in thy justice. Thou wilt bring my soul out of trouble. (Ps. 142:11)”

“A patient man shall bear for a time, and afterwards joy shall be restored to him.” (Eccus. 1:29)

“But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.” (Prv. 1:33)

Jesus said, “These things I have spoken to you, that my joy may be in you, and your joy may be filled. (Jn. 15:11) Ask, and you shall receive, that your joy may be full. (Jn. 16:24)”

St. Paul says, “Now the God of hope fill you with all joy and peace...” (Rom. 15:13)

His heresy of non-judgmentalism

The apostate Thomas à Kempis was also guilty of the heresy of non-judgmentalism:

⁴⁸³ b. 2, c. 12.

Imitation of Christ, by apostate Thomas à Kempis, 1427: “The highest and most useful lesson we can learn is this: To know truly and to look down upon ourselves. To think nothing of ourselves, and always to judge well and highly of others is great wisdom and high perfection. If thou shouldst see another openly do wrong, or commit some grievous sins, thou needest not think thyself better; for thou knowest not how long thou mayest be able to persevere in well-doing. We are all frail; but see thou think none more frail than thyself...⁴⁸⁴

“It were more just for thee to accuse thyself, and to excuse thy brother... See how far thou yet art from true charity and humility; which knoweth not how to feel anger or indignation against anyone but one’s self... The good peaceable man turneth all things unto good. He that is in perfect peace suspecteth no man.⁴⁸⁵”

Kempis was living in the midst of the Great Apostasy in which many crimes were openly committed and many holy places desecrated. Yet there is no record that he condemned these crimes and criminals. Instead, he hid in a cave and covered his eyes and closed his ears so as not to have any concourse with people and thus to escape from doing the truly hard work of going on a crusade of condemning the crimes and criminals and warning others about their crimes. According to Kempis, as well as other non-judgmentalists, all he had to do to be saved was to think upon and confess his own sins while ignoring and even excusing the sins of others.

Kempis was like the man to whom Jesus gave one talent in order to go out and make more from it but hid it instead, as opposed to those who gained more talents (more souls) by evangelizing, preaching, and admonishing others in order for them to convert or repent. These saved their own souls by helping to save the souls of others. “He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.” (Ja. 5:20) Whereas, the man with one talent, while trying to save his own soul only and hiding from people, lost it, as in the case of Kempis, because he thought it not his duty to admonish and condemn sinners and call them to repentance and because of his stoic heresy of avoiding people at all costs:

“And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. But he that had received the one talent came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.” (Mt. 25:20-30)

His heresy of denying the magisterium of the Catholic Church

In keeping with his extreme stoicism of loving God only and avoiding men, Kempis avoids learning from men but teaches that men should go directly to God to learn the truth and thus not to men—not even to the unanimous consensus of the Church Fathers or infallible papal decrees and thus not even to the magisterium of the Catholic Church:

Imitation of Christ, by apostate Thomas à Kempis, 1427: “Let not Moses, nor any of the Prophets, speak to me; but speak Thou rather, O Lord God, the Inspirer and Enlightener of all of the Prophets; for Thou alone, without them, canst perfectly instruct me; but they, without thee, will avail me nothing... They may indeed sound forth words, but they give not

⁴⁸⁴ b. 1, c. 2.

⁴⁸⁵ b. 2, c. 3.

the spirit... They give the letter, but Thou discloseth the sense. They publish the mysteries, but Thou unlockest the meaning of the things signified... They cry aloud in words, but Thou impartest understanding to the hearing... Let not, then, Moses speak to me, but Thou, O Lord my God, the eternal Truth, lest I die and prove fruitless...⁴⁸⁶

Jesus says that men must first hear and believe the words of Moses before they can believe in him and his words:

“Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (Jn. 5:45-47)

But Kempis says, “No, Jesus, do not let Moses teach us. Only you must teach us!” And Jesus tells the story of the rich evil man and the poor just man Lazarus. In it Abraham says that if men will not hear Moses and the prophets, they will not hear and believe in God, in Jesus Christ:

“And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.” (Lk. 16:29-31)

Kempis says, “No, Lord, do not let Moses and the prophets teach us. I do not want to hear them. I want to hear from you alone!” Jesus says that the man that will not hear his disciples (Catholic popes, bishops, and priests) despises God:

“He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.” (Lk. 10:16)

Kempis says, “No, Lord, do not let me hear your popes, bishops, and priests. I want to hear from you alone.” He does not want to hear the infallible definitions of God’s revelations from the Catholic Church’s magisterium. Instead, he wants to define God’s revelations himself. He holds the heresy that every man can interpret God’s revelations as he pleases, which is the Protestant private-interpretation heresy that St. Peter warned against. “Understanding this first, that no prophecy of scripture is made by private interpretation.” (2 Pt. 1:20) The apostate Kempis denies the dogma that only the magisterium of the Catholic Church has the authority to infallibly define revelations and thus make them dogmas.

Even though God can give the knowledge and understanding of a dogma to a person before they learn it from the magisterium, that person must go to the magisterium to confirm it to see if it is true or false, from God or the Devil or his own imagination.

Indeed, others have correctly accused Kempis and his *Imitation of Christ* of contempt for the Catholic Church’s magisterium:

Apostate Harold Gardiner, S.J., Introduction to *The Imitation of Christ*, 1955: “In spite of Whitford’s preference for the ‘merry’ outlook, the book has often been called pessimistic, anti-intellectual, defeatist, and negative. Speaking of the ‘modern devotion’ which was behind its writing, Fr. Philip Hughes says in his *History of the Church* (Vol. III, pp. 216-217): ‘The most notable insufficiency was that nowhere...was piety related to doctrine, which is as much as to say that about much of it there is nothing specifically, necessarily, Catholic. ...The absence of any care to relate piety to those revealed doctrines which the Church was divinely founded to set forth is the more serious because it was deliberate.’ ... This, as Fr. Hughes goes on to establish, is a dangerous state of affairs, for when piety is cut away from doctrinal foundation, it tends to become sentimental or worse. He states: ‘Once the direction of so delicate a thing as the *devotio moderna* passes into the hands of those unlearned in theology, all manner of deviation is possible... What the master, unwittingly, is soon really teaching is himself; he is the hero his disciples are worshipping; there are, in the end, as many Christianities as there are masters, and chaos begins its reign.’ ... Undoubtedly, this type of lack of care for the dogmatic foundations of piety did have an influence on thinking of the sort that paved the way for the Reformation.”⁴⁸⁷

⁴⁸⁶ b. 3, c. 2.

⁴⁸⁷ Intro., pp. 15-16.

Apostate Girolamo Savonarola (1452-1498)

Girolamo Savonarola was a heretic for holding the heresy of stoicism. See in this book: Girolamo Savonarola: [His heresy of Stoicism](#), p. 718.

Apostates Ignatius of Loyola and Francis Xavier (16th century)

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “July 31, Ignatius Loyola: Three leagues from Montserrat is a large village called Manresa, with a convent of Dominicans, and an hospital without the walls for pilgrims and sick persons. Ignatius went to this hospital, and rejoicing to see himself received in it unknown and among the poor, began to fast on water and the bread which he begged, the whole week, except Sundays, when he ate a few boiled herbs, but sprinkled over with ashes. He wore an iron girdle and a hair shirt; disciplined himself thrice a day, slept little, and lay on the ground. He was every day present at the whole divine office, spent seven hours on his knees at prayer, and received the sacraments every Sunday. To add humiliation to his bodily austerities, he affected a clownishness in his behaviour, and went begging about the streets with his face covered with dirt, his hair rough, and his beard and nails grown out to a frightful length. The children threw stones at him, and followed him with scornful shouts in the streets. Ignatius suffered these insults without saying one word, rejoicing secretly in his heart to share in the reproaches of the cross. The more mortifying the noisomeness of the hospital and the company of beggars were, the more violence he offered to himself that he might bear them cheerfully. The story of the fine suit of clothes given to the beggar at Montserrat, and the patience and devotion of the holy man, made him soon to be revered as some fervent penitent in disguise. To shun this danger, he privately hid himself in a dark deep cave in a solitary valley, called The Vale of Paradise, covered with briars, half a mile from the town. Here he much increased his mortifications, till he was accidentally found half dead, and carried back to Manrosa and lodged in the hospital.”

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “December 3, Francis Xavier: They travelled all through Germany on foot, loaded with their writings, in the midst of winter, which that year was very sharp and cold. Xavier, to overcome his passions, and punish himself for the vanity he had formerly taken in leaping (for he was very active, and had been fond of such corporal exercises), in the fervency of his soul, had tied his arms and thighs with little cords, which, by his travelling, swelled his thighs, and sunk so deep into the flesh as to be hardly visible. The saint bore the pain with incredible patience, till he fainted on the road; and, not being able to go any farther was obliged to discover the reason. His companions carried him to the next town, where the surgeon declared the no incision could be safely made deep enough and the evil was incurable...”

Apostate Alban Butler and his book *The Lives of the Saints* (19th century)

The apostate Rev. Alban Butler was a stoic and a very dangerous one because of the fame of his book *The Lives of the Saints*, which is filled with examples of stoics and his stoic commentaries. Yes, his book also has a lot of good things in it, but it only takes one heresy to poison a book—let alone many heresies. In this case, his book contains many passages and examples that contain the heresy of stoicism. Catholics and others who read his book and believe the stoicism in it will, no doubt, develop scruples and feel guilty and believe they can never be a saint unless they live up to the stoic ideal. Hence all the other lesser saints in the eyes of Butler (that is, those who were not stoic monks or hermits) are denigrated and placed under the stoic monks and hermits.

I will only give a few examples. Some of his commentaries on saints do not mean that the saints were stoics but only that he added his own stoic commentary to the story. For example, a monk could have been a good monk, not a stoic, but Butler added his own stoic commentary to the life of that saint. In other cases, the so-called saints were stoics and thus not saints but apostates. Butler places the stoic so-called saints on the top of his hierarchy of honor, merit, and perfection because they confirm his own stoicism:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “March 18, St. Alexander - A pastor must...have mortified the deeds of the flesh by compunction and the habitual practice of self-denial... The love and relish of heavenly things...extinguish the love of earthly goods and sensual pleasures.”

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “April 7, St. Aphraates - Every saint is eminently a man of prayer; but this is the peculiar perfection of holy hermits and monks. This was the means by which so many in that state had been raised to such wonderful heights in heroic virtue, so as to seem seraphim rather than men on earth.”

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “May 29, Pope Peter Celestine - An eremical state is only the vocation of souls which are already perfect in the exercises of penance and contemplation... Entire solitude is a safer state only to those who are animated with such a love and esteem for all its exercises as give an assurance of their constant fervour in them; also who seriously cultivate interior solitude of mind, and will never suffer it to gad abroad after the objects of worldly affairs, vanities or pleasures; lastly, whose souls are free from envy, emulation, ambition, desire of esteem, and all other busy and turbulent passions, which cannot fail by desires and hankerings to discompose the mind, and muddy the pure stream, and adulterate the relish of a retired life. The soul must be reduced to its native purity and simplicity before it will be able to taste the blessings of true liberty, of regular devotion and elevated meditation... If the Holy Ghost sometimes conducted the saint by extraordinary paths, we must learn from their fervour the condemnation of our sloth...”

According to the stoic Butler, unless a Catholic detaches completely from the world and lives a stoic life, he can never be perfect, never be raised to wonderful heights, never attain heroic virtue, and is condemned for being slothful.

The case of the apostate Antipope Celestine V proves that stoics have lost common sense, are uncharitable, introverted, full of pride, and rebellious. And it proves that a good Catholic ruler, such as a pope or bishop, is more honorable and has a harder and more meritorious vocation than that of a monk or hermit.⁴⁸⁸

For Butler’s stoic commentaries on one of his favorite stoics, see in this book: [Apostate Simeon Stylites \(c. 388-459\)](#), p. 290.

He was also an apostate for glorifying Origen

In his book *The Lives of the Saints*, the apostate Rev. Alban Butler glorified the apostate Origen and hence was an apostate on this point alone. One reason was that Origen was a stoic like himself. He mentions Origen eighty-one times in a positive light and never once denounces him as a heretic and even teaches that Origen died in the bosom of the Catholic Church:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866:

“January 27, John Chrysostom - In the study of the sacred writings, a competent skill in resolving grammatical and historical scruples in the text is of great use, and sometimes necessary in the church: in which among the fathers Origen and...Jerome are our models.

“June 28, Plutarch and MM. - The school of Origen at Alexandria was a school of virtue and martyrdom; for the master, notwithstanding his extraordinary reputation in the sciences, made it the first part of his care to train up all his scholars in the most heroic maxims of Christian perfection.

“June 28, Potamiana - Potamiana was by condition a slave, but had the happiness to be educated in the faith by a pious mother whose name was Marcella, and seeking the ablest master of piety, applied herself to Origen.

“July 17, Speratus and Companions - footnote (c): [Tertullian] was among the Latins what Origen was among the Greeks, that is, the first man of his age.—Every word seems a sentence, and almost every sentence a new victory.

“November 17, Gregory Thaumaturgus, Bishop - Before he [RJMI: the apostate Gregory Thaumaturgus] took leave of Origen, to testify his gratitude to such a master, he thanked him publicly by an oration, which he made before him in a numerous auditory, and which Du-Pin calls one of the most finished and elegant panegyrics extant. In it he extols the method and wisdom by which his great master conducted him through his studies; and thanks God, who

⁴⁸⁸ See in this book: [Apostate Antipope Celestine V \(c. 1221-1296\)](#), p. 323, and [Apostate John the Silent \(d. 559\)](#), p. 292.

had given him such a master, and his guardian angel, for having conducted him to this school; gives a wonderful character of Origen, and elegantly bewails his departure from his school as a kind of banishment from paradise. ...Origen had arrived [at Caesarea] a little before, in 231... That great man opened a school at Caesarea with extraordinary reputation.”

Like all who glorify Origen, Butler was not only an apostate for glorifying Origen but also a formal schismatic and formal heretic for denying papal infallibility. In the below quote, Butler acknowledges that Origen and his heresies were condemned in the Fifth Ecumenical Council (the Second Council of Constantinople) in 553, which was confirmed by Pope Pelagius in 556. Yet he does not accept this infallible papal condemnation of Origen and his heresies. Butler either pretends Origen never held some of the heresies, or repented of some of them, or was not formally guilty for holding the heresies, and thus says that Origen died in the bosom of the Catholic Church. Hence Butler implies that God the Holy Spirit, speaking through Pope Pelagius, lied or was stupid, not as truthful or not as smart and informed about Origen’s heresies, conscience, and culpability as himself and others who defend and glorify Origen. Butler also condemns by implication God the Holy Spirit speaking through other popes on three other occasions following the Second Ecumenical Council—Pope Martin at the Lateran Council of 649; Pope St. Leo II in 683 when he confirmed the Third Council of Constantinople; and Pope Hadrian at the Second Council of Nicea in 787. In each of these four infallible papal condemnations, these four popes (Pelagius I, Martin I, St. Leo II, and Hadrian I) infallibly decreed that anyone who defends or does not condemn Origen as a heretic is anathema:

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556: “Anathema 11: If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, together with their impious writings and also all other heretics who have already been condemned and anathematized by the holy, Catholic, and apostolic church and by the four holy synods which have already been mentioned, and also all those who have thought or now think in the same way as the aforesaid heretics and who remain till the end in their impiety, let him be anathema.”⁴⁸⁹

To condemn Origen means he died as a formal heretic and thus died outside the Catholic Church. So anathema to Butler and other Origen glorifiers who think they know better than infallible papal decrees and thus know better than God!

If Catholics do not have to obey these four infallible papal condemnations of Origen (and there is no higher authority than popes’ infallible condemnations of heretics), then Catholics would not have to obey any condemnation of any heretic by anyone in the Catholic Church. They can simply do as Protestants do, use their own private judgment to exonerate condemned heretics, such as Martin Luther, and thus turn them into Catholics.

Now for the quote in which the apostate stoic Butler slobbers all over his stoic hero Origen and excuses his guilt and places him in the bosom of the Catholic Church, the “almighty and all-knowing” Butler who pretends to know more than four popes speaking infallibly and thus pretends to know more than God:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “April 22, Leonides - Footnote *: Origen, from his unwearied assiduity in writing, surnamed Adamantius, (from adamus, a diamond,) a native of Alexandria, was a scholar of...Clement, then regent of the famous catechetical school in that city. ...With our Origen, Plotinus, the most judicious heathen critic, Longinus, and many other eminent men frequented the lectures of Ammonius. Origen, in consequence of the acuteness of his parts and great industry, made vast improvements in all sorts of learning; being incomparably skilled (according to...Jerome and Suidas) in dialectic, geometry, arithmetic, music, rhetoric, and the several sentiments and opinions of all the sects of philosophers...

“Origen was a quite finished man by the time nature in others begins only to open their genius to serious studies: a time of life never so remarkable upon the same account in any other person. At this age, he was an accomplished master of so much learning as to be respected, consulted, and followed by a number of disciples; and many, after being with the greatest masters in the world, were thereby only better qualified to be his scholars... Origen taught all the arts and sciences as well as divinity; and besides his public lectures, the fatigue of which was enough to kill another person, he dictated to seven amanuenses. Such a fertility

⁴⁸⁹ Taken from *A History of the Councils of the Church*, Hefele, v. 4, c. 2, s. 274, pp. 336-337.

of knowledge, such a clear order in his ideas on all sciences, such a presence of mind and facility of expression, will be the admiration of all succeeding ages.

“He seemed scarcely ever to cease from application, or to allow his body any other refreshment than what proceeded from a variety of labour... He knew hardly any difference, as to repose, between day and night. His constitution, naturally strong, was still fortified by his way of living, which was, in all respects, most austere... He had led a most austere life, sleeping upon the bare ground, watching much, besides fasting very often... As he was a young man, and by his office of catechist was obliged to converse daily, not only with men but women, by an indiscreet zeal against temptations, and to avoid all calumny, he made himself an eunuch... He always walked barefooted, abstained from flesh-meat, and during many years from wine, till the weakness of his breast obliged him to mingle a little with his water. The bare floor was the only bed he ever made use of. To his continual fasts and watchings he added the rigours of cold and nakedness, and lived to his last breath in extreme voluntary poverty... Yet he always thought that much was wanting to his poverty, that his disengagement from earthly things might be perfect...

“Origen mentions the abatement of the persecution during the reign of Heliogabalus...and, if he modestly decline telling us the part he bore in it, we owe him so much the more honour, the less he seems to claim. ...In 230, being at Caesarea in Palestine, he was ordained priest... This step gave offence to Demetrius, bishop of Alexandria, who not long after, in two councils, deposed and excommunicated him. ...He certainly fell into several errors in his books, *On Principles*, and for some time denied the eternity of the torments of the damned, as is clear from this work still extant. Both his writings and his name were condemned in the fifth general council. Who does not tremble for himself, whilst he trembles for an Origen? ...He seems indeed to have speedily risen from his errors. For the most learned and holy prelates of Palestine, as those above mentioned, always continued to entertain him in their communion, and treat him with honour. ...Gregory Thaumaturgus spoke his panegyric, in which he exceedingly extols his learning and virtues...

“We should be willing even to forget that he ever sinned, if deference to truth and the greatest authority could allow it. ...Origen’s style is diffusive and prolix, and the arbitrary allegorical manner of interpreting the holy scriptures he certainly carried to an excess: but an astonishing erudition and other great qualities will ever support his reputation against the heavy censures of his enemies. They who call Origen a babbler and trifler, betray the weakness of their own judgment, or the violent bias of prepossession... He [Origen] undoubtedly died in the bosom of the Catholic Church.”

The Roman Missal

Some prayers in the Roman Missal are stoic. Take the following example:

Roman Missal, St. Paulinus, 6/22, Collect Prayer: “O God, who has promised a hundred fold hereafter and life everlasting to those who leave all things in this world for thy sake; grant in thy mercy that following in the footsteps of the holy bishop Paulinus, we may despise the things of this world and desire only those of heaven.”

Firstly, Jesus did not say that his followers would receive “a hundred fold hereafter” but here and now, in this world:

“Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.” (Mk. 10:29-30)

The stoics do not like this verse so they ignore or mistranslate it because they believe it is sinful to desire and possess many things in this world.

Secondly, when this prayer says “despise the things of this world,” it means in the stoic sense not the true sense because it ends by saying that Catholics should “desire *only* those of heaven.” Hence, again, the stoics condemn or at least abhor the whole material world. If Catholics were to desire *only* the things of heaven, then they must not desire spouses, children, pets, jobs, homes, farms, ranches, food, good works, recreation, sports, etc.

For this prayer to not be stoic, it can be worded as follows:

“O God, who has promised a hundred fold in this world and life everlasting to those who leave all things in this world for thy sake; grant in thy mercy that following in the footsteps of the holy bishop Paulinus, we may not desire the good things of this world more than the things of heaven.”

See in this book: [Hate and despise parents, yourself, the world, the flesh, in context](#), p. 275.

Epicureans, the lefties

In this book, I will not go into detail regarding the epicureans (the lefty liberals), as their sins are so extremely contrary to the natural law that no good-willed person can be led to believe that their way of life, beliefs, and other sins are good or acceptable.

While the righties (the stoics) condemn as evil or at least abhor the flesh, the material world, and good passions, the lefties (the epicureans) idolize the flesh, the material world, and embrace evil passions and embrace good passions for sinful reasons and immoderately:

Nominal *Catholic Encyclopedia*, “Epicureanism”: “Epicurus, from whom this system takes its name, was a Greek, born at Samos 341 B.C., who, in 307 B.C., founded a school at Athens, and died 270 B.C. The Stoic School, diametrically opposite to this, was founded about the same time, probably 310 B.C. Thus these two systems, having for their respective watchwords *Pleasure* and *Duty*, sprang up within the first generation after Aristotle (d. 322 B.C.), each of them holding a half-truth and by exaggeration turning it into falsehood... About a century and a quarter after the death of its founder, the system was introduced into Rome, and there, as well as in its native country, it attracted in the course of time a number of adherents such as moved the astonishment of Cicero. It had the fortune to be adopted by the finest of didactic poets, Lucretius (91-51 B.C.), and was expounded by him in a poem (*De rerum naturâ*)... In the latter half of the second century, when Marcus Aurelius was founding chairs of philosophy at Athens, that emperor, himself a Stoic, recognized the Epicurean (together with his own, and the Platonic, and the Aristotelic systems) as one of the four great philosophies to be established and endowed on a footing of equality. In modern times Epicureanism has had many theoretical as well as practical adherents...

“The purpose of life, according to Epicurus, is personal happiness; and by happiness he means not that state of well-being and perfection of which the consciousness is accompanied by pleasure, but pleasure itself. Moreover, this pleasure is sensuous, for it is such only as is attainable in this life... The defects of this theory of life are obvious. In the first place, as to the matter of fact, experience shows that happiness is not best attained by directly seeking it. The selfish are not more happy, but less so, than the unselfish. In the next place the theory altogether destroys virtue as virtue, and eliminates the idea and sentiment expressed by the words ‘ought,’ ‘duty,’ ‘right,’ and ‘wrong.’ Virtue, indeed, tends to produce the truest and highest pleasure; all such pleasure, so far as it depends upon ourselves, depends upon virtue. But he who practises virtue for the sake of the pleasure alone is selfish, not virtuous, and he will never enjoy the pleasure, because he has not the virtue. A similar observation may be made upon the Epicurean theory of friendship. Friendship for the sake of advantage is not true friendship in the proper sense of the word. External actions, apart from affection, cannot constitute friendship; that affection no one can feel merely because he judges it would be advantageous and pleasurable; in fact he cannot know the pleasure until he first feels the affection.”

For more on Epicureanism, see in this book: [Summary](#), p. 230; [Good passions and evil passions](#), p. 233; and St. Augustine’s quote, p. 281. At first, Christianity was Hellenized by the anti-Church Fathers who mixed Stoic philosophies with Christianity. It was not until the beginning of the Great Apostasy in the 11th century that Christianity began to be Hellenized by Epicurean philosophies. From that time forward, Christianity was progressively Hellenized by the opposing philosophies of Stoicism and Epicureanism.⁴⁹⁰

⁴⁹⁰ For evidence of the Hellenization of Christianity by nominal Catholic epicureans (known as humanists), see RJMI books *The Great Apostasy* and *The Desecration of Catholic Places*.

Some Hellenizers Turned to Black Magic

One reason why some of the scholastics, apostate Crusaders, and other nominal Catholics turned to black magic (such as astrology, demonic divinations, charms, and the Cabbala) is that God was no longer doing miracles for them because of their apostasy, their effective denial of Jesus Christ by their obstinate sins of idolatry and heresy.⁴⁹¹ Hence they went to the Devil for help instead, just as the apostate Jews have done under the New Covenant in which God has turned away from them because of their apostasy, their denial of Jesus Christ:

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: “[Cardinal] Benno, whose work must have been written about the year 1099, asserts that to a certain extent, during the whole of the eleventh century, a school of black magic existed in Rome, with a succession of adepts in this art, and he enumerates them in order.”⁴⁹²

A History of the Inquisition of the Middle Ages, by Henry Charles Lea, 1901: “Elsewhere throughout Europe, by the end of the twelfth century, the repression of sorcery seems to have been well-nigh abandoned by both secular and ecclesiastical authorities... So easily were such offences condoned that in the case of a priest who, to recover something stolen from his church, employed a magician and looked into an astrolabe, Alexander only ordered the punishment of a year’s suspension, and this decision was embodied by Gregory IX in the canon law as a precedent to be followed. This method of divination involved the invocation of spirits, and was wholly unlawful, yet it was employed without scruple... A synod of Anjou, in 1294, declares that according to the canons, priests should expel from their parishes all diviners, soothsayers, sorcerers, and the like, and laments that they were permitted to increase and multiply without hindrance, to remedy which all who know of such persons are ordered to report them to the episcopal court, in order that their horrible malignity may be restrained.⁴⁹³ ... the supineness of the Church with regard to such offences is remarkable.”⁴⁹⁴

Apostate Crusaders picked up the practice of black magic from the Moslems in the Holy Land. The Moslems were getting help from the Devil, and the Crusaders were not getting help from God because of their apostasy. Hence apostate Crusaders went to the Devil for help by imitating the diabolical arts of the Moslems. Another result is that apostate Crusaders also thought that the Moslems, who at that time glorified philosophy, were wiser than they and that this was the reason why the Crusaders were losing the war. Hence they also picked up the glorification of philosophy from the Moslems and brought it into the West along with black magic:

Nominal Catholic Encyclopedia, “Astrology”: “Up to the time of the Crusades, Christian countries in general were spared any trouble from a degenerate astrology. But the gradually increasing influence of Arabic learning upon the civilization of the West, which reached its highest point at the time of the Crusades, was unavoidably followed by the spread of the false theories of astrology. This was a natural result of the amalgamation of the teachings of pure astronomy with astrology at the Mahammedan seats of learning.”

Encyclopedia Britannica, 1952: “PHILOSOPHY-... The Crusades (1097-1290) brought Christendom into contact with Eastern learning and so helped to promote a fuller knowledge of Platonism and Aristotelianism, especially the latter, as expounded by Arabian and Jewish philosophers.”

The apostate Roger Bacon believed that the Crusaders and other Catholics must save themselves from the Moslems and from the attacks of the Antichrist in the final days by human knowledge of the natural sciences and thus by human science and occult science (black magic), which he included among the natural sciences. In effect, he advocated going to the Devil for help instead of God, instead of depending on godly miracles and protection from the true God:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Roger Bacon, too, was a Franciscan... He explains how... the use of experimental method will reveal in time all the

⁴⁹¹ The First Crusade from 1095-1101 was the only totally successful Crusade. And God gave them miracles and protected them in battle.

⁴⁹² c. x (Sylvester II), pp. 268-279. See in this book: [Gerbert of Aurillac \(c. 945-1003\)/Antipope Sylvester II \(999-1003\)](#), p. 587.

⁴⁹³ Footnote *: “Roger Bacon Epist. de Secretis Operibus Artis c. i., ii. (M. R. Series, pp. 523-7). Th. Cantimprat. Bonum universal. Lib. II. c. 56. —Praecept. Antiq. Rotomag. c. 109 (Bessin, Concil. Rotomagens. II. 67, 76). —Durandi Specul. Juris Lib. IV. Partic. IV. Rubr. de Sortilegiis. —Synod. Andegavens. ann. 1294 c. 2 (D’Achery, I. 787).”

⁴⁹⁴ v. 3, c. 4, pp. 422, 426.

secrets of the world's natural forces. The Church ought to foster such researches. Their fruits will be invaluable to the Crusaders, for example, and also in the approaching struggle with Antichrist that is at hand: for this hard-headed critic of the superstition of Aristotle-worship was, in many things, a fiercely faithful believer in the fantasies of Abbot Joachim."⁴⁹⁵

As our Lord and Savior Jesus Christ said, "How can Satan cast out Satan?" (Mk. 3:23) By practicing black magic and glorifying philosophy, nominal Catholics go to the Devil to cast out the Devil. They go to the Devil to cast out the Antichrist, the Devil's minion! They do this because God is no longer helping them. And instead of turning back to God and converting and repenting, they go to the Devil for help instead. Hence no matter how hard they try to eradicate immorality or restore the Catholic faith, they will never be able to do so until they themselves possess the Catholic faith:

"What can be made clean by the unclean? And what truth can come from that which is false?" (Eccus. 34:4)

Hence until they convert and repent from their apostasy and hold the Catholic faith, they will never be able to eradicate immorality and restore the Catholic Church and faith. Instead, things will only get worse because they are under the Romans One Curse; that is, God has turned them over to massive and uncontrollable sins of immorality because of their obstinate sins against the faith:

"And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense." (Rom. 1:28)

See in this book: Gerbert of Aurillac (c. 945-1003)/Antipope Sylvester II (999-1003): [His apostasy for glorifying philosophy and Boethius and practicing black magic](#), p. 587; Hildegard of Bingen: [Her apostasy and witchcraft for practicing black magic](#), p. 611; Albert the Great Wretch: [His idolatry for believing that astrology, stones, and astronomical and mythological images have the power to affect creatures and events](#), p. 693, and [His idolatry and sinful divination for making a diabolical automaton \(a golem\)](#), p. 700; Roger Bacon: [His apostasy for practicing black magic](#), p. 709; History of the Scholastics' Hellenization of Christianity: [In the 13th century the University allowed its members to promote occult practices](#), p. 566. And see RJMI book *The Great Apostasy*: "Astrology" and "Other Occult Practices."

⁴⁹⁵ v. 3, c. 2, s. 1, ii.

THE ANTI-CHURCH FATHERS

History of the Anti-Church Fathers' Hellenization of Christianity

1st to mid-2nd centuries – Impeded

As soon as Gentiles began to convert and come into the Catholic Church, there were some who were insincere converts who did not totally give up their pagan beliefs or practices and thus were nominal Catholics. In the 1st century, insincere Jewish converts also corrupted that faith with their heresies. But after the 1st century, the number of nominal Catholic Jewish heretics decreased as the nominal Catholic Gentile Hellenizers increased. However, the Hellenizers from the 1st century to the mid-2nd century were put down quickly and thus did not make progress. Hence they were impeded.

In his day, St. Peter warned about false prophets who denied Jesus and denied dogmas:

“But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of.” (2 Pt. 2:1-2)

St. John teaches that in his day some had revolted from the doctrine of Christ:

“Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God.” (2 Jn. 1:9)

St. John condemned the heretics who dissolved Jesus by denying his divine nature or his human nature or by denying that he is the Messiah:

“And every spirit that dissolveth Jesus is not of God and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.” (1 Jn. 4:3)

One such heretic who dissolved Jesus was the stoic nominal Catholic Cerinthus, who denied Jesus' divine nature and also denied other dogmas:

Nominal *Catholic Encyclopedia*, “Cerinthus”: “A Gnostic-Ebionite heretic, contemporary with St. John; against whose errors on the divinity of Christ the Apostle is said to have written the Fourth Gospel... Scarcely anything is known of Cerinthus's disciples; they seem soon to have fused with the Nazareans and Ebionites and exercised little influence on the bulk of Christendom...”

St. Irenaeus, *Against Heresies*, c. 180-190: “1. Cerinthus, again, a man who was educated in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being...”

“4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth... There are also those who heard from him [St. Polycarp] that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, ‘Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within.’”⁴⁹⁶

In his Book of the Apocalypse, St. John speaks of seven churches in Asia that were infected with heresies taught by false apostles, false bishops:

“Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars.” (Apoc. 2:1-2)

⁴⁹⁶ b. 1, c. 26; b. 3, c. 3.

One such sect ruled by false apostles in the church of Ephesus was the Nicolaites, who were epicureans:

“But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate... But I have against thee a few things: because thou hast there them that...hold the doctrine of the Nicolaites.” (Apoc. 2:6, 14-15)

St. Irenaeus, *Against Heresies*, c. 180-190: “3. The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, when they are represented as teaching that it is a matter of indifference to practise adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: ‘But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.’”⁴⁹⁷

Imprimatured Book: “7. The Nicholites admitted promiscuous intercourse with married and single, and, also, the use of meats offered to idols. They also said that the Father of Jesus Christ was not the creator of the world. Among the other foolish doctrines they held, was one, that darkness, uniting with the Holy Ghost, produced a matrix or womb, which brought forth four Eons; that from these four Eons sprung the evil Eon, who created the Gods, the angels, men, and seven demoniacal spirits. This heresy was of short duration; but some new Nicholites sprung up afterwards in the Milanese territory, who were condemned by Pope Nicholas II. The Nicholites called themselves disciples of Nicholas the Deacon...”

St. Paul condemned heretics in his day who were corrupting Christianity with philosophy and thus were Hellenizing Christianity:

“Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.” (Col. 2:8)

And St. Paul warned that after his death heretics would enter in among the bishops and corrupt the flock with heresies:

“I know that after my departure, ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things to draw away disciples after them.” (Acts 20:29-30)

Some of the heretics of the 1st century to the mid-2nd century are as follows: Simon Magus, Menander, Cerinthus, Ebion, Saturninus and Basilides, the Nicholites, Corpocrates, Valentine, Epiphanes, Prodicus, Tatian, Severns, Cerdonius, Marcion, Apelles, Montanus, Cataphrigians, Artotirites, Peputians, Ascodrogites, Pattalorinchites, Bardesanes, Theodotus the Currier, Artemon, Theodotus Argentarius, and Hermogenes.

Mid-2nd to 4th centuries – Progressed

From the mid-2nd century to the 4th century, the Hellenization of Christianity began to succeed and make progress:

The Classical Journal, 1918: “The earliest literary productions of Christianity show very little contact with Hellenism... From this earliest period down to Clement of Alexandria (latter part of the second century) is the time of transition from a literature hostile to all culture and everything worldly to a literature influenced by a very careful Hellenistic training. The literary products of the third and fourth centuries show the closest contact with Hellenism... Not only do we see very marked Hellenistic influences, but we find open declarations of the high value of the classics...”⁴⁹⁸

⁴⁹⁷ b. 1, c. 26.

⁴⁹⁸ v. 13 (1917-18), *Classics of the Early Church*, p. 580.

The Catechetical School of Alexandria, Egypt

The School of Alexandria was one of the most evil places that ever existed. From it, Judaism was Hellenized and then Christianity. Even down until today many occultists, such as the Freemasons, look back to Alexandria, Egypt, as the home and root of their diabolical beliefs and practices. For example,

Riddles in Stone, by Antiquities Research Films, 2007:

Narrator: “In 1934 Manly P. Hall founded the Philosophical Research Society in Los Angeles, California. An organization dedicated to exploring the wisdom of all the world’s traditions.

Dr. Obadiah Harris, President of the Philosophical Research Society: “It began in 1934, and I think this building, the library itself, was finished in 1936. This is one of the leading wisdom libraries in all of North America, ...if not *the* most comprehensive itself.

Narrator: “The Philosophical Research Society has been highly regarded by esoteric students from all over the world. It is composed of books and artifacts collected by Manly Hall throughout his lifetime. Among those who revered the library was President Franklin D. Roosevelt, a Freemason and student of esoteric tradition...

Dr. Obadiah Harris: “Manly Hall, who was a young Canadian philosopher-sage type, envisioned re-establishing what he called Little Alexandrian Library, which was, as you know, destroyed. He was very fortunate in that as he was giving a talk, he was still only in his early twenties, a baroness...told him that she was going to take care of him for the rest of his life. ...She was giving him \$50,000 and \$100,000 at a time to go around and search out this wisdom literature in manuscript form and in book form.”

Wikipedia, “Manly P. Hall”: “Manly Palmer Hall (March 18, 1901 – August 29, 1990). ...In 1934, Hall founded the Philosophical Research Society (PRS) in Los Angeles, California, a 501(c)(3) nonprofit organization dedicated to the study of religion, mythology, metaphysics, and the occult. He was a Knight Patron of the Masonic Research Group of San Francisco, with which he was associated for a number of years prior to his Masonic affiliations. On June 28, 1954, Hall initiated as a Freemason into Jewel Lodge No. 374, San Francisco (now the United Lodge); passed September 20, 1954; and raised November 22, 1954. He took the Scottish Rite Degrees a year later. He later received his 32° in the Valley of San Francisco AASR (SJ). On December 8, 1973 (47 years after writing *The Secret Teachings of All Ages*), Hall was recognized as a 33° Mason (the highest honor conferred by the Supreme Council of the Scottish Rite) at a ceremony held at the Philosophical Research Society (PRS).”

Judaism was Hellenized during the Old Covenant era

During the Old Covenant era, some apostate Jews Hellenized Judaism. However, others rejected Judaism altogether and totally embraced the philosophies and false gods of the Greeks, especially in the time of the Machabees when only the Machabees and a few thousand other Jews remained faithful:

“When...he [the apostate nominal High Priest Jason] had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens... Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch and no priest... And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best: For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them...” (2 Mac. 4:2-16)

“And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome; and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks. In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go and make a covenant with the heathens that are round about us, for since we departed from them many evils have befallen us. And the word seemed good in their eyes. And some of the people determined to do this and went to the king, and he gave them license to do after the ordinances of the heathens. And they built a place of exercise in Jerusalem, according to the laws of the nations; and they made

themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil. And the kingdom was established before Antiochus... And king Antiochus wrote to all his kingdom that all the people should be one, and every one should leave his own law. And all nations consented according to the word of king Antiochus. And many of Israel consented to his service, and they sacrificed to idols and profaned the sabbath... And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts. And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses and abominations, to the end that they should forget the law and should change all the justifications of God. And that whosoever would not do according to the word of king Antiochus should be put to death... Then many of the people were gathered to them that had forsaken the law of the Lord, and they committed evils in the land. And they drove away the people of Israel into lurking holes and into the secret places of fugitives. On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God. And they built altars throughout all the cities of Juda round about, and they burnt incense and sacrificed at the doors of the houses and in the streets. And they cut in pieces, and burnt with fire, the books of the law of God. And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king..." (1 Mac. 1)

"And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God. And many of the people of Israel consented and came to them: but Mathathias and his sons [the Machabees] stood firm. And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable and great man in this city, and adorned with sons and brethren. Therefore come thou first and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem; and thou and thy sons shall be in the number of the king's friends and enriched with gold, and silver, and many presents. Then Mathathias answered and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments: I and my sons and my brethren will obey the law of our fathers. God be merciful unto us; it is not profitable for us to forsake the law and the justices of God. We will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way... And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me. So he and his sons fled into the mountains and left all that they had in the city. Then many that sought after judgment and justice went down into the desert and they abode there, they and their children, and their wives, and their cattle, because afflictions increased upon them." (1 Mac. 2)

And the Machabees went on to defeat the pagan Greeks and liberate Israel. After the Machabees liberated the Jews by freeing them from the yoke of the pagan Greeks, they killed apostate Jews who did not abjure; but other apostate Jews who did not abjure escaped and fled Israel. Some of these apostate Jews continued to embrace the philosophies and false gods of the Greeks, while some Hellenized Judaism by mixing Judaism with Hellenism.

Philo's influence on the anti-Church Father Hellenizers

One such Jew who Hellenized Judaism in the time of Jesus and his Apostles was Philo (25 BC - 50 AD). He was anathema and banished by faithful Jews because of this. His main home from which he Hellenized Judaism was the School of Alexandria:

Introduction to the New Testament, by A. Robert and A. Feuillet, 1965: "V. Hellenistic Judaism - We might without exaggeration speak of a Hellenized Judaism, provided we specify the nature and limits of this Hellenization. We know that in Palestine, in spite of the heroic effort of the Machabean wars, Hellenism had finally gained ground under the Asmoneans and in the time of Herod... It penetrated various domains of the public and private life of the populations, especially among the well-to-do..."

"But, in the Greek-speaking Diaspora, the Jews were in daily contact with a population devoted to Hellenism and permeated with its spirit; nay more, they spoke the language of Hellenism and that fact created a favorable climate for the adoption of its ideas, if not outright, at least by a slow osmosis. It is highly significant that, apart from a few exceptions,

the monuments left by the Diaspora are in Greek style; numerous funeral inscriptions set forth the destiny of the deceased after the manner of the Greeks; and finally, numerous symbols of Hellenistic origin passed over into the decoration of Jewish monuments.⁴⁹⁹

“In the intellectual center that was Alexandria, there was a meeting of Jewish thought with the philosophy of the Greeks. The rabbis discovered in Platonism and Stoicism views on God, on man, and on the cosmos which they felt could be harmonized with the concepts of the Bible. New horizons opened before these educated men, and the result was an enrichment of Jewish thought in the philosophical and spiritual domains. A school of exegesis was formed in which the allegorical method popular among the Stoics and Pythagoreans was practiced...

“The Alexandrian Jew Philo was the most brilliant representative of this school, whose spirit, tendencies, and methods were not in accord with Palestinian Judaism. In Philo, the Jewish doctrine drawn from the Scriptures is organized into a philosophically elaborated system in which the influence of Platonism, Stoicism, and Neo-Pythagoreanism is to be seen.”⁵⁰⁰

Apostate Jerome’s *Letter 70*: “(3) ...Need I speak of Philo whom critics call the second or the Jewish Plato?”

Nominal *Catholic Encyclopedia*, “Philo Judaeus”: “Born about 25 B.C. His family, of a sacerdotal line, was one of the most powerful of the populous Jewish colony of Alexandria... Philo must have received a Jewish education, studying the laws and national traditions, but he followed also the Greek plan of studies (grammar with reading of the poets, geometry, rhetoric, dialectics) which he regarded as a preparation for philosophy. Notwithstanding the lack of direct information about his philosophical training, his works show that he had a first-hand knowledge of the stoical theories then prevailing, Plato’s dialogues, the neo-Pythagorean works, and the moral popular literature, the outcome of Cynicism...”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The greatest thinker [RJMI: stinker] among these Jews of the Dispersion was undoubtedly Philo (25 BC – 41 AD)... Here, more fully than elsewhere, can we study the process by which, interpreting allegorically the sacred books of the Jews, these thinkers strove to find in the Law of Moses the principles and the completion of the philosophical and religious systems of Greece, much as Heraclitus strove to read Stoicism into Homer. It is an astonishing combination of Judaism with the leading ideas of Platonic and Stoic philosophy, learned but vague, lacking unity, and disconcertingly contradictory even in essentials... In the very success of the effort to justify the Jewish faith by Greek philosophy, there lay the danger of compromising the unique character of that faith as the revealed religion of Yahweh the one true God.”⁵⁰¹

Philosophy in the Middle Ages, edited by Arthur Hyman and James J. Walsh, 1973: “Whereas the biblical and rabbinic writings developed within the Jewish community, Jewish philosophy flourished whenever Jewish thinkers participated in the philosophic speculations of an outside culture. Jewish philosophy arose for the first time in the Diaspora community of the Hellenistic world, where, from the second century B.C. until the middle of the first century A.D., Jewish thinkers produced a philosophic literature in Greek. The foremost member of this group was Philo Judaeus (ca. 25 b.c. – ca. 40 a.d.) who in a series of works, largely commentaries on biblical topics, undertook to harmonize Jewish with Platonic and Stoic teachings. H. A. Wolfson, the eminent historian of medieval thought, considers Philo the founder of religious philosophy in Judaism, Christianity, and Islam. Though Philo influenced Fathers of the Christian Church, he found no direct successors among the Jews. Jewish philosophy lay dormant until it flourished once again as part of a general cultural revival in the Islamic east (see p. 204). From the early tenth century until the early thirteenth, Jewish philosophers, living in Muslim lands, produced a varied philosophic literature in Arabic.”⁵⁰²

Philo-Judaeus of Alexandria, by Norman Bentwich, 1910: “It is a melancholy reflection upon the history of the Jews that they have failed to pay due honor to their two greatest philosophers. Spinoza was rejected by his contemporaries from the congregation of Israel;

⁴⁹⁹ Footnote 4: “E. R. Goodenough, *Jewish Symbols in the Graeco-Roman Period*, 6 Vols. (New York. 1953-1958).”

⁵⁰⁰ s. 2, c. 3, p. 5, pp. 98-99.

⁵⁰¹ v. 1, c. 1, s. 4.

⁵⁰² “Jewish Philosophy,” pp. 337-338.

Philo-Judaeus was neglected by the generations that followed him... The history of Judaism since the extinction of political independence is the history of a national religious culture; what was national in its thought alone found favor; and unless a philosopher's work bore this national religious stamp it dropped out of Jewish history. His work... was seized upon and made use of by those who wished to denationalize Judaism and convert it into a philosophical monotheism. The favor which the Church Fathers showed to his writings induced and was balanced by the neglect of the rabbis. It was left till recently to non-Jews to study the works of Philo, to present his philosophy, and estimate its value... They searched him primarily for traces of Christian, neo-Platonic, or Stoic doctrines, and commiserated with him, or criticized him as a weak-kneed eclectic, a half-blinded groping for true light...

"The Christians... found in Philo a notable evidence for many of their beliefs and a philosophical testimony for the dogmas of their creed. They claimed him as their own, and the Church Fathers, to bind him more closely to their tradition, invented fables of his meeting with Peter at Rome and Mark at Alexandria. They traced, in the treatise 'On the Contemplative Life,' a record of early Christian monastic communities, and on account of this book especially regarded Philo almost with the reverence of an apostle. To the Christian theologians of Alexandria we owe it that the interpretation of Judaism to the Hellenic world in the light of Hellenic philosophy has been preserved. Of the two Jewish philosophers who have made a great contribution to the world's intellectual development, Spinoza was excommunicated in his lifetime, and Philo suffered moral excommunication after his death. The writings of both exercised their chief influence outside the community."⁵⁰³

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "The origins of the catechetical school of Alexandria are still obscure. The city itself had been for a long time a sort of clearing house for the religions of the Roman Empire. It had kept up the ancient religion of Egypt and was still dominated by the temple of Serapis; the Roman cults had added themselves to the Egyptian tradition without attempting to suppress it; an important Jewish community was living there, but it had become so thoroughly Hellenized that the Old Testament had been translated into Greek for the use of its members. Philo the Jew, whose exegesis of Scripture was full of Platonic and Stoic elements, wrote his works in Greek, and he was, for the first Christian theologians of Alexandria, just about what Moses Maimonides was to be later on to the scholastic theologians of the thirteenth century: a model to imitate and, if possible, to excel. For indeed there was also a Christian community in Alexandria, and even a school, before the time when Pantaeus, a converted Stoic, became its head master (ca. 180-190). Pantaeus himself does not seem to have written any books, but it was in his school that Clement of Alexandria received the better part of his formation."⁵⁰⁴

Philo influenced the anti-Church Fathers' Arian and semi-Arian heresies. Hence he can be said to be the father of these heresies:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: "Philonism, of which Alexandria was the hotbed, seems also to have exercised some influence over the development of Arianism; and as the following details will prove, Arius built on the base of this philosophy. Thus,

"(a) Like Philo, he exaggerated the distinction between the world and God, and considered the supreme God much too sublime to enter into direct relation with the world, and the world much too low to bear any direct action of God. Now Athanasius proves that Arius, and his friends Eusebius and Asterius, had appropriated to themselves this fundamental proposition of Philo's philosophy.

"(b) Like Philo, Arius admitted an intermediate being, who, being less than God, was the divine organ of the creation of the world (like the created gods of Plato): this intermediate being was the Logos. Thus the Arian Logos resembled that of Philo: they are each declared inferior to the Father; and Philo, who in general considered him as personal, gives to him the name of ὑπηρέτης θεοῦ.

"(c) Now the intermediate and inferior being could not be equal in substance and equal in eternity (consubstantial and co-eternal) with the supreme and only true God. It may thus

⁵⁰³ Preface, pp. 7-8; c. 2, p. 73.

⁵⁰⁴ pt. 1, c. 1, intro., p. 29.

be seen how all the other Subordinationist predicates of the Logos arise of themselves from the fundamental propositions of Philo.”⁵⁰⁵

Christianity was Hellenized during the New Covenant era

Eventually the School of Alexandria became the home for the Hellenization of Christianity and was called the Catechetical School of Alexandria. The most influential Hellenizers in the school were Clement of Alexandria and Origen, who did to Christianity what their predecessor Philo did for Judaism:

Renaissance Thought, by Paul Oskar Kristeller, 1961: “When Philo the Jew, and after him the Alexandrian Church Fathers Clement and Origen, made the first attempts to combine the teachings of Biblical religion with Greek philosophy, it was the Platonism popular at their time which supplied the most numerous and most important doctrinal elements. Thus the ground was well prepared both among pagans and Christians when philosophical Platonism was revived during the third century A.D. in Alexandria by Ammonius Saccas and by his great pupil, Plotinus... After the precedent of Philo the Jew, Clement of Alexandria and the other Greek Fathers went a long way in adding Greek philosophical methods and notions, especially Stoic and Platonist, to the doctrinal, historical, and institutional teachings contained in the Bible, and in creating out of these diverse elements a novel...view of God, the universe, and man...”⁵⁰⁶

The Hellenization of Christianity did not begin to succeed and make progress until AD 180, when the nominal Catholic Pantaenus became head of the Catechetical School in Alexandria. This diabolical school, whose influence eventually entered the West, was the root and origin of the successful Hellenization of Christianity in the East. In 190 the nominal Catholic Clement of Alexandria became the next head of the school and continued to Hellenize Christianity. And in 203 the nominal Catholic Origen became the next head of the school to do so and was the most famous and influential of all the Hellenizers of Christianity:

Dionysius the Areopagite, by John Parker, 1897: “ALEXANDRIA became the home of Christian Philosophy, but Athens was its birthplace. Pantaenus and Ammonius-Saccus were chief founders of the Alexandrine School... Pantaenus was born in Athens, a.d. 120, and died in Alexandria, a.d. 213. He was Greek by nationality, and Presbyter of the Church in Alexandria by vocation. First Stoic, then Pythagorean, he became Christian some time before a.d. 186, at which date he was appointed chief instructor in the Didaskaleion, by Demetrius, Bishop of Alexandria. Pantaenus recognised the preparation for the Christian in Greek Philosophy.”⁵⁰⁷

Nominal *Catholic Encyclopedia*, “Pantaenus”: “Head of the Catechetical School of Alexandria about 180 (Eusebius, ‘Hist. eccl.’, V, x), still alive in 193 (Eusebius, ‘Chron.’ Abr., 2210). As he was succeeded by Clement who left Alexandria about 203, the probable date of his death would be about 200. He was trained in the Stoic philosophy; as a Christian missionary, he reached India (probably South Arabia)... Pantænus endeavoured to press the Greek philosophers into the service of Christianity. It may well be that a mind like Clement’s ‘found rest’ in this feature of his teaching... Origen, defending his use of Greek philosophers, appeals to the example of Pantænus, ‘who benefited many before our time by his thorough preparation in such things’ (Hist. eccl., VI, xix). That Pantænus anticipated Clement and Origen in the study of Greek philosophy, as an aid to theology, is the most important fact we know concerning him.”

Apostate Jerome, *Letter 70*, to Magnus, 397: “Pantaenus, a philosopher of the Stoic school, was on account of his great reputation for learning sent by Demetrius, bishop of Alexandria, to India to preach Christ to the Brahmins and philosophers there. Clement, a presbyter of Alexandria...wrote eight books of Miscellanies and as many of Outline Sketches, a treatise against the Gentiles, and three volumes called the Pedagogue... they [are] drawn from the very heart of philosophy... Imitating his example, Origen wrote ten books of Miscellanies...”

⁵⁰⁵ v. 1, s. 19, p. 240.

⁵⁰⁶ c. 3, “Renaissance Platonism,” p. 51; c. 4, “Paganism and Christianity,” p. 76.

⁵⁰⁷ v. 2, Prefatory Material, *Dionysius the Areopagite and the Alexandrine School*.

Nominal *Catholic Encyclopedia*, “Clement of Alexandria”: “(Properly TITUS FLAVIUS CLEMENS, but known in church history by the former designation to distinguish him from Clement of Rome)... Clement was an early Greek theologian and head of the Catechetical School of Alexandria. Athens is given as the starting-point of his journeyings, and was probably his birthplace. He became a convert to the Faith and travelled from place to place in search of higher instruction, attaching himself successively to different masters: to a Greek of Ionia, to another of Magna Graecia, to a third of Coele-Syria, after all of whom he addressed himself in turn to an Egyptian, an Assyrian, and a converted Palestinian Jew. At last he met Pantaenus in Alexandria, and in his teaching ‘found rest.’ The place itself was well chosen. It was natural that Christian speculation [RJMI: that the doubting and denying of Christian dogma] should have a home at Alexandria. This great city was at the time a centre of culture as well as of trade. A great university had grown up under the long-continued patronage of the State. The intellectual temper was broad and tolerant, as became a city where so many races mingled. The philosophers were critics or eclectics, and Plato was the most favoured of the old masters. Neo-Platonism, the philosophy of the new pagan renaissance, had a prophet at Alexandria in the person of Ammonius Saccas. The Jews, too, who were there in very large numbers breathed its liberal atmosphere, and had assimilated secular culture. They there formed the most enlightened [RJMI: unenlightened] colony of the Dispersion... Philo, their foremost thinker, became a sort of Jewish Plato. Alexandria was, in addition, one of the chief seats of that peculiar mixed pagan and Christian speculation known as Gnosticism. Basilides and Valentinus taught there. It is no matter of surprise, therefore, to find some of the Christians affected in turn by the scientific spirit. At an uncertain date, in the latter half of the second century, ‘a school of oral instruction’ was founded. Lectures were given to which pagan hearers were admitted... Pantaenus is the earliest teacher whose name has been preserved. Clement first assisted and then succeeded Pantaenus in the direction of the school, about A.D. 190.”

Encyclopedia Britannica, 1952: “ORIGEN (c. 185–c. 254), the most distinguished and most influential of all the theologians of the ancient church, with the possible exception of Augustine. Origen was born, perhaps at Alexandria, of Christian parents in the year 185 or 186. His father Leonidas gave him an excellent education. At a very early age, about the year 200, he listened to the lectures of Pantaenus and Clement in the catechetical school. This school, of which the origin (though assigned to Athenagoras) is unknown, was the first and for a long time the only institution where Christians were instructed simultaneously in the Greek sciences and the doctrines of the holy Scriptures. Asia Minor and the West developed the strict ecclesiastical forms by means of which the church closed her lines against heathenism, and especially against heresy; in Alexandria, Christian ideas were handled in a free and speculative fashion and worked out with the help of Greek philosophy. The line between heresy and orthodoxy was less rigidly drawn there than at Ephesus, Lyons, Rome, or Carthage.”⁵⁰⁸

A Handbook of Patrology, by apostate Rev. J. Tixeront, D.D., 1934: “Section 5: The Oriental Writers of the Third Century: Until the end of the second century, the Eastern and Western Churches were both unmistakably characterized, the first by its speculative and philosophical tendencies, the second by its practical tastes and genius; and yet this difference was not nearly so pronounced as it became later... In the third century two new factors came into play. One was the development of theological speculation under the impulse of Clement and Origen, a first step towards a more marked distinction...”

“Furthermore, the center of influence we have been acquainted with thus far, began at this time to change even in the Eastern Church. In the first and second centuries the only important churches were those of Syria and Asia Minor,—Antioch, Jerusalem, Smyrna, Ephesus, Hierapolis, etc. Asia produced in the second century the most numerous and the most distinguished writers, among them Papias, Polycarp, Apollinaris, Apollonius, Melito, and Irenaeus. But at the end of this century a church suddenly sprang up which pushed itself almost immediately to the first rank—the Church of Alexandria, who maintained her precedence for more than a hundred and fifty years...”

“I. Alexandrians and Egyptians— Clement⁵⁰⁹

⁵⁰⁸ v. 16, pp. 900-902.

⁵⁰⁹ Footnote 1: “The best edition of his works is that of Staehlin, Leipzig, 1905-1909, in the collection of *Christliche Schriftsteller* in Berlin. That of Potter (1715) is reproduced in the *Patrologia Graeca*, viii, ix. See Freppel, *Clement d’Alexandrie*, Paris, 1865. E. de Faye, *Clement d’Al.*, 2^e édit., Paris, 1906. J. Patrick, *Clement of Alexandria*, Edinburgh, 1914.”

“According to a tradition cited by Eusebius,⁵¹⁰ St. Mark is the founder of the Church of Alexandria. Between St. Mark and Bishop Demetrius, who governed that church in 221, Julius Africanus counts ten bishops. Valentine, Carpocrates, and Basilides went out from Alexandria to establish their dissident sects, a circumstance which alone implies that, already in the middle of the second century, the intellectual activity there was intense. A catechetical school had been founded there, dependent, to a certain extent, upon the official authority, without being precisely its organ. In this school not only were the elements of faith explained to the catechumens, but a more substantial theological teaching was given to those Christians desirous of learning, and the grounds of Catholic belief were discussed even before pagans. This school must have existed in the early part of the second century, although it does not appear to us before 180, with two of its earliest known presidents, Pantaenus and Clement.

“Pantaenus, ‘The Sicilian Bee,’ was the teacher of Clement. He was appointed president of the catechetical school of Alexandria after he had been a missionary... Notwithstanding the assertion of Eusebius, it is doubtful whether Pantaenus published any works. The most ancient orthodox writer of Alexandria of whom we can be sure is Clement.

“Clement was born probably c. 150 of heathen parentage at Athens. The circumstances of his conversion are not known... Towards 180, he met Pantaenus at Alexandria and took up his permanent residence in that city. There he was ordained a presbyter and, from being a disciple of Pantaenus, became, in 190, his associate and fellow-teacher...

“II Origen⁵¹¹

“Origen (Ὠριγένης, *i.e.*, son of Horus) was the most famous of Clement’s pupils. He was born of Christian parents in Egypt, apparently at Alexandria, in 185 or 186, and received his first training from his father, Leonidas... Later he became a disciple of Pantaenus and Clement. When seventeen years of age he displayed such talent and learning that he gave lessons in grammar, and at the age of eighteen, was selected by the bishop (Demetrius) to be the successor of Clement in the headmastership of the catechetical school of Alexandria. Thus he began his life of teaching. It is divided into two distinct parts: from c. 204-230, Origen taught, with a few interruptions, at Alexandria; from 232 till his death, he taught at Caesarea in Palestine.”⁵¹²

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Alexandria, in the third century, was still the intellectual capital of the Roman world. Thanks to its great library and the marvellous scientific organisation of the Museum, the city never failed to draw to itself leading thinkers of every kind of learning. It had been the centre of the learned Judaeo-Hellenic speculation associated ever after with the name of Philo; from Alexandria, too, had come many of the leading Gnostics—Valentine certainly, and Cerdon who was responsible for the Gnostic element in the theology of Marcion. It was in Alexandria, too, that the effort of philosophy to replace the Hellenistic religions as interpreter of the riddle of life now reached its full perfection. The thinkers who now built from it a kind of Hellenistic theology and mysticism were three, Ammonius Saccas (d. 242), Plotinus (d. 270), and Porphyry (d. 304). Their system is Neo-Platonism properly so called...

“The spirit of syncretism, powerful for three centuries and more everywhere, except in the domain of the Church’s tradition, showed itself very apparently in Neo-Platonism. Plato’s ideas found a place in it, but so, too, did those of the Stoic Zeno, of Pythagoras, of Aristotle, and of Philo. Finally there was the influence of the Gnostic movement, with all its strange amalgam of oriental ideas and Gnostically interpreted Christian traditions. Out of these elements the genius of the Neo-Platonists, during the third century, devised their system.”⁵¹³

In the 4th century, the apostate Didymus the Blind, who glorified Origen and philosophy, was head of the School of Alexandria:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “The true continuator of Origen’s work at Alexandria during the 4th century is Didymus the Blind [d. c. 395]... ”⁵¹⁴

⁵¹⁰ Footnote 2: “*H. E.*, ii, 16.”

⁵¹¹ Footnote 1: “Edition of his works by de la Rue (1733-1759) in the *Patrologia Graeca*, xi-xvii, which has added to them the *Hexaplas* of Montfaucon and different supplements. The edition of the *Schriftsteller* of Berlin numbers so far only 5 vol. See P. Huet, *Origeniana* (Rouen, 1668) in *P.G.*, xvii, a fundamental work. E. R. Redepenning, *Origenes, eine Darstellung seines Lebens und seiner Lehre*, Bonn, 1841-1846. Freppel, *Origène*, Paris, 1884. Ch. Bigg, *The Christian Platonists of Alexandria*, Oxford, 1886. F. Prat, *Origène* (La Pensée Chrétienne), Paris, 1907.”

⁵¹² First Period, s. 5, 1-2, pp. 83-90.

⁵¹³ v. 1, c. 4, s. 6; The school of Alexandria – Origen.

⁵¹⁴ v. 2, c. 1, s. 1, p. 6.

For more on how these anti-Church Fathers Hellenized Christianity, see in this book: *Anti-Church Fathers*: [Clement of Alexandria \(c. 150-c. 215\)](#), p. 359, and [Origen \(c. 185-c. 254\)](#), p. 366.

The *Letter to Barnabas*, which Hellenizes Christianity and viciously attacks Judaism and the Old Covenant, came from the School of Alexandria:

A Handbook of Patrology, by apostate Rev. J. Tixeront, D.D., 1934: “Under the name of St. Barnabas we have a letter preserved in two principal codices, the *Sinaiticus* (IVth century) and the *Hierosolymitanus* (1056)... Modern critics unanimously deny the genuineness of the letter. When the Epistle was written, St. Barnabas was certainly no longer alive and, even if he had been, he would not have adopted the violent and severe attitude evinced throughout this document... He... asserts that these traditional observances [of the Mosaic Law] in reality never existed in the sense in which the Jews understood them. The precepts relating to fasting, circumcision, the Sabbath, the temple, etc., which they had interpreted in a gross material sense, were to be understood spiritually of the mortification of the passions and the sanctification of the interior temple, which is the soul... Alexandria and Egypt are commonly designated as the birthplace of the *Letter of Barnabas*. It is there we find it first quoted (by Clement of Alexandria) and there it was held in great veneration. We could suspect this also from the strong allegorism displayed throughout the work.”⁵¹⁵

Nominal *Catholic Encyclopedia*, “Epistles of Barnabas”: “The Epistle of Barnabas contains no clue to its author nor to those for whom it was intended... The epistle is characterized by the use of exaggerated allegory... Not content with regarding the history and institutions of the Jews as containing types of Christianity, he casts aside completely the transitory historical character of the old religion... He teaches that it was never intended that the precepts of the Law should be observed in their literal sense, that the Jews never had a covenant with God, that circumcision was the work of the Devil, etc. ...It might be said more exactly that he condemns the exercise of worship by the Jews in its entirety because, in his opinion, the Jews did not know how to rise to the spiritual and typical meaning which God had mainly had in view in giving them the Law. It is this purely material observance of the ceremonial ordinances, of which the literal fulfilment was not sufficient, that the author holds to be the work of the Devil, and, according to him, the Jews never received the divine covenant because they never understood its nature (ch. vii, 3, 11, ix, 7; x, 10; xiv)... It has been... said that he regards the pre-existent Christ as only a spirit in the image of God.”

The Fathers of the Church, by Catholic University of America, 1962: “The tract which goes by the name of the *Letter of Barnabas* is really anonymous... The *Letter of Barnabas* was much read in the second and third centuries, and is quoted by the name of Barnabas by Clement of Alexandria and by Origen. This connection with writers of Alexandria suggests that this city is the probable place of its origin. Its peculiar method of interpreting the Old Testament has been called the allegorical method, proper to the Alexandrian School. It should rather be called a rabbinical method or a cabbalistic method. It finds a hidden meaning, not simply in certain sentences and words, but even under the single letters of certain words.”⁵¹⁶

A natural consequence of Hellenizing Christianity is that many heresies came from it, especially heresies regarding the Holy Trinity, the Incarnation, creation, the body and soul, and salvation. One proof, of many, that heresies were taught in the Catechetical School of Alexandria is a letter from Pope Dionysius to Bishop Dionysius of Alexandria:

Pope St. Dionysius, *Letter to Dionysius of Alexandria*, 262: “Next, then, I may properly turn to those who divide and cut apart and destroy the Monarchy, the most sacred proclamation of the Church of God, making of it, as it were, three powers, distinct substances and three godheads. I have heard that some of your catechists and teachers of the divine word take the lead in this tenet. They are, so to speak, diametrically opposed to the opinion of Sabellius. For he, in his blasphemy, says that the Son is the Father, and vice versa. But they proclaim that there are in some way three Gods, when they divide the Sacred Unity into three substances foreign to each other and completely separate.

“It is necessary, however, that the Divine Word be united with the God of the Universe; and the Holy Spirit must abide and dwell in God. Therefore the Divine Trinity must be gathered up and brought together in One, a Summit, as it were — I mean, the omnipotent

⁵¹⁵ First Period, s. 1, The Apostolic Fathers, 4. Pseudo-Barnabas, pp. 18-19.

⁵¹⁶ v. 1, The Apostolic Fathers, “The Letter of Barnabas,” Introduction.

God of the Universe. . . .Nor are they less to be blamed who hold that the Son is a work, and think that the Lord was made, as if he were one of those things which were truly made. The divine statements bear witness to a generation suitable and becoming to him, but not to any fashioning or making.

“It is a blasphemy, then, and not a common one but the worst, to say that the Lord is in any way a handiwork. For if he came to be Son, then once he was not; but if, as he says himself, he be in the Father, and if, which you know the Divine Scripture says, Christ be Word and Wisdom and Power, and these attributes be powers of God, then he always existed. But if the Son came into being, there was a time when these attributes did not exist; and, consequently, there was a time when God was without them — which is utterly absurd. . . .Neither, then, may we divide into three godheads the wonderful and divine Unity; nor may we disparage the dignity and exceeding majesty of the Lord by calling him a work. Rather, we must believe in God, the Father almighty; and in Christ Jesus, his Son; and in the Holy Spirit; and that the Word is united to the God of the Universe. ‘For,’ says he, ‘the Father and I are one;’ and ‘I am in the Father, and the Father in me.’ Thus both the Divine Trinity and the sacred proclamation of the Monarchy will be preserved.”⁵¹⁷

Origen’s School at Caesarea in Palestine and his influence in Cappadocia

The next evil nominal Catholic school that Hellenized Christianity, which was even more influential and damaging than the Catechetical School of Alexandria, was the School in Caesarea in Palestine, which Origen founded in 232 after he fled from Alexandria.

In 231 at councils in Alexandria, Bishop Demetrius condemned Origen for teaching heresy, declared his ordination illegal, degraded him from the priesthood, declared him to be excommunicated, banished him, and sent letters to the churches to warn them about him.

After Origen was banished from Alexandria, he set up a School in Caesarea in Palestine, which then became the new origin, the new home, the new cesspool of iniquity, for the Hellenization of Christianity:

Patrology, by apostate Johannes Quasten, 1950’s: “THE SCHOOL OF CAESAREA – Caesarea was . . .to become Origen’s refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest . . . Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”⁵¹⁸

Nominal *Catholic Encyclopedia*, “Caesarea Palaestinae”: “St. Paul often sojourned there (ix, 30, xviii, 22, xxi, 8), and was imprisoned there for two years before being taken to Rome (xxiii, 23, xxv, 1-13). However, there is no record of any bishops of Caesarea until the second century. At the end of this century a council was held there to regulate the celebration of Easter. In the third century Origen took refuge at Caesarea and wrote there many of his exegetic and theological works, among others the famous ‘Hexapla,’ the manuscript of which was for a long time preserved in the episcopal library of that city. Through Origen and the scholarly priest Pamphilus, the theological school of Caesarea won a universal reputation. Gregory the Wonder-Worker, Basil the Great, and others came from afar to study there. Its ecclesiastical library passed for the richest in antiquity; it was there that Jerome performed much of his Scriptural labours. The library was probably destroyed either in 614 by the Persians, or about 637 by the Saracens.”

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “To the Alexandrians and their school we must add, first, Eusebius of Caesarea (c. 265-340), who, together with Pamphilus, composed the Defence of Origen. Origen had spent a part of his life at Caesarea, where he conducted a school, and the influence of his teaching, strengthened by the presence of the disciple of Pierius, Pamphilus, was always very great in Palestine, as was evidenced during the subsequent Origenistic controversies. Then, too, the immense learning of the great Alexandrian Doctor appealed naturally to the curiosity of Eusebius, whose mind, uncertain

⁵¹⁷ Taken from *The Faith of the Early Fathers*, by apostate Fr. William Jurgens, 1979. V. 1, 608a. His source as follows: “The text of the fragment may be found in . . .Migne PL 5, 109-116. Or better, in M. J. Routh, *Reliquiae sacrae*, 5 volumes, 2nd editions, Oxford, 1846 ff: Vol. 3, pp. 369-403.”

⁵¹⁸ v. 2, c. 2, p. 121.

and timid on questions of theology, paid but little attention to the contradictions found in the writings of the master.”⁵¹⁹

Nominal *Catholic Encyclopedia*, “Eusebius of Caesarea”: “At a date which cannot be fixed, Eusebius made the acquaintance of Pamphilus, the founder of the magnificent library which remained for several centuries the great glory of the Church of Caesarea. Pamphilus came from Phoenicia, but at the time we are considering resided at Caesarea, where he presided over a college or school for students. . . . He spent his time in preparing accurate copies of the Scriptures and other books [RJM: pagan books], especially those of Origen. . . . Early in 309 Pamphilus and several of his disciples were beheaded. Out of devotion to his memory, Eusebius called himself Eusebius Pamphili, meaning, probably, that he wished to be regarded as the bondsman of him whose name ‘it is not meet that I should mention. . . without styling him my lord’ (Mart. Pal., ed. Cureton, p. 37). Mr. Gifford, in the introduction to his translation of the ‘Præp. Evang.,’ has suggested another explanation on the authority of an ancient scholion emanating from Caesarea which calls Eusebius the ‘son of Pamphilus.’ He argues further that Pamphilus, in order to make Eusebius his heir, took the necessary step of adopting him. . . . Eusebius succeeded Pamphilus in the charge of the college and library.”

During the persecution of the Emperor Maximinus, Origen fled from Caesarea in Palestine to Caesarea in Cappadocia at the invitation of Firmilianus, the bishop of that See, and stayed for two years, from 235-237. Hence Origen corrupted others from this See also.

The three main Sees, then, from which Origen Hellenized others and hence produced spiritual bastard children were Alexandria in Egypt, Caesarea in Palestine, and Caesarea in Cappadocia. And Origen’s bastard children went on to Hellenize others and thus produce more bastard children, for “The children of sinners become children of abominations, and they that converse near the houses of the ungodly.” (Eccus. 41:8) And “As the mother was, so also is her daughter.” (Ez. 16:44) For example, Origen’s bastard children that were hatched at the school of Caesarea in Palestine were Gregory Thaumaturgus (d. 279), Pamphilus (d. 309), Eusebius of Caesarea (d. c. 340), Basil of Caesarea (d. 379), Gregory of Nyssa (d. c. 386), and Gregory Nazianzus (d. c. 389).

For more information, see in this book: [Brief history on Origen](#), p. 366.

Stoics were the first successful Hellenizers of Christianity

From the time that the Gentiles began to enter the Catholic Church in the 1st century, Christianity was Hellenized by insincere Gentile converts who were either stoics or epicureans. However, the Hellenization of Christianity did not begin to succeed and make progress until the mid-2nd century. And it was the stoic philosophies and practices, not the epicurean ones, that successfully Hellenized Christianity, of which the stoic monks and hermits were the foremost Hellenizers. Hence from stoics came forth the successful Hellenization of Christianity and the many heresies that came with it, such as heresies that deny dogmas on the nature of God, the Holy Trinity, the Incarnation, creation, the body and soul, the material world, and salvation. Hence Eastern stoic monasticism was the first and most influential Hellenizer of Christianity, and it Hellenized Christianity with the philosophy of Stoicism. Western monasticism at this time, in general, was free from this heresy:

The Age of Charlemagne, by Charles L. Wells, Ph.D., 1898: “Monasticism was of Eastern origin, and its original form partook very largely of the nature of Eastern life, to which it was closely adapted. Moreover, in the East it had its origin in connection with religions and philosophies more or less alien to the true spirit of Christianity, and was based largely on the doctrines of the duality and irreconcilable antagonism of mind and body, of the essential evil of matter as it existed in the world and in the body, and of the necessity of subduing the physical and of elevating the spiritual by absolute isolation from the world in a life of bodily mortification and spiritual contemplation in a more or less mechanical fashion. In other words, the spiritual element was to be developed and maintained by the annihilation of the physical. In the West, however, monasticism was hardly known, especially among the new peoples, except as the ally and agent of Christianity and as permeated with its spirit, and this, together with the natural difference of climate and of people, gave to it essentially different characteristics and tendencies. The redemption of the world, not the destruction of matter,

⁵¹⁹ v. 2, c. 1, s. 1, pp. 6-8.

but its service, subordination, if you will, to the higher development of man, is the fundamental principle of Western monasticism. Not always consciously present, we must admit, but generally molding and influencing Western monastic life in its higher moments. It is for this reason that the practical element of the West, as distinct from the contemplative spirit of the East, plays such a large part in its history, and while the monks of the East, to whom their own spiritual welfare was proposed as the sole aim of existence tended to the unsocial, unproductive, unbeneficent life, the monks of the West became the cultivators of the soil, the teachers of agriculture, the preservers of letters, and the teachers and examples of the people.”⁵²⁰

The reason the stoics were more successful at Hellenizing Christianity in the early days of the Church is because they were outwardly pious and many of the converts abhorred gross immorality.

It was not until the beginning of the Great Apostasy in the 11th century, when the Hellenization of Christianity was resurrected and began to succeed again, that the epicurean philosophies alongside the stoic philosophies began to make steady progress in Hellenizing Christianity. The epicurean philosophies at this time began to succeed because many Catholics and nominal Catholics were grossly immoral. Hence from the 11th century onward, Christianity was Hellenized by the opposing philosophies of Stoicism and Epicureanism. For evidence of the Hellenization of Christianity by nominal Catholic epicureans (also known as humanists), see RJMI book *The Great Apostasy and The Desecration of Catholic Places*. And see in this book: [The Stoic and Epicurean Philosophies](#), p. 230.

5th to 11th centuries – Impeded

In the 5th century, the Hellenization of Christianity was on the decline. It was impeded from the 5th century to the 11th century, until the year 1033 when the Great Apostasy began. Not only was the study of philosophy banned in all Catholic schools, but it was eventually banned in non-Catholic schools in 529 by the holy Emperor Justinian.⁵²¹ Hence those who wanted to continue to study and glorify philosophy had to go to Egypt, Syria, or Persia or other places where philosophy was still allowed to be studied and glorified:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Aristotle had ceased to be studied in the lands that were once the Roman Empire since, in 529, Justinian closed the schools of Athens. The cult, so to call it, found a refuge with the Monophysites of Egypt and Syria, and in Persia too.”⁵²²

Encyclopedia Britannica, 1952: “PHILOSOPHY: ...ARABIAN AND JEWISH PHILOSOPHY—Arabian and Muslim Philosophy: When the Athenian schools of philosophy were closed in 529, many of the teachers migrated to Syria and Persia and stimulated philosophical interest in the Muslim world. This interest was intensified when in 641 the Arabs captured Alexandria, which was then the greatest seat of learning, with a long and honourable tradition behind it. By 711 the Muslims had swept through Arabia, Syria, and Mesopotamia, and even along the African coast of the Mediterranean as far as the straits of Gibraltar, and went into Spain. (The ‘Moors’ of Spain were Arabs from Mauretania, that is, North Africa.) In this way philosophy was kept alive in Islam and in due course brought back to Christendom. The most important Muslim philosophers were Al-Kindi (d. 870), Al-Farabi (d. 950) and Avicenna, or Ibn Sina (980-1037) of Baghdad, and Averroes (1126-1198) of Cordova, in Spain. They were familiar with nearly all the works of Aristotle, and with several of Plato’s treatises. Their philosophy was Aristotelian in the main, but blended with Platonism.”⁵²³

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “In 529 A.D., Emperor Justinian ordered the closing of the philosophical schools in Athens. Had it been taken earlier, this decision would have deprived the Christian Church of the works of Saint Basil, of Saint Gregory Nazianzenus, and of Saint Gregory of Nyssa, not to mention less important theologians.

⁵²⁰ c. 26, pp. 307-308.

⁵²¹ See in this book: Catholic Church’s Teachings against Philosophy: [Emperor Justinian \(c. 483-565\)](#), p. 65.

⁵²² v. 2, c. 8, s. 3.

⁵²³ v. 17, p. 749.

[RJMI: It would have spared the Catholic Church the heresies and idolatries that came from the apostates Basil, the two Gregories, and others by their Hellenization of Christianity. Note carefully that at this point in 529 when the study of philosophy and thus Hellenization was completely put down, many heresies regarding the Holy Trinity and Incarnation—such as Arianism, semi-Arianism, and Sabellianism (Modalism)—were also completely put down.]

“By that time, however, Greek thought had already begun to gain ground in Asia, and this fact initiated the circling movement which was to bring back Plato and Aristotle to Western Europe via Syria, Persia, Egypt, Morocco, and Spain. In the beginning, Greek philosophy was imported into Asia by [RJMI: nominal] Christians who had studied it in Athens before the closing of its schools...

“When the school of Edessa was closed, its professors went on into Persia and made the schools of Nisibis and Gandisapora famous. In Syria, the schools of Risaina and Kinnesrin had harbored the philosophy of Aristotle; philosophical and scientific works had been translated from the Greek into Syriac, which explains why even such an epoch-making event as the founding of Islam by Mohammed (571-632) did not stop the spreading of Greek philosophy. The Mohammedan era begins in 622 (*hegira*), date of the flight of Mohammed from Mecca to Medina. During the following years, Islam replaced Christianity in Western Asia. In 750 the dynasty of the Abbassides califs was founded by Aboul-Abbas, whose successors were to reside in Baghdad from 762 up to 1258. The Baghdad califs (i.e., successors of the [RJMI: false] Prophet) soon called upon the services of Syrian scholars, who continued their teaching and their work under the auspices of these new masters. Arabic then became a scientific language. Euclid, Archimedes, Ptolemy, Hippocrates, Galen, Aristotle, Theophrastus, and Alexander of Aphrodisias were translated, either directly from Greek into Arabic, or indirectly from Greek into Syriac, then from Syriac into Arabic. On the whole, the Syriac scholars have transmitted Greek learning to the Arabs, pending the time when it should pass on from the Arabs to the Jews and to the theologians of the Christian West.”⁵²⁴

History of Philosophy, by apostate William Turner, S.T.D., 1903: “The period between the death of St. Augustine and the rise of Scholasticism is one of comparatively little intellectual activity.”⁵²⁵

During this period (from the 5th to the 11th centuries) some nominal Catholics continued to Hellenize Christianity but were either quickly put down or remained in hiding, such as hiding in monasteries or hermitages among like-minded heretics. Hence they did not corrupt the general masses of Catholics.

11th century onward – Progressed under the scholastics

In the 11th century, when the Great Apostasy began in 1033, the Hellenization of Christianity was resurrected and began to succeed and make progress until this day. This time it was the scholastics who did the dirty work. To justify their Hellenizing, they used some of the works of the anti-Church Fathers. Most, if not all, of the anti-Church Fathers’ works that the scholastics used to justify their Hellenization were unknown to the general public until then, especially in the West. For example,

- The anti-Church Father John Damascene’s works did not enter the West and the general public until the 12th century.⁵²⁶
- The anti-Church Father Basil’s *Address to Young Men on the Right Use of Greek Literature* did not enter the West and the general public until the 15th century.⁵²⁷

⁵²⁴ c. 1, *Arabian Philosophy*, p. 181.

⁵²⁵ pt. 2, c. 23, p. 235.

⁵²⁶ See in this book: [In 1150 the apostate John Damascene’s scholastic works were translated into Latin](#), p. 541.

⁵²⁷ See in this book: Basil of Caesarea: [The Renaissance humanists looked upon the apostate Basil as a role model](#), p. 431.

Justin Martyr (100-165)

His apostasy for believing that men can be saved by philosophy and reason

Although Justin Martyr did not glorify pagan works as the apostates Basil, Jerome, and others had, he was nevertheless an apostate for teaching that men are saved by reason without the need of faith. Hence he taught the heresy and idolatry that the pagan philosophers Socrates and Heraclitus were Christians. As a result, he taught the idolatry that Socrates' and Heraclitus' pagan philosophies were true religions or at least religions in which they could be saved and thus were not mortally offensive to the true God and his true religion:

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 46] ... We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”

His apostasy for believing that men are saved without faith by obeying the natural law

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 45] Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection...”

His apostasy for glorifying the Sibyls

Apostate Justin Martyr, *Hortatory Address to the Greeks*, 2nd century: “[Chap. 37] And you may in part easily learn the right religion from the ancient Sibyl, who by some kind of potent inspiration teaches you, through her oracular predictions, truths which seem to be much akin to the teaching of the prophets.”

His apostasy for believing that Christ is in all men

The apostate Justin Martyr also taught the heresy that Christ (the Logos) is in all men:

Apostate Justin Martyr, *Second Apology*, 2nd century: “[Chap. 10] Christ, who was partially known even by Socrates, for he was and is the Word who is in every man.”

Although Christ enlightens all men, such as by the natural law and actual grace, Christ is *not* in all men but only in the faithful—which during the New Covenant era are Catholics in a state of grace and during the Old Covenant era were those who worshipped and obeyed the God of Noe and Abraham and whose sins were forgiven and covered.

Jesus teaches that the Spirit of truth, God the Holy Spirit, dwells only in believers:

“The spirit of truth, whom the world cannot receive because it seeth him not, nor knoweth him: but you shall know him because he shall abide with you and shall be in you.” (Jn. 14:17)

And Jesus teaches that God abides only in believers who obey all of his commandments:

“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him... If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him.” (Jn. 14:21-23)

All unbelievers (such as the pagan philosophers Socrates and Heraclitus) violate the first three Commandments because they do not believe in and worship the true God. Hence they do not keep all of God's commandments and therefore God the Son, Jesus Christ, the Word, does not abide in them, contrary to what the apostate Justin Martyr would have you believe.

His apostasy for believing in Stoicism

Nominal *Catholic Encyclopedia*, “Justin Martyr”: “A true eclectic, he draws inspiration from different systems, especially from Stoicism and Platonism. Weizsäcker (Jahrbücher f. Protest. Theol., XII, 1867, 75) thought he recognized a Peripatetic idea, or inspiration, in his conception of God as immovable above the heavens (Dial., cxxvii); it is much more likely an idea borrowed from Alexandrian Judaism [RJMI: Hellenized Judaism]... his sympathies are above all with Platonism. He likes to compare it with Christianity... In many passages... Justin tries to trace a real bond between philosophy and Christianity: according to him both the one and the other have a part in the *Logos*, partially disseminated among men and wholly manifest in Jesus Christ (I, v, 4; I, xlvi; II, viii; II, xiii, 5, 6). The idea developed in all these passages is given in the Stoic form... For the Stoics the seminal Word (*logos spermatikos*) is the form of every being; here it is the reason inasmuch as it partakes of God. This theory of the full participation in the Divine Word (*Logos*) by the sage has its full value only in Stoicism (see LOGOS).”

His apostasy for wearing the philosopher’s robe

Catholics are forbidden under pain of heresy or idolatry to wear any garb associated with a false religion because it would be an outward profession of belief in that false religion. For example, when a Moslem converts and becomes Catholic, he can no longer wear any garb that would identify him as a Moslem. Even though he was a heretic, John Chrysostom taught the truth regarding this matter:

Heretic John Chrysostom, *Homilies on Statues*, Homily 19, 4th century: “3. These are our philosophers [Catholics], and theirs the best philosophy [Catholicism], exhibiting their virtue not by their outward appearance, but by their mind. The pagan philosophers are in character no wise better than those who are engaged on the stage and in the sports of actors; and they have nothing to shew beyond the threadbare cloak, the beard, and the long robe! But these [Catholics], quite on the contrary, bidding farewell to staff and beard, and the other accoutrements, have their souls adorned with the doctrines of the true philosophy [Catholicism], and not only with the doctrines but also with the real practice.”

Hence when a philosopher converts and becomes Catholic, he can no longer wear any garb that would identify him as a philosopher. If he does, then he is an apostate for outwardly professing belief in the false religion of philosophy and thus outwardly denying the Catholic faith. This is what the apostate Justin Martyr did. After his so-called conversion from a philosopher to a Catholic, he continued to wear the philosopher’s garb. Hence he wanted to be associated more with philosophers than with Catholics. As a result, he was an apostate on this point also for glorifying the pagan religion of philosophy by his outward garb:

Church History, by apostate Eusebius of Caesarea, 4th century: “In their times Justin [Martyr] was especially prominent in the guise of a philosopher [Footnote 19] preaching the word of God and contending for the faith in his writings.⁵²⁸

“Footnote 19: The reference here is to the characteristic cloak or mantle of the Greek philosophers, which Justin continued to wear even after he became a Christian. We learn from 6.19 that Heraclas, a friend of Origen, did likewise.”

Tatian (100’s)

At first Tatian was orthodox. But later on he became a Gnostic and Stoic and thus Hellenized Christianity:

Nominal *Catholic Encyclopedia*, “Tatian”: “A second-century apologist about whose antecedents and early history nothing can be affirmed with certainty except that he was born in Assyria and that he was trained in Greek philosophy. While a young man he travelled extensively. Disgusted with the greed of the pagan philosophers with whom he came in contact, he conceived a profound contempt for their teachings. Repelled by the grossness and immorality of the pagans, and attracted by the holiness of the Christian religion and the

⁵²⁸ *The Fathers of the Church*, Catholic University of America. V. 19 (Eusebius Pamphili, *Ecclesiastical History*), b. 4, c. 11.

sublimity and simplicity of the Scriptures, he became a convert, probably about A.D. 150. He joined the Christian community in Rome, where he was a ‘hearer’ of Justin. There is no reason to think he was converted by the latter. While Justin lived, Tatian remained orthodox. Later (c. 172) he apostatized, became a Gnostic of the Encratite sect, and returned to the Orient. The circumstances and date of his death are not known. Tatian wrote many works. Only two have survived. One of these, ‘Oratio ad Graecos’ (*Pros Hellenas*), is an apology for Christianity, containing in the first part (I-xxxi) an exposition of the Christian Faith with a view to showing its superiority over Greek philosophy, and in the second part a demonstration of the high antiquity of the Christian religion. The tone of this apology is bitter and denunciatory. The author inveighs against Hellenism in all its forms and expresses the deepest contempt for Greek philosophy and Greek manners.”

Hence Tatian’s works when he was orthodox are a good testimony against the Hellenization of Christianity.⁵²⁹

Pantaenus (120-213)

The Hellenization of Christianity did not begin to succeed and make progress until 180 when the nominal Catholic and Hellenizer Pantaenus became head of the Catechetical School in Alexandria.⁵³⁰

Clement of Alexandria (c. 150-c. 215)

Brief history of Clement of Alexandria

The apostate Clement of Alexandria was born c. 150 and died c. 215. In 190 he became the head of the Catechetical School of Alexandria, taking the place of the precious head, the apostate Pantaenus:

Nominal *Catholic Encyclopedia*, “Clement of Alexandria”: “(Properly TITUS FLAVIUS CLEMENS, but known in church history by the former designation to distinguish him from Clement of Rome)... Clement was an early Greek theologian and head of the Catechetical School of Alexandria. Athens is given as the starting-point of his journeyings, and was probably his birthplace. He became a convert to the Faith and travelled from place to place in search of higher instruction, attaching himself successively to different masters: to a Greek of Ionia, to another of Magna Graecia, to a third of Coele-Syria, after all of whom he addressed himself in turn to an Egyptian, an Assyrian, and a converted Palestinian Jew. At last he met Pantaenus in Alexandria, and in his teaching ‘found rest’... At an uncertain date, in the latter half of the second century, ‘a school of oral instruction’ was founded. Lectures were given to which pagan hearers were admitted... Pantaenus is the earliest teacher whose name has been preserved. Clement first assisted and then succeeded Pantaenus in the direction of the school, about A.D. 190.”

Clement, like his predecessor Pantaenus, glorified pagans and their philosophies and mythologies and thus Hellenized Christianity. He taught Origen. And in 203 Origen was made the next head of the school.⁵³¹

His apostasy for believing that Greek philosophy is a true religion and saves men

He was an apostate for teaching that Greek philosophy paved the road for Christianity, that Greek philosophy is a true religion that sanctifies and saves men, that Christians should learn philosophy in order to better understand the Catholic faith, and that Christians should learn how to be virtuous and moral by studying Greek philosophy and imitating the pagan Greeks:

⁵²⁹ See in this book: Nominal Catholics against Certain Aspects of Hellenism: [Apostate Tatian \(2nd century\)](#), p. 76.

⁵³⁰ See in this book: [Christianity was Hellenized during the New Covenant era](#), p. 349.

⁵³¹ See in this book: [The Catechetical School of Alexandria, Egypt](#), p. 345.

Apostate Clement of Alexandria, *Stromata* (aka *Miscellanies*), 208: “[b. 1, c. 5] Before the advent of the Lord, philosophy was necessary to the Greeks for justification. And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration. ‘For thy foot,’ it is said, ‘will not stumble, if thou refer what is good, whether belonging to the Greeks or to us, to Providence.’ For God is the cause of all good things; but of some primarily, as of the Old and the New Testament; and of others by consequence, as philosophy. Perchance, too, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring ‘the Hellenic mind,’ as the law, the Hebrews, ‘to Christ.’ Philosophy, therefore, was a preparation, paving the way for him who is perfected in Christ...

“[b. 7, c. 2] And that he whom we call Saviour and Lord is the Son of God... It is he who also gave philosophy to the Greeks by means of the inferior angels. ... He has dispensed his beneficence both to Greeks and Barbarians [Faithful Jews]... For, having furnished the one with the commandments, and the other with philosophy, he shut up unbelief to the Advent. Whence every one who believes not is without excuse. For by a different process of advancement, both Greek and Barbarian, he leads to the perfection which is by faith.”

His apostasy for glorifying philosophy

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Clement is both a strong [RJMI: an apostate] Christian and a staunch philosopher... his enthusiasm for Philosophy is well known... Clement is an Eclectic. Plato and Pythagoras are his favorite masters, and after them, Zeno [the Stoic] and Aristotle. He excludes only Epicurus and the Sophists... Clement describes his own undertaking: viz., by means of Philosophy, to search more and more deeply into faith, to transform the latter into a science... In exegesis he adopts Philo’s principles. He applies them with unhesitating boldness to the Old Testament, whose facts, in his hands, vanish away into mere symbols... Scripture, the teaching of the Church and of the Ancients, and Philosophy: these are, according to Clement, the three elementary factors of Theology [RJMI: of Theophilosophy, of Scholasticism]... The God of Clement is indeed the God of Christians [RJMI: of anti-Christians]... but he is also a God conceived in the Platonic fashion...”⁵³²

Hence, Clement’s god is a new kind of god, a god who is part Christian and part pagan. Clement merges the true God of Christians with the false god of the pagan philosophers and produces a monster—the two-headed god of Theophilosophy.

His apostasy for believing that God inspires men to worship the stars and planets

While Clement correctly condemned atheism and the worship of images, he idolatrously taught that God inspired men to worship the planets and stars to more easily lead them to God:

Apostate Clement of Alexandria, *Stromata* (aka *Miscellanies*), 208: “[b. 6, c. 14] Not only then the believer, but even the heathen, is judged most righteously. For since God knew in virtue of his prescience that he would not believe, he nevertheless, in order that he might receive his own perfection gave him philosophy, but gave it him previous to faith. And he gave the sun, and the moon, and the stars to be worshipped; ‘which God,’ the Law says, made for the nations, that they might not become altogether atheistical, and so utterly perish. But they, also in the instance of this commandment, having become devoid of sense, and addicting themselves to graven images, are judged unless they repent... For this was the sway given to the nations to rise up to God, by means of the worship of the heavenly bodies. But those who would not abide by those heavenly bodies assigned to them, but fell away from them to stocks and stones, ‘were counted,’ it is said, ‘as chaff-dust and as a drop from a jar,’ beyond salvation, cast away from the body...”

St. Paul warned against idolaters like Clement when he said,

“Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world [RJMI: such as astrology and the worship of stars and planets], and not according to Christ.” (Col. 2:8)

⁵³² v. 1, c. 7, s. 1, pp. 244-247.

And St. Peter also condemns Clement when he says to beware of those who “wrest...the scriptures to their own destruction.” (2 Pt. 3:16) In this case, Clement wrests Wisdom 13:1-9 by woefully and idolatrously misinterpreting it to mean that God inspires men to worship the stars and planets in order to lead them to him:

“But all men are vain, in whom there is not the knowledge of God, and who by these good things that are seen could not understand him that is, neither by attending to the works have acknowledged who was the workman but have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world. With whose beauty if they, being delighted, took them to be gods, let them know how much the Lord of them is more beautiful than they, for the first author of beauty made all those things. Or if they admired their power and their effects, let them understand by them that he that made them is mightier than they: For by the greatness of the beauty and of the creature, the creator of them may be seen so as to be known thereby. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him. For being conversant among his works, they search and they are persuaded that the things are good which are seen. But then again they are not to be pardoned. For if they were able to know so much as to make a judgment of the world, how did they not more easily find out the Lord thereof?” (Wis. 13:1-9)

While God credits men for seeking him, he does not credit them when they miss the mark and thus worship anything other than the one true God. Even though star and planet worshippers are less to be blamed than atheists and those who worship statues or other works of human hands, they “are not to be pardoned.” It is this part that Clement ignores and omits and thus has God being the author of sin by inspiring men to worship stars and planets. And if God did inspire them, then, according to the Book of Wisdom, God would be unjust for not pardoning them for doing so. Hence on the one hand, according to Clement, God inspires men to worship the stars and planets; but on the other hand, according to the Book of Wisdom, God does not pardon them for doing so. Therefore Clement presents a god in opposition to himself and as the author of sin. Clement’s whole purpose is to justify men who worship the stars and planets.

His apostasy for believing that Jesus Christ and the Holy Spirit were created

He taught the heresy that Jesus Christ and the Holy Spirit were created and thus they are not truly God and hence not co-equal to God the Father:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “And yet some have thought that in his works there are traces of subordinationism: for he not only applies to the Son the appellations Philo gives to the Word: he...declares that...the Son’s nature is the nearest to him who alone is all powerful, that the Son can be demonstrated and known, while the Father [p. 249] can be neither known nor demonstrated.⁵³³ Nay, if Photius⁵³⁴ is to be believed, Clement looked upon the Son as a creature; and it must be said that the Alexandrian doctor has, on this subject, expressions somewhat perplexing.⁵³⁵ ...Concerning the Holy Ghost, our author says nothing special, nothing that is not already found in Holy Writ.⁵³⁶ However, the reader’s attention may be drawn to the passage where he calls the Son and the Holy Spirit ‘*primitivae virtutes ac primo creatae* [first virtues also first created], *immobiles existentes secundum substantiam*.’^{537,538}

Apostate Clement of Alexandria, *Stromata*, 208: “[b. 7, c. 1]: The Son, from whom we are to learn the remoter Cause, the Father of the universe, the most ancient and the most beneficent of all... [b. 7, c. 2] But the nature of the Son, which is nearest to him who is alone the Almighty One, is the most perfect, and most holy, and most potent, and most princely, and most kingly, and most beneficent.”

⁵³³ Footnote 1: “*Strom.*, VII, i, col. 404; VII, 2, col. 408; IV, 25, col. 1365.”

⁵³⁴ Footnote 2: “*Codex* 109. Rufinus of Aquileia also points out in Clement’s work, passages that have the same meaning, though he supposes they were interpolated (*Epilogue in Apologetic. S. Pamphili*, edit. of Origen by Lommatzsch, XXV, 387).”

⁵³⁵ Footnote 3: “*Strom.*, V, 14, col. 132; VI, 7, col. 278; *Adumbrationes*, col. 735, 736.”

⁵³⁶ Footnote 4: “*Cohort.*, VIII, col. 188, 189; *Strom.*, IV, 26, col. 1373; VII, 2, col. 413; VII, 14, col. 351, foll.”

⁵³⁷ Footnote 5: “*Adumbrationes*, col. 735, 736.”

⁵³⁸ v. 1, c. 7, s. 1, pp. 248-249.

Adumbrationes [Outlines or sketches], III. Comments on the First Epistle of St. John, Chap. 2, Ver. 1: “ ‘And if any man sin,’ he says, ‘we have an advocate with the Father, Jesus Christ.’ For so the Lord is an advocate with the Father for us. So also is there an advocate [Holy Spirit], whom, after his assumption, he vouchsafed to send. For these [the Son and the Holy Spirit] primitive and first-created virtues are unchangeable as to substance, and along with subordinate angels and archangels, whose names they share, effect divine operations.” [In *Fragments*]

The apostate Eusebius of Cesarea picked up this same heresy from Clement and uses almost the same words:

Apostate Eusebius of Cesarea, *Church History*, Bk. 1, Chap. 2: “Then, when the excess of wickedness had overwhelmed nearly all the race, like a deep fit of drunkenness, beclouding and darkening the minds of men, the first-born and first-created wisdom of God, the pre-existent Word himself, himself, induced by his exceeding love for man, appeared to his servants...”

Eusebius was influenced by apostates from the Catechetical School of Alexandria, such as Pantaenus, Clement of Alexandria, and Origen. He was taught in Cesarea of Palestine by the apostate Pamphilius who was taught by the apostate Origen who was taught by the apostate Clement of Alexandria who was taught by the apostate Pantaenus.

His apostasy for believing the Universal Salvation heresy

The apostate Clement of Alexandria believed in the Universal Salvation heresy (aka the *Apocatastasis* heresy) which states that all angels and all men will eventually be saved. He believed that devils and damned humans will eventually be purified and perfected and thus saved from the hell of the damned. Hence he taught the heresy that God does not punish but only chastises angels and men in which his chastisements are guaranteed to convert all of them, some of them converting after death in the hell of the damned. Hence he did not believe that God punishes any angel or human with everlasting damnation:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “He admits that, after death, the souls of sinners will be sanctified by an intelligent fire, and that the wicked will be likewise punished by fire.⁵³⁹ Is their chastisement to last forever? Clement does not think so: those tortures of which he speaks in the seventh *Stroma*, 2 (col. 216), and which follow the final judgment bring the guilty to repentance. This same idea occurs again in the 12th chapter (col. 506); besides, in the 16th chapter (col. 541) the author lays down the principle that God does not punish, but only corrects, that is, that any punishment on his part is remedial.⁵⁴⁰ When we remember that later on Origen started from the very same principle to infer the *apocatastasis*, we are probably right in believing that Clement understood this principle in the same way as his illustrious successor [Origen].

“Anyhow, he adds that, for the elect, they shall be received into one of the three dwelling-places signified by the numbers thirty, sixty, a hundred, of the parable of the seed (Matt., 13:8).⁵⁴¹ The Gnostic alone is allowed to enjoy what the eye has not seen, nor the ear heard, what has not entered into the heart of man to conceive. He will enter the house of God, there to contemplate him in a light unchangeable and eternal.^{542, 543}

Apostate Clement of Alexandria, *Stromata*, 208: “[b. 7, c. 2] Wherefore also all men are his; some through knowledge, and others not yet so; and some as friends, some as faithful servants, some as servants merely. This is the Teacher, who trains the Gnostic by mysteries, and the believer by good hopes, and the hard of heart by corrective discipline through sensible operation. Thence his providence is in private, in public, and everywhere... He does care for all, which is befitting for him who has become Lord of all. For he is Saviour; not [the Saviour] of some, and of others not. But in proportion to the adaptation possessed by each, he has dispensed his beneficence both to Greeks and Barbarians, even to those of them that were predestinated, and in due time called, the faithful and elect. Nor can he who called

⁵³⁹ Footnote 1: “*Strom.*, VII, 6, col. 449; V, 14, col. 133.”

⁵⁴⁰ Footnote 2: “Cf. *Strom.*, VI, 14, col. 329, 332.”

⁵⁴¹ Footnote 3: “*Strom.*, VI, 14, col. 337; IV, 18, col. 1321.”

⁵⁴² Footnote 4: “*Strom.*, IV, 18, col. 1321; VII, 10, col. 481; VII, xi, col. 496.”

⁵⁴³ v. 1, c. 7, s. 1, p. 256.

all equally, and assigned special honours to those who have believed in a specially excellent way, ever envy any...

“And how is he Saviour and Lord, if not the Saviour and Lord of all? But he is the Saviour of those who have believed, because of their wishing to know; and the Lord of those who have not believed, till, being enabled to confess him, they obtain the peculiar and appropriate boon which comes by him... Then at the highest extremity of the visible world is the blessed band of angels; and down to ourselves there are ranged, some under others, those who, from One and by One, both are saved and save.

“As, then, the minutest particle of steel is moved by the spirit of the Heracleian stone when diffused over many steel rings; so also, attracted by the Holy Spirit, the virtuous are added by affinity to the first abode, and the others in succession down to the last. But those who are bad from infirmity, having fallen from vicious insatiableness into a depraved state, neither controlling nor controlled, rush round and round, whirled about by the passions, and fall down to the ground.

[RJMI: He does not mean that those who fall down are lost forever. He means that those who did not cooperate with God when alive will be sent to hell to be punished severely until they repent and confess God and thus will eventually be saved. But they will not attain as high a place in heaven. This is certain because in the quotes above he says that Jesus is “the Lord of those who have not believed, till, being enabled to confess him, they obtain the peculiar and appropriate boon which comes by him” and “both (angels and men) are saved and save.” And as you will read below, he says that God “compel[s] egregious sinners to repent.”]

“For this was the law from the first, that virtue should be the object of voluntary choice. Wherefore also the commandments, according to the Law, and before the Law, not given to the upright (for the law is not appointed for a righteous man), ordained that he should receive eternal life and the blessed prize, who chose them. But, on the other hand, they allowed him who had been delighted with vice to consort with the objects of his choice; and, on the other hand, that the soul, which is ever improving in the acquisition of virtue and the increase of righteousness, should obtain a better place in the universe, as tending in each step of advancement towards the habit of impassibility, till ‘it come to a perfect man,’ to the excellence at once of knowledge and of inheritance. These salutary revolutions, in accordance with the order of change, are distinguished both by times, and places, and honours, and cognitions, and heritages, and ministries, according to the particular order of each change, up to the transcendent and continual contemplation of the Lord in eternity... But necessary corrections, through the goodness of the great overseeing Judge, both by the attendant angels, and by various acts of anticipative judgment, and by the perfect judgment, compel egregious sinners to repent.”

His heresy for believing that men have two souls

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “He [Clement of Alexandria] is trichotomist. Man possesses two souls: one, carnal and sensitive, the other, intelligent and ruling, that is not begotten with the body...^{544,545}

His heresy for believing that original sin is not a real sin

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Sin is our own deed, a deed, though, which is natural and common to all of us: the Logos alone is without sin.⁵⁴⁶ Clement nowhere speaks clearly of original sin. True, he knows the disobedience of our first parents and thinks that, as they were created in a state of infancy, their fault consisted in uniting in wedlock, before the time appointed to them by God; true, he admits also, that by his sin Adam gave to men an example which they are not slow to follow; but he seems to deny the

⁵⁴⁴ Footnote 8: “*Strom.*, VI, 6, col. 273; VI, 16, col. 360.”

⁵⁴⁵ v. 1, c. 7, s. 1, p. 249.

⁵⁴⁶ Footnote 1: “*Strom.*, II, 15, col. 1000, 1004; IV, 26, col. 1373, 1377; *Paed.*, III, 12, col. 672; cf. *Cohort.*, XI, col. 228.”

imputation that might be made to them of that sin, by affirming that only the acts of our choice can be imputed to us.^{547,548}

Apostate Clement of Alexandria, *Stromata*, 208: “And those [sins] are not reckoned that are not the effect of choice...”⁵⁴⁹

His apostasy for believing in Gnosticism and Stoicism

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Clement is... a staunch philosopher... his enthusiasm for Philosophy is well known... Clement is an Eclectic. Plato and Pythagoras are his favorite masters, and after them, Zeno [the Stoic] and Aristotle. He excludes only Epicurus and the Sophists...”

“Photius has charged Clement with Docetism. The accusation is only partly deserved. On one hand, Clement sets aside Docetism strictly so called; he admits in Jesus Christ a real body, a material blood, a passible manhood; on the other hand, he thinks that his body was free from the common and natural necessities of eating and drinking, and his soul, from the motions of passions, from joy and sadness. He even records, without any disapproval, a certain tradition that represented the Saviour’s flesh as impalpable and offering no resistance to the sense of touch.⁵⁵⁰ ...

“Here we touch one of the most important points of Clement’s doctrine. There is no doubt that he divided Christians into two categories: those who content themselves with the common faith, and those who rise to Gnosis...”⁵⁵¹

“What, then, should we exactly understand by a Christian Gnostic? Clement has described him in several places; in the seventh Stroma (10-14) especially, he has left us an ideal picture, in which it is easy to notice two principal features. First of all, the Gnostic has a knowledge and, as it were, an intuitive perception of the truths that faith prompts us to believe, without revealing to us their contents: he has the understanding of God and of things divine in general, of man and his nature, of virtue, of the supreme good, of the universe and its origin: the ‘great mysteries,’ of which the smaller ones are a mere preparation, are revealed to him.⁵⁵² Then the Gnostic leads a perfect life, characterized by the practice of two virtues: one Stoic, the other Christian. The former is insensibility: the Gnostic has uprooted from his soul every passion and desire, all the sensible part of his nature: hence he has no need of the inferior virtues necessary for the struggle: no event can shake him, nor can he be reached by any emotion: he is the ideal philosopher of the Porch.⁵⁵³ ... His originality consisted in introducing, on the one hand, into the idea of perfection, the intellectual and Platonic element of knowledge; on the other, the practice of the Stoic virtue of apathy, into its moral element. In this we recognize the two influences, philosophic and Christian, which told on his mind and re-echoed, as it were, in his teaching...”

“Anyhow, he adds that, for the elect, they shall be received into one of the three dwelling-places signified by the numbers thirty, sixty, a hundred, of the parable of the seed (Matt., 13). The Gnostic alone is allowed to enjoy what the eye has not seen, nor the ear heard, what has not entered into the heart of man to conceive. He will enter the house of God, there to contemplate him in a light unchangeable and eternal.”^{554,555}

Hence the apostate Clement of Alexandria adds another heresy to his Gnostic heresy. In the last paragraph above, he teaches that in heaven God is seen by the Gnostics only, and not by the lower classes. What follows is a small sample of his Gnostic heresy:

Apostate Clement of Alexandria, *Stromata*, 208: “[b. 6, c. 9] The Gnostic is such that he is subject only to the affections that exist for the maintenance of the body, such as hunger, thirst, and the like. But in the case of the Saviour, it were ludicrous [to suppose] that the body, as a body, demanded the necessary aids in order to its duration. For he ate, not for the sake of the body, which was kept together by a holy energy, but in order that it might not

⁵⁴⁷ Footnote 2: “*Strom.*, II, 15, col. 1004; III, 17, col. 1205; III, 14, col. 1193, 1196; *Cohort.*, XI, col. 228; *Adumbr. in epist. Judae*, col. 733.”

⁵⁴⁸ v. 1, c. 7, s. 1, p. 250.

⁵⁴⁹ b. 2, c. 15.

⁵⁵⁰ Footnote 1: “*Strom.*, VI, 9, col. 292; cf. III, 17, col. 1161, 1164; *Paed.*, I, 2, col. 252; *Adumbr. in I Joan.*, i, col. 735.”

⁵⁵¹ Footnote 4: “*Paed.*, I, 6, col. 288, 293.”

⁵⁵² Footnote 1: “*Strom.*, V, II, col. 108; VI, 8, col. 289; VI, 10, col. 300; VII, 3, col. 421.”

⁵⁵³ Footnote 2: “ , VI, 9, col. 292, foll.”

⁵⁵⁴ Footnote 4: “*Strom.*, IV, 18, col. 1321; VII, 10, col. 481; VII, 11, col. 496.”

⁵⁵⁵ v. 1, c. 7, s. 1, pp. 244-247, 250-253, 256.

enter into the minds of those who were with him to entertain a different opinion of him: in like manner as certainly some afterwards supposed that he appeared in a phantasmal shape. But he was entirely impassible; inaccessible to any movement of feeling — either pleasure or pain. While the apostles, having most gnostically mastered, through the Lord's teaching, anger and fear, and lust, were not liable even to such of the movements of feeling, as seem good, courage, zeal, joy, desire, through a steady condition of mind, not changing a whit; but ever continuing unvarying in a state of training after the resurrection of the Lord.

“And should it be granted that the affections specified above, when produced rationally, are good, yet they are nevertheless inadmissible in the case of the perfect man, who is incapable of exercising courage... Nor does he need cheerfulness of mind: for he does not fall into pain, being persuaded that all things happen well. Nor is he angry: for there is nothing to move him to anger... So that on these accounts he is compelled to become like his Teacher in impassibility. For the Word of God is intellectual, according as the image of mind is seen in man alone...

“We must therefore rescue the gnostic and perfect man from all passion of the soul. For knowledge (*gnosis*) produces practice, and practice habit or disposition: and such a state as this produces impassibility, not moderation of passion. And the complete eradication of desire reaps as its fruit impassibility. But the Gnostic does not share either in those affections that are commonly celebrated as good, that is, the good things of the affections which are allied to the passions: such, I mean, as gladness, which is allied to pleasure: and dejection, for this is conjoined with pain: and caution, for it is subject to fear. Nor yet does he share in high spirit, for it takes its place alongside of wrath... He has withdrawn his soul from the passions... How, then, has he any more need of fortitude, who is not in the midst of dangers...”

His works were condemned in the invalid and heretical Pseudo-Gelasius Decretals, and his name was removed from the Roman Martyrology

Apostate Clement of Alexandria's works were condemned c. 550 in the invalid and heretical Pseudo-Gelasius Decretals:

Invalid and heretical *Pseudo-Gelasius Decretals*, Anonymous, c. 550: “**LIKEWISE A LIST OF APOCRYPHAL BOOKS:** ...the works of the other Clement, of Alexandria.”

For a time in the history of the Catholic Church (probably sometime from the 11th century onward), the apostate Clement of Alexandria was venerated as a saint and mentioned in the *Roman Martyrology*. However, apostate Antipope Clement VIII removed his name from the *Roman Martyrology* on the advice of the apostate Baronius. Although the apostate Antipope Benedict XIV upheld the decision, he upheld it weakly and heretically because he said that Clement may not have taught any errors but was at least “suspect” of errors—even in spite of the overwhelming evidence that Clement was a notorious apostate!

Nominal *Catholic Encyclopedia*, “Clement of Alexandria”: “Clement has had no notable influence on the course of theology beyond his personal influence on the young Origen. His writings were occasionally copied, as by Hippolytus in his ‘Chronicon,’ by Arnobius, and by Theodoret of Cyrus. Jerome admired his learning. Pope Gelasius in the catalogue attributed to him mentions Clement’s works, but adds, ‘they are in no case to be received amongst us.’ Photius in the ‘Bibliotheca’ censures a list of errors drawn from his writings, but shows a kindly feeling towards Clement, assuming that the original text had been tampered with. ...Down to the seventeenth century he was venerated as a saint. His name was to be found in the martyrologies, and his feast fell on the fourth of December. But when the Roman Martyrology was revised by Pope Clement VIII (1592-1605) his name was dropped from the calendar on the advice of Cardinal Baronius. Benedict XIV maintained this decision of his predecessor on the grounds that Clement’s life was little known, that he had never obtained public cultus in the Church, and that some of his doctrines were, if not erroneous, at least suspect.”

Origen (c. 185-c. 254)

Brief history on Origen

Origen's name is providential, not for good but for evil. Even though he was not the first nominal Christian to Hellenize Christianity, he was the most influential. Hence Origen is the origin, the root, of the flourishing of the Hellenization of Christianity and many of the heresies that came with it from his followers among the anti-Church Fathers, especially in the East from the 3rd to the 6th centuries and among the scholastics when Origen was resurrected and glorified from the 11th century onward. Therefore, many bastard children came forth from Origen.

While Origen was the most influential Hellenizer, the following anti-Church Fathers who followed Origen, their spiritual father, and remain uncondemned are the most dangerous and destructive to the Catholic Faith, such as the apostates Gregory Thaumaturgus, Pamphilus of Caesarea, Basil of Caesarea, Gregory Nyssa, Gregory Nazianzus, and Jerome.

One of the most evil places on the earth was the Catechetical School at Alexandria.⁵⁵⁶ This school was the home, the root, and breeding ground of the successful Hellenizing of Christianity in the East, which eventually spread to the West. From the information I have, the first head of the Catechetical School at Alexandria to Hellenize Christianity was the nominal Catholic Pantaenus, who became head of the school about 180. The next head of the school to do so was the nominal Catholic Clement of Alexandria, who became head of the school in 190. And the next to do so was the nominal Catholic Origen, who became head of the school in 203.

Origen was born in 185 and died in 254. In his youth, as well as during his whole life, he was an ardent studier and glorifier of pagan philosophies, especially those of Plato and the Stoic Zeno. Origen attended the Catechetical School of Alexandria when he was 14 years old and learned from Clement of Alexandria, who was the head of the school at that time. Origen became head of the school in 203 at the age of 18:

Encyclopedia Britannica, 1768: "ORIGEN (c. 185-c. 254), the most distinguished and most influential of all the theologians of the ancient church, with the possible exception of Augustine. Origen was born, perhaps at Alexandria, of Christian parents in the year 185 or 186... At a very early age, about the year 200, he listened to the lectures of Pantaenus and Clement in the catechetical school. This school, of which the origin (though assigned to Athenagoras) is unknown, was the first and for a long time the only institution where Christians were instructed simultaneously in the Greek sciences and the doctrines of the holy Scriptures. Asia Minor and the West developed the strict ecclesiastical forms by means of which the Church closed her lines against heathenism, and especially against heresy; in Alexandria Christian ideas were handled in a free and speculative fashion and worked out with the help of Greek philosophy. The line between heresy and orthodoxy was less rigidly drawn there than at Ephesus, Lyons, Rome, or Carthage..."

"In the year 202 a persecution arose, in which the father of Origen perished. Origen began about the same time to earn his bread by teaching; and in 203 he was placed, with the sanction of the bishop of Demetrius, at the head of the catechetical school. He regularly attended the lectures of Ammonius Saccas, and made a thorough study of the books of Plato and Numerous, of the Stoics and the Pythagoreans... his manner of life was ascetic; the sayings of the Sermon on the Mount and the practical maxims of the Stoics were his guiding stars..."

"The science of faith, as expounded by him [Origen], bears unmistakably the stamp both of Neo-Platonism and of Gnosticism... As a philosophical idealist... he transmutes the whole contents of the faith of the church into ideas which bear the mark of Neo-Platonism, and were accordingly recognized by the later Neo-Platonists as Hellenic... As a means to the realization of this ideal, Origen introduces the whole ethics of Stoicism."

Nominal *Catholic Encyclopedia*, "Pantaenus": "[Pantaenus was] Head of the Catechetical School of Alexandria about 180 (Eusebius, 'Hist. eccl.', V, x), still alive in 193 (Eusebius, 'Chron.' Abr., 2210). As he was succeeded by Clement who left Alexandria about 203, the probable date of his death would be about 200. He was trained in the Stoic philosophy... Pantænus endeavoured to press the Greek philosophers into the service of Christianity. It

⁵⁵⁶ See in this book: [The Catechetical School of Alexandria, Egypt](#), p. 345.

may well be that a mind like Clement's 'found rest' in this feature of his teaching... Origen, defending his use of Greek philosophers, appeals to the example of Pantænus, 'who benefited many before our time by his thorough preparation in such things' (Hist. eccl., VI, xix). That Pantænus anticipated Clement and Origen in the study of Greek philosophy, as an aid to theology, is the most important fact we know concerning him."

The Early Church, by W. H. C. Frend, 1982: "He was born in Alexandria about AD 185, the son of Leonides, a Greek convert to Christianity, while his mother may have been an Egyptian-Jewess... He became a pupil of Clement, but in 202-3 Christian converts were bitterly persecuted in Alexandria. ...In the same year... Bishop Demetrius appointed him to head the Catechetical School and give regular instruction to catechumens..."

"He attended lectures on pagan philosophy, and it seems that Ammonius Saccas, the master of the great Plotinus, was Origen's master also. Here he met another Alexandrian, Heraclas, who was to succeed Demetrius as Bishop of Alexandria. Soon Origen was able to leave the first stages of instruction in the school to him, while he devoted himself to giving more capable pupils a thorough grounding in philosophy and theology (Eusebius, *H.E.*, vi. 15).

"It was in this period of his life, probably extending to 219, that Origen began to achieve the astonishing integration of the Biblical and philosophical elements in his thought that was to be his greatest contribution [RJMI: curse] to the Church. He was familiar with the works of the school of Middle Platonists, and it was from them that he derived his concept of God and of knowledge. More than a generation later the anti-Christian writer, Porphyry (232-305), summed Origen up by saying that though he 'professed the teaching of the barbarians (Jews) and lived as a Christian contrary to the laws, his views of God and of the world were those of an Hellene,' though unfortunately 'he introduced Greek ideas into foreign myths.'⁵⁵⁷ There is an element of truth in this, for as Werner Jaeger has pointed out, Origen's theology 'was based on the Greek idea of *paideia* (culture) in its highest philosophical form.'⁵⁵⁸ He lived in both worlds.'⁵⁵⁹

When visiting Jerusalem in 228, Origen was illegally ordained by Theoctistus, bishop of Caesarea, and Alexander, bishop of Jerusalem. At a council in Alexandria, Bishop Demetrius condemned Origen and recalled him to Alexandria. Upon Origen's return to Alexandria in 231, Bishop Demetrius at councils in Alexandria condemned Origen for teaching heresy, declared his ordination illegal, degraded him from the priesthood, declared him to be excommunicated, banished him, and sent letters to the churches to warn them about Origen.⁵⁶⁰

After Origen was banished from Alexandria, he found a welcome home in Caesarea in Palestine because Theoctistus, the bishop of that See, did not obey Bishop Demetrius' condemnation and excommunication of Origen. Hence Bishop Theoctistus was a schismatic and heretic for usurping Bishop Demetrius' decree, for not condemning Origen and his heresies, and for being in religious communion with Origen.

Origen set up a school in Caesarea in Palestine, which then became the new origin, the new home, the new cesspool of iniquity, for the Hellenization of Christianity.⁵⁶¹ One of his most famous pupils at this school, Gregory Thaumaturgus, became Hellenized by Origen and hence became an apostate and anti-Church Father.⁵⁶²

Nominal *Catholic Encyclopedia*, "Origen": "Expelled from Alexandria, Origen fixed his abode at Caesarea in Palestine (232), with his protector and friend Theoctistus, founded a new school there... He was soon surrounded by pupils. The most distinguished of these, without doubt, was... Gregory Thaumaturgus who, with his brother Apollodorus, attended Origen's lectures for five years and delivered on leaving him a celebrated 'Farewell Address.' "

⁵⁵⁷ Footnote 3: "Eusebius, *H.E.*, vi. 19, 7."

⁵⁵⁸ Footnote 4: "Werner Jaeger, *Early Christianity and Greek Paideia*, Harvard, 1962, 68."

⁵⁵⁹ c. 8 (Origen), pp. 85-86.

⁵⁶⁰ See in this book: [228, 231, 236 – Condemned by Bishop Demetrius in 228 and 231, by Pope St. Pontian in 231, and by Pope St. Fabian in 236](#), p. 370.

⁵⁶¹ See in this book: [Origen's School at Caesarea in Palestine and his influence in Cappadocia](#), p. 353.

⁵⁶² See in this book: [Gregory Thaumaturgus \(c. 213-c. 279\)](#), p. 410.

During the persecution of the Emperor Maximinus, Origen fled to Caesarea in Cappadocia at the invitation of Firmilianus, the bishop of that See, and stayed for two years. Hence Origen corrupted others from this See also:

Nominal *Catholic Encyclopedia*, “Origen”: “During the persecution of Maximinus (235-37) Origen visited his friend, Firmilian, Bishop of Caesarea in Cappadocia, who made him remain for a long period.”

Like Bishop Theoctistus, Bishop Firmilianus was also a schismatic and heretic for not condemning Origen and for being in religious communion with him.

The three main Sees, then, from which Origen Hellenized others and hence produced bastard children were Alexandria in Egypt, Caesarea in Palestine, and Caesarea in Cappadocia. And Origen’s bastard children went on to Hellenize others and thus produce more bastard children. For example, Origen’s bastard children who were hatched at the school of Caesarea in Palestine were Gregory Thaumaturgus (d. 279), Pamphilus (d. 309), Eusebius of Caesarea (d. c. 340), Basil of Caesarea (d. 379), Gregory of Nyssa (d. c. 386), and Gregory Nazianzus (d. c. 389):

Patrology, by apostate Johannes Quasten, 1950’s: “THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen’s refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest... Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”⁵⁶³

For a list of some of the Hellenizing anti-Church Fathers who idolized Origen and were corrupted by him, see in this book: [Some anti-Church Fathers who followed and glorified Origen](#), p. 403. And for a list of some of the scholastics who resurrected and glorified Origen, see in this book: [Some scholastics who resurrected and glorified Origen](#), p. 404.

⁵⁶³ v. 2, c. 2, p. 121.

Chronological table of main events in Origen's life

185	Origen was born.
190	Clement of Alexandria become head of the Catechetical School at Alexandria.
199	Origen attended Catechetical School at Alexandria when 14 years old and studied under Clement of Alexandria, the head of the school.
203	Origen, when 18 years old, was made head of the Catechetical School.
215-230	Origen was driven out of Alexandria due to the persecution of Christians and went to Jerusalem and Caesarea in Palestine.
228	Origen was illegally ordained a priest in Jerusalem by Alexander, Bishop of Jerusalem, and Theoctistus, Bishop of Caesarea. Bishop Demetrius, then, condemned Origen in a council at Alexandria and recalled Origen to Alexandria.
231	Origen returned to Alexandria; and Bishop Demetrius at councils in Alexandria condemned Origen for teaching heresy, declared his ordination illegal, degraded him from the priesthood, declared him to be excommunicated, banished him, and sent letters to the churches to warn them about him. Pope Pontian confirmed the condemnation of Origen.
232	Origen went to Caesarea in Palestine and set up a school there at the invitation of Theoctistus, bishop of that See.
235	Origen fled the persecution of Maximinus to Caesarea in Cappadocia at the invitation of Firmilianus, bishop of that See, and stayed for two years.
236	Pope Fabian confirmed the condemnation of Origen.
237	Origen returned to Caesarea in Palestine.
250	Origen was arrested and imprisoned during the persecution of Decius.
254	Origen was killed in the persecution of Decius.

Some of Origen's idolatries and heresies

1. He glorified pagans and their philosophies. He taught the idolatry that philosophy is a precursor to Christianity and that philosophy is necessary or useful in order to better understand Christianity:

Apostate Origen, *Letter to Gregory* [Thaumaturgus, apostate], 235: "1. ...Your natural aptitude is sufficient to make you a consummate Roman lawyer and a Greek philosopher too of the most famous schools. ...The children of the philosophers speak of geometry and music and grammar and rhetoric and astronomy as being ancillary to philosophy; and in the same way we might speak of philosophy itself as being ancillary to Christianity."

For evidence of how Origen taught philosophy to his students to enlighten and edify them about faith and morals, see in this book: Gregory Thaumaturgus: [His apostasy for glorifying Origen and philosophy](#), p. 410.

2. Jesus Christ and the Holy Spirit did not always exist and thus are not of the same substance as God the Father. He held the apostate belief that Jesus Christ and the Holy Spirit were created. He believed that God the Father created Jesus Christ before any other created thing and that Jesus Christ then created all other things. Hence when he says that God the Father begot the Son, he does not mean that the Son was eternally begotten. And when he says that Jesus Christ existed before all ages, he means before the ages of things created by Jesus but not that Jesus Christ always existed. His heresy became known as semi-Arianism. Hence his apostate belief differs from Arius in that Arius believed that Jesus Christ did not exist until he was made man in the womb of the Blessed Virgin Mary. But both Origen and Arius believed that Jesus Christ was created and thus did not always exist and hence was not truly God.
3. Humans were first angels in heaven who sinned and fell to earth and became humans and when they are perfected they will again become angels.

4. Adam and Eve were originally created without bodies and were given bodies as a punishment for their sin.
5. The resurrection will not be of flesh bodies but of spiritual ones.
6. All devils and damned humans will eventually be saved. This is known as the Universal Salvation heresy or Apocatastasis.
7. Jesus Christ will suffer again for the salvation of the devils.
8. There are no levels in heaven and thus all the elect are equal to one another.
9. He believed in the plurality of worlds and the transmigration of souls.
10. The world is eternal and thus even though it was created it always existed.
11. The planets and stars are living creatures.
12. Magic is not evil.
13. He was a Stoic and thus an apostate on this point.⁵⁶⁴

And Origen held other heresies, some of which you will read about in this section.

Condemnations of Origen

The dates in “**bold**” are the papal condemnations of Origen and his heresies. The papally approved condemnations in councils are infallible, as well as non-conciliar papal condemnations that are infallibly worded.

228, 231, 236 – *Condemned by Bishop Demetrius in 228 and 231, by Pope St. Pontian in 231, and by Pope St. Fabian in 236*

The apostate Origen was condemned in his own lifetime for heresy and for his illegal ordination as a priest. He was condemned by Bishop Demetrius of Alexandria in 228 and at two councils in Alexandria in 231. Pope St. Pontian confirmed the condemnations in 231. And in 236 Pope St. Fabian upheld them:

Nominal *Catholic Encyclopedia*, “The Church of Alexandria”: “Demetrius governed the Church of Alexandria for forty-two years, and it was he who deposed and excommunicated Origen...”

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “...Origen gave occasion for two synods at Alexandria. About the year 228, being called into Achaia on account of the religious troubles reigning there, Origen passed through Palestine, and was ordained priest at Caesarea by his friends Alexander Bishop of Jerusalem and Theoctistus Bishop of Caesarea, although there were two reasons for his non-admission to holy orders: first, that he belonged to another diocese; and secondly, that he had castrated himself.⁵⁶⁵ It is not known what decided him or the bishops of Palestine to take this uncanonical step. Demetrius of Alexandria, diocesan bishop of Origen, was very angry with what had been done; and if we regard it from the ecclesiastical point of view, he was right. When Origen returned to Alexandria, Demetrius told him of his displeasure, and reproached him with his voluntary mutilation.⁵⁶⁶ But the principal grievance, without doubt, had reference to several false doctrines held by Origen: for he had then already written his book *de Principis* and his *Stromata*, which contain those errors [RJM]: heresies];⁵⁶⁷ and it is not necessary to attribute to the Bishop of Alexandria personal feelings of hatred and jealousy in order to understand that he should have ordered an inquiry into Origen’s opinions under the circumstances. Origen hastened to leave Alexandria of his own accord, according to

⁵⁶⁴ See in this book: Some Stoics: [Apostates Pantaenus \(d. c. 200\)](#), [Clement of Alexandria \(d. c. 215\)](#), and [Origen \(d. c. 254\)](#), p. 282.

⁵⁶⁵ Footnote 5: “Euseb. *Hist. Eccl.*, vi. 23.”

⁵⁶⁶ Footnote 1: “Euseb. *l.c.* vi. 8.”

⁵⁶⁷ Footnote 2: “Euseb. *l.c.* vi. 24.”

Eusebius,⁵⁶⁸ whilst Epiphanius⁵⁶⁹ says, ...that Origen fled because, shortly before, he had shown much weakness during a persecution. His bitterest enemies have never cast a reproach of this nature at him. Demetrius, however, assembled a synod of Egyptian bishops and priests of Alexandria in 231, who declared Origen unworthy to teach, and excluded him from the Church of Alexandria. Demetrius again presided over a second synod at Alexandria, without this time calling his priests, and Origen was declared to be deprived of the sacerdotal dignity. An encyclical letter published by Demetrius made these resolutions known in all the provinces.⁵⁷⁰ ...For this reason Pontian had held a synod against Origen.^{571,572}

The Letters of Jerome, Andrew Cain, 2009: “Rome—the very city in which a century and a half earlier Origen had been condemned for heterodoxy by a local synod.^{573,574}

Encyclopedia Britannica, 1768: “On his way to Greece (apparently in the year 230) Origen was ordained a presbyter in Palestine by his friends the bishops. This was undoubtedly an infringement of the rights of the Alexandrian bishop... Demetrius convened a synod, at which it was resolved to banish Origen from Alexandria. A second synod, composed entirely of bishops, determined that Origen must be deprived of his status as a presbyter. This decision seems to have been justified by referring to the self-mutilation of Origen and adducing objectionable doctrines which he...promulgated... The sentence of deprivation was approved by most of the churches, in particular by that of Rome. At a later period Origen sought to vindicate his teaching in a letter to the Roman bishop Fabian, but, it would seem, without success.

“In these circumstances Origen retired from Alexandria (231-232) to Palestine, where his condemnation had not been acknowledged by the churches. He settled in Caesarea, and established a flourishing school there. Enthusiastic pupils sat at his feet (see the *Panegyric* of Gregory Thaumaturgus), and the methodical instruction which he imparted was famous all over the East. He made frequent journeys. He was for two years together at Caesarea in Cappadocia...”

The apostate Jerome testifies to these condemnations of Origen. But like the rebellious heretic that he was, Jerome disagreed with the condemnations and said that the real reason they condemned Origen was not because of heresy but because they were jealous of Origen’s great intellect and talent:

Apostate Jerome, *Letter 33*, to Paula, 384: “3. But why, you ask me, have I thus mentioned Varro and the man of brass? Simply to bring to your notice our Christian man of brass, or, rather, man of adamant—Origen... 4. ...The labors of this one man have surpassed those of all previous writers, Greek and Latin. Who has ever managed to read all that he has written? Yet what reward have his exertions brought him? He stands condemned by his bishop, Demetrius, only the bishops of Palestine, Arabia, Phenicia, and Achaia dissenting. Imperial Rome consents to his condemnation, and even convenes a senate to censure him, not—as the rabid hounds who now pursue him cry—because of the novelty or heterodoxy of his doctrines, but because men could not tolerate the incomparable eloquence and knowledge which, when once he opened his lips, made others seem dumb.”

Not only is the apostate Jerome guilty of mortal sin for being disobedient to the just judgments of Bishop Demetrius and Pope Pontian, but he also shares equally in the guilt of Origen’s heresies for attempting to excuse them. The reason Jerome did not condemn Origen’s heresies is because Jerome held some of Origen’s heresies himself and the other heresies he presented as allowable opinions.⁵⁷⁵

⁵⁶⁸ Footnote 3: “vi. 26.”

⁵⁶⁹ Footnote 4: “*Haeres.* 64. 2.”

⁵⁷⁰ Footnote 5: “Photii *Biblioth.* cod. 118; and Hieron. lib. ii. in *Rufin.* c. 5. Cf. Hefele’s discussion on Origen in the *Freiburger Kirchenlex.* of Wetzer and Welte, Bd. vii. S. 829. [A French translation is edited by Goschler.]”

⁵⁷¹ Footnote 1: “Dollinger, *l.c.* S. 260.”

⁵⁷² v. 1, c. 2, s. 4, pp. 87-89.

⁵⁷³ Footnote 30: “Jerome’s *Ep.* 33.5 is our earliest source for this detail: *Roma ipsa contra hunc cogit senatum.* ...See Cain, ‘Origen, Jerome, and the *senatus Pharisaeorum*,’ *Latomus*, 65 (2006), 728–9.”

⁵⁷⁴ c. 2, p. 49.

⁵⁷⁵ See in this book: Jerome: [He glorified the apostate Origen](#), p. 484.

311, d. c. – Church Father St. Methodius of Olympus

In the 2nd century and early 3rd century, St. Methodius of Olympus condemned Origen and Origenism:

Nominal *Catholic Encyclopedia*, “St. Methodius of Olympus”: “Bishop and ecclesiastical author, date of birth unknown; died a martyr, probably in 311. Concerning the life of this first scientific opponent of Origen, very few reports have been handed down; and even these short accounts present many difficulties. Eusebius has not mentioned him in his ‘Church History,’ probably because he opposed various theories of Origen... He became of special importance in the history of the theological literature, in that he successfully combated various erroneous views of the great [RJMI: wretched] Alexandrian, Origen. He particularly attacked his doctrine that man’s body at the resurrection is not the same body as he had in life; also his idea of the world’s eternity and the erroneous notions it involved.”

St. Methodius condemned Origen’s eternal world heresy, which states that the world always existed and thus is co-eternal with God:

St. Methodius of Olympus, Extracts from the work *On Things Created*, c. 300’s: “[Fragment on The History of Jona from the book On the Resurrection] II. Origen says that what he calls the Centaur is the universe which is co-eternal with the only wise and independent God. For he says, since there is no workman without some work, or maker without something made, so neither is there an Almighty without an object of his power. For the workman must be so called from his work, and the maker from what he makes, and the Almighty Ruler from that which he rules over. And so it must be that these things were made by God from the beginning, and that there was no time in which they did not exist.”

For an in-depth condemnation of Origen and Origenism by St. Methodius of Olympus, see the heretic Epiphanius of Salamis’ *The Panarion*, Chapter 64, Against Origen, in which he gives lengthy quotes from Methodius’ condemnations:

Heretic Epiphanius of Salamis, *The Panarion*, c. 377: “[64. 11, 4] But given my limited ability, I wouldn’t dare hope to improve on those who have done good work already and replied with full justice to all the rhetorical villainy Origen has thought of. I believe I may rest content with the blessed Methodius’ remarks against Origen with reference to the matter of the resurrection. I shall present these here, word for word; Methodius’ words as he composed them are as follows...

“[64. 63, 1] This is the selection of consecutive passages which I have made from Methodius’, or Eubulius’, comments on Origen and the heresy which, with sophistical imposture, Origen puts forward in his treatise on resurrection. I believe that my quotation of these passages here will do for his silly teachings, and sufficiently refute his destruction of men’s hope for life with a malignancy which has been taken from pagan superstition and plastered over. (2) For many other things—surely even as many more—were also said in his follow-up of the subject by Methodius, a learned man and a hard fighter for the truth.

“Read the Book of the Resurrection by St. Methodius, Bishop and Martyr, of which that which follows is a selection... That Origen said that the body was given to the soul as a fetter after the fall, and that previously it lived without a body: but that this body which we wear is the cause of our sins: wherefore also he called it a fetter... He says that by the coats of skins is signified death. For he says of Adam, that when the Almighty God saw that by treachery he an immortal being had become evil..., He prepared the coats of skins on this account: that when he was thus, as it were, clothed in mortality, all that was evil in him might die in the dissolution of the body.”

311, d. – Church Father St. Peter of Alexandria

Nominal *Catholic Encyclopedia*, “St. Peter of Alexandria”: “Became Bishop of Alexandria in 300: martyred Nov., 311. According to Philip of Sidetes he was at one time head of the famous catechetical school at Alexandria. His theological importance lies in the fact that he marked, very probably initiated, the reaction at Alexandria against extreme Origenism...

“[In]the Acts of the martyrdom of St. Peter... is the story of Christ appearing to St. Peter with his garment rent, foretelling the Arian schism. Three passages from ‘On the Godhead,’

apparently written against Origen's subordinationist views, were quoted by St. Cyril at the Council of Ephesus. Two further passages (in Syriac) claiming to be from the same book, were printed by Pitra in 'Analecta Sacra.' IV. 188. ...Leontius of Byzantium quotes a passage affirming the two Natures of Christ from a work on 'The Coming of Christ,' and two passages from the first book of a treatise against the view that the soul had existed and sinned before it was united to the body. This treatise must have been written against Origen. Very important are seven fragments preserved in Syriac (Pitra, op. cit., IV. 189-93) from another work on the Resurrection, in which the identity of the risen with the earthly body is maintained against Origen."

The Genuine Acts of Peter [Bishop of Alexandria], 4th century: "Nor will I omit to mention you, ye most holy fathers and high priests of the divine law, Heraclius and Demetrius, for whom Origen that framer of a perverse dogma laid many temptations who cast upon the Church a detestable schism which to this day is throwing it into confusion. But the grace of God which then protected them, will, I believe, protect you also."

Dogma and Mysticism in Early Christianity, by Jon F. Dechow, 1988: "[5.3.1] Peter I of Alexandria - The first element is the writings of Peter I, archbishop of Alexandria about 300 to 311. This Peter has sometimes been represented as initiating an anti-Origenist reaction in the Alexandrian church (Radford 1908, 58; Barnard 1970, 183-184). His legendary *Acts* has him, in a farewell address before martyrdom, ranting against Origen: 'What trials they [Bishops Heraclas and Demetrius] endured from the madness of Origen, who gave rise to schisms in the church that stir up strife here to this day.'⁵⁷⁶ ... Peter, in his treatise *On the Soul*, does combat the Origenist doctrine of the soul's preexistence, fall, and imprisonment in the body as Greek philosophical teaching foreign to Christians.⁵⁷⁷ In the same work he refutes the Origenist interpretation of paradise and the garments of skins in Genesis 2 and 3.⁵⁷⁸ He further asserts that the human body and soul are jointly responsible for sin.⁵⁷⁹ In his treatise *On the Resurrection* he refutes the alleged Origenist denial of the resurrected body as identical with the present body.^{580, 581}

360, d. c. – Church Father St. Eustathius, bishop of Antioch

Nominal *Catholic Encyclopedia*, "St. Eustathius": "Most of the numerous dogmatic and exegetical treatises of Eustathius have been lost. His principal extant work is 'De Engastrimytho'... In the same work he severely criticizes Origen for his allegorical interpretation of the Bible."

Dogma and Mysticism in Early Christianity, by Jon F. Dechow, 1988: "5.3.3 Eustathius of Antioch - The third subsidiary element influencing Epiphanius is the example and writings of the anti-Origenist, anti-Arian Eustathius of Antioch, a leader of the victorious conservative group at the Council of Nicea in 325 and head of the strict Nicene party of Antioch (see also Dechow 1985b). Athanasius praises him as a 'confessor,' 'sound in the faith' and 'zealous for the truth,' who 'hated the Arian heresy.'⁵⁸² ...

"So strong is Eustathius' aversion to Origen that a precedent for Epiphanius' name-calling against Origen is furnished by the sarcastic epithets Eustathius uses... 'The clever Origen,'⁵⁸³ Eustathius sneeringly refers to his absent opponent; and in like manner, 'the dogmatizer Origen,'⁵⁸⁴ 'the big-talking Origen,'⁵⁸⁵ 'the very learned Origen,'⁵⁸⁶ 'the wordy Origen,'⁵⁸⁷ and even 'O most mindless of men.'⁵⁸⁸ Similarly, Epiphanius calls Origen 'God-maddened

⁵⁷⁶ Footnote 77: "Viteau, 1897, 75. Both Radford and Barnard cite this quotation... Radford also refers to Harnack (1893-1904, 2.2:74)..."

⁵⁷⁷ Footnote 78: "Petr. I Al. Fr. (RS 4:48-50, 78)."

⁵⁷⁸ Footnote 79: "Proc. G. Gen. 3.21 (PG 87.1:222B; see RS 3:34)."

⁵⁷⁹ Footnote 80: "Fr. 3 (AS 4:193-194 [SyrT], 429 [LT])."

⁵⁸⁰ Footnote 81: "Fr. 2B-H (AS 4:189-193 [SyrT], 426-429 [LT]). See also Fr. 13-14 (Richard 1973, 267) and Bienert's comments (1974)."

⁵⁸¹ pt. 1, c. 5, p. 108.

⁵⁸² Footnote 105: "Ath. H. Ar. 4.1 (Opitz 2:184-185)."

⁵⁸³ Footnote 115: "Ho kompos Origenes (Engast. 3 [KIT 83:19.12])."

⁵⁸⁴ Footnote 116: "Ho dogmatistes Origenes (Engast. 4, 9; see 7 [KIT 83:21.30, 28.19-20; see 24.20])."

⁵⁸⁵ Footnote 117: "Ho megalegoros Origenes (Engast. 20 [KIT 83:47.10])."

⁵⁸⁶ Footnote 118: "Ho polyistor Origenes (Engast. 23 [KIT 83:51.21])."

⁵⁸⁷ Footnote 119: "Ho polyphemos Origenes (Engast. 24 [KIT 83:52.31])."

⁵⁸⁸ Footnote 120: "Ho anoetotate andron (Engast. 24 [KIT 83:53.5])."

one,⁵⁸⁹ ‘would-be wise man,’⁵⁹⁰ ‘vain worker,’⁵⁹¹ ‘pitiful one,’⁵⁹² and even ‘unbeliever.’^{593,594}

374, 377 – Heretic Epiphanius

Even though Epiphanius of Salamis, bishop of Cyprus, was a heretic, he nevertheless correctly condemned Origen, Origenism, and Origenists. And he conducted a crusade against them:

Nominal *Catholic Encyclopedia*, “Epiphanius of Salamis”: “He [Epiphanius] saw in Origen the chief cause of the heresies of his time, and especially of Arianism. He was particularly opposed to his allegorical method, his doctrines concerning the Son, in which he saw the subordination of the Son to the Father, his doctrines concerning the pre-existence of souls and the resurrection (‘*Ancoratus*,’ 54, 62; ‘*Haer.*,’ lxiv). He did not confine himself to this condemnation of Origen. He reproached the monks and bishops of his time with accepting the Origenist errors.”

The quotes from Epiphanius’ works are taken from the following books:

Ancoratus, heretic Epiphanius of Cyprus, translated by Young Richard Kim. Publisher: The Fathers of the Church Series, v. 128. The Catholic University of America Press, Washington, D.C., 2014.

The Panarion of Epiphanius of Salamis, translated by Frank Williams. Publisher: Brill, Leiden – Boston, 2013.

Origen’s heresy that Jesus Christ and the Holy Spirit did not always exist:

Heretic Epiphanius, *Ancoratus* (The Well Anchored), 374: “[Chap. 63] (1) ‘Therefore, in the future let no one cause troubles for us.’⁵⁹⁵ For thus the holy Church of God forms a belief from the things from above. For Origen will not stand with us in the day of judgment. (2) For I marvel truly, how some trust in one who blasphemed his master. Such people ought to read the *Peri Archon* [*First Principles*] of Origen, and the ones who suppose that they are sons of the Catholic Church ought to learn. And let them not dare to separate the Son from the divinity of the Father. (3) How possibly did Origen not deem it worthy to say that the Son sees the Father? But he says: ‘As the Son is not able to see the Father, the Holy Spirit is also not able to see the Son,’ and again, ‘The angels are not able to see the Holy Spirit, and men are not able to see the angels.’⁵⁹⁶ (4) And he deluded himself rather and those whom he deceived, but not the understanding one and faithful one and the one who believes in the truth and in the spiritual teaching. (5) Therefore, cease, Origen, and cease, you disciples of Origen. For the apostles and the prophets speak truth rather than you and your teacher. (6) Cease, you Gnostics, who are ‘knowledgeable’ of the way, and cease, you Valentinians and Manichaeans and Marcionites, who have been led astray in all things. And cease, you Arians and Anomoeans and Sabellians and *Pneumatitai*, also [known as] the *Pneumatomachoi*, and Dimoerites, who foolishly cast aside the mind [of Christ]. (7) For the divine Scripture speaks truth in every way. But there is need of understanding for knowing God, to believe in him and his words, and [for knowing] the things which have been given freely by God and the things which have been given and the things which will be, and to know [God] according to the promise, the resurrection of the dead in perfection. For every heresy deceives, not having received the Holy Spirit according to the tradition of the Fathers in the holy Catholic Church of God.”

Heretic Epiphanius, *The Panarion*, c. 377: “[64. (Against Origen also called Adamantius) 4, 2] ...For Arius took his cue from Origen, and so did the Anomoeans who succeeded him, and the rest. [4, 3] For Origen claims, and at once dares, if you please, to say first that the Only-

⁵⁸⁹ Footnote 121: “*Theelate* (Anc. 15.2, 54.2; *Haer.* 64.8.7, 64.64.7).”

⁵⁹⁰ Footnote 122: “*Ethelosophos* (*Haer.* 64.9.3, 64.11.1, 64.72.1).”

⁵⁹¹ Footnote 123: “*Mataiopone* (*Haer.* 64.63.8).”

⁵⁹² Footnote 124: “*Eleeinou* (*Haer.* 64.68.1).”

⁵⁹³ Footnote 125: “*Apiste* (*Haer.* 64.66.1, 5).”

⁵⁹⁴ Pt. 1, c. 5, pp. 114, 116.

⁵⁹⁵ Footnote 4: “Gal. 6.17.”

⁵⁹⁶ Footnote 1: “Cf. *Pan.* 64.4.3-4; Or., *princ.* 1.1.8.”

begotten Son cannot see the Father, and neither can the Spirit behold the Son,⁵⁹⁷ and angels surely cannot behold the Spirit, nor men the angels. (4) And this is his first downfall. For he does not believe that the Son is of the Father's essence, but represents him as entirely different from the Father, and created besides. But he holds that he is called 'Son' by grace... [5, 9] ... (11) And here, at once, is the text of every word, to show you, scholarly hearer, that Origen plainly held that the Son of God is a creature, and also show you, from his impudence about the Son, that he taught that the Holy Spirit is the creature of a creature..."

"[76. (Against Anomoeans) 3,4] (5) For the other Arians, who took their cue from Lucian and Origen and were companions of a sophist named Asterius who lapsed in the persecution under Maximian, did not disclose the whole of their heresy about the Son. (6) For some said that he is a creature, and it has been explained in my earlier Sects that each of them declared the Son of God a creature, and taught that the Holy Spirit is the creature of a creature, while some said that even though they declared him a creature, the Son of God is like the Father. (7) But this man exposed the whole of their deception, and of his own impiety, by displaying with full clarity the harshness and arrogance of their doctrine of the Lord. And the truth is that the strictness of the argument of this Aetius, who is also called the 'Different,' can be used very justly against those who covertly introduce the notion of the Son's creaturehood."

Origen's heresy that humans were angels and will become angels again:

Heretic Epiphanius, *The Panarion*, c. 377: "[64. 4, 5] But he [Origen] has other downfalls too... He says that the human soul is preexistent, and that souls are angels and celestial powers, but have sinned and so been shut up in this body as a punishment. (6) They are sent down by God as a punishment, to undergo a first judgment here. And so the body is called a 'frame' (δέμα), says Origen, because the soul has been 'bound' (δέδεσθαι) in the body, imagining the ancient Greek fabrication. And he spins other yarns about this as well. He says that we speak of a 'soul' (ψυχή) because it has 'cooled off' (ψυχθῆναι) in coming down.⁵⁹⁸...

"[64. 43, 4] For Christ did not say, 'They shall be angels,' but, 'They shall be like angels'—as [in the scriptural text], 'crowned with glory and honor and but a little different from the angels,' and nearly angels... [43, 7] Thus, when Christ says that the saints will be as angels in the resurrection, we do not understand him to be promising that the saints will actually be angels in the resurrection, but that they will nearly be angels. (8) And it is the height of absurdity to deny the resurrection of bodies because Christ declared that the saints will look like angels in the resurrection, although the word itself clearly indicates the nature of the event...

"[64. 47, 6] It is jabber and rant, then, to speak of the souls being cast down from the heavens, passing through the sources of fire and the waters above the firmament, and falling into this world. (7) Besides, Adam was not expelled from the heavens, but from the Paradise planted in the east, in Eden. For his transgression did not precede his embodiment, as I have shown sufficiently already, and this body is not a snare. The transgression came after the soul's union with the body, for man is a composite of the two; and the fall from Paradise took place here. (8) But he (Origen) did not examine the passage with any care at all, Aglaophon. He employed his skill in things which are not without risk, and set out to interpret the psalm in accordance with the opinions of low people, of whom I forbear to say more."

Origen's heresy that Adam and Eve were originally created without flesh:

Heretic Epiphanius, *Ancoratus*, 374: "[Chap. 62] (1) This Origen introduced another mythical theory, in which allegorizing, God might ascribe appearances to men, when he [Origen] asserts that what the holy Scripture said are skin garments that God has made for Adam and his family were not skin garments: (2) 'But,' he says, 'this skin garment was the fleshiness of the body or the body itself.' 'For after the disobedience,' he says, 'and after the eating from the tree, he [God] clad the souls in these bodies, that is, the flesh.'⁵⁹⁹ (3) And the

⁵⁹⁷ Footnote 24: "Orig. *Princ.* 1.1.8; Cf. Justinian, Ep. Ad Mennam, Mansi IX 489C."

⁵⁹⁸ Footnote 25: "Orig. *Princ.* 2.8.3. Cf. Paschal Epistle of Dionysius of Alexandria for 401 A.D.=Jer. Ep. 96.15.1; for 402=Jer. Ep. 98.1.10; for 404=Jer. Ep. 100.12.1-3."

⁵⁹⁹ Footnote 1: "Epiphanius reiterated his attack at length on Origen's allegorical interpretation of the 'skin garments' in *Pan.* 64.63.5-65.28. See Dechow, *Dogma and Mysticism*, 315-33."

whole saying is silly... (9) For if after the eating from the Tree, the flesh was created for Adam, from where, then, did God take the rib before he ate? As he was roused from the trance he says, 'This is bone from my bones and flesh from my flesh.'⁶⁰⁰

Heretic Epiphanius, *The Panarion*, c. 377: "[64. 4, 9] And there is much else of the sort to be said. He says that Adam lost the image of God. And this is why the skin tunics are signalized in scripture, for 'He made them tunics of skin and clothed them' (Gen. 3:21) refers to the body. And he talks a great deal of nonsense which is widely repeated...

"[64. 31, 1] These questions have already been raised, and it has been shown that the skin tunics were not Adam's and Eve's bodies. Still, let us explain it once more—it is not a thing to be said only once. (2) The first man himself acknowledged that he had bones and flesh before the tunics were made, when he saw the woman brought to him and cried, 'This is now bone of my bones and flesh of my flesh. She shall be called, Wife, for she was taken out of her husband. For this cause shall a man leave his father and mother and cleave unto his wife, and the two shall be one flesh.'...

"[64. 65, 5] But Mister, you claim that these bodies are the skin tunics, though the passage nowhere says so. But you say it because of the seeds of the Greeks' heathen teaching which were sown in you from that source, and because of the Greeks' perverse notion which brought you to this and taught you...

"[64. 65, 7] If Adam and Eve had gotten the tunics before their disobedience, your falsehood would be a plausible one, and deceptive. But since it is plain that the flesh is already there at the time of Eve's fashioning, how can it not be an easy matter to refute your foolishness? What was Eve fashioned from? From a body, plainly; scripture says, 'God cast a deep sleep upon Adam and he slept, and God took one of his ribs.' (8) But a rib is simply a bone; for God built up 'flesh in its place.' If flesh is mentioned [at this point], how can its creation still be in prospect?

"[64. 65, 9] And it says earlier, 'Let us make man in our image and after our likeness.' 'And he took dust of the earth,' it says, 'and fashioned the man.' But dust and flesh are nothing else than body. (10) Then later 'Adam awoke from his sleep and said, This is bone of my bones and flesh of my flesh.' (11) The skin tunics were not there yet—and neither was your allegorical falsehood. 'Bone of my bones and flesh of my flesh,' plainly means that Adam and Eve were bodies, and not bodiless."

Origen's heresy that denies the resurrection of the flesh:

Heretic Epiphanius, *The Panarion*, c. 377: "[67. (Against Hieracites) 1, 6] (6) Origen...denied that the resurrection of the dead is a resurrection of the flesh... [2, 8] ...He says that there is a resurrection of the dead but that it is a resurrection of souls, and makes up some spiritual mythology...

"[64. (Against Origen) 63, 7] Let's see whether your arguments can stand, then, since you've worked so hard and carried the struggle of writing so many books out to such useless length. (8) For if the story of your composing 6000 books is true, you energy-waster, then, after expending all that futile effort on lampoons and useless tricks and rendering your work valueless and empty, you made the toil of your trafficking profitless by being mistaken in the main points with which you counterfeited the resurrection...

"[64. 9, 5] ...Let me make the whole of his opinion plain and reveal the infidelity of his doctrinal position from one passage... [64. 11, 4] But given my limited ability, I wouldn't dare hope to improve on those who have done good work already and replied with full justice to all the rhetorical villainy Origen has thought of. I believe I may rest content with the blessed Methodius' remarks against Origen with reference to the matter of the resurrection. I shall present these here, word for word; Methodius' words as he composed them are as follows:...

"[64. 63, 1] This is the selection of consecutive passages which I have made from Methodius', or Eubulius', comments on Origen and the heresy which, with sophistical imposture, Origen puts forward in his treatise on resurrection. I believe that my quotation of these passages here will do for his silly teachings, and sufficiently refute his destruction of men's hope for life with a malignancy which has been taken from pagan superstition and plastered over...

⁶⁰⁰ Footnote 3: "Gn. 2.23."

“[64. 31, 3 (St. Methodius)] For I have no intention of putting up with certain chatterboxes who do violence to the scripture without a blush, suggest that they were ‘intelligible bones’ and ‘intelligible flesh,’ and turn things topsy-turvy with allegories in one passage after another, as their excuse for saying that the resurrection is not a resurrection of flesh... [64. 43, 9] (10) Now then, if the soul is immortal and the dead man is a body, those who say that there is a resurrection, but not a resurrection of the flesh, are denying that there is a resurrection. For it is not the thing that has been standing that rises, but the thing that has fallen and dropped, as scripture says, ‘Doth that which falleth not rise, or shall that which turneth away not turn back?’ ”

Origen was a Pharisaical Puritanistic righty:

Heretic Epiphanius, *The Panarion*, c. 377: “[64. (Against Origen) 5, 4] ... (8) For as I indicated above, he chose to adopt even an ascetic style of life. Some say that his stomach was ruined by his excessively severe regimen, and fasting and abstention from meat... [64. 3, 11] It is said, however, that our Origen too contrived a measure affecting his body. For some say that he severed a nerve so that he would not be disturbed by sexual pleasure or inflamed and aroused by carnal impulses. (12) Others say no, but that he invented a drug to apply to his genitals and dry them up. But others venture to ascribe other inventions to him—that he discovered a medicinal plant to assist memory.”

Catholic Commentary on Num. 14:1: “**Detract:** Heb. ‘despise, irritate, or blaspheme.’ The stoic heretic Origen says that God is incapable of anger, he only foretells what will come to pass.”

Miscellaneous:

Heretic Epiphanius, *Ancoratus* (The Well Anchored), 374: “[Chap. 13] ... All of the heresies, the one of falsely declaring the name of Christ for themselves, are sixty, thus being accounted: ... Origenists... [Chap. 54] ... (2) Thus also concerning Paradise many people allegorize, as the insane Origen wished a fantasy, rather than the truth to be introduced to life.⁶⁰¹ And he says: ‘Paradise is not on the earth.’ ”

Heretic Epiphanius, *The Panarion*, c. 377: “[64. 72, 6] (9) And you too, Origen, with your mind blinded by your Greek education, have spat out venom for your followers, and become poisonous food for them, harming more people with the poison by which you yourself have been harmed... [64. 5, 4] ... In his position on doctrines, and about faith and higher speculation, he is the wickedest of all before and after him... [64. 72, 1] But this will be enough about the would-be sage, Origen, who named himself Adamantius for no good reason, and his outrage against the truth in many points of the faith, the destructive doctrine of his clumsy invention.”

For Epiphanius’ crusade against the Origenists, see in this book: *Anti-Church Fathers: Jerome: [He glorified the apostate Origen](#)*, p. 484.

396 – Apostate Jerome

The apostate Jerome praised Origen, held many of his heresies, and presented other heresies of his as allowable opinions. However, by the influence of Epiphanius’ crusade against Origen, Origenism, and Origenists in Palestine, Jerome in 394 condemned Origen and some of his heresies in order to protect his reputation among credible Catholics. The first time Jerome condemned Origen and Origenism in his writing was in 396. But Jerome’s condemnation of Origen was insincere. Jerome continued to glorify Origen at the same time he was condemning him. And Jerome never admitted that he held some of Origen’s heresies and never admitted that he presented other heresies of Origen’s as allowable opinions.⁶⁰² Nevertheless, Jerome’s testimonies against Origen and Origenism are useful:

396:

⁶⁰¹ Footnote 2: “CF. Pan. 64.4.11; Jer., Ep. 51.5: Epiphanius accused Origen of (over-) allegorizing many things, including Paradise.”

⁶⁰² See in this book: Jerome: [He glorified the apostate Origen](#), p. 484.

Apostate Jerome, *Letter 61*, to Vigilantius, 396: “(2) Origen is a heretic, true; but what does that take from me who do not deny that on very many points he is heretical? He has erred concerning the resurrection of the body, he has erred concerning the condition of souls, he has erred by supposing it possible that the devil may repent, and—an error more important than these—he has declared in his commentary upon Isaiah that the Seraphim mentioned by the prophet are the divine Son and the Holy Ghost. If I did not allow that he has erred or if I did not daily anathematize his errors, I should be partaker of his fault. For while we receive what is good in his writings, we must on no account bind ourselves to accept also what is evil...”

400:

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: “(3) ...His [Origen’s] doctrines are poisonous, they are unknown to the Holy Scriptures, nay more, they do them violence... 4. ...They covertly [bishops at the Council of Nicea in 325] struck at Origen as the source of the Arian heresy: for, in condemning those who deny the Son to be of the substance of the Father, they have condemned Origen as much as Arius... 7. ...His [Origen’s] books *On First Principles* are heretical...”

“9. The folly also of their contention that certain heretics and ill-disposed persons have tampered with Origen’s writings may be shewn thus. Could any person be more wise, more learned, or more eloquent than were Eusebius and Didymus, Origen’s supporters? Of these the former in the six volumes of his Apology asserts that Origen is of the same mind with himself; while the latter, though he tries to excuse his errors, admits that he has made them. Not being able to deny what he finds written, he endeavours to explain it away. It is one thing to say that additions have been made by heretics, but another to maintain that heretical statements are commendable. Origen’s case would be unique if his writings were falsified all over the world...”

Apostate Jerome, *Letter 86*, to Theophilus, 400: “Jerome to the most blessed Pope Theophilus. I have recently received dispatches from your blessedness setting right your long silence and summoning me to return to my duty. So, though the reverend brothers Priscus and Eubulus have been slow in bringing me your letters, yet, as they are now hastening in the ardour of faith from end to end of Palestine and scattering and driving into their holes the basilisks of heresy [Origenists and Origenims], I write a few lines to congratulate you on your success. The whole world glories in your victories. An exultant crowd of all nations gazes on the standard of the cross raised by you at Alexandria and upon the shining trophies which mark your triumph over heresy. Blessings on your courage! Blessings on your zeal! You have shewn that your long silence has been due to policy and not to inclination. I speak quite openly to your reverence. I grieved to find you too for-bearing, and, knowing nothing of the course shaped by the pilot, I yearned for the destruction of those abandoned men. But, as I now see, you have had your hand raised and, if you have delayed to strike, it has only been that you might strike harder.”

Apostate Jerome, *Letter 88*, to Theophilus, Patriarch of Alexandria, 400 [previous to Pope St. Anastasius I’s condemnation of Origen and Rufinus]: “Jerome to the most blessed pope Theophilus. The letter of your holiness has given me a twofold pleasure...partly because it has shewn your zeal for the faith against a most wicked heresy [Origenism]. The voice of your holiness has rung throughout the world, and to the joy of all Christ’s churches the poisonous suggestions of the devil have been silenced. The old serpent [Origen] hisses no longer, but, writhing and disemboweled, lurks in dark caverns, unable to bear the shining of the sun... Shew diligence therefore, most loving and most blessed pope, and whenever opportunity offers write to the bishops of the West not to hesitate—in your own words—to cut down with a sharp sickle the sprouts of evil [Origenism].”

402:

Apostate Jerome, *Apology against Rufinus*, Book 2, 402: “12. ...Now I find among many bad things written by Origen the following most distinctly heretical: that the Son of God is a creature, that the Holy Spirit is a servant; that there are innumerable worlds, succeeding one another in eternal ages; that angels have been turned into human souls; that the soul of the Saviour existed before it was born of Mary, and that it is this soul which ‘being in the form of God thought it not robbery to be equal with God, but emptied himself and took the form of a servant’; that the resurrection of our bodies will be such that we shall not have the same members, since, when the functions of the members cease they will become superfluous, and

that our bodies themselves will grow aerial and spirit-like, and gradually vanish and disperse into thin air and into nothing; that in the restitution of all things, when the fulness of forgiveness will have been reached, Cherubim and Seraphim, Thrones, Principalities, Dominions, Virtues, Powers, Archangels and Angels, the devil, the demons and the souls of men whether Christians, Jews, or Heathen, will be of one condition and degree; and when they have come to their true form and weight, and the new army of the whole race returning from the exile of the world presents a mass of rational creatures with all their dregs left behind, then will begin a new world from a new origin, and other bodies in which the souls who fall may have to fear that we who are now men may afterwards be born women, and one who is now a virgin may chance then to be a prostitute. These things I point out as heresies in the books of Origen. It is for you to point out in which of his books you have found them contradicted.”

410:

Apostate Jerome, *Letter 124*, to Avitus, 409 or 410: “1. ... (1) ... Origen’s *First Principles*... (2) ... Know that there are countless things in the book to be abhorred, and that, as the Lord says, you will have to walk among scorpions and serpents. It begins by saying that Christ was made God’s son not born; that God the Father, as he is by nature invisible, is invisible even to the Son; that the Son, who is the likeness of the invisible Father, compared with the Father is not the truth... that God the Father is a light incomprehensible and that Christ compared with him is but a minute brightness, although by reason of our incapacity to us he appears a great one... God the Father omnipotent the writer terms good and of perfect goodness; but of the Son he says: ‘He is not good but an emanation and likeness of goodness; not good absolutely but only with a qualification, as “the good shepherd” and the like.’ The Holy Spirit he places after the Father and the Son as third in dignity and honour. And while he declares that he does not know whether the Holy Spirit is created or uncreated, he has later on given his own opinion that except God the Father alone there is nothing uncreated. ‘The Son,’ he states, ‘is inferior to the Father, inasmuch as he is second and the Father first; and the Holy Spirit which dwells in all the saints is inferior to the Son. In the same way the power of the Father is greater than that of the Son and of the Holy Spirit. Likewise the power of the Son is greater than that of the Holy Spirit, and as a consequence the Holy Spirit in its turn has greater virtue than other things called holy.’

“3. Then, when he comes to deal with rational creatures and to describe their lapse into earthly bodies as due to their own negligence, he goes on to say: ‘Surely it argues great negligence and sloth for a soul so far to empty itself as to fall into sin and allow itself to be tied to the material body of an unreasoning brute’; and in a subsequent passage: ‘These reasonings induce me to suppose that it is by their own free act that some are numbered with God’s saints and servants, and that it was through their own fault that others fell from holiness into such negligence that they were changed into forces of an opposite kind.’ He maintains that after every end a fresh beginning springs forth and an end from each beginning, and that wholesale variation is possible; so that one who is now a human being may in another world become a demon, while one who by reason of his negligence is now a demon may hereafter be placed in a more material body and thus become a human being. So far does he carry this transforming process that on his theory an archangel may become the devil and the devil in turn be changed back into an archangel. ‘Such as have wavered or faltered but have not altogether fallen shall be made subject, for rule and government and guidance, to better things—to principalities and powers, to thrones and dominations; and of these perhaps another human race will be formed, when in the words of Isaiah there shall be “new heavens and a new earth.” But such as have not deserved to return through humanity to their former estate shall become the devil and his angels, demons of the worst sort; and according to what they have done shall have special duties assigned to them in particular worlds.’ Moreover, the very demons and rulers of darkness in any world or worlds, if they are willing to turn to better things, may become human beings and so come back to their first beginning. That is to say, after they have borne the discipline of punishment and torture for a longer or a shorter time in human bodies, they may again reach the angelic pinnacles from which they have fallen. Hence it may be shewn that we men may change into any other reasonable beings, and that not once only or on emergency but time after time; we and angels shall become demons if we neglect our duty; and demons, if they will take to themselves virtues, may attain to the rank of angels.

“4. Bodily substances too are to pass away utterly or else at the end of all things will become highly rarified like the sky and aether and other subtle bodies. It is clear that these principles must affect the writer’s view of the resurrection. The sun also and the moon and the rest of the constellations are alive. Nay more, as we men by reason of our sins are enveloped in bodies material and sluggish, so the lights of heaven have for like reasons received bodies more or less luminous, and demons have been for more serious faults clothed with starry frames. This, he argues, is the view of the apostle who writes ‘the creation has been subjected to vanity and shall be delivered for the revealing of the sons of God.’ That it may not be supposed that I am imputing to him ideas of my own, I shall give his actual words: ‘At the end and consummation of the world,’ he writes, ‘when souls and beings endowed with reason shall be released from prison by the Lord, they will move slowly or fly quickly according as they have previously been slothful or energetic. And as all of them have free will and are free to choose virtue or vice, those who choose the latter will be much worse off than they now are. But those who choose the former will improve their condition. Their movements and decisions in this direction or in that will determine their various futures; whether, that is, angels are to become men or demons, and whether demons are to become men or angels.’ Then after adducing various arguments in support of his thesis and maintaining that while not incapable of virtue the devil has yet not chosen to be virtuous, he has finally reasoned with much diffuseness that an angel, a human soul, and a demon—all according to him of one nature but of different wills—may in punishment for great negligence or folly be transformed into brutes. Moreover, to avoid the agony of punishment and the burning flame, the more sensitive may choose to become low organisms, to dwell in water, to assume the shape of this or that animal; so that we have reason to fear a metamorphosis not only into four-footed things but even into fishes. Then, lest he should be held guilty of maintaining with Pythagoras the transmigration of souls, he winds up the wicked reasoning with which he has wounded his reader by saying: ‘I must not be taken to make dogmas of these things; they are only thrown out as conjectures to shew that they are not altogether overlooked.’

“5. In his second book he maintains a plurality of worlds; not, however, as Epicurus taught, many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another and so on in regular succession... And in the same passage: ‘if all are to be made subject to God, all shall lay aside their bodies; and then all bodily existence shall be brought to nought. But if through the fall of reasonable beings it is a second time required it will reappear. For God has left souls to strive and struggle, to teach them that full and complete victory is to be attained not by their own efforts but by his grace. And so to my mind worlds vary with the sins which cause them, and those are exploded theories which maintain that all worlds are alike.’...

“6. In speaking thus does he not most clearly follow the error of the heathen and foist upon the simple faith of Christians the ravings of philosophy? In the same book he writes: ‘it remains that God is invisible. But if he is by nature invisible, he must be so even to the Saviour.’ And lower down: ‘no soul which has descended into a human body has borne upon it so true an impress of its previous character as Christ’s soul of which he says: “no man taketh it from me, but I lay it down of myself.”’ And in another place: ‘we must carefully consider whether souls, when they have won salvation and have attained to the blessed life, may not cease to be souls. For as the Lord and Saviour came to seek and to save that which was lost that it might cease to be lost; so the lost soul which the Lord came to save, when saved, will cease to be a soul. We must ask ourselves whether, as the lost was not lost once and again will not be, the soul likewise may have been and again may be not a soul.’ And after a good many remarks upon the soul he brings in the following, ‘*νοῦς* or’ intelligence by falling becomes a soul; and by acquiring virtue this will become intelligence again. This at least is a fair inference from the case of Esau who for his old sins is condemned to lead a lower life. And concerning the heavenly bodies we must make a similar acknowledgment. The soul of the sun—or whatever else you like to call it—does not date its existence from the creation of the world; it already existed before it entered its shining and glowing body. So also with the moon and stars. From antecedent causes they have been made subject to vanity not willingly but for future reward, and are forced to do not their own will but the creator’s who has assigned to them their several spheres.

“7. Hellfire, moreover, and the torments with which holy scripture threatens sinners he explains not as external punishments but as the pangs of guilty consciences when by God’s power the memory of our transgressions is set before our eyes. ‘The whole crop of our sins

grows up afresh from seeds which remain in the soul, and all our dishonorable and undutiful acts are again pictured before our gaze. Thus it is the fire of conscience and the stings of remorse which torture the mind as it looks back on former self-indulgence.’ And again: ‘but perhaps this coarse and earthly body ought to be described as mist and darkness; for at the end of this world and when it becomes necessary to pass into another, the like darkness will lead to the like physical birth.’ In speaking thus he clearly pleads for the transmigration of souls as taught by Pythagoras and Plato. And at the end of the second book in dealing with our perfection he has said: ‘when we shall have made such progress as not only to cease to be flesh or body but perhaps also to cease to be souls our perfect intelligence and perception, undimmed with any mist of passion, will discern reasonable and intelligible substances face to face.’

“8. In the third book the following faulty statements are contained: ‘If we once admit that, when one vessel is made to honour and another to dishonour, this is due to antecedent causes; why may we not revert to the mystery of the soul and allow that it is loved in one and hated in another because of its past actions, before in Jacob it becomes a supplanter and before in Esau it is supplanted?’ And again: ‘the fact that souls are made some to honour and some to dishonour is to be explained by their previous history.’ And in the same place: ‘on this hypothesis of mine a vessel made to honour which fails to fulfil its object will in another world become a vessel made to dishonour; and contrariwise a vessel which has from a previous fault been condemned to dishonour will, if it accepts correction in this present life, become in the new creation a vessel “sanctified and meet for the Master’s use and prepared unto every good work.” ’ And he immediately goes on to say: ‘I believe that men who begin with small faults may become so hardened in wickedness that, if they do not repent and turn to better things, they must become inhuman energies; and contrariwise that hostile and demonic beings may in course of time so far heal their wounds and check the current of their former sins that they may attain to the abode of the perfect. As I have often said, in those countless and unceasing worlds in which the soul lives and has its being some grow worse and worse until they reach the lowest depths of degradation; while others in those lowest depths grow better and better until they reach the perfection of virtue.’ Thus he tries to shew that men, or rather their souls, may become demons; and that demons in turn may be restored to the rank of angels. In the same book he writes: ‘this too must be considered; why the human soul is diversely acted upon now by influences of one kind and now by influences of another.’ And he surmises that this is due to conduct which has preceded birth. It is for this, he argues, that John leaps in his mother’s womb when at Mary’s salutation Elizabeth declares herself unworthy of her notice. And he immediately subjoins: ‘on the other hand infants that are hardly weaned are possessed with evil spirits and become diviners and soothsayers; indeed, some are indwelt from their earliest years with the spirit of a python. Now as they have done nothing to bring upon themselves these visitations, one who holds that nothing happens without God’s permission, and that all things are governed by his justice, cannot suppose that God’s providence has abandoned them without good reason.’

“9. Again, of the world he writes thus: ‘The belief commends itself to me that there was a world before this world and that after it there will be another. Do you wish to know that after the decay of this world there will be a new one? Hear the words of Isaiah: “the new heavens and the new earth which I will make shall remain before me.” Do you wish to know that before the making of this world there have previously been others? Listen to the Preacher who says: “the thing which hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us.” A passage which proves not only that other worlds have been but that other worlds shall be; not, however, simultaneously and side by side but one after another.’ And he immediately adds: ‘I hold that heaven is the abode of the deity, the true place of rest; and that it was there that reasonable creatures enjoyed their ancient bliss, before coming down to a lower plane and exchanging the invisible for the visible, they fell to the earth and came to need material bodies. Now that they have fallen, God the creator has made for them bodies suitable to their surroundings; and has fashioned this visible world, and has sent into it ministers to ensure the salvation and correction of the fallen. Of these ministers some have held assigned positions and have been subject to the world’s necessary laws; while others have intelligently performed duties laid upon them in times and seasons determined by God’s plan. To the former class belong the sun, moon, and stars called by the apostle “the creation”; and these have had allotted to them the heights of heaven. Now the creation is subjected to vanity

because it is encased in material bodies and visible to the eye. And yet it is “made subject to vanity not willingly but by reason of him who hath subjected the same in hope.” Others again of the second class, at particular places and times known to their Maker only, we believe to be his angels sent to steer the world.’ A little farther on he says: ‘the affairs of the world are so ordered by Providence that while some angels fall from heaven others freely glide down to earth. The former are hurled down against their will; the latter descend from choice alone. The former are forced to continue in a distasteful service for a fixed period; the latter spontaneously embrace the task of lending a hand to those who fall.’ Again he writes: ‘whence it follows that these different movements result in the creation of different worlds; and that this world of ours will be succeeded by one quite unlike it. Now, as regards this falling and rising, this rewarding of virtue and punishment of vice, whether they take place in the past, present, or future, God, the creator, can alone apportion desert and make all things converge to one end. For he only knows why he allows some to follow their own inclination and to descend from the higher planes to the lowest; and why he visits others and giving them his hand draws them back to their former state and places them once more in heaven.’

“10. In discussing the end of the world he has made use of the following language: ‘Since, as I have often said, a new beginning springs from the end, it may be asked whether bodies will then continue to exist, or whether, when they have been annihilated, we shall live without bodies and be incorporeal as we know God to be. Now there can be no doubt but that, if bodies or, as the apostle calls them, visible things, belong only to our sensible world, the life of the disembodied will be incorporeal.’ And a little farther on: ‘when the apostle writes, “the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God,” I explain his words thus. Reasonable and incorporeal beings are the highest of God’s creatures, for not being clothed with bodies they are not the slaves of corruption. Since where there are bodies, there corruption is sure to be found. But hereafter “the creation shall be delivered from the bondage of corruption,” and then men shall receive the glory of the children of God and God shall be all in all.’ And in the same passage he writes: ‘that the final state will be an incorporeal one is rendered credible by the words of our Saviour’s prayer: “as thou, Father, art in me and I in thee, that they also may be one in us.” For we ought to realize what God is and what the Saviour will finally be, and how the likeness to the Father and the Son here promised to the Saints consists in this, that as they are one in themselves, so we shall be one in them. For if in the end the life of the Saints is to be assimilated to the life of God, we must either admit that the Lord of the universe is clothed with a body and that he is enveloped in matter as we are in flesh; or, if it is unbecoming to suppose this, especially in persons who have but small clues from which to infer God’s majesty and to guess at the glory of his innate and transcendent nature, we are reduced to the following dilemma. Either we shall always have bodies and in that case must despair of ever being like God; or, if the blessedness of the life of God is really promised to us, the conditions of his life must be the conditions of ours.’

“11. These passages prove what his view is regarding the resurrection. For he evidently maintains that all bodies will perish and that we shall be incorporeal as according to him we were before we received our present bodies. Again when he comes to argue for a variety of worlds and to maintain that angels will become demons, demons either angels or men, and men in their turn demons; in a word that everything will be turned into something else, he thus sums up his own opinion: ‘no doubt, after an interval matter will exist afresh and bodies will be formed and a different world will be created to meet the varying wills of reasonable beings who, having forfeited the perfect bliss which continues to the end, have gradually fallen into so great wickedness as to change their nature and refuse to keep their first estate of unalloyed blessedness. Many reasonable beings, it is right to say, keep it until a second, a third, and a fourth world, and give God no ground for changing their condition. Others deteriorate so little that they seem to have lost hardly anything, and others again have to be hurled headlong into the abyss. God who orders all things alone knows how to use each class according to its deserts in a suitable sphere; for he only understands opportunities and motives and the course in which the world must be steered. Thus one who has borne away the palm for wickedness and has sunk into the lowest degradation will in the world which is hereafter to be fashioned be made a devil, a kind of first fruits of the Lord’s handiwork, to be a laughing stock to the angels who have lost their first virtue.’ What is this but to argue that the sinful men of this world may become a devil and demons in another; and contrariwise that those who are now demons may hereafter become either men or angels? And after a lengthy discussion in which he maintains that all corporeal creatures must exchange their material for subtle and spiritual bodies and that all substance must become one pure and

inconceivably bright body, of which the human mind can at present form no conception, he winds up thus: — ‘“God shall be all in all”; that is to say, all bodily existence shall be made as perfect as possible; it shall be brought into the divine essence, than which there is none better.’

“12. In the fourth and last book of his work, the following passages deserve the Church’s condemnation: ‘It may be that as, when men die in this world by the separation of soul and body, they are allotted different positions in hell according to the difference in their works; so when angels die, out of the system of the heavenly Jerusalem, they come down to this world as a hell and are placed on earth according to their deserts.’ And again: ‘as we have compared the souls which pass from this world to hell with those which as they come from heaven to us are in a manner dead; so we must carefully inquire whether this is true of all souls without exception. For in that case souls born on earth when they desire better things rise out of hell and assume human bodies or when they desire worse things come down to us from better worlds; and in the firmament above us likewise there are souls on their way from our world to higher ones, and others who, while they have fallen from heaven, have not sinned so grievously as to be thrust down to earth.’ He thus tries to prove that the firmament, that is the sky, is hell compared with heaven; and that this earth is hell compared with the firmament; and again that our world is heaven to hell. Or in other words what is hell to some is heaven to others. And not content with saying this he goes on: ‘at the end of all things when we shall return to the heavenly Jerusalem the hostile powers shall declare war against the people of God to breathe and exercise their valour and strengthen their resolve. For this they cannot have until they have faced and foiled their foes; of whom we read in the book of Numbers that they are overcome by reason, discipline, and tactical skill.’

“13. After saying that according to the apocalypse of John ‘the everlasting gospel’ which shall be revealed in heaven as much surpasses our gospel as Christ’s preaching does the sacraments of the ancient law, he has asserted what it is sacrilegious even to think; that Christ will once more suffer in the sky for the salvation of demons. And although he has not expressly said it, it is yet implied in his words that as for men God became man to set men free, so for the salvation of demons when he comes to deliver them he will become a demon. To shew that this is no gloss of mine, I must give his own words: ‘As Christ,’ he writes, ‘has fulfilled the shadow of the law by the shadow of the gospel, and as all law is a pattern and shadow of things done in heaven, we must inquire whether we are justified in supposing that even the heavenly law and the rites of the celestial worship are still incomplete and need the true gospel which in the apocalypse of John is called everlasting to distinguish it from ours which is only temporal, set forth in a world that shall pass away. Now if we extend our inquiry to the passion of our Lord and Saviour, it may indeed be overbold to suppose that he will suffer in heaven; yet if there is spiritual wickedness in heavenly places and if we confess without a blush that the Lord has once been crucified to destroy those things which he has destroyed by his passion; why need we fear to imagine a like occurrence in the upper world in the fulness of time, so that the nations of all realms shall be saved by a passion of Christ?’

“14. Here is another blasphemy which he has spoken of the Son: ‘Assuming that the Son knows the Father, it would seem that by this knowledge he can comprehend him as much as a craftsman can comprehend the rules of his art. And, doubtless, if the Father is in the Son, he is also comprehended by him in whom he is. But if we mean by comprehension not merely that the knower takes a thing in by perception and insight but that he contains it within himself by virtue of a special faculty; in this sense we cannot say that the Son comprehends the Father. For the Father comprehends all things, and of these the Son is one; therefore, he comprehends the Son.’ And to shew us reasons why, while the Father comprehends the Son, the Son cannot comprehend the Father, he adds: ‘the curious reader may inquire whether the Father knows himself in the same way that the Son knows him. But if he recalls the words: “the Father who sent me is greater than I,” he will allow that they must be universally true and will admit that, in knowledge as in everything else, the Father is greater than the Son, and knows himself more perfectly and immediately than the Son can do.’

“15. The following passage is a convincing proof that he holds the transmigration of souls and annihilation of bodies: ‘If it can be shewn that an incorporeal and reasonable being has life in itself independently of the body and that it is worse off in the body than out of it; then beyond a doubt bodies are only of secondary importance and arise from time to time to meet the varying conditions of reasonable creatures. Those who require bodies are clothed with them, and contrariwise, when fallen souls have lifted themselves up to better things, their

bodies are once more annihilated. They are thus ever vanishing and ever reappearing.’ And to prevent us from minimizing the impiety of his previous utterances he ends his work by maintaining that all reasonable beings, that is, the Father, the Son, and the Holy Ghost, angels, powers, dominations, and virtues, and even man by right of his soul’s dignity, are of one and the same essence: ‘God,’ he writes, ‘and his only-begotten Son and the Holy Spirit are conscious of an intellectual and reasonable nature. But so also are the angels, the powers, and the virtues, as well as the inward man who is created in the image and after the likeness of God. From which I conclude that God and they are in some sort of one essence.’ He adds ‘in some sort’ to escape the charge of blasphemy; and while in another place he will not allow the Son and the Holy Spirit to be of one substance with the Father lest by so doing he should appear to make the divine essence divisible, he here bestows the nature of God almighty upon angels and men.

“16. This being the nature of Origen’s book, is it anything short of madness to change a few blasphemous passages regarding the Son and the Holy Spirit and then to publish the rest unchanged with an unprincipled eulogy when the parts unaltered as well as the parts altered flow from the same fountain head of gross impiety? This is not the time to confute all the statements made in detail; and indeed those who have written against Arius, Eunomius, Manichaeus, and various other heretics must be supposed to have answered these blasphemies as well. If anyone, therefore, wishes to read the work let him walk with his feet shod towards the land of promise; let him guard against the jaws of the serpent and the crooked jaws of the scorpion; let him read this treatise first and before he enters upon the path let him know the dangers which he will have to avoid.”

397 – Church Father St. Augustine

397:

St. Augustine, *Letter 67*, to Jerome, 397: “[Chap. 5] ...9. As to the reply which you were pleased to give me concerning Origen, I did not need to be told that we should, not only in ecclesiastical writers, but in all others, approve and commend what we find right and true, but reject and condemn what we find false and mischievous. What I craved from your wisdom and learning (and I still crave it), was that you should acquaint us definitely with the points in which that remarkable man is proved to have departed from the belief of the truth. Moreover, in that book in which you have mentioned all the ecclesiastical writers whom you could remember, and their works, it would, I think, be a more convenient arrangement if, after naming those whom you know to be heretics (since you have chosen not to pass them without notice), you would add in what respect their doctrine is to be avoided. Some of these heretics also you have omitted, and I would fain know on what grounds.”

413:

St. Augustine, *City of God*, 413: “...They say that souls, though not, indeed, parts of God, but created by him, sinned by abandoning God; that, in proportion to their various sins, they merited different degrees of debasement from heaven to earth, and diverse bodies as prison-houses; and that this is the world, and this the cause of its creation, not the production of good things, but the restraining of evil. Origen is justly blamed for holding this opinion. For in the books which he entitles *Peri Archon*, that is, of Origen’s, this is his sentiment, this his utterance. And I can not sufficiently express my astonishment, that a man so erudite and well versed in ecclesiastical literature, should not have observed, in the first place, how opposed this is to the meaning of this authoritative Scripture...”⁶⁰³

417:

St. Augustine, *On the Proceeding of Pelagius*, 417: “[Chap. 10. Pelagius’ Answer Examined. On Origen’s Heresy Concerning the Non-Eternity of the Punishment of the Devil and the Damned.] But what Pelagius added, ‘Who believes differently is an Origenist,’ was approved by the judges, because in very deed the Church most justly execrates the opinion of Origen, that even they whom the Lord says are to be punished with everlasting punishment, and the devil himself and his angels, after a time, however protracted, will be purged, and released from their penalties, and shall then cleave to the saints who reign with God in the association

⁶⁰³ b. 11, c. 23.

of blessedness. This additional sentence, therefore, the synod pronounced to be ‘not opposed to the Church’—not in accordance with Pelagius, but rather in accordance with the Gospel, that such ungodly and sinful men shall be consumed by eternal fires as the Gospel determines to be worthy of such a punishment; and that he is a sharer in Origen’s abominable opinion who affirms that their punishment can possibly ever come to an end, when the Lord has said it is to be eternal... Wherefore he who says that the ungodly and sinner, whom the truth consigns to eternal punishment, can ever be liberated therefrom is not unfitly designated by Pelagius as an ‘Origenist.’”

428:

Origen, Homilies 1-14 on Ezekiel, translation and Introduction by Thomas P. Scheck, 2010: “[Introduction] ... In his work *De haeresibus*, St. Augustine makes clear what he believes to be the errors in Origen that no Catholic can deny.”^{604,605}

St. Augustine, *On Heresies*, 428: “[Chap. 43] But there are other doctrines of this Origen which the Catholic Church does not accept at all. On these matters, she does not accuse him falsely, and cannot herself be deceived by his defenders. Specifically, they are his teachings on purgation, liberation, and the return of all rational creation to the same trials after a long interval. Now what Catholic Christian, learned or otherwise, would not shrink in horror from what Origen calls the purgation of evils? According to him, even they who die in infamy, crime, sacrilege, and the greatest possible impiety, and at last even the devil himself and his angels, though after very long periods of time, will be purged, liberated, and restored to the kingdom of God and of light.”⁶⁰⁶

399 – Theophilus, Patriarch of Alexandria, and the Councils of Alexandria, Jerusalem, and Cyprus

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “In the same year, 399, some synods touching the Origenist controversy were also held; and first, that of Alexandria under Archbishop Theophilus, whose Synodal Letter was first published by Ballarsi in his edition of the works of S. Jerome, and after him by Mansi.⁶⁰⁷ What was formerly held to be a fragment of this Synod⁶⁰⁸ belongs to a later document by Theophilus.⁶⁰⁹ Soon afterwards, a synod was also held at Jerusalem against the Origenists, which gave its assent to the above-mentioned Alexandrian Council.⁶¹⁰ About the same time, Epiphanius assembled a third Synod at Cyprus, also for the purpose of anathematizing Origen...”⁶¹¹

Patriarch of Alexandria Theophilus, *Synodical Letter of Theophilus to the Bishops of Palestine and of Cyprus*,⁶¹² 399: “...Theophilus [sends] greeting in the Lord. The scope of the letter is as follows: We have personally visited the monasteries of Nitria and find that the Origenistic heresy has made great ravages among them. It is accompanied by a strange fanaticism: men even maim themselves or cut out their tongues to show how they despise the body. I find that some men of this kind have gone from Egypt into Syria and other countries where they speak against us and the truth. The books of Origen have been read before a council of bishops [at Alexandria in 399] and unanimously condemned. The following are his chief errors, mainly found in the *Peri Arkon* [First Principles]:

“1. The Son compared with us is truth, but compared with the Father he is falsehood.

“2. Christ’s kingdom will one day come to an end.

⁶⁰⁴ Footnote 49: “Augustine, *De haeresibus*, c. 43, in *The ‘De haeresibus’ of St. Augustine*, trans. L. G. Muller, Patristic Studies 90, ed. R. Deferrari (Washington, DC: 1956).”

⁶⁰⁵ *Origen, Homilies 1-14 on Ezekiel*, translation and Introduction by Thomas P. Scheck. Taken from the apostate Jerome’s translation. Ancient Christian Writers series, No. 62. Publisher: The Newman Press, NY and NJ, 2010. Introduction.

⁶⁰⁶ PL, 42, col. 33.

⁶⁰⁷ Footnote 4: “Ballarsi, in his edition of the works of S. Jerome, t. i. p. 537; Mansi, t. iii. pp. 981, sqq.; cf. below, s. 115.”

⁶⁰⁸ Footnote 5: “Printed in Mansi, t. iii. p. 976.”

⁶⁰⁹ Footnote 6: “Cf. Pagi, ad ann. 401, n. 2 sqq.; and Mansi, *l.c.* p. 979.”

⁶¹⁰ Footnote 1: “The letter of the Synod of Jerusalem is found in Mansi, t. iii. p. 989.”

⁶¹¹ v. 2, s. 112, pp. 418- 419.

⁶¹² Apostate Jerome, *Letter 92*.

“3. We ought to pray to the Father alone, not to the Son.

“4. Our bodies after the resurrection will be corruptible and mortal.

“5. There is nothing perfect even in heaven; the angels themselves are faulty, and some of them feed on the Jewish sacrifices.

“6. The stars are conscious of their own movements, and the demons know the future by their courses.

“7. Magic, if real, is not evil.

“8. Christ suffered once for men; he will suffer again for the demons.

“The Origenists have tried to coerce me; they have even stirred up the heathen by denouncing the destruction of the Serapeum, and have sought to withdraw from the ecclesiastical jurisdiction two persons accused of grave crimes. One of these is the woman who was wrongly placed on the list of widows by Isidore; the other, Isidore himself. He is the standard-bearer of the heretical faction, and his wealth supplies them with unbounded resources for their violent enterprises. They have tried to murder me; they seized the monastery church at Nitria, and for a time prevented the bishops from entering and the offices from being performed. Now, like Zebul (Beelzebub) they go to and fro on the earth. I have done them no harm; I have even protected them. But I would not let an old friendship (with Isidore) impair our faith and discipline. I implore you to oppose them wherever they come, and to prevent them from unsettling the brethren committed to you.”

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “We have already seen Theophilus of Alexandria to be an opponent of the Origenists. At a synod at Alexandria in 399, he had anathematized the doctrines of Origen and his adherents, *i.e.* the Long Brothers,⁶¹³ with the exception of Dioscurus, and had soon afterwards driven from their homes more than three hundred Egyptian monks of Origenist views. The greater number fled to Palestine; but about fifty, among whom were the Long Brothers, went to Constantinople (401), where they were very kindly received and supported by Chrysostom, who also interceded for them with Theophilus, but he would not admit them to the holy communion, because they were banished by their own bishop.”⁶¹⁴

In 399 Theophilus wrote to Epiphanius to call a council on Cyprus to condemn Origen, Origenism, and Origenists:

Patriarch of Alexandria Theophilus, *Letter to Epiphanius*,⁶¹⁵ 399: “Theophilus to his well-beloved lord, brother, and fellow-bishop Epiphanius. The Lord has said to his prophet, ‘See, I have this day set thee over the nations and over the kingdoms to root out and to pull down and to destroy and...to build and to plant.’ In every age he bestows the same grace upon his Church, that his Body may be preserved intact and that the poison of heretical opinions may nowhere prevail over it. And now also do we see the words fulfilled. For the Church of Christ ‘not having spot or wrinkle or any such thing’ has with the sword of the gospel cut down the Origenist serpents crawling out of their caves, and has delivered from their deadly contagion the fruitful host of the monks of Nitria. I have compressed a short account of my proceedings (it was all that time would allow) into the general letter which I have addressed indiscriminately to all. As your excellency has often fought in contests of the kind before me, it is your present duty to strengthen the hands of those who are in the field and to gather together to this end the bishops of your entire island [a council at Cyprus]. A synodical letter should be sent to myself and the bishop of Constantinople and to any others whom you think fit; that by universal consent Origen himself may be expressly condemned and also the infamous heresy of which he was the author. I have learned that certain calumniators of the true faith, named Ammonius, Eusebius, and Euthymius, filled with a fresh access of enthusiasm in behalf of the heresy, have taken ship for Constantinople, to ensnare with their deceits as many new converts as they can and to confer anew with the old companions of their impiety. Let it be your care, therefore, to set forth the course of the matter to all the bishops throughout Isauria and Pamphylia and the rest of the neighbouring provinces:

⁶¹³ Footnote 1: “These were four very learned Egyptian monks and ecclesiastics, formerly intimate friends of Theophilus. Their names were: Dioscurus (consecrated Bishop of Little Hermopolis), Aminonius, Euthymius, and Eusebius. Cf. my treatise on the Origenist controversy in the *Kirchenlexicon* of Wetzer and Welte, vol. vii, p. 847.”

⁶¹⁴ v. 2, s. 115, p. 430.

⁶¹⁵ Apostate Jerome, *Letter 90*.

moreover, if you think fit, you can add my letter, so that all of us gathered together in one spirit with the power of our Lord Jesus Christ may deliver these men unto Satan for the destruction of the impiety which possesses them. And to ensure the speedy arrival of my despatches at Constantinople, send a diligent messenger, one of the clergy (as I send fathers from the monasteries of Nitria with others also of the monks, learned men and continent) that when they arrive they may be able themselves to relate what has been done. Above all I beg of you to offer up earnest prayers to the Lord that we may be able in this contest also to gain the victory; for no small joy has filled the hearts of the people both in Alexandria and throughout all Egypt, because a few men have been expelled from the Church that the body of it might be kept pure. Salute the brothers who are with you. The people with us salute you in the Lord.”

400 – Church Father Pope St. Anastasius I

Pope St. Anastasius I, in 400, received a copy of Rufinus’ translation of Origen’s *First Principles* from Eusebius of Cremona. And in 400 after reading it, he formally condemned Origen, Origen’s heresies, and banned Catholics from reading any of Origen’s works. He also condemned Rufinus. The actual condemnation is no longer available, but its existence and contents are known for certain from other sources. One source is a letter from Pope St. Anastasius himself to John, Bishop of Jerusalem, in 401. In the letter he says that Origen’s heresies contradict the faith of the Apostles and other true Church Fathers and thus, in other words, were condemned by the ordinary magisterium from Pentecost Day. And he says that he formally condemned Origen and his heresies, and hence this is when Origen and his heresies were first condemned by the solemn magisterium, in 400. He also says that he never heard of Origen or Rufinus till now, which is one proof that Origen’s works were not generally known in the West at that time:⁶¹⁶

A New History of Ecclesiastical Writers, by Lewis Ellies du Pin, Doctor of the Sorbon, 1693: “Anastasius was chosen Bishop of Rome after the Death of Pope Siricius, Anno. 398. ... The business of the *Origenists* making a great noise in the Church, he thought it his duty to declare his sense of that matter: He therefore made a Decree after the Example of Theophilus, whereby he condemned both the Works and the person of Origen. ... Being informed that *Ruffinus* the Priest was his chief Defender, ... he condemned him as an heretic in the year 401 ... That he could not but condemn *Ruffinus* his conduct, because he had translated the Books of *Origen*’s Principles with a design that the people should read them as Catholic Books; that the Fear he was in least they should corrupt the Doctrine of the faithful in his Church obliged him to condemn them; that he was informed that the Emperours had made an Edict to forbid the reading of Origen’s works; that *Ruffinus* having approved in his translation the opinions of Origen deserved to be treated after the same manner as he that first published them. Lastly, he declares, that he will hear no more of him; that he might seek for Absolution where he pleased, for his part he looked upon him as an excommunicated person.”⁶¹⁷

While the formal condemnation is no longer available, a letter written by Pope St. Anastasius to John, Bishop of Jerusalem, in 401, speaks of his formal condemnation of Origen and his works and of his condemnation of Rufinus. In this letter Pope St. Anastasius infallibly teaches that Origen’s heresies were condemned by all the Apostles and thus by the ordinary magisterium and hence were infallibly condemned from Pentecost Day. Therefore anyone from Pentecost Day forward who held any of Origen’s heresies was a heretic. And Pope St. Anastasius’ formal condemnation of Origen and Origenism was an act of infallibility and thus Origen’s heresies were again infallibly condemned by the solemn magisterium, as they were previously by Popes St. Pontian and Fabian within Origen’s own lifetime⁶¹⁸:

Pope St. Anastasius I, *Letter to John, Bishop of Jerusalem, Concerning the Character of Rufinus*, 401: “2. Let me come to the subject of your letter. Rufinus, about whom you have

⁶¹⁶ This explains why some true Church Fathers either praised Origen or did not mention anything about him at all. They were either inculpably ignorant of any heresies in Origen’s works or did not even know who Origen was. (See in this book: [The hiding of Origen’s heresies](#), p. 394.)

⁶¹⁷ v. 3, p. 58, Anastasius.

⁶¹⁸ See in this book: [228, 231, 236 – Condemned by Bishop Demetrius in 228 and 231, by Pope St. Pontian in 231, and by Pope St. Fabian in 236](#), p. 370.

done me the honour to ask my advice, must bring his conscience to the bar of the divine majesty. It is for him to see how he can approve himself to God as maintaining his true allegiance to him.

“3. As for Origen, whose writings he [Rufinus] has translated into our language, I have neither formerly known, nor do I now seek to know either who he was or what expression he may have given to his thought... his object was to disintegrate our faith, which is that of the Apostles, and has been confirmed by the traditions of the Fathers [ordinary magisterium], by leading us into tortuous paths.

“4. I want to know what is the meaning of the translation of this work into the Roman tongue. If the translator intends by it to put the author in the wrong, and to denounce to the world his execrable deeds, well and good. In that case he will expose to well-merited hatred one who has long laboured under the adverse weight of public opinion. But if by translating all these evil things he means to give his assent to them, and in that sense gives them to the world to read, then the edifice which he has reared at the expense of so much labour serves for nothing else than to make the guilt the act of his own will, and to give the sanction of his unlooked for support to the overthrow of all that is of prime importance in the true faith as held by Catholic Christians from the time of the Apostles till now [ordinary magisterium].

“5. Far be such teaching from the Catholic system of the Church of Rome. It can never by any possibility come to pass that we should accept as reasonable things which we condemn as matters of law and right. We have, therefore, the assurance that Christ our God, whose providence reaches over the whole world, bestows his approval on us when we say that it is wholly impossible for us to admit doctrines which defile the Church...

“ ‘I certainly shall omit nothing which may enable me to guard the faith of the Gospel amongst my own people, and to warn, as far as in me lies, those who form part of my body, in whatever part of the world they live, not to allow any translation of profane authors to creep in and spring up amongst them, which will seek to unsettle the mind of devout men by spreading its own darkness among them. Moreover, I cannot pass over in silence an event which has given me great pleasure, the decree issued by our Emperors, by which every one who serves God is warned against the reading of Origen, and all who are convicted of reading his impious works are condemned by the imperial judgment.’ **In these words my formal sentence was pronounced** [solemn magisterium].

“6. ...Therefore, my dearly beloved brother, put away all your prejudice. Weigh the conduct of Rufinus in your own unbiased judgment; ask yourself whether he has not translated Origen’s words into Latin and approved them, and whether a man who gives his encouragement to vicious acts committed by another differs at all from the guilty party. In any case I beg you to be assured of this, that he is so completely separate from all part or lot with us, that I neither know nor wish to know either what he is doing or where he is living. I have only to add that it is for him to consider where he may obtain absolution.”⁶¹⁹

The apostate Jerome testifies that Origen was condemned by Theophilus, Patriarch of Alexandria, and by Pope St. Anastasius I:

Apostate Jerome, *Apology against Rufinus*, 402: “10. ...They [the Origenists] give no heed to the authority of the bishops who condemn Origen... Of what use are the letters of the bishop Theophilus or of the pope Anastasius, who follow out the heretic in every part of the world, when your book passing under the name of Pamphilus⁶²⁰ is there to oppose their letters, and the testimony of the [so-called] martyr can be set against the authority of the Bishops?”

415 – The heretic Pelagius

In 415 the heretic Pelagius testified that Origen’s Universal Salvation heresy was condemned:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Some months later, in December of the same year, 415, the Pelagian controversy occasioned a second Synod in Palestine at Diospolis, or Lydda... Pelagius who duly appeared at the assembly [said]... ‘In the day of judgment all sinners will be punished with

⁶¹⁹ From *Nicene and Post-Nicene Fathers*, by Philip Shaff. Series 2, v. 3, p. 1113.

⁶²⁰ See in this book: [The Apology for Origen](#), p. 395.

everlasting fire.’ ...Pelagius appealed to Matt. 25:36, accusing all who taught otherwise of Origenism; and he again obtained the assent of the Synod. [Footnote 3]”

“Footnote 3: August. *De Gestis Pelag.*, c. 3, n. 9, 10; Mansi, t. iv. p. 316; and Hard. t. i. p. 2009. (The fact here recorded, and St. Augustine’s comment on it, are important as showing that Origen’s Universalist theory was regarded as heretical in the Church.)”⁶²¹

St. Augustine, *On the Proceeding of Pelagius*, 417: “[Chap. 10. Pelagius’ Answer Examined. On Origen’s Heresy Concerning the Non-Eternity of the Punishment of the Devil and the Damned.] But what Pelagius added, ‘Who believes differently is an Origenist,’ was approved by the judges, because in very deed the Church most justly execrates the opinion of Origen, that even they whom the Lord says are to be punished with everlasting punishment, and the devil himself and his angels, after a time, however protracted, will be purged, and released from their penalties, and shall then cleave to the saints who reign with God in the association of blessedness. This additional sentence, therefore, the synod pronounced to be ‘not opposed to the Church’—not in accordance with Pelagius, but rather in accordance with the Gospel, that such ungodly and sinful men shall be consumed by eternal fires as the Gospel determines to be worthy of such a punishment; and that he is a sharer in Origen’s abominable opinion who affirms that their punishment can possibly ever come to an end, when the Lord has said it is to be eternal... Wherefore he who says that the ungodly and sinner, whom the truth consigns to eternal punishment, can ever be liberated therefrom is not unfitly designated by Pelagius as an ‘Origenist.’”

434 – Church Father St. Vincent of Lerins

See in this book: [St. Vincent of Lerins did not defend Origen as possibly orthodox](#), p. 400.

448, c. – Church Father St. Peter Chrysologus

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “[December 4, St. Peter Chrysologus (d. 450)] ...Eutyches, the heresiarch, having been condemned by St. Flavian, addressed a circular letter to the most distinguished prelates in the Church in his own justification. Our saint, in the answer which he sent him, told him that he had read his letter with sorrow: for, if the peace of the Church causes joy in heaven, divisions ought to beget sadness and grief; that the mystery of the incarnation, though inexplicable, is delivered to us by the divine law, and to be believed in the simplicity of faith. He therefore exhorted him to acquiesce, not to dispute, having before his eye the rocks upon which Origen, Nestorius, and others had split, by taking that method.”⁶²²

449 – Church Father Pope St. Leo the Great

Pope St. Leo the Great, *Letter 35*, 449: “To Julian, Bishop of Cos. Leo, bishop of the city of Rome to his well-beloved brother, Julian the bishop: ...For I think that in saying this he [Eutyches] was convinced that the soul, which the Saviour assumed, had had its abode in the heavens before he was born of the Virgin Mary, and that the Word joined it to himself in the womb. But this is intolerable to Catholic minds and ears: because the Lord who came down from heaven brought with him nothing that belonged to our state: for he did not receive either a soul which had existed before nor a flesh which was not of his mother’s body. Undoubtedly our nature was not assumed in such a way that it was created first and then assumed, but it was created by the very assumption. And hence that which was deservedly condemned in Origen must be punished in Eutyches also...”

⁶²¹ v. 2, b. 8, s. 118, pp. 450-452.

⁶²² v. 4, December 4, St. Peter Chrysologus, p. 293.

460, c. – Church Father Antipater of Bostra

Nominal *Catholic Encyclopedia*, “Antipater of Bostra”: “(In Arabia) in the fifth century, one of the foremost Greek prelates of the Roman Orient; flourished about 460. He was a pronounced opponent of Origen. Little is known of his life, save that he was held in high esteem by his contemporaries, civil and ecclesiastical. He is rated among the authoritative ecclesiastical writers by the Fathers of the Seventh General Council (787). There have reached us, in the acts of this council, only a few fragments of his lengthy refutation of the ‘Apology for Origen’ put together (c. 309)... The work of Antipater was looked on as a masterly composition, and as late as 540 was ordered to be read in the churches of the East as an antidote to the spread of the Origenistic heresies (Cotelier, Monument. Eccl. Graec., III, 362). He also wrote a treatise against the Apollinarists, known only in brief fragments, and several homilies, two of which have reached us in their entirety. His memory is kept on 13 June.”

543 – Holy Emperor Justinian

Holy Emperor Justinian, Canons against Origen from *Book against Origen*, 543.⁶²³

These canons, 1 to 9 (Denzinger 203-211), were incorporated into the Second Council of Constantinople. See the following section in this book.

553 – Second Council of Constantinople, confirmed by Pope Pelagius in 556

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556: “Canons against Origen:

“Canon 1: If anyone says or holds that the souls of men pre-existed, as if they were formerly minds and holy powers, but having received a surfeit of beholding the Divinity, and having turned towards the worse, and on this account having shuddered (*apopsycheisas*) at the love of God, in consequence being called souls (*psychoe*) and being sent down into bodies for the sake of punishment, let him be anathema. (D. 203)

“Canon 2: If anyone says and holds that the soul of the Lord pre-existed, and was united to God the Word before his incarnation and birth from the Virgin, let him be anathema. (D. 204)

“Canon 3: If anyone says or holds that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin, and that after this God, the Word, and the soul, since it had pre-existed, were united to it, let him be anathema. (D. 205)

“Canon 4: If anyone says or holds that the Word of God was made like all the heavenly orders, having become a Cherubim for the Cherubim, a Seraphim for the Seraphim, and evidently having been made like all the powers above, let him be anathema. (D. 206)

“Canon 5: If anyone says or maintains that in resurrection the bodies of men are raised up from sleep spherical, and does not agree that we are raised up from sleep upright, let him be anathema. (D. 207)

“Canon 6: If anyone says that the sky, and the sun, and the moon and the stars, and the waters above the heavens are certain living and material powers, let him be anathema. (D. 208)

“Canon 7: If anyone says or holds that the Lord Christ in the future age will be crucified in behalf of the demons, just as (he was) for the sake of men, let him be anathema. (D. 209)

“Canon 8: If anyone says or holds that the power of God is limited, and that he has accomplished as much as he has comprehended, let him be anathema. (D. 210)

⁶²³ Denzinger Footnote: “Msi IX 533 A f.; Hrd III 279 C.—These canons, which the native synod under Menna the Patriarch edited in the year 543, the Supreme Pontiff VIGILIUS seems to have confirmed by his signature, as Cassidorus testifies, *De inst. dive* litt. c. 2 [MG 70, III]: ‘It appears that he [evidently Origen]...has nevertheless in the present time been condemned anew by VIGILIUS the Pope, a most blessed man.’ [Cf. Fr. Diekamp, *Die origenistischen Streitigkeiten* in 6. Jahrhundert und das 5. allg. Konzil. Munster: 1899, 46 ff.]”

“Canon 9: If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema.” (D. 211)

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556, Anathema against Origen: “Anathema 11: If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, together with their impious writings and also all other heretics who have already been condemned and anathematized by the holy, Catholic and apostolic Church and by the four holy synods which have already been mentioned, and also all those who have thought or now think in the same way as the aforesaid heretics and who remain till the end in their impiety, let him be anathema.”⁶²⁴

The apostate Hefele refutes the lie that Anathema 11 of the Second Council of Constantinople did not include Origen:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Halloix, Gamier, Basnage, Walch and others suppose, and Vincenzi maintains with great zeal, that the name of Origen is a later insertion in this anathematism, because (a) Theodore Ascidas, the Origenist, was one of the most influential members of the Synod, and would certainly have prevented a condemnation of Origen; further, (b) because in this anathematism only such heretics would be named as had been condemned by one of the first four Ecumenical Synods, which was not the case with Origen; (c) because this anathematism is identical with the tenth in the [Second Imperial Edict against the Three Chapters] by the Emperor (sec. 263), but in the latter the name of Origen is lacking; and, finally, (d) because Origen does not belong to the group of heretics to whom this anathematism refers. His errors were quite different.

“All these considerations seem to me of insufficient strength, on mere conjecture, to make an alteration in the text, and arbitrarily to remove the name of Origen. As regards the objection in connection with Theodore Ascidas, it is known that the latter had already pronounced a formal anathema on Origen, and certainly he did the same this time, if the Emperor wished it or if it seemed advisable. The second and fourth objections have little weight. In regard to the third (c), it is quite possible that either the Emperor subsequently went further than in his [Second Imperial Edict against the Three Chapters] or that the bishops at the fifth Synod, of their own accord, added Origen, led on perhaps by one or another anti-Origenist of their number. What, however, chiefly determines us to the retention of the text is—(a) that the copy of the synodal Acts extant in the Roman archives, which has the highest credibility, and was probably prepared for Vigilius himself, contains the name of Origen in the eleventh anathematism;⁶²⁵ and (b) that the monks of the new Laura in Palestine, who are known to have been zealous Origenists, withdrew Church communion from the bishops of Palestine after these had subscribed the Acts of the fifth Synod.⁶²⁶ In the anathema on the three chapters these Origenists could find as little ground for such a rupture as their friend and former colleague Ascidas: it could only be by the Synod attacking their darling Origen. (c) Finally, only on the ground that the name of Origen really stood in the eleventh anathematism, can we explain the widely circulated ancient rumour that our Synod anathematized Origen and the Origenists. (See sec. 255 and 267.)⁶²⁷...

“(a) The priest Cyril of Scythopolis, who was a contemporary of the fifth Council, a disciple of S. Sabas, and one who, as a member of the great Laura in Palestine, took part in the Origenist controversy of that time, says, in his biography of S. Sabas, c. 90, quite expressly: ‘When the holy and Ecumenical fifth Synod was assembled in Constantinople, they smote with common and catholic anathema Origen and Theodore of Mopsuestia, and also what Evagrius and Didymus had taught on pre-existence and restitution.’⁶²⁸

“(b) Of almost equal antiquity with the priest Cyril was the ecclesiastical historian Evagrius, at the time when our Synod was held, a youth of about fifteen years. He also writes, in his *Church History* (lib. iv. c. 38), that the fifth Ecumenical Synod, after the Palestinian monks Eulogius, Conon, etc., had presented a memorial against Origen (after the

⁶²⁴ Taken from *A History of the Councils of the Church*, by apostate Bishop Hefele, v. 4, c. 2, s. 274, pp. 336-337.

⁶²⁵ Footnote 2: “Noris, *l.c.* t. i. pp. 643, 642, 638 sqq.”

⁶²⁶ Footnote 3: “Cyrill. Scythopol., *Vita Sabae*, c. 90. (See secs. 267 and 275) IV.”

⁶²⁷ v. 4, c. 2, s. 274, 11th Anathema, pp. 336-337.

⁶²⁸ Footnote 3: “Cyrilli *Vita Sabae*, c. 90, in Cotelier. *Graecae Monumenta*, t. iii. p. 374.”

anathematising of the three chapters), had also pronounced a condemnation on Origen and his adherents, particularly on the blasphemies of Didymus and Evagrius.

“(c) The third witness whom Noris and the Ballerini adduce is the Lateran Synod of 649, at which (c. 18), and in an utterance of Bishop Maximus of Aquileia, Origen, Didymus, and Evagrius are mentioned among those anathematised by the first five Synods. Since, then, no decree was drawn up against these three men by the first four Councils, this must have been done by the fifth Ecumenical Synod.

“(d) The sixth Ecumenical Council, too (A.D. 680), declares, in its seventeenth and eighteenth sessions, that the fifth Synod was assembled on account of Theodore of Mopsuestia, Origen, Didymus, and Evagrius.

“(e) To the same effect the seventh Ecumenical Synod expresses itself in its seventeenth session (Hardouin, t. iv. p. 454), not to mention other less important witnesses. From all these utterances Noris and the Ballerini are led to the supposition, that, besides the eight sessions of the fifth Council, of which we possess the Acts, others must have been held on account of Origen, etc.”⁶²⁹

The fact also remains that Origen was unquestionably condemned by three previous popes and four future popes, and three of them condemned Origen in Ecumenical Councils. And the fact remains that Origen’s heresies were condemned in AD 33 on Pentecost Day because most of his heresies were condemned by the ordinary magisterium (that is, by the unanimous consensus of the Apostles and other true Church Fathers) and hence Origen was also condemned as a heretic by the ordinary magisterium.

649 – Pope St. Martin I, Lateran Council

Pope St. Martin I, *Lateran Council*, 649: “Canon 18: If anyone according to the holy Fathers, harmoniously with us and likewise with the Faith, does not with mind and lips *reject and anathematize* all the most *abominable heretics* together with their *impious writings even to one least portion*, whom the holy Catholic and apostolic Church of God, that is, the holy and universal five Synods and likewise all the approved Fathers of the Church in harmony, rejects and anathematizes, we mean Sabellius, Arius, ...**Origen**, Didymus, Evagrius, and briefly all the remaining heretics, who have been condemned and cast out by the Catholic Church; whose teachings are the fruit of *diabolical operation*, ...let such a person be condemned.” (D. 271 and 272)

680-681 – Third Council of Constantinople of 680-681, confirmed by Pope St. Leo II in 683

Third Council of Constantinople (Sixth Ecumenical), 680-681, confirmed by Pope St. Leo II in 683: “Wherefore this holy and universal synod of ours, driving afar the error of impiety which endured for some time even till the present, following without deviation in a straight path after the holy and accepted fathers, has piously accorded in all things with the five holy and universal synods: that is to say, with...the fifth holy synod, the latest of them, which was gathered here against Theodore of Mopsuestia, **Origen**, Didymus, and Evagrius, and the writings of Theodoret against the twelve chapters of the renowned Cyril, and the letter said to have been written by Ibas to Mari the Persian.”

685, c. – Papal Coronation Oath

In 685 the second Papal Coronation Oath added a condemnation of Origen. Hence from that point forward all the popes condemned Origen in this oath:

Papal Coronation Oath, 685 onward: “This Origen, with his impious disciples and followers, Didymus and Evagrius...are submitted to eternal condemnation.”⁶³⁰

⁶²⁹ v. 4, b. 14, c. 1, s. 267, pp. 294-295.

⁶³⁰ PL 105, col. 49: *Liber Diurnus Romanorum Pontificum* ...In hoc Origenes, cum impiis discipulis et sequacibus, Didymio et Evagrío, et qui creatorem omnium Deum et omnem rationalem ejus creaturam gentilibus fabulis persecuti sunt, æterno sunt condemnationi submissi.

This oath was taken until it was abolished in the 11th century, the century in which the Great Apostasy began. Hence every pope from 685 till the 11th century condemned Origen in this Papal Coronation Oath.

The above quote is from Migne, PL 105, col. 49, quoting the *Liber Diurnus Romanorum Pontificum* in the section titled “Second Profession of Faith” (col. 44). The “Footnote f” is as follows:

“Footnote f: *Secunda Professio*. Prefert ilia tres characters, quibus non improbabiler auctor dignoscatur. I. Qui profiletur, electus est *concurrentibus* voltis. II. Professio admodum erudita est, fidemque catholicam in Conciliis traditam ita dilucide exponit, ut vix ulla par reperiat in veteribus monumentis. III. Edita est post obitum Constantini Pogonaii et ante collectum Diurnum. Obitus Constantini contigit sub finem anni 685, collectio Diurni ann. 715. Ab obitu igitur Constantini ad collectionem usque Diuroi efluxerunt anni triginta, quo temporis intervallo constitute.”

English translation of Footnote f: “*Second Profession*. This displays three characteristics, by which the author is not improbable to discern. 1) He professes that the one elected is to agree to the vows. 2) The profession is very well written, so clearly handed down by the traditions of the Catholic Councils, he explains, in order that we hardly discover anything not handed down by the Ancient Forefathers. 3) It was published after the death of Constantine Pogonati and before the collection of the Diurnum. Constantine died at the end of the year 685, the collection of the Diurnum was in the year 715. After the death of Constantine, the gathering of the Diurnum took thirty years, the established time interval.”

692 – Council of Trullo (*Quinisext*)

Council in Trullo (aka *Quinisext*), 692: “Canon 1: ...Also we recognize as inspired by the Spirit the pious voices of the one hundred and sixty-five God-fearing Fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory, and we teach them to those who come after us; for these synodically anathematized and execrated Theodore of Mopsuestia (the teacher of Nestorius), and **Origen**, and Didymus, and Evagrius, all of whom reintroduced feigned Greek myths, and brought back again the circlings of certain bodies and souls, and deranged turnings [or transmigrations] to the wanderings or dreamings of their minds, and impiously insulting the resurrection of the dead, and stupidly said that the same bodies they had joined with them would not rise again; and that Paradise was not subject to the appreciation of the sense, and that it was not from God, and that Adam was not formed in flesh, and that there would be an end of punishment, and a restitution of the devils to their pristine state, and other innumerable insane blasphemies.”⁶³¹

787 – Pope Hadrian I, Second Council of Nicea

Pope Hadrian I, *Second Council of Nicea* (Seventh Ecumenical), 787: “We reject along with them Severus, Peter, and their interconnected band with their many blasphemies, in whose company we anathematize the mythical speculations of **Origen**, Evagrius, and Didymus, as did the fifth synod, that assembled at Constantinople.”

869-870 – Pope Hadrian II, Fourth Council of Constantinople

Pope Hadrian II, *Fourth Council of Constantinople* (Eighth Ecumenical), 869-870: “According to the still clearer teaching of the fifth, holy and universal synod [Second Council of Constantinople], we anathematize Severus, Peter, and Zoharas the Syrian, as well as **Origen** with his useless knowledge, Theodore of Mopsuestia and Didymus along with Evagrius, who also, although of the same or different opinions, were ensnared in the same pit of damnation.”

⁶³¹ Labbe and Cossart, *Concilia*, Tom. VI., col. 1135 et seqq.

The hiding of Origen's heresies

Anti-Church Fathers Basil of Cesarea and Gregory of Nazianzus hid Origen's heresies

The apostates Basil of Cesarea and Gregory Nazianzus, who glorified Origen, deceived Catholics by putting Origen's orthodox teachings in a book titled *Philocalia* while leaving out his heretical and idolatrous teachings:

Nominal *Catholic Encyclopedia*, "Basil": "He [Basil] seems to have read Origen's writings very systematically about this time, for in union with Gregory of Nazianzus, he published a selection of them called the 'Philocalia.' "

Hence Basil and Gregory thoroughly read Origen's works and thus read his heresies:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: "Origen had spent a part of his life at Caesarea, where he conducted a school...The immense learning of the great Alexandrian Doctor appealed naturally to...Basil and Gregory of Nazianzus [who] have left to us the *Philocalia*, a collection of the best portions of Origen, and while they did not adopt his dangerous [RJMI: heretical] views, at least they imbibed his spirit and like him relied greatly on the part assigned to reason in the explanation and exposition of the truths of faith. Both had fed on Greek literature and philosophy..."⁶³²

Therefore Basil and Gregory knew Origen's heresies were heresies because they intentionally left them out of their book of Origen's teachings, the *Philocalia*. Yet they never condemned Origen and his heresies nor warned others. Instead, they presented Origen as orthodox. This, alone, made them apostates by sins of omission and association for treating Origen as a faithful Catholic in spite of the fact that they knew he taught heresies and idolatries. And they were guilty for every person who fell into Origen's heresies because of the scandal they created by presenting Origen as orthodox.

Anti-Church Father Rufinus hid some of Origen's heresies

When the apostate Rufinus translated Origen's heretical book *First Principles* (aka *Peri Archon*) into Latin, he left out some heresies, such as Origen's heresy that Jesus was made and thus did not always exist. However, his translation contained many of Origen's other heresies, ones which Rufinus himself held:

Apostate Jerome, *Apology against Rufinus*, 402: "8. ...You [Rufinus], though unknown before, have by your first and only work [the translation of Origen's *First Principles*] become notorious for your rash proceeding... You change a few statements about the Son of God and the Holy Spirit, which you knew would offend the Romans, and let the rest go unchanged from beginning to end."

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "We have noted, in the Greek predecessors of Clement, a tendency to subordinate the Word to the Father. The same tendency is noticeable in Origen. Jesus Christ, who came into the world, was born of the Father before all creatures, but since he was made flesh and became visible, he cannot be said to be equal with the Father. This is the reason why Origen says that God is higher than Christ and consequently that Christ is by no means comparable to the Father. By the same token, Origen refuses to consider Christ as the Good in itself. To him, the only absolute Good is God the Father, of whom Christ is but an image.[Footnote 27] It is difficult to say how Origen understood the relations of the first two persons of the Trinity, because the original text of the Principles is lost, except some fragments, and this is one of the points where its Latin translator, Rufinus, has tried to bring the doctrine of Origen somewhat nearer to orthodoxy. According to the translation, Origen taught that the Word has always been with the Father, or, conversely, that the Father has never been without the Son. Since he is the Son of God, the Word (Logos) is God, but, in order to subordinate the Son to the Father, Origen called God the Father 'the God by right of self' (autotheos), with article, whereas the begotten Son, who is God but as an image and resemblance, was simply called 'God,'

⁶³² v. 2, c. 1, s. 1, pp. 6-8.

without article. Yet, while the Son is only ‘God,’ because he is not ‘the God par excellence,’ he is ‘the Word’ because he is ‘the Logos par excellence.’ In other words, the Word is to what comes after him, what the Father is to him. We would perhaps not betray his intention in saying that, according to Origen, the Word is divine, but not God. [Footnote 28]...”⁶³³

“Footnote 27: Comm., on Saint John, XIII, 3; OYV., IV, 229, 1. q-ro: ‘Christ is life; and he who is higher than Christ, is higher than life.’ Cf. John, 14, 28: ‘the Father is greater than I.’—This text of John is explicitly quoted in the same Commentary, XIII, 25 (OW., IV, 249), where Origen says that Christ did not want to accept for himself the unqualified, true and perfect appellation of ‘good.’ To which he adds, still speaking of Christ: ‘He does in no way compare with the Father. For indeed he is an image of his goodness, an effulgence (apaugasma), radiating, not from God, but from his glory, and from his eternal light; a beam, not of the Father, but of his power...,’ etc. This commentary goes far beyond the text of Saint John and obviously not in the right direction.”

“Footnote 28: Comm., on Saint John, II, 3; OYV., IV, 55-57: There is only one true God, but many other gods have been made by the true one and are gods by participation only. There is, however, only one Son of the Father, the one we call the Logos. The Holy Ghost comes in the third place. On the third person of the Trinity, see J. Denis, *De la philosophic d’Origene*, 115-124.”

When Rufinus’ translation entered the West, it was immediately condemned. And when it reached Pope St. Anastasius I in 400, he condemned it along with Origen (whom previously he had never heard of) and he condemned Rufinus.⁶³⁴

The Apology for Origen

In about 309 the *Apology for Origen* was written by either Pamphilus of Caesarea or Eusebius of Caesarea, both Origenists and thus anti-Church Fathers. It left out some of Origen’s heresies but contained others, which it defended since the author held the same heresies:

Apostate Jerome, *Apology against Rufinus*, 402: “8. ... You [Rufinus], though unknown before, have by your first and only work [the translation of Origen’s *First Principles*] become notorious for your rash proceeding... Your Preface tells us that you have also translated the work of Pamphilus... in defence of Origen... The real fact is that Eusebius Bishop of Caesarea, as I have already said before, who was in his day the standard bearer of the Arian faction, wrote a large and elaborate work in six books in defence of Origen, showing by many testimonies that Origen was in his sense a Catholic, that is, in our sense, an Arian.”

Not only the apostate Jerome but also the Church Father Antipater of Bostra refuted and condemned the *Apology for Origen*:

Nominal *Catholic Encyclopedia*, “Antipater of Bostra”: “(In Arabia) in the fifth century, one of the foremost Greek prelates of the Roman Orient; flourished about 460. He was a pronounced opponent of Origen... He is rated among the authoritative ecclesiastical writers by the Fathers of the Seventh General Council (787). There have reached us, in the acts of this council, only a few fragments of his lengthy refutation of the ‘Apology for Origen’ put together (c. 309)... The work of Antipater was looked on as a masterly composition, and as late as 540 was ordered to be read in the churches of the East as an antidote to the spread of the Origenistic heresies (Cotelier. Monument. Eccl. Graec., III. 362).”

The excuse that Origen’s works were corrupted with heresies by others

Some believe that Origen’s works were corrupted with heresies by others, and thus they present Origen as orthodox. Of those who believe this excuse,

⁶³³ pt. 2, c. 1, s. 2b, pp. 38-39.

⁶³⁴ See in this book: Jerome: ... He praised then condemned and then praised the apostate Origen: [Not until 398 did Origen’s heretical works become known in the West](#), p. 487.

- those who do not acknowledge notorious evidence against Origen when it is presented to them and thus present Origen as orthodox are guilty and thus formal heretics either by sins of commission (because they hold the same heresies) or by sins of omission and association for not condemning Origen and his heresies.
- those who are culpably ignorant of notorious evidence against Origen are formal heretics for not condemning Origen and his heresies.
- those who are inculpably ignorant of the notorious evidence against Origen are innocent and thus not guilty.

The notorious evidence against Origen is as follows:

1. There are nine papal condemnations of Origen.
2. The apostate Clement of Alexandria's teaching contained many heresies. Origen was taught by Clement, and Origen did not condemn Clement and his heresies. It is impossible that Origen did not know about many of Clement's heresies. In fact, Origen held many of them himself!
3. It is impossible that the great bulk of Origen's numerous works were all corrupted with heresies by others. The fact in many cases is that others added orthodox statements to Origen's works in order to make him appear orthodox, and this is one reason that in one place of Origen's work he teaches a heresy and in another the dogma that opposes the heresy.⁶³⁵
4. There is overwhelming evidence against Origen, such as by St. Methodius of Olympus, the heretic Epiphanius, and the apostate Jerome.
5. The followers of Origen admit that Origen taught heresy. Some held the same heresies. And the heresies of Origen that they did not hold, they tried to explain away.

Papal condemnations of Origen

The most important thing that refutes the excuse that Origen's works were corrupted with heresy by others and thus Origen did not teach any heresy and thus was not a heretic are the papal condemnations against Origen and his heresies. Popes condemned Origen for teaching heresy and thus condemned him as a heretic. These condemnations are infallible and hence it is God the Holy Spirit who condemned Origen and his heresies.

Therefore any so-called Catholic who knew about any of these papal condemnations and continued to make excuses for Origen and thus present Origen as orthodox is guilty by sins of omission and sins of association of all the heresies Origen held. And he would also be guilty of the mortal sin of schism for disobeying legal papal decrees against Origen and thus for disobeying popes. Consequently, he would not be Catholic; he would be a nominal Catholic heretic and schismatic.

Popes St. Pontian and St. Fabian in the 3rd century

In Origen's own lifetime, two popes condemned him for teaching heresy and thus condemned him as a heretic—Popes St. Pontian and St. Fabian.⁶³⁶

Pope St. Anastasius I in 400

One proof that not everyone knew about these two papal condemnations or even knew about Origen is Pope St. Anastasius. Pope St. Anastasius, in 400, received a copy of Rufinus' translation of Origen's *First*

⁶³⁵ See in this book: [The hiding of Origen's heresies](#), p. 394.

⁶³⁶ See in this book: [228, 231, 236 – Condemned by Bishop Demetrius in 228 and 231, by Pope St. Pontian in 231, and by Pope St. Fabian in 236](#), p. 370.

Principles from Eusebius of Cremona. And in 400 after reading it, he formally condemned Origen, Origen's heresies, and banned Catholics from reading any of Origen's works.

In a letter to John, Bishop of Jerusalem, Pope St. Anastasius says that Origen's heresies contradict the faith of the Apostles and other true Church Fathers and thus, in other words, were condemned by the ordinary magisterium from Pentecost Day. And he says that he formally condemned Origen and his heresies. He also says that he never heard of Origen till now, which is one proof that Origen's works were not generally known in the West at that time:

Pope Anastasius I, *Letter to John, Bishop of Jerusalem, Concerning the Character of Rufinus*, 401: "2. Let me come to the subject of your letter. Rufinus, about whom you have done me the honour to ask my advice, must bring his conscience to the bar of the divine majesty. It is for him to see how he can approve himself to God as maintaining his true allegiance to him.

"3. As for Origen, whose writings he [Rufinus] has translated into our language, I have neither formerly known, nor do I now seek to know either who he was or what expression he may have given to his thought... his object was to disintegrate our faith, which is that of the Apostles, and has been confirmed by the traditions of the Fathers [ordinary magisterium], by leading us into tortuous paths."

See in this book: [400 – Church Father Pope St. Anastasius I](#), p. 387.

Pope St. Leo the Great in 449

In 449 Pope St. Leo the Great condemned Origen and his heresies.⁶³⁷

Popes in one general council and four ecumenical councils condemned Origen

Five popes teaching infallibly, one in a general council and four in ecumenical councils, condemned Origen and his heresies:

1. Pope Pelagius in 556 when he confirmed the Fifth Ecumenical Council of 553 (Second Council of Constantinople);
2. Pope Martin in 649 in a general council (Lateran Council);
3. Pope St. Leo II in 681 in the Sixth Ecumenical Council (Third Council of Constantinople);
4. Pope Hadrian in 787 in the Seventh Ecumenical Council (Second Council of Nicea);
5. Pope Hadrian II in 870 in the Eighth Ecumenical Council (Fourth Council of Constantinople).

Ecumenical councils are the most authoritative teachings in the Catholic Church. Hence every pope, bishop, and theologian, by their very office, is obliged to know about these councils and their decrees.

Therefore since 556 when the Second Council of Constantinople of 553 was infallibly confirmed by Pope Pelagius, not one pope, theologian, bishop, or cardinal can be excused for defending Origen as orthodox because they either knew about this ecumenical council and disobeyed its decrees against Origen and his heresies or they were culpably ignorant of this ecumenical council and its decrees. Either way they would not be Catholic. Instead they would be nominal Catholic heretics and schismatics and hence would have lost or never obtained any office they apparently held.

Popes and the Papal Coronation Oath

The Papal Coronation Oath from 685 to the 11th century contained a condemnation of Origen.⁶³⁸

⁶³⁷ See in this book: [449 – Church Father Pope St. Leo the Great](#), p. 389.

⁶³⁸ See in this book: [685, c. – Papal Coronation Oath](#), p. 392.

His teacher was the apostate Clement of Alexandria

The anti-Church Father and Hellenizer Clement of Alexandria's works are filled with idolatries and heresies.⁶³⁹ And Clement of Alexandria was Origen's teacher. Hence it is impossible that Origen did not know about any of Clement's idolatries and heresies. Yet Origen never condemned any of Clement's idolatries and heresies and thus was guilty of the same idolatries and heresies either by sins of omission and association or by sins of commission for holding many of the same idolatries and heresies as Clement.

Therefore, any so-called Catholic who read Clement's works that contain idolatries and heresies and knows that Clement taught Origen and who still presents Origen as orthodox is a formal idolater or heretic and thus not Catholic.

The many heresies in many of Origen's works

Considering the many heresies in many of Origen's works and in many of the copies of his works, it is not possible for *all* of them to have been corrupted by heresies added by others.

Therefore, any so-called Catholic who read the bulk of Origen's un-purged works and thus read many of Origen's idolatries and heresies in his various works and continues to presume the heresies were added by others and thus presents Origen as orthodox in the face of such overwhelming evidence is a formal heretic by sins of omission and association and thus not Catholic. And he would also be guilty of the mortal sin of lying.

Overwhelming evidence against Origen from Church Fathers and others

The overwhelming evidence against Origen and his heresies by Church Fathers and others (such as evidence from Bishop Demetrius, St. Methodius of Olympus, St. Eustathius, St. Peter of Alexandria, the heretic Epiphanius, and the apostate Jerome⁶⁴⁰) is another proof that Origen was guilty and thus not orthodox. One must ask, "How come not one of these men, who were closest to the time of Origen, even suspected that all of Origen's works were corrupted with heresies by others so that Origen did not hold even one heresy?"

No one glorified Origen more than the apostate Jerome. And no one read more of Origen's works than Jerome. Before 394 Jerome held many of Origen's heresies and glorified Origen to the highest degree.⁶⁴¹ However, when Jerome read the heretic Bishop Epiphanius' *Letter 51*, to John of Jerusalem, in which Origen and Origenism was condemned, and upon Epiphanius' inquisition against Origenism, Jerome, for the first time, condemned Origenism and Origen.⁶⁴² From this point forward, Jerome condemned Origen as a heretic and listed many of the heresies in Origen's works. For example, in his *Letter 84*, Jerome condemns Origen and some of his heresies and refutes as folly the excuse that Origen's works were tampered with by others who added all the heresies in them:

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: "(3) ...His [Origen's] doctrines are poisonous, they are unknown to the Holy Scriptures, nay more, they do them violence... 4. ...They covertly [bishops at the Council of Nicea in 325] struck at Origen as the source of the Arian heresy: for, in condemning those who deny the Son to be of the substance of the Father, they have condemned Origen as much as Arius... 7. ...His [Origen's] books *On First Principles* are heretical..."

"9. The folly also of their contention that certain heretics and ill-disposed persons have tampered with Origen's writings may be shewn thus. Could any person be more wise, more learned, or more eloquent than were Eusebius and Didymus, Origen's supporters? Of these the former in the six volumes of his *Apology* asserts that Origen is of the same mind with himself; while the latter, though he tries to excuse his errors, admits that he has made them. Not being able to deny what he finds written, he endeavours to explain it away. It is one thing to say that additions have been made by heretics, but another to maintain that heretical

⁶³⁹ See in this book: [Clement of Alexandria \(c. 150-c. 215\)](#), p. 359.

⁶⁴⁰ See in this book: [Condemnations of Origen](#), p. 370.

⁶⁴¹ See in this book: [Jerome: He glorified the apostate Origen](#), p. 484.

⁶⁴² See in this book: [396 – Apostate Jerome](#), p. 377.

statements are commendable. Origen’s case would be unique if his writings were falsified all over the world...”

Therefore, any so-called Catholic who has access to the overwhelming evidence against Origen from these Church Fathers and others and still refers to Origen as orthodox and thus rashly presumes that all the heresies in Origen’s works were added by others is a formal heretic and not Catholic. And he is also guilty of the mortal sin of lying.

The conditions for not being guilty for referring to Origen as orthodox

It is possible (especially before 400 and especially in the West) that some who only read the purged works of Origen or who read a few of his works that contained heresy and believed that the heresies were added by others were not guilty for believing that Origen was orthodox, provided that all of the following also apply:

1. They were inculpably ignorant of any papal condemnations against Origen;
2. And they did not know that the apostate Clement of Alexandria taught Origen. Or they did know that Clement taught Origen but were inculpably ignorant of Clement’s heresies;
3. And they only had access to and thus only read a small portion of Origen’s works and thus were ignorant of the many heresies contained in the bulk of Origen’s works;
4. And they were inculpably ignorant of the overwhelming evidence against Origen from Church Fathers and others;
5. And they were not a pope, bishop, or theologian after 556 when the Second Council of Constantinople of 553 was infallibly confirmed by Pope Pelagius. No pope, bishop, or theologian since that time can be excused for defending Origen as orthodox because they either knew about this ecumenical council and disobeyed its decrees against Origen and his heresies or they were culpably ignorant of this ecumenical council and its decrees. Either way, they would not be Catholic. Instead, they would be nominal Catholic heretics and schismatics and hence would have lost or never obtained any office they apparently held.⁶⁴³

St. Athanasius defended Origen as orthodox

One such person who may not have been guilty for believing that Origen was orthodox was St. Athanasius (c. 297-393). In 352 in his work titled *Defence of the Nicene Definition*, he refers to Origen as orthodox:

St. Athanasius, *Defence of the Nicene Definition*, 352: “[Chap. 6] 27. And concerning the everlasting co-existence of the Word with the Father, and that he is not of another essence or subsistence, but proper to the Father’s, as the Bishops in the Council said, you may hear again from the labour-loving Origen also. For what he has written as if inquiring and by way of exercise, that let no one take as expressive of his own sentiments, but of parties who are contending in investigation, but what he definitely declares, that is the sentiment of the labour-loving man. After his proflusions then (so to speak) against the heretics, straightway he introduces his personal belief, thus:

‘If there be an Image of the Invisible God, it is an invisible Image; nay, I will be bold to add, that, as being the likeness of the Father, never was it not. For when was that God, who, according to John, is called Light (for “God is Light”), without a radiance of his proper glory, that a man should presume to assert the Son’s origin of existence, as if before he was not? But when was not that Image of the Father’s Ineffable and Nameless and Unutterable subsistence, that Expression and Word, and he that knows the Father?

⁶⁴³ See in this book: [Popes in one general council and four ecumenical councils condemned Origen](#), p. 397.

for let him understand well who dares to say, “Once the Son was not,” that he is saying, “Once Wisdom was not,” and “Word was not,” and “Life was not.”

“And again elsewhere he says:

‘But it is not innocent nor without peril, if because of our weakness of understanding we deprive God, as far as in us lies, of the Only-begotten Word ever co-existing with him; and the Wisdom in which he rejoiced; else he must be conceived as not always possessed of joy.’ ”

If St. Athanasius has quoted Origen correctly, then Origen used the ploy that many heretics use, such as Arius and Eusebius of Cesarea; that is, they profess the dogma to escape condemnation while denying it elsewhere hoping to infect others.⁶⁴⁴ It is also possible that a defender of Origen added these orthodox passages to Origen’s works, as Rufinus did to Eusebius’ Church History.⁶⁴⁵

For St. Athanasius to not be guilty for referring to Origen as orthodox, all of the conditions in the previous section titled [The conditions for not being guilty for referring to Origen as orthodox](#), p. 399, must apply. Regarding the first condition, it is possible that St. Athanasius did not know about the papal condemnations of Origen by Popes Pontian and Fabian in the 3rd century, as Pope St. Anastasius who condemned Origen in 400 did not even know who Origen was until then and thus did not know about these two papal condemnations against Origen.⁶⁴⁶

However, if Athanasius did not meet all of those conditions, then he was not a saint and Church Father but was a formal heretic and anti-Church Father. And he would be a liar and a lover and respecter of men more than of God.

From the information I have, I do not have notorious evidence that St. Athanasius is guilty for referring to Origen as orthodox. I am not saying that the evidence may not exist but only that I do not have it and may not have the time and resources to investigate it further.

St. Vincent of Lerins did not defend Origen as possibly orthodox

St. Vincent of Lerins (d. c. 445) condemned Origen and his heresies, even though the last paragraph below must be taken in correct context:

St. Vincent of Lerins, *Commonitorium against Heresies*, 434: “[Chap. XVII: The Error of Origen a great Trial to the Church: [42.] We said above that in the Church of God the teacher’s error is the people’s trial, a trial by so much the greater in proportion to the greater learning of the erring teacher. This we showed first by the authority of Scripture, and then by instances from Church History, of persons who having at one time had the reputation of being sound in the faith, eventually either fell away to some sect already in existence, or else founded a heresy of their own. An important fact truly, useful to be learnt, and necessary to be remembered, and to be illustrated and enforced again and again, by example upon example, in order that all true Catholics may understand that it behoves them... to receive... not... Teachers who desert the faith of the Church.

“[43.] My belief is, that among many instances of this sort of trial which might be produced, there is not one to be compared with that of Origen, in whom there were many things so excellent, so unique, so admirable, that antecedently any one would readily deem that implicit faith was to be placed in all his assertions...

“[44.] ...For who in the world would lightly desert a man of so great genius, so great learning, so great influence, and would not rather adopt that saying, That he would rather be wrong with Origen, than be right with others. What shall I say more? The result was that very many were led astray from the integrity of the faith, not by any human excellencies of this so great man, this so great doctor, this so great prophet, but, as the event showed, by the too perilous trial which he proved to be. Hence it came to pass, that this Origen, such and so great as he was, wantonly abusing the grace of God, rashly following the bent of his own genius, and placing overmuch confidence in himself, making light account of the ancient simplicity of the Christian religion, presuming that he knew more than all the world besides,

⁶⁴⁴ To see how the Holy Emperor St. Constantine was deceived by Arius, Eusebius of Nicomedia, and Eusebius of Cesarea who professed dogmas to escape condemnation while denying them elsewhere, see in this book: [Proof that St. Constantine did not die as an Arian heretic](#), p. 505.

⁶⁴⁵ See in this book: [The hiding of Origen’s heresies](#), p. 394.

⁶⁴⁶ See in this book: [400 – Church Father Pope St. Anastasius I](#), p. 387.

despising the traditions of the Church and the determinations of the ancients, and interpreting certain passages of Scripture in a novel way, deserved for himself the warning given to the Church of God, as applicable in his case as in that of others, 'If there arise a prophet in the midst of thee,'... 'thou shalt not hearken to the words of that prophet'... 'because the Lord your God doth make trial of you, whether you love him or not.' (Deut. 13:1-3) Truly, thus of a sudden to seduce the Church which was devoted to him, and hung upon him through admiration of his genius, his learning, his eloquence, his manner of life and influence, while she had no fear, no suspicion for herself,—thus, I say, to seduce the Church, slowly and little by little, from the old religion to a new profaneness, was not only a trial, but a great trial.

“[45.] But some one will say, Origen’s books have been corrupted. I do not deny it; nay, I grant it readily. For that such is the case has been handed down both orally and in writing, not only by Catholics, but by heretics as well. But the point is, that though himself be not, yet books published under his name are, a great trial, which, abounding in many hurtful blasphemies, are both read and delighted in, not as being some one else’s, but as being believed to be his, so that, although there was no error in Origen’s original meaning, yet Origen’s authority appears to be an effectual cause in leading people to embrace error.”⁶⁴⁷

Depending on how one interprets this last paragraph, Vincent of Lerins may be greatly suspect of being guilty for referring to Origen as orthodox or he may not be suspect because he actually did condemn Origen and his heresies.

If Vincent believes that some heresies were added to Origen’s works but others were Origen’s own, then he would not be greatly suspect on this point.

And if his statement “so that, although there was no error in Origen’s original meaning” is not meant as a certainty but only for the sake of the argument (so as to say, “And even if there were no error in Origen’s original meaning,”) then Vincent would not be greatly suspect on this point. This would seem to be his meaning because elsewhere he clearly and explicitly condemns Origen and his heresies:

Ibid.: “Hence it came to pass, that this Origen, such and so great as he was, wantonly abusing the grace of God, rashly following the bent of his own genius, and placing overmuch confidence in himself, making light account of the ancient simplicity of the Christian religion, presuming that he knew more than all the world besides, despising the traditions of the Church and the determinations of the ancients, and interpreting certain passages of Scripture in a novel way, deserved for himself the warning given to the Church of God, as applicable in his case as in that of others, ‘If there arise a prophet in the midst of thee,’... ‘thou shalt not hearken to the words of that prophet.’ ”

Hence with this condemnation in mind, it seems that St. Vincent of Lerins did condemn Origen and his heresies and hence his other statements in the last paragraph were only for the sake of the argument.

And for the sake of the argument, even if Vincent had not condemned Origen and his heresies and thus referred to Origen as orthodox, I do not have proof that he did not meet all the conditions mentioned in the section titled [The conditions for not being guilty for referring to Origen as orthodox](#), p. 399.

If Origen is not to be condemned, then no one can be

If Catholics are not bound to condemn Origen when they are made aware of the condemnations against him and his heresies, then no Catholics are bound to condemn any heretic, no matter how many times he was condemned by the ordinary magisterium or the solemn magisterium. Catholics would then be allowed to disbelieve and disobey the unanimous consensus of the true Church Fathers and infallible papal teachings and condemnations. Hence the whole magisterium and thus the papacy also would be undermined and destroyed.

Most if not all of Origen’s heresies were condemned in AD 33 by the ordinary magisterium (that is, by the unanimous consensus of the Apostles and other Church Fathers). And most if not all of Origen’s heresies and Origen himself were eventually condemned by the solemn magisterium, by infallible papal condemnations. The apostate Origen and his heresies have been uniquely condemned by nine popes, four of them teaching in ecumenical councils:

1. Pope St. Pontian in 231;

⁶⁴⁷ c. 17, nn. 42-45.

2. Pope St. Fabian in 236;
3. Pope St. Anastasius I in 400;
4. Pope St. Leo the Great in 449;
5. Pope Pelagius in 556 when he confirmed the Fifth Ecumenical Council of 553 (Second Council of Constantinople);
6. Pope Martin in 649 in a general council (Lateran Council);
7. Pope St. Leo II in 681 in the Sixth Ecumenical Council (Third Council of Constantinople);
8. Pope Hadrian I in 787 in the Seventh Ecumenical Council (Second Council of Nicea);
9. Pope Hadrian II in 870 in the Eighth Ecumenical Council (Fourth Council of Constantinople).

Origen was also condemned by every true pope from the Fifth Ecumenical Council in 553 onward by their mere adherence to that council (as well as to the Sixth, Seventh, and Eighth Ecumenical Councils), which is a necessary condition for them to become and remain the pope.

And all the popes from 683 onward also condemned Origen in the Papal Coronation Oath, which is when the condemnation of Origen was added to it. The oath was abolished in the 11th century in preparation for the Great Apostasy, when heresies and heretics were less and less condemned and thus the heresies of non-judgmentalism and non-punishmentalism began to progressively grow and when the infallible traditions of the Catholic Church began to be progressively denied or ignored.⁶⁴⁸

If papally confirmed decrees, especially those in ecumenical councils, do not have to be believed and obeyed, then no papal decree whatsoever has to be believed or obeyed. Every so-called Catholic would be free to believe and obey whatever he wants, as has been happening in a progressive and massive scale since the beginning of the Great Apostasy in 1033.

If future popes were allowed to un-condemn the notorious apostate Origen, then no pope (past, present, or future) has to be believed or obeyed when they condemn heretics. Hence these so-called popes (such as Apostate Antipope Leo XIII who un-condemned and praised Origen) would shoot themselves in their so-called papal foot by undermining papal authority. For example, if Leo XIII condemned someone as a heretic, why should anyone believe and obey Leo because he did not believe and obey nine true popes who condemned Origen before him, four of whom condemned Origen in ecumenical councils. The effect is that papal authority and condemnations become meaningless.

This is precisely what the apostates want because they are non-judgmentalist and non-punishmentalist heretics. The apostate antipopes have progressively not condemned any heretic by name, even in their councils, because these antipopes are guilty of the heresy of non-judgmentalism. This was evident in the 16th century at the invalid and heretical Council of Trent in which not one heretic was condemned by name among the numerous and influential Protestant heretics that infected the world like a plague, such as Wycliff, Hus, Zwingli, Luther, Henry VIII, and Calvin. The invalid Vatican Councils also did not condemn any of the prominent heretics by name. Just look at the true ecumenical councils, which did not shy away from condemning prominent heretics by name when the situation called for it, while repeating the past condemnations of heretics contained in the previous ecumenical councils.⁶⁴⁹

Not only did the non-judgmentalists stop condemning heretics, they actually exonerated them and declared them no longer guilty and even glorified them, such as the apostate Origen and the arch-heretic Martin Luther.

After the glorification of Origen was effectively put down in the 6th century, it began to pick up again in the 11th century with the beginning of the Great Apostasy and progressed to the point that almost all of the nominal Catholics glorify Origen and thus are apostates by mortal sins of association; of omission; and of defending, favoring, and supporting an apostate.

⁶⁴⁸ See RJMI book *Non-Catholics Cannot Hold Offices in the Catholic Church: A Pope Can Become an Idolater or a Formal Heretic and Thus Lose His Office: Papal Coronation Oath*.

⁶⁴⁹ For example, see in this book: [553 – Second Council of Constantinople, confirmed by Pope Pelagius in 556](#), p. 390; and [680-681 – Third Council of Constantinople of 680-681, confirmed by Pope St. Leo II in 683](#), p. 392; and [787 – Pope Hadrian I, Second Council of Nicea](#), p. 393; and [869-870 – Pope Hadrian II, Fourth Council of Constantinople](#), p. 393.

The glorification of Origen not only consists of praising him as a teacher of the faith or morals and thus presenting him as orthodox but also of quoting him in a work without a warning (in a prominent place somewhere within the work) that he was an apostate and also warning the readers of his works. For example, the apostate Rev. George Haydock quotes Origen many times in his Bible commentaries and lists him as orthodox, but not once does he say that Origen was a heretic.⁶⁵⁰

If an author quoted Origen in one of his works without condemning him but did condemn Origen elsewhere, then he would be guilty of a sin of negligence and scandal. However, if in some of his other works he praised Origen as orthodox and thus contradicted his condemnation of Origen, then he would be a two-faced apostate for willful ambiguity and also guilty of a mortal sin for lying, just as the apostates Jerome and Eusebius of Caesarea were.⁶⁵¹

Some anti-Church Fathers who followed and glorified Origen

Firmilianus (d. 269)

See in this book: Anti-Church Fathers: Firmilianus: [His apostasy for following Origen](#), p. 410.

Gregory Thaumaturgus (d. c. 279)

See in this book: Anti-Church Fathers: Gregory Thaumaturgus: [His apostasy for glorifying Origen and philosophy](#), p. 410.

Pamphilus of Caesarea (d. 309)

See in this book: Anti-Church Fathers: Pamphilus of Caesarea: [His apostasy for following Origen and glorifying philosophy](#), p. 412.

Arius (d. 336)

See in this book: Anti-Church Fathers: [Arius \(250-336\)](#), p. 415.

Eusebius of Nicomedia (d. 341)

See in this book: Anti-Church Fathers: Eusebius of Nicomedia.

Eusebius of Caesarea (d. c. 341)

See in this book: Anti-Church Fathers: Eusebius of Caesarea: [His apostasy for following Origen](#), p. 422.

Basil of Caesarea (d. 379)

See in this book: Anti-Church Fathers: Basil of Caesarea: [His apostasy for glorifying Origen](#), p. 428.

⁶⁵⁰ See in this book: [19th century – Bishop George Haydock](#), p. 405.

⁶⁵¹ See in this book: Anti-Church Fathers: [Jerome \(c. 347-420\)](#), p. 445; and [Eusebius of Caesarea \(c. 260-c. 341\)](#), p. 422.

Gregory of Nyssa (d. c. 385)

See in this book: Anti-Church Fathers: Gregory of Nyssa: [His apostasy for following Origen and glorifying philosophy](#), p. 433.

Gregory Nazianzus (d. c. 389)

See in this book: Anti-Church Fathers: Gregory Nazianzus: [His apostasy for following Origen](#), p. 436.

Didymus the Blind (d. c. 398)

See in this book: Anti-Church Fathers: Didymus the Blind: [His apostasy for glorifying philosophy, following Origen, and believing the Universal Salvation heresy](#), p. 439.

Evagrius Ponticus (d. 399)

See in this book: Anti-Church Fathers: Evagrius Ponticus: [His apostasy for glorifying philosophy, following Origen, and believing in Gnosticism and Stoicism](#), p. 440.

Rufinus (d. c. 410)

See in this book: Anti-Church Fathers: Rufinus: [His apostasy for glorifying philosophy and following Origen](#), p. 443 .

Jerome (d. 420)

See in this book: Anti-Church Fathers: Jerome: [He glorified the apostate Origen](#), p. 484.

Some scholastics who resurrected and glorified Origen*12th century – Peter Lombard*

The scholastic apostate Peter Lombard quoted Origen 14 times in his four books of *The Sentences*. And not once did he condemn Origen as a heretic or unorthodox and thus presented him as Catholic. He quoted Origen 1 time in Book One, 3 times in Book Two, 3 times in Book Three, and 7 times in Book Four. For example,

Bk. 1, Dist. 9, Chap. 4: “On the other hand [vero], Origen On Jeremiah says, that the Son is always generated from [a] the Father... With these words Origen openly shows that sanely it can and ought be said: ‘*The Son is always born* [nascitur],’ which seems contrary to that aforesaid word of (St.) Gregory, namely, we cannot say: ‘*He is always born*’... For the Son is always born of the Father, as Origen says...”

Bk. 2, Dist. 3, Pt. 2, Chap. 4: “Which Origen confirms On Ezekiel, saying: The Serpent Foe is contrary to the Truth...”

Bk. 2, Dist. 6, Chap. 7: “Whence Origen says: I think, sanely, that the Saints, fighting back against these inciters [incentores] and conquering (them), diminish [minuant] the army of demons...”

13th century – Thomas Aquinas

The apostate Thomas Aquinas, in his infamous *Summa*, quotes Origen 75 times and never once says that Origen was a heretic—let alone a *sentenced* heretic—even though he points out a few of Origen’s heresies. Most of his quotes on Origen are in a positive light, and thus he presents Origen as an authoritative source equal to the Church Fathers.

Therefore Aquinas was an anathematized heretic, disobedient schismatic, and denier of sacred tradition on this point alone because he did not anathematize Origen, as infallibly decreed by the Second Council of Constantinople, as well as by the three following ecumenical councils:

*Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556, Anathema against Origen: “Anathema 11: If anyone does not anathematize...Origen, together with [his] impious writings..., let him be anathema.”*⁶⁵²

16th century – Original Douay Rheims Commentary

The original commentary of the Douay-Rheims Bible, which was published in the 16th century, quotes Origen 53 times—40 times in Old Testament commentaries and 13 in New Testament commentaries. And Origen is not condemned once as a heretic. Instead, he is referred to as orthodox, as a Christian and great Father and Doctor. For example,

Original Douay-Rheims, 16th century: “Proemial Annotations upon the Book of Psalms: The authority of this Book was ever authentic... After that learned Origen, and other Christian Doctors, expounded many Psalms of Christ... Also Origen, St. Basil, St. Ambrose, St. Hilary, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, call this book the Psalms of David...”

Original Douay-Rheims, 16th century, Commentary on Genesis 11:7: “Let us confound: God in dissipating this vain work of men would use the ministry of Angels. As not only Philo Judeus, and Origen, but also St. Augustine, St. Gregory, and other Fathers expound these words...”

*Original Douay-Rheims, 16th century, Commentary on Exodus 7:3: “Neither is this the doctrine of St. Augustine alone, but of other Doctors also. Origen (li. 3. *Periarch. c. de Libert. arbitrij*) saith: the Scripture showeth manifestly that Pharao was indurate by his own will...”*

Yet in the commentary on Psalm 102:9, it says that Origen taught heresy:

*Original Douay-Rheims, 16th century, Commentary on Psalm 102:9: “(Origen’s heresy that all shall be saved.) *He will not be angry always*. Origen misunderstood this place, and some other like, holding an erroneous opinion, that all, even the most wicked sinners, both men and Devils, shall at last be saved, and not eternally damned: which is a condemned heresy, contrary to evident places of holy Scriptures...”*

Hence while admitting that Origen taught heresy, these commentators did not condemn Origen as a heretic but instead referred to him as a Christian, a Father, and a Doctor. Thus these commentators, and everyone who agrees with them, are heretics for sins of omission and for favoring and promoting the apostate Origen.

19th century – Bishop George Haydock

The apostate Bishop George Haydock, in his Haydock Bible, quotes Origen 89 times in the Old Testament and 64 times in the New Testament. He does not once refer to Origen as a heretic. Instead, in the “Preface” of his Bible in the section titled “A List of the Principal Commentators, &c,” he lists all the commentators he quotes in his Bible and says that the ones with a cross next to their names are not Catholic. For example, Martin Luther and Calvin have a cross next to their names; but the apostates

⁶⁵² Taken from *A History of the Councils of the Church*, by apostate Bishop Hefele, v. 4, c. 2, s. 274, pp. 336-337.

Origen and Clement of Alexandria and Eusebius do not, and thus he refers to the three of them as orthodox and thus Catholic.

Heretical *Haydock Bible*, by apostate Bishop George Haydock, 1859: "Preface, A List of the Principal Commentators, &c.: Those who have a Cross prefixed to their Names, have been perhaps Men of Learning, but they have erred from the Faith which was once delivered to the Saints, and can therefore be consulted only as Critics, or to be refuted..."

+Calvin

Clem. Alex.

Eusebius

+Luther

Origen."

A LIST OF THE PRINCIPAL COMMENTATORS, &C.,

WITH THE YEAR OF THEIR DEATH.

S. Ambrose	397	† Fagius	1550	Mar. Mersenne	1648	Alf. Salmeron	1585
S. Anselm	1109	† J. A. Fabricius	1736	Ber. Montfaucon	1741	Gas. Sanchez	1628
S. Athanasius	373	† Frishmuth	1687	Jo. Morinus	1659	Nic. Serarius	1609
S. Augustine	430	S. Gregory I.	604	Sim. de Muis	1644	Ch. Sigonius	1594
C. Wm. Allen	1594	Jo. Gerson	1429	† Maimonides	1209	Sixt. of Sienna	1560
† Aquila Gr. Int.	130	Guarin	1729	† Marsham	1685	Hen. Sponda	1643
† Amama	1629	J. Gordon	1641	† Mill	1707	Ric. Simon	1712
S. Basil	379	Gil. Genebrard	1597	† Munster	1552	Aug. Steuchus Eng.	1560
Bede	735	† Grotius	1645	† Michaelis	1700	† Le Mait de Saci	1684
S. Bernard	1153	† Grabe	1712	S. Greg. Naz.	390	† Symmachus	290
S. Bonaventure	1274	S. Hilary, Piet.	368	S. Greg. Nyssa	400	† 2 Scaligers	1558 & 1609
C. Cæs. Baronius	1607	Hesychius	609	Noel, Alexander	1724	† Saumaise	1653
C. Rob. Bellarmine	1621	J. B. Du Hamel	1706	Nob. Flaminius	1590	† Schmid	1697
W. F. Berthier	1782	Jo. Henten	1566	Origen	253	† Selden	1654
Jas. Bonfrere	1642	Houbigant	1783	† Ccumenius	10 Cent.	† Spencer	1693
Ric. Bristow	1581	P. Dan. Huet	1721	Jer. Oleaster	1583	† Strabo	16
Alb. Butler	1773	† Hammond	1660	† Onkelos Chald.	1 Cent.	S. Tho. Aquinas	1274
J. B. Bossuet	1704	S. Ignatius, M.	107	S. Paulin	431	Theodoret	458
Bartholucci	1687	S. Isidore, Sev.	636	S. Prosper	463	Theophylact	1071
† Beza	1605	S. Irenæus	202	Sant. Pagnin, tr. and revised by	1536	Theophilus An.	182
† Bayle	1706	Innocent III.	1216	B. Ar. Montanus	1598	Jas. Tirin	1636
† Bochart	1667	S. Jerom.	420	Ja. Pamelius	1587	Le Nain Tillemont	1698
S. Chrysostom	407	J. Justin, M.	167	Pelletier	1711	N. Toinarel	1706
Clem. Alex.	217	Jansenius	1576	Den Petau	1652	Alf. Tostat	1454
S. Cyprian	258	C. Jans. of Ypres	1638	Paul Pezron	1706	Fr. Turrian	1584
S. Cyril Jerus.	386	† Juda Hakkad.	2 Cent.	Jo. Pineda	1637	R. Jos. Tournemine	1739
S. Cyril Alex.	444	† Josephus	1 Cent.	Bas. Ponce	1629	† Theodotion	185
Ric. Challoner	1781	† Blind Joseph	1 Cent.	Ben Porerius	1610	† Tertullian	245
Den. Carthusian	1471	† Jonathan	1 Cent.	Jo. Price	1676	† Tremellius	1580
Aug. Calmet	1757	† Jarchi Rabbi	1180	† Pliny the elder	79	Laur. Valla	1565
C. Thos. Cajetan	1534	† K. James I.—Bible by 47 Trans- lators, in 6 divisions	1607	† Philo the Jew	1 Cent.	Vatable	1547
C. Amb. Catharin	1553	† Junius	1602	† Polus, or Poole	1669	Correct Edit. of Salamanca	1584
Pet. Collet	1770	† Kennicott	1783	† Pococke	1691	Fr. Vavasour	1681
Carrieres	1717	† Kimchi, R.	1240	Mic. Le Quien	1733	Gab. Vasquez	1604
De la Chetardie	1714	S. Leo I.	461	† Pas. Quesnel	1719	J. B. Villalpand	1608
De Calasio.— <i>Conc.</i>	1621	Louvain Bible	1583	Rab. Maurus	856	Marq. Velesius, or Pet. Faxard	1600
† Calvin	1564	Luc. of Bruges	1619	Mart. Raimond	1286	L. Vives	1540
† Le Clerc	1736	Corn. a Lapide	1637	Rupert	1155	† Mic. Villanovan, or Servetus	1552
† Cappel	1658	Phil. Labbe	1667	Ribera	1591	† Jas. Vossius	1689
† Collier.— <i>Dict.</i>	1721	Lenglet	1755	J. B. Riccioli	1671	† Jas. Usher	1655
† Chateillon	1563	Liranus	1340	Wm. Reynolds	1592	† Voltaire	1778
S. Jo. Damasc.	780	J. Le Long	1721	Rondet	1785	Th. Worthington	1626
Du Pin	1720	† Leo of Modena	1609	† Rivet	1651	C. Walmesley	1797
Duquesne	1790	† Leigh	1671	† Reland	1718	Rob. Witham	1738
† De Dieu	1642	† Lightfoot	1675	† J. J. Rousseau	1778	Th. Ward	1708
† Drusius	1616	† Luther	1546	Septuagint, B. C. 284, &c. (Edited by Sixtus V. 1587, and Du Bos, from the Vat.; by Grabe, from the Alex. Copy.) Samaritan—Gr. Version older		† Walton	1661
S. Ephrem	380	Maldonat	1582	Sulp. Severus	420	† Wetstein	1754
S. Epiphanius	403	T. Malvenda	1628	Em. Sa	1596	† Whitby	1726
Eusebius	339	And. Massius	1573	Ja. Saliou	1640	† Wesley	1791
D. Erasmus	1536	Mic. Mauduit	1709			† Whitfield	1769
Wm. Estius	1613	Jo. Mariana	1624			† Whiston	1765
Cl. Fleury	1723	Menocho	1665			† Wolf	1744
Fs. Foreiro	1581	Ed. 4 vol. by Tournemine				Ximenes the 1st Polyglot	1502-22
M. A. Flaminius	1550					Zunica, or Stunica	1530

Those who have a Cross prefixed to their Names, have been perhaps Men of Learning, but they have erred from the Faith which was once delivered to the Saints, and can therefore be consulted only as Critics, or to be refuted. A more particular account of many of these Authors might probably be desired, but we must refer to the Historical Dictionaries, and other sources of information. In quoting any Work, we shall observe the utmost brevity: thus, S. Aug. de C. D. x. 5. Plin. v. 6. will refer to the City of God, 10 Book, 5 number, by S. Aug.; and to the 5 B. 6 number of Pliny's Natural History—this will easily be understood by the Learned, who alone will probably consult the originals.

He also lists other notorious heretics as orthodox and thus Catholic.

19th century - Antipope Leo XIII

Apostate Antipope Leo XIII glorified the apostate Origen and the heretic Tertullian:

Apostate Antipope Leo XIII, *Aeterni Patris*, Aug. 4, 1879: “...Origen, who graced the chair of the school of Alexandria, and was most learned in the teachings of the Greeks and Orientals. He published many volumes, involving great labor, which were wonderfully adapted to explain the divine writings and illustrate the sacred dogmas; which, though, as they now stand, not altogether free from error, contain nevertheless a wealth of knowledge tending to the growth and advance of natural truths. Tertullian opposes heretics with the authority of the sacred writings...”

Apostate Antipope Leo XIII, *Providentissimus Deus*, Nov. 1893: “7. And here, in order to strengthen Our teaching and Our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to Holy Scripture... In the Eastern Church, the greatest name of all is Origen—a man remarkable alike for penetration of genius and for persevering labor; from whose numerous works and his great Hexapla almost all have drawn that came after him. ...In the Western Church there were many names as great: Tertullian...”

20th century – Rev. Philip Hughes

On the one hand, the apostate Philip Hughes exposes some of the heresies of the apostate Origen:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “His [Origen’s] theological reputation depends chiefly, however, on his *Summa*, the *Book of Principles (Peri Archon)*... [It contains] faults, and serious faults [RJMI: heresies]... Like the Apologists who preceded him, he relates the generation of the *Logos* to the creation, and, a very serious error, he teaches a theory of eternal creation—there never was a time, according to Origen, when there were no creatures, God’s omnipotence being eternal. Here Origen’s speculation leads him to the theories for which, in the centuries ahead, he was to be most savagely attacked.

[RJMI: And so Origen should be most savagely attacked. Here is more proof of the apostate Hughes’ non-judgmentalism and non-punishmentism. He would have Origen not be sufficiently attacked and thus have him and his works remain in good standing among Catholics.]

“For the subject of this eternal creation is the world of spirits, created equal in gifts and powers and endowed with free will... Of the original spirits some became angels, the hierarchy of heavenly powers; others, the sun, moon and stars; others, the souls of men; and yet others, the demons. No term has been set to this evolution, and according to their conduct it is in the power of all spirits to regain the height from which they have fallen, and, in another world which will come into being upon the consummation of this present world, to work out their new destinies. The spirits who, in greater or less degree, fell in the hour of trial are provided with bodies of one kind or another—even the angels have a body of a ‘subtle’ kind—and in that union of body and soul they expiate their sin and work out their salvation. But not through their own efforts alone are they saved. They are assisted by the intervention of the *Logos*, Who to that end, finally himself became incarnate, uniting himself first to a human soul and thereby to a human body... The redeeming death of Jesus Christ was universal in its effect, profiting not only men, but all reasonable beings wheresoever found...

“The wicked will be punished by fire—a special kind of fire for each individual, bred of his own individual wickedness. Will this punishment last eternally? Here Origen...teaches that in the end all God’s intelligent creation will be reconciled to him. Not all will enjoy the same degree of happiness, but all will be happy in some degree. The premises on which the vast system is based are excellent.

[RJMI: The apostate Hughes praises Origen’s system as “excellent” even though it leads Origen into one heresy and idolatry after another. That is because Hughes is a Theophilosopher, just like Origen, and also holds one heresy and idolatry after another, just like Origen.]

“But along with all the vast learning, and the deep thought, that produces the system, there is an amazing amount of rash conjecture and of unproved assertion. Origen is indeed ‘like some great river in flood, which in its very abundance, brings down together the rich fertilizing mud and the sand whence comes sterility.’

[RJMI: This is a bad comparison because like poison it only takes one heresy to corrupt the whole of the food or work and thus no good comes from it but only deception. Heresy mixed with good things, just like poison mixed with a good-tasting drink that has some good things in it, will still kill the victim—in the case of poison, the body; and in the case of heresy, the soul. And it kills more victims because the poison or heresy is mixed in with some good things. Hence there is no “fertility” among the apostate Origen’s works but only deception, one heresy and idolatry after another, mixed with good things in order to more easily lure and kill victims.]

“...One form of God’s help is the gift of Faith. Another is the higher gift of knowledge (*gnosis*). ‘It is much better to be convinced of our teaching by reason and knowledge than by simple faith,’

[RJMI: Here Origen puts reason over faith, and the brain over the heart. Hence according to the apostate Origen, man is primarily saved by reason and not by faith.]

“...And in this great synthesis there is one thing lacking. Nowhere does Origen, *ex professo*, discuss the nature of the Church itself. For good or for ill, however, he was to dominate all theological development...”⁶⁵³

But on the other hand, and in spite of all of Origen’s heresies and idolatries that Hughes correctly points out, Hughes does not denounce Origen as a heretic but instead praises him as one of the greatest Christian teachers ever:

Ibid.: “He [apostate Origen] had been for forty years the wonder of the Christian world, the oracle universally consulted on points of doctrine and of practice. His knowledge, his logic, his eloquence knew no equal, and his amazing genius was set in a life of ascetic detachment and humility... It is Origen’s chief title to fame that, first of all Christian scholars, he set himself to construct a vast synthesis in which the many sided truths of the traditional faith should be displayed in all their related harmony. Much of that work has perished. Enough remains to make very clear the reason of the admiring veneration with which his contemporaries regarded him...”

In order to protect Origen’s reputation, Hughes lied by saying that Origen was never condemned for heresy in his lifetime by Demetrius, the bishop of Alexandria. And he does not mention that Popes Pontian and Fabian also condemned Origen in his lifetime:⁶⁵⁴

Ibid.: “Nor are Catholic scholars at one, even today, in their opinion of Origen’s orthodoxy on many points. But of the genius which places him near to St. Augustine himself, of the encyclopaedic learning, of Origen’s real holiness of life [RJMI: his stoic unholiness of life] and of his constancy in the presence of persecution, there has never been any question. In his own lifetime, for all the misunderstanding between himself and the Bishop of Alexandria, there was never any condemnation of his theories. He died venerated by all the Catholicism of his time. But almost from the moment of his death, discussion began and presently from one quarter and another condemnations began to shower upon his work—though never were any made of the man himself.”

The dishonest apostate bastard Rev. Hughes lied when he said that Origen was never condemned in his own lifetime. Origen was condemned for teaching heresy in his lifetime by Bishop Demetrius, Pope Pontian, Pope Fabian, and other bishops of Alexandria who upheld the condemnations against Origen.

Hughes also lied when he said that Origen was never condemned by name:

Ibid.: “Condemnations began to shower upon his work—though never were any made of the man himself.”

This is one of Hughes’ most vile lies and deceptions because as a historian and theologian he could not have been ignorant of popes, as well as others, who have condemned Origen by name, especially the papal condemnations of Origen in four ecumenical councils and in the papal coronation oath. If the reader had no other information than what he got from this devil Hughes, he would think that Origen was never

⁶⁵³ v. 1, c. 4, s. 6 (The School of Alexandria – Origen).

⁶⁵⁴ See in this book: [228, 231, 236 – Condemned by Bishop Demetrius in 228 and 231, by Pope St. Pontian in 231, and by Pope St. Fabian in 236](#), p. 370.

condemned by name. And that is precisely what Hughes wants his readers to believe. He thinks he can bury the infallible and sacred traditions of the Catholic Church in the dust bin of irrelevant history and make it magically disappear in order to exonerate criminals, to exonerate notorious apostates, idolaters, and heretics.

The apostate Hughes even shows his displeasure that no pope has ever made two of his apostate heroes, Clement of Alexandria and Origen, Doctors of the Church:

Ibid.: “Neither Clement of Alexandria nor Origen, for all their heroic life, are invoked as saints or enrolled among the Doctors of the Church...”

Strange thing, indeed, it would be for a pope to make a man a Doctor of the Church whose heresies are notorious and who was condemned as a heretic by nine popes.

One reason why Hughes idolizes Clement of Alexandria and Origen is because he, like them, is a Theophilosopher (a scholastic)—he glorifies pagan philosophies and mixes them with theology. He believed, like Origen and Clement of Alexandria, that Christianity needed the pagan philosophers and their philosophies to perfect its dogmas and that Christians must first learn philosophy if they want a complete understanding of dogmas. One proof of this is in his comments on the apostate Clement of Alexandria in the same work quoted above:

Ibid.: “The philosopher [Clement of Alexandria], the enthusiast for Greek learning, is revealed in the spirit of his work rather than in the presence there of any definite philosophical teaching... The traditional teaching of the Church is completed by the study of Sacred Scripture and of Philosophy... At every turn he cites the treasures of that ancient culture, in which they had been bred. Its poets, its philosophers, its orators—he knows them all, and in his instructions the appropriate citation from them is always at hand. Like...Justin he is optimistic in his view of the Pagan culture and the pre-Christian philosophies. Both have in them a vast amount of good; both rightly used can greatly assist the instructed Christian; the religion revealed to the Church is, yet once again, the crown of truth naturally known... Of all doctrines the Church’s doctrine is to be preferred, because it is traditional. It is the role of Philosophy to prepare the mind to receive this doctrine, and it is on the basis of this doctrine that Clement [of Alexandria] proposes to build what is, for him, the crown of the Christian’s achievement, the perfect knowledge (*Gnosis*) to which only the perfect Christian attains. This superstructure, or rather Clement’s view of its nature, goes beyond what the Church had ever taught.”

Even though Hughes admits that the Catholic Church never taught what the apostate Clement of Alexandria taught, nor in the same way, Hughes never condemned Clement’s above apostate beliefs but instead approves of them. Yet, in the same work he exposes some of Clement’s heresies:

Ibid.: “He [apostate Clement of Alexandria] shares the common Alexandrian fault of an over-fondness for allegorizing the meaning of Sacred Scripture, and, more seriously still, in his eagerness to discover the traditional teaching in his beloved philosophers (the Trinity, for example, in Plato) he runs the risk of deforming it. Again, though his division of practising Christians into two classes, those who live by faith and those raised to knowledge, might accord with the traditional distinction between life according to precept and life according to counsel, Clement’s introduction of the Platonic idea that the possession of knowledge adds, of itself, to moral perfection opens the way to all manner of error [RJMI: heresies]. In the same spirit of optimism, he introduces into his moral teaching a canonisation of what it is hard to distinguish from the Stoic virtue of indifference (*apatheia*).”

The end result of the apostate Hughes’ non-judgmentalism and non-punishmentalism is that no matter how many heresies or idolatries a so-called Catholic holds, even if many popes condemned him, he can never be a heretic or idolater but instead is Catholic and can even be a good Catholic. Hence, according to Hughes and his non-judgmentalist and non-punishmentalist comrades, the heresies and heretics live on and go on with their work of corrupting Catholicism, Catholics, and non-Catholics down till today. They give the Catholic God, Catholic Church, and Catholic faith a bad name and kill souls by the bushel.

21st century – Antipope Benedict XVI

Apostate Antipope Benedict XVI, *General Audience*, 4/25/2007: “Origen of Alexandria: life and work - Dear Brothers and Sisters, In our meditations on the great figures of the early Church, today we become acquainted with one of the most remarkable. Origen of Alexandria truly was a figure crucial to the whole development of Christian thought. He gathered up the legacy of Clement of Alexandria, on whom we meditated last Wednesday, and launched it for the future in a way so innovative that he impressed an irreversible turning point on the development of Christian thought. He was a true ‘maestro,’ and so it was that his pupils remembered him with nostalgia and emotion: he was not only a brilliant theologian but also an exemplary witness of the doctrine he passed on. Eusebius of Caesarea, his enthusiastic biographer, said ‘his manner of life was as his doctrine, and his doctrine as his life. Therefore, by the divine power working with him he aroused a great many to his own zeal’ (cf. *Church History*, 6, 3, 7)...

“We have mentioned the ‘irreversible turning point’ that Origen impressed upon the history of theology and Christian thought. But of what did this turning point, this innovation so pregnant with consequences, consist? ... This so-called ‘allegorism,’ as von Balthasar wrote, coincides exactly ‘with the development of Christian dogma, effected by the teaching of the Church Doctors,’ who in one way or another accepted Origen’s ‘lessons’ ... [He was] the most prolific author of Christianity’s first three centuries. His field of interest extended from exegesis to dogma, to philosophy, apologetics, ascetical theology and mystical theology. It was a fundamental and global vision of Christian life... Origen read the Bible systematically with his famous *Commentaries*. They reproduced faithfully the explanations that the teacher offered during his lessons at Alexandria and Caesarea... I invite you—and so I conclude—to welcome into your hearts the teaching of this great master of faith.”

Firmilianus (d. 269)

His apostasy for following Origen

Nominal *Catholic Encyclopedia*, “Firmilian”: “Bishop of Caesarea in Cappadocia, died c. 269... Gregory of Nyssa tells us that Gregory the Wonder-Worker, then a pagan, having completed his secular studies, ‘fell in with Firmilian, a Cappadocian of noble family, similar to himself in character and talent, as he showed in his subsequent life when he adorned the Church of Caesarea.’ The two young men agreed in their desire to know more of God and came to Origen, whose disciples they became, and by whom Gregory, at least, was baptised. Firmilian was more probably brought up as a Christian. Later when bishop, Eusebius tells us, he had such a love for Origen that he invited him to his own country for the benefit of the Churches, at the time (232-5) when the great teacher was staying in Caesarea of Palestine on account of his bishop’s displeasure at his having been ordained priest in that city. Firmilian also went to him subsequently and stayed with him some time that he might advance in theology (*Hist. Eccl.*, VII, xxviii, 1)... He is...unknown to Western martyrologies.”

Nominal *Catholic Encyclopedia*, “Origen”: “During the persecution of Maximinus (235-37), Origen visited his friend Firmilian, Bishop of Caesarea in Cappadocia, who made him remain for a long period.”

Gregory Thaumaturgus (c. 213-c. 279)

His apostasy for glorifying Origen and philosophy

The apostate Gregory Thaumaturgus was taught and corrupted by the apostate Origen in the school at Caesarea in Palestine and greatly admired him:

Patrology, by apostate Johannes Quasten, 1950’s: “THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen’s refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary

bequest. ...Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”⁶⁵⁵

Gregory left us a record of how Origen used philosophy to edify and enlighten his students and to help them live a moral and virtuous life. Hence this is one proof of Origen’s Hellenization of Christianity. In it Gregory says that Origen “was the first and only man that urged me to study the philosophy of the Greeks,” which is proof that no other teacher or school in Christianity was glorifying philosophy in the way that Origen was. You will read how Origen seduced and corrupted the soul of the young Gregory and thus spiritually raped him in the similar way that a pedophile seduces, corrupts, and physically rapes boys. Gregory says that at first he shunned philosophy; that is, until Origen seduced and corrupted him:

Apostate Gregory Thaumaturgus, *Panegyric on Origen*, 3rd century: “He [Origen] took us in hand, as a skilled husbandman may take in hand some field untilled, and surveying us, as it were, with a husbandman’s skill, and gauging us thoroughly,... he put us to the question, and made propositions to us, and listened to our replies; sometimes assailing us in the genuine Socratic fashion, and again upsetting us by his argumentation, whenever he saw us getting restive under him, like so many unbroken steeds. ...He was the first and only man that urged me to study the philosophy of the Greeks, and persuaded me by his own moral example both to hear and to hold by the doctrine of morals, while as yet I had by no means been won over to that... This man, however, was the first that induced me to philosophize by his words... He deemed it right...that we should read with utmost diligence all that has been written both by the philosophers and by the poets of old, rejecting nothing, and repudiating nothing,...except only the productions of the atheists. ...He did not introduce us to any one exclusive school of philosophy; nor did he judge it proper for us to go away with any single class of philosophical opinions, but he introduced us to all, and determined that we should be ignorant of no kind of Grecian doctrine. And he himself went on with us, preparing the way before us, and leading us by the hand, as on a journey... Therefore to us there was no forbidden subject of speech, for to us there was no matter of knowledge hidden or inaccessible; but we had it in our power to learn every kind of discourse, both barbarian and Greek, both spiritual and political, both divine and human; and we were permitted with all freedom to go round the whole circle of knowledge... For he asserted further that there could be no genuine piety towards the Lord of all in the man who despised this gift of philosophy... For he did not aim merely at getting round us by any kind of reasoning; but his desire was, with a benignant, and affectionate, and most benevolent mind, to save us, and make us partakers in the blessings that flow from philosophy. ...And in my estimation there arose but one object dear and worth desire, —to wit, philosophy, and that master of philosophy, this inspired man...” (Arguments 6-15)

If the apostate Gregory Thaumaturgus performed the miracle of moving a mountain, then it was either from the Devil or from God for the benefit of others.⁶⁵⁶ If it was from God, then the following would apply to him:

“Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Mt. 7:21-23)

“And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing.” (1 Cor. 13:2)

⁶⁵⁵ v. 2, c. 2, p. 121.

⁶⁵⁶ See *RJMI Topic Index: Signs and Wonders*.

Pamphilus of Caesarea (d. 309)

His apostasy for following Origen and glorifying philosophy

The apostate Pamphilus of Caesarea was an ardent follower and admirer of the apostate Origen. He was a successor of Origen's apostate school at Caesarea and enlarged the library there with many pagan works. And he carried on Origen's apostate teachings and transcribed many of his works:

Nominal *Catholic Encyclopedia*, "Pamphilus of Caesarea": "...He attached himself to the 'perfect men'. ... We learn that he went to Alexandria where his teacher was Pierius, then the head of the famous Catechetical School. He eventually settled in Caesarea where he was ordained priest, collected his famous library, and established a school for theological study (Eusebius, *Hist. eccl.*, VII. xxxii. 25)... Jerome (De Vir. Ill., lxxv) says that Pamphilus 'transcribed the greater part of the works of Origen with his own hand,' and that 'these are still preserved in the library of Caesarea.' He himself was a possessor of 'twenty-five volumes of commentaries of Origen,' copied out by Pamphilus, which he looked upon as a most precious relic of the martyr..."

Patrology, by apostate Johannes Quasten, 1950's: "THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen's refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest. His works formed the basis of a library which the presbyter Pamphilus enlarged to a centre of scholarship and learning. As its head he carried on the tradition of the great Master..."⁶⁵⁷

Apostate Jerome, *Apology against Rufinus*, 402: "8. ... The real fact is that Eusebius bishop of Caesarea, as I have already said before, who was in his day the standard bearer of the Arian faction, wrote a large and elaborate work in six books in defence of Origen, showing by many testimonies that Origen was in his sense a Catholic, that is, in our sense, an Arian."

Nominal *Catholic Encyclopedia*, "Eusebius of Caesarea": "At a date which cannot be fixed, Eusebius made the acquaintance of Pamphilus, the founder of the magnificent library which remained for several centuries the great glory of the Church of Caesarea. Pamphilus came from Phoenicia, but at the time we are considering resided at Caesarea, where he presided over a college or school for students... He spent his time in preparing accurate copies of the Scriptures and other books [RJM: pagan books], especially those of Origen... Early in 309 Pamphilus and several of his disciples were beheaded. Out of devotion to his memory, Eusebius called himself Eusebius Pamphili, meaning, probably, that he wished to be regarded as the bondsman of him whose name 'it is not meet that I should mention... without styling him my lord' (Mart. Pal., ed. Cureton, p. 37). Mr. Gifford, in the introduction to his translation of the 'Præp. Evang.', has suggested another explanation on the authority of an ancient scholion emanating from Caesarea which calls Eusebius the 'son of Pamphilus.' He argues further that Pamphilus, in order to make Eusebius his heir, took the necessary step of adopting him... Eusebius succeeded Pamphilus in the charge of the college and library."

Butlers' Lives of the Saints, by apostate Rev. Alban Butler, 1866: "[June 1, Pamphilus] This accomplished master in profane sciences, and this renowned magistrate, was not ashamed to become the humble scholar of Pierius, the successor of Origen in the great catechetical school of Alexandria. He afterward made Caesarea in Palestine his residence, where, at his private expense, he collected a great library, which he bestowed on the church of that city. Isidore of Seville reckons that it contained near thirty thousand volumes. Almost all the works of the ancients were found in it... He set a great value on the works of Origen, many of which he copied with his own hand. During his imprisonment, he, with Eusebius, composed an Apology for Origen in five books..."

⁶⁵⁷ v. 2, c. 2, p. 121.

Lactantius (c. 250-c. 325)

His apostasy for believing that philosophy is good to learn before Christianity

According to the apostate Lactantius, God's Word, Christianity, is not sufficient enough to teach men all they need to know about faith and morals in order to convert, be good Catholics, and be saved. According to him, men must first learn about faith and morals from the philosophers if they want to understand Christianity and be perfect:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 5, Chap. 4] ...For as an infant is unable, on account of the tenderness of its stomach, to receive the nourishment of solid and strong food, but is supported by liquid and soft milk, until, its strength being confirmed, it can feed on stronger nourishment; so also it was befitting that this man, because he was not yet capable of receiving divine things, should be presented with human testimonies—that is, of philosophers and historians—in order that he might especially be refuted by his own authorities.”

The apostate Lactantius twists St. Paul's words about milk and meat in order to justify philosophy as a saving religion. Lactantius' milk is philosophy, which he says one should learn before learning the meat of Christianity. But St. Paul's milk is the basic dogmas of Christianity (“the first elements of the Word of God”) and not philosophy. And St. Paul's meat is the deeper dogmas of Christianity:

“Of whom we have much to say, and hard to be intelligibly uttered, because you are become weak to hear. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God; and you are become such as have need of milk and not of strong meat. For every one that is a partaker of milk is unskillful in the word of justice, for he is a little child. But strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil.” (Heb. 5:11-14)

Of course, the same St. Paul who said “Beware lest any man cheat you by philosophy” (Col. 2:8) would never refer to philosophy as milk, as something necessary or at least good to learn in order to be a good Christian.

His apostasy for believing that the Messiah came first to the Greeks and then to the Jews

Lactantius glorifies not only Greek philosophy but also Greek mythology. He says that he would have tried to convert the pagan Demetrianus by glorifying the Greek mythology that Demetrianus believed in. He says this with all confidence because he actually believes that God revealed his saving truths to the Greeks through their philosophies and mythologies just as God revealed himself to the Jews by the Law and the Prophets. He believed that Saturnus was the son of God, sent by the true God to the Greeks, who brought peace and righteousness to the world, which he calls the Golden Times. He teaches that after the Golden Times became corrupted, the son of God came a second time to the Jews to bring back the Golden Times. Hence he has the Son of God, the Messiah, coming as a man first to the Greeks and then to the Jews. While reading the following quotes, keep in mind that Lactantius presents the following as a true story:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 5, Chap. 5] They repeat examples of justice from the times of Saturnus, which they call the golden times, and they relate in what condition human life was while it delayed on the earth. And this is not to be regarded as a poetic fiction, but as the truth. For, while Saturnus reigned, the religious worship of the gods not having yet been instituted, nor any race being as yet set apart in the belief of its divinity, God was manifestly worshipped...

“But after that Saturnus had been banished from heaven, and had arrived in Latium, exiled from his throne by Jove [Jupiter, his son], his mightier heir, since the people either through fear of the new king, or of their own accord, had become corrupted and ceased to worship God...

“But God, as a most indulgent parent, when the last time approached, sent a messenger to bring back that old [Golden] age, and justice which had been put to flight, that the human race might not be agitated by very great and perpetual errors. Therefore the appearance of

that golden time returned, and justice was restored to the earth, but was assigned to a few; and this justice is nothing else than the pious and religious worship of the one God, who elsewhere he calls the son of God...

“Therefore (as I had begun to say), when God had determined to send to men a teacher of righteousness, he commanded him to be born again a second time in the flesh, and to be made in the likeness of man himself, to whom he was about to be a guide, and companion, and teacher. But since God is kind and merciful to his people, he sent him to those very persons whom he hated, that he might not close the way of salvation against them for ever, but might give them a free opportunity of following God, that they might both gain the reward of life if they should follow him (which many of them do, and have done), and that they might incur the penalty of death by their fault if they should reject their King. He ordered him therefore to be born again among them, and of their seed, lest, if he should be born of another nation, they might be able to allege a just excuse from the law for their rejection of him; and at the same time, that there might be no nation at all under heaven to which the hope of immortality should be denied.”

There are several heresies and idolatries in this above quote. I will list a few:

1. He says that there was a time when all men lived in peace, justice, and righteousness, which he calls the Golden Times or Golden Age. That is a lie and heresy. No such time existed except in the Garden of Paradise before Adam and Eve sinned and were expelled.
2. He says that the Greeks worshipped the one true God during the Golden Times under Saturnus. “While Saturnus reigned...God was manifestly worshipped.” He believed that God worked in Saturnus to bring about the Golden Times. Hence he refers to Saturnus as the son of the true God and a Messiah to the world during the Golden Times. But after Saturnus was banished by his son Jupiter, God was no longer worshipped and thus the world needed another Messiah and this time it was Jesus Christ sent to the Jews:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 5, Chap. 7] But God, as a most indulgent parent, when the last time approached, sent a messenger to bring back that old [Golden] age, and justice which had been put to flight, that the human race might not be agitated by very great and perpetual errors. Therefore the appearance of that golden time returned, and justice was restored to the earth, but was assigned to a few; and this justice is nothing else than the pious and religious worship of the one God, who elsewhere he calls the son of God...”

Hence the apostate Lactantius believed in two Messiahs, two sons of God, one sent to the Greeks to bring the Golden Age and one sent to the Jews to restore the Golden Age:

Apostate Lactantius, *Divine Institutes*, c. 303: “[Bk. 4, Chap. 11] Therefore (as I had begun to say), when God had determined to send to men a teacher of righteousness, he commanded him to be born again a second time in the flesh, and to be made in the likeness of man himself, to whom he was about to be a guide, and companion, and teacher. But since God is kind and merciful to his people, he sent him to those very persons whom he hated, that he might not close the way of salvation against them for ever, but might give them a free opportunity of following God, that they might both gain the reward of life if they should follow him (which many of them do, and have done), and that they might incur the penalty of death by their fault if they should reject their King. He ordered him therefore to be born again among them, and of their seed, lest, if he should be born of another nation, they might be able to allege a just excuse from the law for their rejection of him; and at the same time, that there might be no nation at all under heaven to which the hope of immortality should be denied.”

According to the apostate Lactantius, then, God sent his first son Saturnus to the Greeks to bring peace and righteousness upon earth during the Golden Times and then God sent his son Jesus Christ to the Jews to restore peace and righteousness upon earth. Hence, according to Lactantius, no Gentile or Jew should complain because both had a Messiah from their own race.

He also says that God loved the Greek race more than he loved the Jewish race. Not only does he say that God loved the pagan Greeks more than he loved the Jews, he says that God does not love the Jews at all but *hates* them. He says,

“When God had determined to send to men a teacher of righteousness, ...he sent him to those very persons whom he hated...”

Lactantius might well be accused of being a racist, of what today is called anti-Semitism. Lactantius has God hating the Jews either because of their race or because of their religion, which during the Old Covenant era was the true religion of Judaism. Hence Lactantius is either a racist or anti true Judaism. He would have us believe that God hated St. Jacob, St. Moses, St. Elias, St. King David, St. Joachim, the Good St. Anne, the Blessed Virgin Mary, St. Zachary, St. Elizabeth, and St. John the Baptist. But God said “Jacob I have loved, but Esau I have hated.” (Malachias 1:2; Romans 9:13) Hence the pagan-Greek-at-heart Lactantius resurrects the pagan Greeks’ age-old hatred of the faithful Jews. The pagan Greeks thought that they had the true wisdom and were civilized and that the faithful Jews did not have true wisdom and were barbarians, when the opposite, according to the true God, was the truth. The faithful Jews knew that they had true wisdom and were truly civilized and that the pagan Greeks and their philosophy and mythology did not have true wisdom but were very foolish and not truly civilized but instead were the true barbarians. The truth of the matter is that God would say of the pagan Greeks as he said of Esau: “The faithful Jews I have loved, but the pagan Greeks and their philosophies and mythologies I have hated.”

His works were condemned in the invalid and heretical Pseudo-Gelasius Decretals

Apostate Lactantius’ works were condemned c. 550 in the invalid and heretical Pseudo-Gelasius Decretals:

Invalid and heretical Pseudo-Gelasius Decretals, Anonymous, c. 550: “LIKEWISE A LIST OF APOCRYPHAL BOOKS: ...the works of Lactantius also known as Firmianus.”

Arius (250-336)

His apostasy for glorifying philosophy and believing that Jesus Christ is not God

The apostate Arius was one of the most famous and dangerous Hellenizers of Christianity. He was an apostate for teaching that Jesus Christ was created and thus did not always exist and hence is not truly God:

Heretic Epiphanius, *Panarion*, c. 377, Bk. 2, Against the Arian Nuts 49, but 69 of the series: “1,1 Arius and the Arians who derive from him came directly after this time of Melitius and St. Peter the bishop of Alexandria. Arius flourished during the episcopate of Peter’s successor, the holy bishop Alexander, who deposed him amid much turmoil and with a great council. For Alexander removed him from office and expelled him from the church and the city, as a great evil which had come to the world. They say that Arius was Libyan, but that he had become a presbyter in Alexandria. He presided over the church called the Church of Baucalis...”

“3,1 For in his later years he was inspired by vanity to depart from the prescribed path. He was unusually tall, wore a downcast expression and was got up like a guileful serpent, able to steal every innocent heart by his villainous outer show...”

“3,5 When Melitius had given all this information about Arius—how he had departed from the truth, had defiled and ruined many, and had gradually weaned his converts away from the right faith—the bishop [Alexander] sent for Arius himself and asked whether what he had been told about him was true. Arius showed neither hesitancy nor fear but brazenly coughed his whole heresy up from the first—as his letters show and the investigation of him at the time. And so Alexander called the presbytery together, and certain other bishops who were there at the time, and held an examination and interrogation of Arius. But since he would not obey the truth, Alexander expelled him and declared him outcast in the city...”

“4,1 ...Arius stayed in the city for a long time...[and] destroyed many by instigating schisms and leading everyone astray. Later though, since he had been discovered and exposed in the city and excommunicated, he fled from Alexandria and made his way to

Palestine. And on his arrival he approached each bishop with fawning and flattery in the hope of gaining many supporters. And some received him, while others rebuffed him.

“4,3 Afterwards this came to the ears of the bishop Alexander, and he wrote encyclical letters to each bishop which are still preserved by the scholarly, about seventy in all. He wrote at once to Eusebius in Caesarea—he was alive—and to Macarius of Jerusalem, Asclepius in Gaza, Longinus in Ascalon, Macrinus in Jamnia, and others; and in Phoenicia to Zeno, a senior bishop in Tyre, and others, along with the bishops in Coele, Syria. When the letters had been sent reproving those who had received Arius, each bishop replied to the blessed Alexander with his explanation. And some wrote deceitfully, others truthfully, some explaining that they had not received him, others, that they had received him in ignorance, and others that they had done it to win him by hospitality. And this is a long story.

“5,1 Later, when Arius found that letters had been sent to the bishops everywhere, and that afterwards he was turned away from every door and none but his sympathizers would take him in any more—for the elderly senior bishop of Nicomedia, Eusebius, was a sympathizer of his together with Lucius, his colleague in Nicomedia. And so was Leontius, the eunuch in Antioch who had not yet been entrusted with the episcopate, and certain others. Since all of them belonged to the same noxious brotherhood, Eusebius sheltered him for some time. And so at that time this Arius wrote and addressed letters full of all sorts of foolishness, which contained the whole of his heretical creed, to Eusebius in Nicomedia, this before he had come to him in Nicomedia, putting in them no more than what he really thought. I feel obliged to offer one of them here which has come into my hands, so that the readers can see that I have neither said nor am saying anything slanderous against anyone. Here is the letter:

‘6,1 Greetings in the Lord from Arius, unjustly persecuted by Pope Alexander for the all-conquering truth of which you too are a defender, to the most beloved man of God, the faithful and orthodox Master Eusebius. As my father Ammonius is arriving in Nicomedia it seems to me reasonable and proper to address you through him, at the same time recalling your characteristic love and [kindly] disposition toward the brethren for the sake of God and his Christ. For the bishop is harassing and persecuting us severely, and stirring up every sort of evil against us, so that he has driven us from the city as godless men because we do not agree with his public declaration,

“Always God, always a Son. Together with a Father, a Son. The Son coexists with God without origination, ever begotten, begotten without origination. Not by a thought or a moment of time is God prior to the Son, [but] there is ever a God, ever a Son, the Son from God himself.”

‘And as your brother in Caesarea, Eusebius, and Theodotus, Paulinus, Athanasius, Gregory, Aetius and all the bishops in the east say that God is prior to the Son without beginning, they have become anathema—except for the ignorant sectarians Philogonius, Hellanicus, and Macarius, some of whom say that the Son is an eructation and others, an uncreated emanation. And to these impieties we cannot even listen, not if the sectarians threaten us with a thousand deaths. But what is it that we say and believe, and that we have taught and teach? That the Son is not uncreated or in any respect part of an uncreated being, or made of anything previously existent. He was brought into being by the will and counsel of God, before all times and before all ages, as unbegotten God in the fullest sense, and unalterable; and before he was begotten, created, determined, or established, he did not exist. But we are persecuted because we have said, “The Son has a beginning but God is without beginning.” We are also persecuted because we have said, “He is made from nothing.” But we have so said in the sense that he is not a part of God or made from any thing previously existent. It is for this reason that we are persecuted; the rest you know...’ ”

Arius was not the first to hold this heresy. Cerinthus in the time of the apostle St. John held this heresy,⁶⁵⁸ and then others before Arius, including Origen, the most influential of them all:

Heretic Epiphanius, *The Panarion*, c. 377, Bk. 2, Against Origen also called Adamantius, 44 but 64 of the series: “The sect which sprang from him was located in Egypt first, but it is now to be found among the very persons who are the most eminent and appear to have adopted the monastic life, among those who have really retired to the deserts and elected voluntary poverty. But this is a dreadful sect and worse than all the ancient ones, and indeed,

⁶⁵⁸ See in this book: [1st to mid-2nd centuries – Impeded](#), p. 343.

holds beliefs similar to theirs. For though it does not train its disciples to perform the obscenity, it casts an evil suspicion, one worse than the obscenity, upon the Godhead itself. For Arius took his cue from Origen, and so did the Anomoeans who succeeded him, and the rest. For Origen claims, and at once dares, if you please, to say first that the Only-begotten Son cannot see the Father, and neither can the Spirit behold the Son; and angels surely cannot behold the Spirit, nor men the angels. And this is his first downfall. For he does not believe that the Son is of the Father's essence, but represents him as entirely different from the Father, and created besides. But he holds that he is called 'Son' by grace."

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: "(3) ...His [Origen's] doctrines are poisonous, they are unknown to the Holy Scriptures, nay more, they do them violence... 4. ...They covertly [bishops at the Council of Nicea in 325] struck at Origen as the source of the Arian heresy: for, in condemning those who deny the Son to be of the substance of the Father, they have condemned Origen as much as Arius..."

To see how Philo influenced Origen, Arius, and other anti-Church Fathers who held the heresy that Jesus is not truly God and thus did not always exist, see in this book: [Philo's influence on the anti-Church Father Hellenizers](#), p. 346.

Condemnations of Arius

321 – Council of Alexandria

Nominal *Catholic Encyclopedia*, "Arius": "An heresiarch, born about A.D. 250; died 336. He is said to have been a Libyan by descent. His father's name is given as Ammonius. In 306, Arius, who had learnt his religious views from Lucian, the presbyter of Antioch, and...took sides with Meletius, an Egyptian schismatic, against Peter, Bishop of Alexandria. But a reconciliation followed, and Peter ordained Arius deacon. Further disputes led the Bishop to excommunicate his restless churchman, who, however, gained the friendship of Achillas, Peter's successor, was made presbyter by him in 313, and had the charge of a well-known district in Alexandria called Baucalis. This entitled Arius to expound the Scriptures officially, and he exercised much influence when, in 318, his quarrel with Bishop Alexander broke out over the fundamental truth of Our Lord's divine Sonship and substance. While many Syrian prelates followed the innovator, he was condemned at Alexandria in 321 by his diocesan in a synod of nearly one hundred Egyptian and Libyan bishops. Deprived and excommunicated, the heresiarch fled to Palestine. He addressed a thoroughly unsound statement of principles to Eusebius of Nicomedia, who yet became his lifelong champion... [Arius was] tall above the common, thin, ascetical, and severe... He must have been of great age when, after fruitless negotiations and a visit to Egypt, he appeared in 325 at Nicaea, where the confession of faith which he presented was torn in pieces. With his writings and followers he underwent the anathemas subscribed by more than 300 bishops. He was banished into Illyricum. Two prelates shared his fate, Tehonas of Marmarica and Secundus of Ptolemais. His books were burnt. The Arians, joined by their old Meletian friends, created troubles in Alexandria."

St. Athanasius, *Deposition of Arius*, 4th century: "St. Alexander's Deposition of Arius and his companions, and Encyclical Letter on the subject:

"Alexander, being assembled with his beloved brethren, the Presbyters and Deacons of Alexandria, and the Mareotis, greets them in the Lord.

"Although you have already subscribed to the letter I addressed to Arius and his fellows, exhorting them to renounce his impiety, and to submit themselves to the sound Catholic Faith, and have shewn your right-mindedness and agreement in the doctrines of the Catholic Church: yet forasmuch as I have written also to our fellow-ministers in every place concerning Arius and his fellows, and especially since some of you, as the Presbyters Chafes and Pistus, and the Deacons Serapion, Parammon, Zosimus, and Irenaeus, have joined Arius and his fellows, and been content to suffer deposition with them, I thought it needful to assemble together you, the Clergy of the city, and to send for you the Clergy of the Mareotis, in order that you may learn what I am now writing, and may testify your agreement thereto, and give your concurrence in the deposition of Arius, Pistus, and their fellows. For it is

desirable that you should be made acquainted with what I write, and that each of you should heartily embrace it, as though he had written it himself. A Copy:

‘To his dearly beloved and most honoured fellow-ministers of the Catholic Church in every place. Alexander sends health in the Lord.

‘1. As there is one body of the Catholic Church, and a command is given us in the sacred Scriptures to preserve the bond of unity and peace, it is agreeable thereto, that we should write and signify to one another whatever is done by each of us individually; so that whether one member suffer or rejoice, we may either suffer or rejoice with one another. Now there are gone forth in this diocese, at this time, certain lawless men, enemies of Christ, teaching an apostasy, which one may justly suspect and designate as a forerunner of Antichrist. I was desirous to pass such a matter by without notice, in the hope that perhaps the evil would spend itself among its supporters, and not extend to other places to defile the ears of the simple. But seeing that Eusebius, now of Nicomedia, who thinks that the government of the Church rests with him, because retribution has not come upon him for his desertion of Berytus, when he had cast an eye of desire on the Church of the Nicomedians, begins to support these apostates, and has taken upon him to write letters every where in their behalf, if by any means he may draw in certain ignorant persons to this most base and antichristian heresy; I am therefore constrained, knowing what is written in the law, no longer to hold my peace but to make it known to you all, that you may understand who the apostates are and the cavils which their heresy has adopted, and that, should Eusebius write to you, you may pay no attention to him, for he now desires by means of these men to exhibit anew his old malevolence, which has so long been concealed, pretending to write in their favour, while in truth it clearly appears that he does it to forward his own interests.

‘2. Now those who became apostates are these, Arius, Achilles, Aeithales, Carpones, another Arius, and Sarmates, sometime Presbyters: Euzoius, Lucius, Julius, Menas, Helladius, and Gains, sometime Deacons: and with them Secundus and Theonas, sometime called Bishops. And the novelties they have invented and put forth contrary to the Scriptures are these following:

“God was not always a Father, but there was a time when God was not a Father. The Word of God was not always, but originated from things that were not; for God that is, has made him that was not, of that which was not; wherefore there was a time when he was not; for the Son is a creature and a work. Neither is he like in essence to the Father; neither is he the true and natural Word of the Father; neither is he his true Wisdom; but he is one of the things made and created, and is called the Word and Wisdom by an abuse of terms, since he himself originated by the proper Word of God, and by the Wisdom that is in God, by which God has made not only all other things but him also. Wherefore he is by nature subject to change and variation as are all rational creatures. And the Word is foreign from the essence of the Father, and is alien and separated therefrom. And the Father cannot be described by the Son, for the Word does not know the Father perfectly and accurately, neither can he see him perfectly. Moreover, the Son knows not his own essence as it really is; for he is made for us, that God might create us by him, as by an instrument; and he would not have existed had not God wished to create us.”

‘Accordingly, when someone asked them, whether the Word of God can possibly change as the devil changed, they were not afraid to say that he can; for being something made and created, his nature is subject to change.

‘3. Now when Arius and his fellows made these assertions, and shamelessly avowed them, we being assembled with the Bishops of Egypt and Libya, nearly a hundred in number, anathematized both them and their followers. But Eusebius and his fellows admitted them to communion, being desirous to mingle falsehood with the truth, and impiety with piety. But they will not be able to do so, for the truth must prevail; neither is there any “communion of light with darkness,” nor any “concord of Christ with Belial.” (2 Cor. 6:14) For who ever heard such assertions before? Or who that hears them now is not astonished and does not stop his ears lest they should be defiled with such language? Who that has heard the words of John, “In the beginning was the Word,” (Jn. 1:1) will not denounce the saying of these men, that “there was a time when he was not”? Or who that has heard in the Gospel “the Only-begotten Son” and “by him were all things made” (Jn. 1:3, 14) will not detest their declaration that he is “one of the things that were made.” For how can he be one of those things which were made by himself?

Or how can he be the Only-begotten, when, according to them, he is counted as one among the rest, since he is himself a creature and a work? And how can he be “made of things that were not” when the Father saith, “My heart hath uttered a good Word” and “Out of the womb I have begotten thee before the morning star”? (Ps. 44:1; 109:3) Or again, how is he “unlike in substance to the Father” seeing he is the perfect “image” and “brightness” (Heb. 1:3) of the Father, and that he saith “he that hath seen Me hath seen the Father”? (Jn. 14:9) And if the Son is the “Word” and “Wisdom” of God, how was there “a time when he was not”? It is the same as if they should say that God was once without Word and without Wisdom. And how is he “subject to change and variation” who says, by himself, “I am in the Father, and the Father in Me” (Jn. 14:10) and “I and the Father are One”; (Jn. 10:30) and by the Prophet “Behold me, for I am, and I change not”? (Mal. 3:6) For although one may refer this expression to the Father, yet it may now be more aptly spoken of the Word, viz., that though he has been made man, he has not changed; but as the Apostle has said, “Jesus Christ is the same yesterday, to-day, and for ever.” (Heb. 13:8) And who can have persuaded them to say that he was made for us, whereas Paul writes “for Whom are all things, and by Whom are all things”? (Heb. 2:10)

‘4. As to their blasphemous position that “the Son knows not the Father perfectly,” we ought not to wonder at it; for having once set themselves to fight against Christ, they contradict even his express words, since he says, “As the Father knoweth Me, even so know I the Father.” (Jn. 10:15) Now if the Father knows the Son but in part, then it is evident that the Son does not know the Father perfectly; but if it is not lawful to say this, but the Father does know the Son perfectly, then it is evident that as the Father knows his own Word, so also the Word knows his own Father Whose Word he is.

‘5. By these arguments and references to the sacred Scriptures we frequently overthrew them; but they changed like chameleons, and again shifted their ground, striving to bring upon themselves that sentence “when the wicked falleth into the depth of evils, he despiseth.” (Prv. 18:3) There have been many heresies before them, which, venturing further than they ought, have fallen into folly; but these men by endeavouring in all their cavils to overthrow the Divinity of the Word, have justified the other in comparison of themselves, as approaching nearer to Antichrist. Wherefore they have been excommunicated and anathematized by the Church. We grieve for their destruction, and especially because, having once been instructed in the doctrines of the Church, they have now sprung away. Yet we are not greatly surprised, for Hymenaeus and Philetus (2 Tim. 2:17) did the same, and before them Judas, who followed the Saviour but afterwards became a traitor and an apostate. And concerning these same persons, we have not been left without instruction; for our Lord has forewarned us: “Take heed lest any man deceive you: for many shall come in My name, saying, I am Christ, and the time draweth near, and they shall deceive many: go ye not after them.” (Lk. 21:8) While Paul, who was taught these things by our Saviour, wrote that “in the latter times some shall depart from the sound faith, giving heed to seducing spirits and doctrines of devils, which reject the truth.” (1 Tim. 4:1)

‘6. Since then our Lord and Saviour Jesus Christ has instructed us by his own mouth, and also hath signified to us by the Apostle concerning such men, we accordingly being personal witnesses of their impiety, have anathematized, as we said, all such, and declared them to be alien from the Catholic Faith and Church. And we have made this known to your piety, dearly beloved and most honoured fellow-ministers, in order that should any of them have the boldness to come unto you, you may not receive them, nor comply with the desire of Eusebius, or any other person writing in their behalf. For it becomes us who are Christians to turn away from all who speak or think any thing against Christ, as being enemies of God, and destroyers of souls; and not even to “bid such God speed,” (2 Jn. 1:10) lest we become partakers of their sins, as the blessed John hath charged us. Salute the brethren that are with you. They that are with me salute you.’

325 – First Council of Nicea

Pope St. Sylvester, *Council of Nicea*, 325: “The Letter of the Synod in Nicea to the Egyptians: ...First of all the affair of the impiety and lawlessness of Arius and his followers was discussed in the presence of the most pious emperor Constantine. It was unanimously

agreed that anathemas should be pronounced against his impious opinion and his blasphemous terms and expressions which he has blasphemously applied to the Son of God, saying ‘he is from things that are not,’ and ‘before he was begotten he was not,’ and ‘there once was when he was not,’ saying too that by his own power the Son of God is capable of evil and goodness, and calling him a creature and a work. Against all this the holy synod pronounced anathemas, and did not allow this impious and abandoned opinion and these blasphemous words even to be heard. Of that man and the fate which befell him, you have doubtless heard or will hear, lest we should seem to trample upon one who has already received a fitting reward because of his own sin. Such indeed was the power of his impiety that Theonas of Marmarica and Secundus of Ptolemais shared in the consequences, for they too suffered the same fate.”

Pope St. Leo the Great, *Letter to Anatolius of Constantinople*, 452: “Those holy and venerable fathers who in the city of Nicaea, after condemning the sacrilegious Arius together with his impiety, laid down a code of ecclesiastical canons to last till the end of the world, live on in their decrees not only among us but in the whole world.”

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Theonas and Secundus...were anathematized [in the Council of Nicea] together with Arius and his writings. They were also excommunicated... When the formula of the Synod [of Nicea] was laid before the Emperor, he looked upon it as inspired by God, as a revelation from the Holy Spirit dwelling in men so holy and he threatened to banish any one who would not sign it. We have already seen the effect produced by these threats. But the Emperor fulfilled them without delay, and exiled to Illyria Arius and the two bishops Secundus and Theonas, who had refused to subscribe, as well as the priests who were attached to them. At the same time he ordered the books of Arius and his friends to be burned, and he threatened all who concealed them with pain of death.”⁶⁵⁹

Bishops at a Council of Jerusalem in 335 declared that Arius had recanted his heresies and was now orthodox. However, his abjuration was insincere. Arius lied to St. Constantine by pretending to be orthodox. St. Constantine warned Arius that if his oath was sincere, then all was well and good, but if not, then God would punish him. For details, see in this book: [Proof that St. Constantine did not die as an Arian heretic](#), p. 505.

451 – Council of Chalcedon

Pope St. Leo the Great, *Council of Chalcedon*, 451: “We anathematize every heresy – those of Arius, Eunomius, Mani, Nestorius...”

553 – Second Council of Constantinople

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556: “If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, as well as their heretical books..., let him be anathema.”

649 – Lateran Council

Pope St. Martin I, *Lateran Council*, 649: “Canon 18: If anyone according to the holy Fathers, harmoniously with us and likewise with the Faith, does not with mind and lips reject and anathematize all the most abominable heretics together with their impious writings even to one least portion, whom the holy Catholic and apostolic Church of God, that is, the holy and universal five Synods and likewise all the approved Fathers of the Church in harmony, rejects and anathematizes, we mean Sabellius, Arius, ...Origen, Didymus, Evagrius, and briefly all the remaining heretics, who have been condemned and cast out by the Catholic Church; whose teachings are the fruit of diabolical operation, ...let such a person be condemned.” (D. 271 and 272)

⁶⁵⁹ v. 1, s. 35, p. 295; s. 36, p. 297.

787 – Second Council of Nicea

Pope Hadrian, *Second Council of Nicea*, 787: “We abominate and anathematize Arius and those who think like him and share in his mad error.”

Eusebius of Nicomedia (d. 341)

His apostasy for glorifying philosophy and believing that Jesus Christ is not God

Nominal *Catholic Encyclopedia*, “Eusebius of Nicomedia”: “Bishop, place and date of birth unknown; d. 341. He was a pupil, at Antioch, of Lucian the [Arian heretic] in whose famous school he learned his Arian doctrines. He became Bishop of Berytus; but from ambitious motives he managed to get transferred, contrary to the canons of the early Church, to the See of Nicomedia, the residence of the Eastern Emperor Licinius...

“Arius, when he was condemned at Alexandria by Alexander, bishop of that See, took refuge at Caesarea, where he was well received by the famous apologist and historian Eusebius [of Caesarea], and wrote to Eusebius of Nicomedia for support. The letter is preserved. In it the heretic explains his views clearly enough, and appeals to his correspondent as to a ‘fellow Lucianist.’ Eusebius put himself at the head of the party, and wrote many letters in support of Arius. One is preserved, addressed to Paulinus, Bishop of Tyre. We learn from it what Eusebius’s doctrine was at this time: The Son, he says, is ‘not generated from the substance of the Father,’ but he is ‘other in nature and power’; he was created, and this is not inconsistent with his Sonship, for the wicked are called sons of God (Is., i. 2; Deut., xxxii. 18) and so are even the drops of dew (Job, xxxviii. 28); he was begotten by God’s free will. This is pure Arianism, borrowed from the letters of Arius himself, and possibly more definite than the doctrine of Lucian.”

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Debates with the Eusebians: Athanasius gives us some details respecting the intervention of a third party, known under the name of Eusebians... the chief of whom was Eusebius of Nicomedia, who gave them his name. Theodoret [i, 7] says of them: ‘They attempted to conceal their impiety, and only secretly favoured the blasphemies of Arius.’”⁶⁶⁰

St. Athanasius, *On the Incarnation of the Word*, 4th century: “(57) S. Alexander’s Deposition of Arius and his companions, and Encyclical Letter on the subject...

“To his dearly beloved and most honoured fellow-ministers of the Catholic Church in every place. Alexander sends health in the Lord.

“1. As there is one body of the Catholic Church, and a command is given us in the sacred Scriptures to preserve the bond of unity and peace, it is agreeable thereto, that we should write and signify to one another whatever is done by each of us individually; so that whether one member suffer or rejoice, we may either suffer or rejoice with one another. Now there are gone forth in this diocese, at this time, certain lawless men, enemies of Christ, teaching an apostasy, which one may justly suspect and designate as a forerunner of Antichrist. I was desirous to pass such a matter by without notice, in the hope that perhaps the evil would spend itself among its supporters and not extend to other places to defile the ears of the simple. But seeing that Eusebius, now of Nicomedia, who thinks that the government of the Church rests with him, because retribution has not come upon him for his desertion of Berytus, when he had cast an eye of desire on the Church of the Nicomedians, begins to support these apostates, and has taken upon him to write letters every where in their behalf, if by any means he may draw in certain ignorant persons to this most base and antichristian heresy; I am therefore constrained, knowing what is written in the law, no longer to hold my peace but to make it known to you all, that you may understand who the apostates are and the cavils which their heresy has adopted, and that, should Eusebius write to you, you may pay no attention to him, for he now desires by means of these men to exhibit anew his old malevolence, which has so long been concealed, pretending to write in their favour.”

⁶⁶⁰ v. 1, s. 32, p. 285.

Abbot Theophanes (d. 817), *Chronology*, 9th century: “A.D. 314: ...bishop Eusebius of Nicomedia [was] an eager supporter of the Arians.”

See in this book: Proof that St. Constantine did not die as an Arian heretic: [His inculpable communion with the Eusebians](#), p. 512.

Eusebius of Cesarea (c. 260-c. 341)

His apostasy for following Origen

Eusebius, bishop of Cesarea, (aka Eusebius Pamphilus) was an apostate for following the apostate Origen. He was taught in the Origenist school at Caesarea by the Origenist Pamphilus:

Patrology, by apostate Johannes Quasten, 1950's: “THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen's refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest... Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”⁶⁶¹

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “To the Alexandrians and their school we must add, first, Eusebius of Caesarea (c. 265-340), who, together with Pamphilus, composed the Defence of Origen. Origen had spent a part of his life at Caesarea, where he conducted a school, and the influence of his teaching, strengthened by the presence of the disciple of Pierius, Pamphilus, was always very great in Palestine, as was evidenced during the subsequent Origenistic controversies. Then, too, the immense learning of the great Alexandrian Doctor appealed naturally to the curiosity of Eusebius, whose mind, uncertain and timid on questions of theology, paid but little attention to the contradictions found in the writings of the master. His own works were chiefly in the department of history and apologetics, and in no dogmatic controversy did he feel at ease, except in the refutation of Marcellus of Ancyra.”⁶⁶²

Eusebius admired Pamphilus of Caesarea so much that he took his name and thus is also known as Eusebius Pamphilus:

Apostate Jerome, *Letter 84*, to Pammachius, 400: “(10) ...Now Eusebius and Pamphilus were in such thorough harmony with each other that they seemed to have but one soul between them, and one even went so far as to adopt the other's name.”

Nominal *Catholic Encyclopedia*, “Eusebius of Caesarea”: “At a date which cannot be fixed, Eusebius made the acquaintance of Pamphilus, the founder of the magnificent library which remained for several centuries the great glory of the Church of Caesarea. Pamphilus came from Phoenicia, but at the time we are considering resided at Caesarea, where he presided over a college or school for students... He spent his time in preparing accurate copies of the Scriptures and other books [RJM: pagan books], especially those of Origen... Early in 309 Pamphilus and several of his disciples were beheaded. Out of devotion to his memory, Eusebius called himself Eusebius Pamphili, meaning, probably, that he wished to be regarded as the bondsman of him whose name ‘it is not meet that I should mention...without styling him my lord’ (Mart. Pal., ed. Cureton, p. 37). Mr. Gifford, in the introduction to his translation of the ‘Præp. Evang.’ has suggested another explanation on the authority of an ancient scholion emanating from Caesarea which calls Eusebius the ‘son of Pamphilus.’ He argues further that Pamphilus, in order to make Eusebius his heir, took the necessary step of adopting him... Eusebius succeeded Pamphilus in the charge of the college and library.”

His apostasy for believing that Jesus Christ was created

Like his idol Origen, Eusebius held the apostate belief that Jesus Christ was created. He believed that God the Father created Jesus Christ before any other created thing and that Jesus Christ then created all

⁶⁶¹ v. 2, c. 2, p. 121.

⁶⁶² v. 2, c. 1, s. 1, pp. 6-8.

other things. Hence when he says that God the Father begot the Son, he does not mean that the Son always existed but only that the Son began to exist when the Father begot him. And when he says that Jesus Christ existed before all ages, he means the ages of created things but not that Jesus Christ always existed:

Apostate Eusebius of Cesarea, *Church History*, 4th century: “Then, when the excess of wickedness had overwhelmed nearly all the race, like a deep fit of drunkenness, beclouding and darkening the minds of men, the first-born and first-created wisdom of God, the pre-existent Word himself, himself, induced by his exceeding love for man, appeared to his servants...”⁶⁶³

He lied about or hid his heresy

Like most heretics and apostates who wanted to remain in good standing with the rulers of the Catholic Church or Catholic State, Eusebius, according to the circumstances, either hid his heresy, was willfully ambiguous about it, or lied about it. However, St. Athanasius and the Second Council of Nicea condemned him as a heretic, nevertheless, based upon the many times he did teach the heresy. Both condemned the methods of these heretics and apostates of hiding their heresy, of willful ambiguity, and of lying by changing their position back and forth—one day saying they held the dogma, the next day denying the dogma, and the next day saying they held the dogma.

- See in this book: [787 – Pope Hadrian I at the Second Council of Nicea](#), p. 426; [300’s – St. Athanasius](#), p. 425; Photius’ *Bibliotheca* [800’s – Photius, apostate and Greek schismatic](#), p. 426; and [1100’s – John Zonaras, heretic and Greek Schismatic](#), p. 427.
- See in this book: [His inculpable communion with the Eusebians](#), p. 512.
- See in this book: The Ways That Philosophy or Mythology Are Glorified: [2d\) By willful ambiguity or willful contradictions](#), p. 160.

His idolatry for sacrificing to idols

Encyclical Letter of the Council of Egypt, at Alexandria, 4th century: “(1) The holy Council assembled at Alexandria out of Egypt, the Thebais, Libya, and Pentapolis, to the Bishops of the Catholic Church everywhere, brethren beloved and greatly longed for in the Lord, greeting.

“3. Dearly beloved brethren, we might have put forth a defence of our brother Athanasius as respects the conspiracy of Eusebius and his fellows against him, and complained of his sufferings at their hands, and have exposed all their false charges, either at the beginning of their conspiracy or upon his arrival at Alexandria...

“8. ... Was not almost every one among them our enemy? Did not the attack of Eusebius and his fellows upon us proceed from their zeal for the Arian madness? Did they not urge on the others of their party? Have we not always written against them as professing the doctrines of Arius? Was not Eusebius of Caesarea in Palestine accused by our confessors of sacrificing to idols.”⁶⁶⁴

Heretic Epiphanius, Bishop of Salamis, *Panarion*, c. 377: “[68. Melitians] ... The emperor upon hearing these things becomes very angry and orders that a synod be convoked in Phœnicia in the city of Tyre; he also gave orders that Eusebius and some others should act as judges: these persons moreover had leaned somewhat too far toward the vulgarity of the Arians. There were also summoned the bishops of the Catholic Church in Egypt, also certain men subject to Athanasius, who were likewise great and who kept their lives transparent before God, among whom was the great Potamo of blessed memory, bishop and confessor of Heraclea. But there were also present Meletians, the chief accusers of Athanasius. Being zealous for truth and for orthodoxy, the above-mentioned Potamo of blessed memory, a free-spoken man, who regarded the person of no man,—for he had been deprived of an eye in the

⁶⁶³ b. 1, c. 2.

⁶⁶⁴ Contained in St. Athanasius’ *Apology against the Arians* (356 to 360).

persecution for the truth,—seeing Eusebius sitting down and acting as judge, and Athanasius standing up, overcome by grief and weeping, as is the wont with true men, he addressed Eusebius in a loud voice, saying, ‘Dost thou sit down, Eusebius, and is Athanasius, an innocent man, judged by thee? Who could bear such things? Do thou tell me, wert thou not in confinement with me at the time of the persecution? I have parted with an eye for the sake of the truth, but thou neither seemest to be maimed at all in body, nor hast thou suffered martyrdom, but art alive, and in no part mutilated. How didst thou escape from the confinement unless that thou didst promise those who have inflicted upon us the violence of persecution to perform the ungodly act, or didst actually perform it?’ ”

The apostate Rufinus purged Eusebius’ heresies in his translation of Eusebius’ *Church History*

The apostate Rufinus purged some of Eusebius’ heresies in his translation of Eusebius’ *Church History* and added praises of Origen and Origenists:

The Origenist Controversy, by Elizabeth Clark, 1938: “In 402 or 403, after his Apology against Jerome, Rufinus produced a work that bishop Chromatius of Aquileia had requested (with the stated purpose of taking the minds of his fellow countrymen off the Gothic invasion of Italy): a translation into Latin of Eusebius of Caesarea’s *Ecclesiastical History*, with the addition of two books by Rufinus that brought the history of the Church down to 395, the date of Theodosius I’s death. The major theological events of the fourth century covered by Rufinus were the Arian controversy and the eventual triumph of Nicene Christianity. Yet to continue Eusebius’s work with a strong endorsement of Nicene theology was itself problematic, since Eusebius’s own views had leaned toward Arianism and could not readily be claimed for what counted as ‘orthodoxy’ in Rufinus’s day. Through a series of omissions from and emendations of Eusebius’s text, Rufinus managed to construct a more orthodox Eusebius. Thus, for example, the long panegyric Eusebius had delivered at Tyre, with its not entirely Nicene tone, is simply omitted by Rufinus on the grounds that ‘it didn’t add anything to our knowledge of events.’⁶⁶⁵ He also changes some of Eusebius’s expressions so that the coessentiality and coeternity of the Son with the Father is better emphasized. For example, where Eusebius refers to the Son as ‘second after the Lord,’ Rufinus translates, ‘the Lord himself from the Lord.’⁶⁶⁶ Likewise, he omits Eusebius’s reference to the Son’s occupying the ‘second place in the Kingdom.’⁶⁶⁷ When Eusebius applies to Christ the words of Psalm 110:3 (in its Septuagint reading), ‘From the womb, before the daystar I begat thee,’ Rufinus adds a note not found in Eusebius that interprets the meaning of ‘begotten’: not from a ‘foreign or external source,’ but from the very being of God the Father.⁶⁶⁸...

“Rufinus’s theological sympathies emerge in various other ways in the *Ecclesiastical History* as well. To Eusebius’s Book VI, dedicated largely to the life and work of Origen, Rufinus adds details based on his own independent knowledge. Oulton has catalogued eight passages⁶⁶⁹ in which Rufinus adds information not found in Eusebius, for example, supplying details to the famous story of Origen’s mother hiding his clothes so that her enthusiastic son could not join his father in martyrdom,⁶⁷⁰ and to the account of Origen’s assistance to the martyrs of Alexandria.⁶⁷¹

“Rufinus also takes the opportunity in his addition to the *Ecclesiastical History* to praise the activities of such Origenist-oriented desert fathers as the two Macarii, Isidore, and Pambo.⁶⁷² ... Another pro-Origenist monk who is accorded special attention by Rufinus is John of Lycopolis.⁶⁷³ ... Thus Rufinus in unobtrusive ways shows his admiration for Origen and for the Origenist monks of his own era.”⁶⁷⁴

⁶⁶⁵ Footnote 173: “Rufinus, prologus, Eusebius, *HE* (*GCS* 9², 952). See Eusebius’s oration at Tyre, sections 10; 23; 25; 67; 68 (*HE* X, 4 [*GCS* 9², 865-866, 869-870, 881-882]). Also see J. E. L. Oulton, ‘Rufinus’s Translation of the Church History of Eusebius,’ 156.”

⁶⁶⁶ Footnote 174: “Eusebius, *HE* I, 2, 9 (*GCS* 9¹, 14-15). This and the next examples are listed in Oulton, ‘Rufinus’s Translation,’ 154-155.”

⁶⁶⁷ Footnote 175: “Eusebius, *HE* I, 2, 11 (*GCS* 9¹, 16-17).”

⁶⁶⁸ Footnote 176: “Eusebius, *HE* I, 3, 17-18 (*GCS* 9¹, 36-37).”

⁶⁶⁹ Footnote 178: “Oulton, ‘Rufinus’s Translation,’ 160-164.”

⁶⁷⁰ Footnote 179: “His addition to Eusebius, *HE* VI, 2, 5 (*GCS* 9², 520-521).”

⁶⁷¹ Footnote 180: “His addition to Eusebius, *HE* VI, 3, 4 (*GCS* 9², 524-525).”

⁶⁷² Footnote 181: “Compare the list in Rufinus, *HE* XI, 8 (*GCS* 9², 1013-1014).”

⁶⁷³ Footnote 185: “Rufinus, *HE* II, 19; 32 (*GCS* 9², 1024, 1036), cf. the additions on John that Rufinus inserted into his Latin translation of the *Historia Monachorum* I, 1; 2 (*PL* 21, 391, 392).”

⁶⁷⁴ c. 4, pp. 181-183.

Condemnations of Eusebius

300's – Emperor St. Constantine

Eusebius was condemned and banished by the Holy Roman Emperor St. Constantine. (See in this book: [His inculpable communion with the Eusebians](#), p. 512.)

300's – St. Athanasius

St. Athanasius, *Epistle on the Decrees of the Council of Nicea*, 352: “[Chap. 2] (3) ...And what is strange indeed, Eusebius of Cæsarea in Palestine, who had denied the day before, but afterwards subscribed, sent to his Church a letter, saying that this was the Church’s faith, and the tradition of the Fathers; and made a public profession that they were before in error, and were rashly contending against the truth... (4) ...After subscription [to the Council of Nicea], Eusebius and his fellows did change again, and return like dogs to their own vomit of irreligion, do not the present gainsayers deserve still greater detestation, because they thus sacrifice their souls’ liberty to others and are willing to take these persons as masters of their heresy, who are, as James has said, double-minded men, and unstable in all their ways, not having one opinion, but changing to and fro, and now recommending certain statements, but soon dishonoring them, and in turn recommending what just now they were blaming? But this, as the Shepherd has said, is ‘the child of the devil’ and the note of hucksters rather than of doctors. For, what our Fathers have delivered, this is truly doctrine; and this is truly the token of doctors, to confess the same thing with each other, and to vary neither from themselves nor from their Fathers; whereas they who have not this character are to be called not true doctors but evil. Thus the Greeks, as not witnessing to the same doctrines, but quarrelling one with another, have no truth of teaching; but the holy and veritable heralds of the truth agree together, and do not differ. For though they lived in different times, yet they one and all tend the same way, being prophets of the one God, and preaching the same Word harmoniously.”

St. Athanasius, on the *Councils of Ariminum and Seleucia*, 4th century: “[Pt. 2: History of Arian Opinions] (17) ...And Eusebius of Cesarea in Palestine, in a letter to Euphratation the Bishop, did not scruple to say plainly that Christ was not true God.”

For more condemnations of Eusebius, see St. Athanasius’ *Apology against the Arians*, Sections 2-20.

400's – Jerome, apostate

Apostate Jerome, *Apology against Rufinus*, Bk. 1, 402: “The real fact is that Eusebius Bishop of Caesarea, as I have already said before, who was in his day the standard bearer of the Arian faction...”

Apostate Jerome, *Apology against Rufinus*, Bk. 2, 402: “(15) ...Eusebius, chief of the Arians...”

Apostate Jerome, *Letter 119*, to Minervius and Alexander, 406: “I both in manhood and in extreme old age am of the same opinion, that Origen and Eusebius of Cesarea were indeed very learned men, but went astray in the truth of their opinions.”

Apostate Jerome, *Letter 133*, to Ctesiphon, 415: “(3) ...Eusebius of Cæsarea, whom everyone knows to have been an Arian.”

400's – Antipater, bishop of Bostra

Nominal *Catholic Encyclopedia*, “Antipater of Bostra”: “(In Arabia) in the fifth century, one of the foremost Greek prelates of the Roman Orient; flourished about 460. He was a pronounced opponent of Origen. Little is known of his life, save that he was held in high

esteem by his contemporaries, civil and ecclesiastical. He is rated among the authoritative ecclesiastical writers by the Fathers of the Seventh General Council (787). There have reached us, in the acts of this council, only a few fragments of his lengthy refutation of the ‘Apology for Origen’ put together (c. 309)... The work of Antipater was looked on as a masterly composition, and as late as 540 was ordered to be read in the churches of the East as an antidote to the spread of the Origenistic heresies (Cotelier. Monument. Eccl. Graec., III. 362). He also wrote a treatise against the Apollinarists, known only in brief fragments, and several homilies, two of which have reached us in their entirety. His memory is kept on 13 June.”

Antipater, bishop of Bostra, *First Book against Eusebius’ Apology for Origen*, 5th century: “I deny that the man has yet arrived at an accurate knowledge of the doctrines... Examining into the accuracy of his *Apology*, we may go on to show that both were heretics [Origen and Eusebius of Cesarea], both he who composed the *Apology*, and he in whose behalf it was composed.”

550 c. – Pseudo-Gelasius Decretals, invalid and heretical

Eusebius Pamphilus’ works were condemned c. 550 in the invalid and heretical Pseudo-Gelasius Decretals:

Invalid and heretical Pseudo-Gelasius Decretals, Anonymous, c. 550: “LIKEWISE A LIST OF APOCRYPHAL BOOKS: ...The works and the History of Eusebius Pamphili.”

787 – Pope Hadrian at the Second Council of Nicea

Pope Hadrian, *Second Council of Nicea*, 787: “For who of the faithful ones in the Church, and who of those who have obtained a knowledge of true doctrine, does not know that Eusebius Pamphili has given himself over to false ways of thinking, and has become of the same opinion and of the same mind with those who follow after the opinions of Arius? In all his historical books he calls the Son and Word of God a creature, a servant, and to be adored as second in rank. But if any speaking in his defense say that he subscribed in the council, we may admit that that is true; but while with his lips he has respected the truth, in his heart he is far from it, as all his writings and epistles go to show. But if from time to time, on account of circumstances or from different causes, he has become confused or has changed around, sometimes praising those who hold to the doctrines of Arius, and at other times feigning the truth, he shows himself to be, according to James the brother of our Lord, a double-minded man, unstable in all his ways; and let him not think that he shall receive anything of the Lord. For if with the heart he had believed unto righteousness, and with the mouth had confessed the truth unto salvation, he would have asked forgiveness for his writings, at the same time correcting them. But this he has by no means done, for he remained like Æthiops with his skin unchanged.”⁶⁷⁵

800’s – Photius, apostate and Greek schismatic

Apostate and schismatic Photius (c. 815-897), *Letter 144*, to Constantine, 9th century: “That Eusebius (whether slave or friend of Pamphilus, I know not) was carried off by Arianism, his books loudly proclaim. And he, feeling repentance as he pretends, and against his will, confesses to his infirmity; although by his repentance he rather shows that he has not repented. For he cannot show, by means of those writings in which he would seem to be defending himself, that he has withdrawn from his former heretical doctrines, nor can he show that he agreed with the holy and Ecumenical Synod [the First Council of Nicea]. But he speaks of it as a marvel that the upholders of the Homoousion should concur with him in sentiment and agree with him in opinion: and this fact both many other things and the epistle written by him to his own people at Caesarea accurately confirm. But that from the beginning he inwardly cherished the Arian doctrines, and that up to the end of his life he did not cease

⁶⁷⁵ This extract is translated from the original Greek of the Acts of the Second Nicene Council, Act VI. Tom.

following them, many know, and it is easy to gather it from many sources; but that he shared also in the infirmity of Origen, namely, the error with regard to the common resurrection of us all, is to most persons unknown. But if thou thyself examine carefully his books, thou shalt see that he was none the less truly overcome by that deadly disease than he was by the Arian madness.”

Apostate and schismatic Photius, *Bibliotheca*, 9th century: “[Chap. 127] There has been read the work of Eusebius Pamphili *In praise of the great emperor Constantine*, consisting of four books. In this is contained the whole life of the man... However, as to the heresy of Arius, he does not definitely state whether he holds that opinion, or whether he has changed; or even whether Arius held correct or incorrect views, although he ought to have made mention of these things, because the synod occupied an important place among the deeds of Constantine the Great, and it again demands a detailed account of them. But he does state that a ‘controversy’ arose between Arius and Alexander (this is the name he cunningly gives to the heresy), and that the God-fearing prince was very much grieved at this controversy, and strove by epistles and through Hosius, who was then bishop of Cordova, to bring back the dissenting parties into peace and concord, they having laid aside the strife existing between them with regard to such questions; and that when he could not persuade them to do this he convoked a synod from all quarters, and that it dissolved into peace the strife that had arisen. These things, however, are not described accurately or clearly; it would seem then that he is ashamed, as it were, and does not wish to make public the vote cast against Arius in the Synod, and the just retribution of those who were his companions in impiety and who were cast out together with him. Finally, he does not even mention the terrible fate which was inflicted by God upon Arius in the sight of all. None of these things he brings to the light, nor has he drawn up an account of the Synod and the things that were done in it. Whence, also, when about to write a narrative concerning Eustathius, he does not even mention his name, nor what things were threatened and executed against him; but referring these things also to sedition and tumult, he again speaks of the calmness of the bishops, who having been convened in Antioch by the zeal and cooperation of the Emperor, changed the sedition and tumult into peace. Likewise as to what things were maliciously contrived against the ever-conquering Athanasius, when he set about making his history cover these things, he says that Alexandria again was filled with sedition and tumult, and that this was calmed by the coming of the bishops, who had the imperial aid. But he by no means makes it clear who was the leader of the sedition, what sort of sedition it was, or by what means the strife was settled. He also keeps up almost the same mode of dissimulating in his account of the contentions existing among bishops with respect to doctrines, and their disagreements on other matters.”

900's – Suidas and Sophronius

Suidas, *Lexicon*, quoting Sophronius, 10th century: “Eusebius Pamphili, a devotee of the Arian heresy, bishop of Cesarea in Palestine...”

1100's – John Zonaras, heretic and Greek Schismatic

Greek Schismatic and heretic Joannes Zonaras, *Third Volume*, on the Deeds of Constantine, 12th century: “Even Eusebius Pamphili, bishop of Cæsarea in Palestine, was at that time one of those who upheld the doctrines of Arius. He is said to have afterwards withdrawn from the opinion of Arius, and to have become of like mind with those who hold that the Son is coequal and of the same nature with the Father, and to have been received into communion by the holy Fathers. Moreover, in the Acts of the first Synod, he is found to have defended the faithful. These things are found thus narrated by some; but he makes them to appear doubtful by certain things which he is seen to have written in his *Ecclesiastical History*. For in many places in the above-mentioned work he seems to be following after Arius. In the very beginning of his book, where he quotes David as saying, ‘He spake and they were made, he commanded and they were established,’ he says that the Father and Maker is to be considered as maker and universal ruler, governing by a kingly nod, and that the second after him in authority, the divine Word, is subject to the commands of the Father. And farther on he says, that he, as being the power and wisdom of the Father, is entrusted with the second

place in the kingdom and rule over all. And again, a little farther on, that there is also a certain essence, living and subsisting before the world, which ministers to the God and Father of the universe for the creation of things that are created. Also Solomon, in the person of the wisdom of God, says, 'The Lord created me in the beginning of his ways,' etc., and farther on he says: And besides all this, as the pre-existent word of God, who also pre-existed before all ages created, he received divine honor from the Father, and is worshipped as God. These and other things show that Eusebius agreed with Arian doctrines..."

Basil of Cesarea (c. 330-379)

His apostasy for glorifying Origen

The apostate Basil the Wretch, bishop of Cesarea, was a follower and admirer of the apostate Origen and thus shared equally in Origen's sins against the faith:

Patrology, by apostate Johannes Quasten, 1950's: "THE SCHOOL OF CAESAREA – Caesarea was privileged to become Origen's refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest. His works formed the basis of a library which the presbyter Pamphilus enlarged to a centre of scholarship and learning. As its head, he carried on the tradition of the great Master. Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology."⁶⁷⁶

He and Gregory of Nazianzus hid Origen's heresies

The apostates Basil and Gregory of Nazianzus deceived Catholics by putting Origen's orthodox teachings in a book titled *Philocalia* while leaving out his heretical and idolatrous teachings:

Nominal *Catholic Encyclopedia*, "Basil": "He [Basil] seems to have read Origen's writings very systematically about this time, for in union with Gregory of Nazianzus, he published a selection of them called the 'Philocalia.'"

Hence Basil and Gregory thoroughly read Origen's works and thus read his heresies and idolatries:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: "Origen had spent a part of his life at Caesarea, where he conducted a school... The immense learning of the great Alexandrian Doctor appealed naturally to... Basil and Gregory of Nazianzus [who] have left to us the *Philocalia*, a collection of the best portions of Origen, and while they did not adopt his dangerous [heretical] views, at least they imbibed his spirit and like him relied greatly on the part assigned to reason in the explanation and exposition of the truths of faith. Both had fed on Greek literature and philosophy..."⁶⁷⁷

Therefore Basil and Gregory knew that Origen's heresies and idolatries were heresies and idolatries because they intentionally left them out of their book of Origen's teachings. Yet they did not condemn the heresies and idolatries in Origen's works and warn others, nor did they denounce Origen as a heretic and idolater and warn others. Instead, they presented Origen as orthodox. This, alone, made them apostates by sins of omission. And they were also apostates by sins of commission and association for being in religious communion with Origen in spite of the fact that they knew he taught heresies and idolatries. And they were guilty for every person who fell into Origen's heresies and idolatries because of the scandal they created by presenting Origen as orthodox.

⁶⁷⁶ v. 2, c. 2, p. 121.

⁶⁷⁷ v. 2, c. 1, s. 1, pp. 6-8.

His apostasy for using philosophy and mythology to edify and enlighten men on faith and morals

Like his idol Origen, Basil also glorified philosophy and mythology and thus was an apostate on this point alone:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Basil and Gregory of Nazianzus...both had fed on Greek literature and philosophy...”⁶⁷⁸

The apostate Basil zealously promoted the learning of philosophy and mythology for Catholics to learn how to be moral and virtuous and to better understand the Catholic faith. And in many of his works, he quotes the pagan philosophers and mythologies in order to enlighten or edify his readers on topics of faith or morals or to better understand the Catholic faith:

Nominal *Catholic Encyclopedia*, “Amphilochius”: “Jerome says (Ep. 70) of the Cappadocian triad (Basil, Gregory, and Amphilochius) that ‘they cram their books with the lessons and sentences of the philosophers to such an extent that you cannot tell which you ought to admire most in them, their secular erudition or their scriptural knowledge.’ ”

For example, in his *Letter 4*, to Olympus, Basil admires pagan philosophers and learns the virtue of poverty from them and not from Christ and Christianity:

Apostate Basil, *Letter 4*, to Olympus, 4th century: “What do you mean, my dear Sir, by evicting from our retreat my dear friend and nurse of philosophy, Poverty? Were she but gifted with speech, I take it you would have to appear as defendant in an action for unlawful eviction. She might plead, ‘I chose to live with this man Basil, an admirer of Zeno, who, when he had lost everything in a shipwreck, cried, with great fortitude, “well done, Fortune! you are reducing me to the old cloak”; a great admirer of Cleanthes, who by drawing water from the well got enough to live on and pay his tutors’ fees as well; an immense admirer of Diogenes, who prided himself on requiring no more than was absolutely necessary, and flung away his bowl after he had learned from some lad to stoop down and drink from the hollow of his hand.’...”

And in his *Letter 353* he speaks of how he loves to learn from the muses and the pagan city Athens and the good fruits they produce:

Apostate Basil, *Letter 353*, 4th century: “I have read your speech, and have immensely admired it. O muses; O learning; O Athens; what do you not give to those who love you! What fruits do not they gather who spend even a short time with you! Oh, for your copiously flowing fountain! What men all who drink of it are shewn to be! I seemed to see the man himself in your speech, in the company of his chattering little woman.”

The apostate Basil’s most infamous and influential work glorifying pagans and their philosophies and mythologies is his *Address to Young Men on the Right Use of Greek Literature*. In it, he extols pagan philosophies and mythologies (such as the lives of false gods and demi-gods like Hercules) as a means for Catholics to be virtuous and moral and to better understand the Catholic faith:

Apostate Basil, *Address to Young Men on the Right Use of Greek Literature*, 4th century: “1. Many considerations, young men, prompt me to recommend to you the principles which I deem most desirable, and which I believe will be of use to you if you will adopt them... 2. ...Into the life eternal the Holy Scriptures lead us, which teach us through divine words. But so long as our immaturity forbids our understanding their deep thought, we exercise our spiritual perceptions upon profane writings, which are not altogether different, and in which we perceive the truth as it were in shadows and in mirrors... Consequently we must be conversant with poets, with historians, with orators, indeed with all men who may further our soul’s salvation. ...if we would preserve indelible the idea of the true virtue, become first initiated in the pagan lore, then at length give special heed to the sacred and divine teachings... 3. ...It is not without advantage for it [the soul] to embrace the pagan wisdom, as also leaves offer shelter to the fruit, and an appearance not untimely... 5. ...And since it is through virtue that we must enter upon this life of ours, and since much has been uttered in praise of virtue by poets, much by historians, and much more still by philosophers, we ought especially to apply ourselves to such literature... All the poetry of Homer is a praise of virtue, and with him all that is not merely accessory tends to this end... Wherefore it seems

⁶⁷⁸ Ibid.

to me that Solon had the rich in mind when he said: ‘We will not exchange our virtue for their gold, for virtue is an everlasting possession, while riches are ever changing owners.’ Similarly Theognis said that the god, whatever he might mean by the god, inclines the balances for men, now this way, now that, giving to some riches, and to others poverty.

[RJMI: Here Basil has no shame, or faith in the true God, by telling Catholics to learn how to be moral and virtuous from a man who believes in a false god. This is the foul blasphemy, apostasy, and idolatry of these Hellenizers, like Basil, who teach that the Catholic God, Catholic faith, and Catholic Church cannot sufficiently teach Catholics, as well as all men, *all* they need about the faith and how to be moral and virtuous.]

“Also Prodicus, the sophist of Ceos, whose opinion we must respect, for he is a man not to be slighted, somewhere in his writings expressed similar ideas about virtue and vice. I do not remember the exact words; but as far as I recollect the sentiment, in plain prose it ran somewhat as follows: While Hercules was yet a youth, being about your age, as he was debating which path he should choose, the one leading through toil to virtue, or its easier alternate, two women appeared before him, who proved to be Virtue and Vice. Though they said not a word, the difference between them was at once apparent from their mien. The one had arranged herself to please the eye, while she exhaled charms, and a multitude of delights swarmed in her train. With such a display, and promising still more, she sought to allure Hercules to her side. The other, wasted and squalid, looked fixedly at him, and bespoke quite another thing. For she promised nothing easy or engaging, but rather infinite toils and hardships, and perils in every land and on every sea. As a reward for these trials, he was to become a god, so our author has it. The latter, Hercules at length followed. 6. Almost all who have written upon the subject of wisdom have more or less, in proportion to their several abilities, extolled virtue in their writings. Such men must one obey, and must try to realize their words in his life...”

For more on Basil’s *Address to Young Men on the Right Use of Greek Literature*, see in this book: [Methods and Effects of Hellenizing Christianity: 1c\) By presenting philosophy or mythology as necessary or useful to live a moral and virtuous life](#), p. 138:

The Classical Journal, 1918: “The earliest literary productions of Christianity show very little contact with Hellenism... From this earliest period down to Clement of Alexandria (latter part of the second century) is the time of transition from a literature hostile to all culture and everything worldly to a literature influenced by a very careful Hellenistic training. The literary products of the third and fourth centuries show the closest contact with Hellenism... Not only do we see very marked Hellenistic influences, but we find open declarations of the high value of the classics,⁶⁷⁹ and accompanying this we notice a correspondingly high level of culture. Basil is one of the foremost authors of this patristic *floruit*. It is very noteworthy that the older Greek Fathers, in explaining the nature of the Holy Spirit, had recourse to Platonic formulae, particularly to the doctrine of the soul of the universe. It has been observed that Origen made use of the theory in describing the Holy Spirit,⁶⁸⁰ and Gregory Nazianzus⁶⁸¹ frankly compares this idea with the Christian doctrine of the Holy Ghost. Basil also makes free use of these formulae in his work on the Holy Spirit, so much so that an effort has been made to establish a direct relation between this treatise and the writings of Plotinus.⁶⁸² ...

“Basil therefore may be depending on the earlier Christian writers (e.g., Origen), or, what is more probable, on the current teachings of the neo-Platonists in general. Furthermore, since Basil’s intimate acquaintance with Plato is very marked in some of his other works, it is not too rash to presume that here also he is drawing somewhat on the great master himself... The work which best displays Basil’s attitude toward the ancient classics is his address to Christian youths on the benefit to be derived from pagan literature... ‘As leaves are a protection and an ornament to the fruit of a tree, so is pagan wisdom to Christian truth... Since the life eternal is to be obtained through virtue, one must pay particular attention to those passages in which virtue is praised—such examples as may be found in

⁶⁷⁹ Footnote 2: “Cf. Jerome, *Ad magnum oratorem*; Basil, *Homily on Education* 3. 584 C7; Epistles 4. 1092 C10; 4. 572 C8.”

⁶⁸⁰ Footnote 3: “Baumgarten-Crusius, *Histor. Dogm. T.H.*, p. 1025.”

⁶⁸¹ Footnote 4: “*Or. 37.*”

⁶⁸² Footnote 5: “Jahnus, *Basilus Magnus Plotinizans* (Bernae, 1838); Carolus Gronau, *De Basilio, Gregorio Nazianzeno Nyssenoque Platonius Imitatoribus* (Goettengae, 1908).”

Hesiod, Homer, Solon, Theognis, and Prodicus. Almost all eminent philosophers have extolled virtue, and we must try to realize their words in this life...'

"This résumé in itself tells much about Basil's knowledge of ancient classics. In addition, throughout the whole a strong Platonic influence is felt in the method of expression and in the development of the theme...

"Basil's homilies show the most evident dependence on the classics. The *Hexaemeron*, a series of nine sermons on Genesis, is strikingly influenced by the *Timaeus* of Plato and the *Historia animalium* of Aristotle, colored here and there by reminiscences of Origen and Philo...

"Basil's training in the classics and in schools of rhetoric is everywhere apparent if only in his manner of expression. Furthermore, he makes many allusions to classical authors and subjects...

"He is well read in profane literature and knows how to employ his wide reading fittingly. He has an intimate first-hand knowledge of Aristotle and Plutarch, but is especially well acquainted with Plato, particularly the *Republic*. The popular philosophical tracts of the Cynics, a long rhetorical training, and a careful study of the earliest Christian Fathers have all shown their influence on Basil. His theology is colored by Platonic and Stoic ideas. As for his language, he unconsciously rather than consciously follows the method of the second Sophistic in imitating Attic as his norm. Although Basil may not have appreciated the importance of classical culture in all its phases, he did recognize in it a lasting and imperishable worth for the cultivation of men's minds, and he did much to preserve the intellectual product of Hellenic culture for later generations...

"We are still, especially here in America, under the influence of that linguistic reaction which dates back to the Atticists of the first century, was taken up again in the twelfth century by the Humanists at Byzantium, and was renewed in Greece during the last century by the creators of our modern 'ancient' Greek..."⁶⁸³

The Renaissance humanists looked upon the apostate Basil as a role model

Basil's idolatrous *Address to Young Men on the Right Use of Greek Literature* was not translated from Greek into Latin until the 15th century by the humanists. Humanists (such as Leonardo Bruni, Coluccio Salutato, Manuel Chrysoloras, Aeneas Sylveas⁶⁸⁴) used Basil's address to defend their re-Hellenization of Christianity and re-paganization of the world:

Saint Basil, the Letters, translated by the apostates Roy J. Deferrari and Martin R. P. McGuire, 1934: "[Prefatory Note] It is clear that Basil recommends the study of pagan Greek literature on ethical and not aesthetic or scientific grounds. The chief value of this study in his mind is to stimulate the practice of virtue and to prepare the reader to understand Holy Scripture... The essay [*Address to Young Men on the Right Use of Greek Literature*] which closes this volume has exercised a unique influence in the history of education, whether through being employed as a guide and defence for the study of pagan literature or through being read for its own worth as a Christian classic, and it is without question the best known and most widely disseminated of Basil's works... The work was evidently esteemed by the later Greeks, for... John Damascene⁶⁸⁵ quotes it in several places in his *Sacra Parallela* and it is quoted more than twenty-five times in the collection of maxims from Basil ascribed to Symeon Metaphrastes.⁶⁸⁶ It was the first Greek work translated by Leonardo Bruni in the Renaissance, his translation being gratefully dedicated to Coluccio Salutato, to whom with Chrysoloras he owed his knowledge of Greek. Bruni⁶⁸⁷ employed the treatise as a defence of humanism against men like Dominici and Dati... Aeneas Sylveas quotes from the treatise in his work on education and interprets it wholly in the spirit of Basil. The work in Latin translation was being regularly expounded at the University of Paris in the early sixteenth

⁶⁸³ v. 13 (1917-18), *Classics of the Early Church: The Classics and the Greek Writers of the Early Church: Saint Basil*, by apostate Roy J. Deferrari, pp. 580-588.

⁶⁸⁴ See RJMI book *The Great Apostasy: Humanism and Humanists at the Papal Court*.

⁶⁸⁵ Footnote 1: "Cf. Migne, P.G. 95, col. 1254 C.D.; 96, col. 75D, also 433D." See in this book: [John Damascene \(c. 676-c. 749\)](#), p. 524.

⁶⁸⁶ Footnote 2: "Cf. Migne, P.G. 32, cols. 1120-1376."

⁶⁸⁷ Footnote 3: "Cf. Herder's *Bibliothek der katholischen Pädagogik*, Vol. VII, 1894, 175-178; also G. Voigt's *Die Wiederbelebung des classischen Altertums*, 2nd ed., Vol. II, 165."

century, as we learn from a letter written by Josse Bade to Nicholaus Chappusotus in 1508...⁶⁸⁸

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Still today, humanists take pleasure in reading his short treatise: *To Students, On How to Make Good Use of the Study of Greek Literature*... This...essay [was] naturally...welcomed by the fourteenth- and fifteenth-century Christian humanists. All of them will interpret it as an invitation to study Greek letters, and Leonardo Bruni will translate it into Latin, as his complete justification for having previously translated Plutarch and Plato from the Greek into Latin.”⁶⁸⁹

His apostasy for believing in Stoicism

The Classical Journal, 1918: “Basil therefore may be depending on the earlier Christian writers (e.g., Origen), or, what is more probable, on the current teachings of the neo-Platonists in general. Furthermore, since Basil’s intimate acquaintance with Plato is very marked in some of his other works, it is not too rash to presume that here also he is drawing somewhat on the great master himself... his theology is colored by Platonic and Stoic ideas...”⁶⁹⁰

His heresy for being in religious communion with a known heretic

The apostate Basil entered into religious communion with a person who he knew was an Arian heretic, the Emperor Valens:

The Liturgical Year, by apostate Abbot Dom Guéranger, O.S.B., 1927: “Basil had just then had his famous interview with the Prefect Modestus... Valens had come to Cesarea, and, with his soul defiled with the Arian heresy, he entered the Basilica, when the Bishop was celebrating, with his people, the glorious Theophany. Let us listen to Gregory Nazianzen, thus describing the scene... ‘The Emperor entered the church. The chanting of the psalms echoed through the holy place... Basil himself stood erect before the people... The Emperor heard and saw all this... his resolution of using violence against the holy Bishop was gone; and if heresy kept him from at once adoring the Word consubstantial to the Father, he at least united his exterior worship with that which Basil’s flock... When the Offertory came, he advanced towards the Sanctuary, and presented his gifts to Christ in the person of his holy priest. The fear lest Basil might refuse to accept them took such possession of the Emperor, that had not the sacred ministers supported him, he would have fallen at the foot of the Altar.’ ”⁶⁹¹

Apostate Gregory Nazianzus, *On Basil*, 4th century: “(52) For the emperor [Valens] entered the church with all his retinue. It was the day of Epiphany and the church was thronged. He took his place among the people and thus gave the appearance of professing unity. Once he was inside, the singing of the psalms struck his ears like thunder, and he observed the sea of people and the orderly behavior, more angelical than human, prevailing in the sanctuary and its precincts. He saw Basil posted, facing the people, standing erect... At this spectacle, such as he had never seen before, the emperor experienced a feeling that was only human, and dimness and dizziness enveloped his eyes and his mind, because of his awe. This fact still escaped the notice of most of the people. But when the time came for him to present at the divine table the gifts which had to be offered with his own hands, and no one, as was the custom, assisted him, since it was not clear whether Basil would receive them, then his feelings were clearly manifested. For he began to stagger, and, if one of the ministers of the sanctuary had not lent his hand to support his wavering steps, he would have suffered a lamentable fall. But let this suffice.

“(53) As to the words spoken by Basil to the emperor with such surpassing wisdom when once again he entered into communion with us in a sort of way, and passed within the veil to see and speak to Basil, as he had desired to do for a long time, what must I say but that in

⁶⁸⁸ v. 4, “Address to Young Men on Reading Greek Literature,” Prefatory Note, pp. 370-373.

⁶⁸⁹ c. 3, s. 2, p. 54.

⁶⁹⁰ v. 13 (1917-18), *Classics of the Early Church: The Classics and the Greek Writers of the Early Church: Saint Basil*, by apostate Roy J. Deferrari, pp. 580-588.

⁶⁹¹ v. 3, b. 2, *The Epiphany of Our Lord*, pp. 112-113.

truth they were the utterances of God which were heard by those about the emperor and by us who had gone in with them at the same time.”

The apostate Basil had things ass-backwards. A heretic must first abjure his heresy and be received into the Catholic Church *before* a Catholic can enter into religious communion with him. Instead, Basil entered into religious communion with the notorious heretic Valens and afterwards tried to convert him, but to no avail. Valens entered the church as a heretic and left it as a heretic. The apostate Gregory Nazianzus, knowing that this was not quite right, says that Valens “entered into communion with us in a sort of way.” What sort of way? One is either in religious communion with Catholics or he is not—there is no half way or other way! This crime alone of being in religious communion with a known heretic made Basil himself a heretic. He shared equally in the guilt of the Arian Emperor Valens.

Gregory of Nyssa (d. c. 385)

His apostasy for following Origen and glorifying philosophy

Patrology, by apostate Johannes Quasten, 1950’s: “THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen’s refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest. His works formed the basis of a library which the presbyter Pamphilus enlarged to a centre of scholarship and learning. As its head he carried on the tradition of the great Master. Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”⁶⁹²

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “As to Gregory of Nyssa (bishop in 371, d. c. 395), he is, properly speaking, a philosopher and an Origenist. He can hardly take a step without discussion, and while he succeeds in avoiding the most serious errors of Origen, yet he does fall into some of his errors [RJMI: heresies], so that the blunders of the Bishop of Nyssa on two or three points can be neither denied nor extenuated...eloquence becomes rhetoric; revelation is made subservient to philosophy; and excessive reasoning, far from clearing up the articles of faith, now and then obscures them.”⁶⁹³

His apostasy for believing the Universal Salvation heresy

The apostate Gregory of Nyssa followed his idol Origen in holding the Universal Salvation heresy:

Nominal *Catholic Encyclopedia*, “Apocatastasis”: “A name given in the history of theology to the doctrine which teaches that a time will come when all free creatures will share in the grace of salvation; in a special way, the devils and lost souls... It was through Origen that the Platonist doctrine of the *apokatastasis* passed to... Gregory of Nyssa...

“This doctrine [heresy] was explicitly taught by Gregory of Nyssa, and in more than one passage. It first occurs in his ‘*De animâ et resurrectione*’ (P.G., XLVI, cols. 100, 101) where, in speaking of the punishment by fire assigned to souls after death, he compares it to the process whereby gold is refined in a furnace, through being separated from the dross with which it is alloyed. The punishment by fire is not, therefore, an end in itself, but is ameliorative; the very reason of its infliction is to separate the good from the evil in the soul. The process, moreover, is a painful one; the sharpness and duration of the pain are in proportion to the evil of which each soul is guilty; the flame lasts so long as there is any evil left to destroy. A time, then, will come, when all evil shall cease to be since it has no existence of its own apart from the free will, in which it inheres; when every free will shall be turned to God, shall be in God, and evil shall have no more wherein to exist. Thus, Gregory of Nyssa continues, shall the word of St. Paul be fulfilled: *Deus erit omnia in omnibus* (I Cor., xv, 28), which means that evil shall, ultimately, have an end, since, if God

⁶⁹² v. 2, c. 2, p. 121.

⁶⁹³ v. 2, c. 1, s. 1, pp. 7-8.

be all in all, there is no longer any place for evil (cols. 104, 105; cf. col. 152). Gregory recurs to the same thought of the final annihilation of evil in his ‘*Oratio catechetica*,’ ch. xxvi; the same comparison of fire which purges gold of its impurities is to be found there; so also shall the power of God purge nature of that which is preternatural, namely, of evil. Such purification will be painful, as is a surgical operation, but the restoration will ultimately be complete. And, when this restoration shall have been accomplished (*he eis toarchaion apokatastasis ton nyn en kakia keimenon*), all creation shall give thanks to God, both the souls which have had no need of purification, and those that shall have needed it. Not only man, however, shall be set free from evil, but the devil, also, by whom evil entered into the world (*ton te anthron teskakias eleutheron kai auton ton tes kakias eyreten iomenos*). The same teaching is to be found in the ‘*De mortuis*’ (ibid., col. 536).

“Bardenhewer justly observes (‘*Patrologie*,’ Freiburg, 1901, p. 266) that Gregory says elsewhere no less concerning the eternity of the fire, and of the punishment of the lost, but that the Saint [RJMI: apostate] himself understood this eternity as a period of very long duration, yet one which has a limit.”

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “As to Gregory of Nyssa, he does not hesitate. True, there are here and there in his writings several passages where he speaks of eternal sufferings;⁶⁹⁴ but he teaches categorically a universal final restoration, which will include all men, nay, even the devils and their leader. This is simply Origen’s theory [RJMI: heresy]. The purification of the wicked after death will be longer or shorter according to the nature of their crimes; but, at last, evil must be conquered and disappear. God must reign supreme in all, and all men must share in those goods which neither ear, nor eye, nor mind of man can reach and understand.^{695,696}

Apostate Gregory of Nyssa, *Great Catechism or Catechetical Oration*, 4th century:

“[Prologue to Chap. 26] A certain deception was indeed practised upon the Evil one, by concealing the Divine nature within the human; but for the latter, as himself a deceiver, it was only a just recompense that he should be deceived himself: the great adversary must himself at last find that what has been done is just and salutary, when he also shall experience the benefit of the Incarnation. He, as well as humanity, will be purged.

“[Chap. 26] In the same way when death, and corruption, and darkness, and every other offshoot of evil had grown into the nature of the author of evil, the approach of the Divine power acting like fire and making that unnatural accretion to disappear, thus by purgation of the evil becomes a blessing to that nature though the separation is agonizing. Therefore even the adversary himself will not be likely to dispute that what took place was both just and salutary, that is, if he shall have attained to a perception of the boon. For it is now as with those who for their cure are subjected to the knife and the cautery; they are angry with the doctors, and wince with the pain of the incision; but if recovery of health be the result of this treatment, and the pain of the cautery passes away, they will feel grateful to those who have wrought this cure upon them. In like manner, when, after long periods of time, the evil of our nature, which now is mixed up with it and has grown with its growth, has been expelled, and when there has been a restoration of those who are now lying in sin to their primal state, a harmony of thanksgiving will arise from all creation (2), as well from those who in the process of the purgation have suffered chastisement, as from those who needed not any purgation at all. These and the like benefits the great mystery of the Divine incarnation bestows. For in those points in which he was mingled with humanity, passing as he did through all the accidents proper to human nature, such as birth, rearing, growing up, and advancing even to the taste of death, he accomplished all the results before mentioned, freeing both man from evil, and healing even the introducer of evil himself. For the chastisement, however painful, of moral disease is a healing of its weakness.

“[Chap. 35] ...For not everything that is granted in the resurrection a return to existence will return to the same kind of life. There is a wide interval between those who have been purified, and those who still need purification. For those in whose life time here the purification by the laver has preceded, there is a restoration to a kindred state. Now, to the pure, freedom from passion is that kindred state, and that in this freedom from passion blessedness consists, admits of no dispute. But as for those whose weaknesses have become inveterate and to whom no purgation of their defilement has been applied, no mystic water,

⁶⁹⁴ Footnote 274: “For instance, *De castigatione* (P. G., XLVI, 312).”

⁶⁹⁵ Footnote 275: “*Oral, catechet.*, 26, 35; cf. 40; *De anima et resurrect.*, col. 72, 104, 105, 152, 157; cf. *De mortuis*, col. 524; *Contra Arium et Sabellium* (P. G., XLV, 1292, 1293).”

⁶⁹⁶ v. 2, c. 6, s. 9, pp. 197-198.

no invocation of the Divine power, no amendment by repentance, it is absolutely necessary that they should come to be in something proper to their case, —just as the furnace is the proper thing for gold alloyed with dross, —in order that, the vice which has been mixed up in them being melted away after long succeeding ages, their nature may be restored pure again to God. Since, then, there is a cleansing virtue in fire and water, they who by the mystic water have washed away the defilement of their sin have no further need of the other form of purification, while they who have not been admitted to that form of purgation must needs be purified by fire.”

Apostate Gregory of Nyssa, *On the Soul and Resurrection*, 4th century: “But he [God] that becomes ‘all’ things will be ‘in all’ things too; and herein it appears to me that Scripture teaches the complete annihilation of evil. If, that is, God will be ‘in all’ existing things, evil, plainly, will not then be amongst them; for if any one was to assume that it did exist then, how will the belief that God will be ‘in all’ be kept intact? The excepting of that one thing, evil, mars the comprehensiveness of the term ‘all.’ But he that will be ‘in all’ will never be in that which does not exist...”

“The virtuous life as contrasted with that of vice is distinguished thus: those who while living have by virtuous conduct exercised husbandry on themselves are at once revealed in all the qualities of a perfect ear, while those whose bare grain (that is, the forces of their natural soul) has become through evil habits degenerate, as it were, and hardened by the weather (as the so-called ‘hornstruck’ seeds, according to the experts in such things, grow up), will, though they live again in the Resurrection, experience very great severity from their Judge, because they do not possess the strength to shoot up into the full proportions of an ear, and thereby become that which we were before our earthly fall. The remedy offered by the Overseer of the produce is to collect together the tares and the thorns, which have grown up with the good seed, and into whose bastard life all the secret forces that once nourished its root have passed, so that it not only has had to remain without its nutriment, but has been choked and so rendered unproductive by this unnatural growth. When from the nutritive part within them everything that is the reverse or the counterfeit of it has been picked out, and has been committed to the fire that consumes everything unnatural, and so has disappeared, then in this class also their humanity will thrive and will ripen into fruit-bearing, owing to such husbandry, and some day after long courses of ages will get back again that universal form which God stamped upon us at the beginning.”⁶⁹⁷

His heresy for believing that original sin is not a real sin and does not merit punishment

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Gregory [of Nazianzus] does not seem to have taught that our souls were, strictly speaking, stained with the sin of Adam. He declares that those children who die unbaptized are without sin, and will be neither rewarded nor punished by the just Judge.⁶⁹⁸ We find the same teaching in Gregory of Nyssa: he too speaks of fall, but not of sin. In his treatise *De infantibus qui praemature moriuntur*,⁶⁹⁹ he writes that these children have no disease from the beginning, that they have no need of the health which comes from purification (Greek), and that they will begin to enjoy, according as they are capable, the knowledge and participation of God—which is the natural life of the soul—till, through the progressive use of their freewill, they become capable of a more complete knowledge of God and of a fuller participation of him.”^{700,701}

⁶⁹⁷ PG 46, col. 72, 104, 105, 152, 157.

⁶⁹⁸ Footnote 48: “*Or.* XL, 23.”

⁶⁹⁹ PG 46, 177, 180.

⁷⁰⁰ Footnote 49: “*P. G.*, XLVI, 177, 180.”

⁷⁰¹ v. 2, c. 6, s. 2, pp. 141-142.

Gregory of Nazianzus (329-c. 389)

His apostasy for following Origen

Patrology, by apostate Johannes Quasten, 1950's: "THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen's refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest. ...Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology."⁷⁰²

He and Basil hid Origen's heresies

See in this book: [He and Gregory of Nazianzus hid Origen's heresies](#), p. 428.

His apostasy for glorifying philosophy and mythology

Gregory of Nazianzus was an apostate for glorifying philosophy, and he also had Gnostic tendencies and was a stoic:

Nominal *Catholic Encyclopedia*, "Gregory of Nazianzus": "Basil and Gregory, it has been said, were...modeled on, and inspired by, the noble and sustained oratory of Demosthenes and Cicero, and calculated to move and impress the most cultured and critical audiences of the age... Hardly any of Gregory's extant sermons are direct expositions of Scripture, and they have for this reason been adversely criticized."

Apostate Gregory of Nazianzus, *Oration 7*, 4th century: "9. I resolved to practise philosophy and adapt myself to the higher life...for inasmuch as philosophy is the greatest, so is it the most difficult of professions, which can be taken in hand by but few, and only by those who have been called forth by the Divine magnanimity, which gives its hand to those who are honoured by its preference."

Apostate Gregory of Nazianzus, *Oration 2*, 4th century: "7. For nothing seemed to me so desirable as to close the doors of my senses, and, escaping from the flesh and the world, collected within myself, having no further connection than was absolutely necessary with human affairs, and speaking to myself and to God, to live superior to visible things, ever preserving in myself the divine impressions pure and unmixed with the erring tokens of this lower world, and both being, and constantly growing more and more to be, a real unspotted mirror of God and divine things, as light is added to light, and what was still dark grew clearer, enjoying already by hope the blessings of the world to come, roaming about with the angels, even now being above the earth by having forsaken it, and stationed on high by the Spirit. If any of you has been possessed by this longing, he knows what I mean and will sympathise with my feelings at that time. For, perhaps, I ought not to expect to persuade most people by what I say, since they are unhappily disposed to laugh at such things, either from their own thoughtlessness, or from the influence of men unworthy of the promise, who have bestowed upon that which is good an evil name, calling philosophy nonsense..."

Apostate Gregory of Nazianzus, Funeral Oration on his Father, 4th century: "9. ...Who paid such reverence to the hand and countenance of the priests? Or honoured all kinds of philosophy?"

Gregory on Basil and their glorification of philosophy and mythology

In Gregory's funeral oration for Basil, he glorifies pagans and their philosophies and mythologies and quotes them in a glorifying manner:

⁷⁰² v. 2, c. 2, p. 121.

Apostate Gregory of Nazianzus, *Funeral Oration on Basil of Caesarea*, 4th century: “An orator among orators, even before the chair of the rhetoricians, a philosopher among philosophers, even before the doctrines of philosophers: highest of all a priest among Christians even before the priesthood. So much deference was paid to him in every respect by all... his pursuit was philosophy, and breaking from the world, and fellowship with God, by concerning himself, amid things below, with things above, and winning, where all is unstable and fluctuating, the things which are stable and remain...

“14. Thence to Byzantium, the imperial city of the East, for it was distinguished by the eminence of its rhetorical and philosophic teachers, whose most valuable lessons he soon assimilated by the quickness and force of his powers: thence he was sent by God [RJMI: by Satan], and by his generous craving for culture [RJMI: pagan philosophies and mythologies] to Athens the home of letters. Athens, which has been to me, if to any one, a city truly of gold, and the patroness of all that is good. For it brought me to know Basil more perfectly, though he had not been unknown to me before; and in my pursuit of letters, I attained to happiness...

“19. And when, as time went on, we acknowledged our mutual affection, and that philosophy was our aim, we were all in all to one another, housemates, messmates, intimates, with one object in life, or an affection for each other ever growing warmer and stronger [RJMI: Sounds like they were homosexuals, spiritual homos for sure if not also physical]... 20. Such were our feelings for each other, when we had thus supported, as Pindar has it, our ‘well-built chamber with pillars of gold’... We seemed to have one soul, inhabiting two bodies...

“21. Two ways were known to us, the first of greater value, the second of smaller consequence: the one leading to our sacred buildings and the teachers there, the other to secular instructors. All others we left to those who would pursue them—to feasts, theatres, meetings, banquets. For nothing is in my opinion of value, save that which leads to virtue and to the improvement of its devotees. Different men have different names, derived from their fathers, their families, their pursuits, their exploits: we had but one great business and name—to be and to be called Christians [RJMI: that is as far as it went because they were nominal Christians] of which we thought more than Gyges of the turning of his ring, if this is not a legend, on which depended his Lydian sovereignty: or than Midas did of the gold through which he perished, in answer to his prayer that all he had might turn to gold—another Phrygian legend. For why should I speak of the arrow of the Hyperborean Abaris, or of the Argive Pegasus, to whom flight through the air was not of such consequence as was to us our rising to God, through the help of, and with each other? Hurtful as Athens was to others in spiritual things, and this is of no slight consequence to the pious, for the city is richer in those evil riches—idols—than the rest of Greece, and it is hard to avoid being carried along with their devotees and adherents, yet we, our minds being closed up and fortified against this, suffered no injury.

[RJMI: In Paragraph 14 he said “Athens...is the patroness of all that is good.” But in Paragraph 21 he says “Athens...is richer in those evils—idols—than the rest of Greece.” So how then can it be the patroness of all that is good! Then he says that he and Basil suffered no injury from their idolization of Athens, when in fact they fell into great evils and were not even aware of it because they loved the evil philosophy and mythology and thought it, if not good, at least useful to faith and morals. “There is a way that seemeth to a man right: and the ends thereof lead to death.” (Prv. 16:25) “Every way of a man seemeth right to himself: but the Lord weigheth the hearts.” (Prv. 21:2) “For I am not conscious to myself of any thing, yet I am not hereby justified.” (1 Cor. 4:4) “The way of a fool is right in his own eyes.” (Prv. 12:15) Fools, indeed, were Gregory and Basil—very evil fools!]

“On the contrary, strange as it may seem, we were thus the more confirmed in the faith, from our perception of their trickery and unreality, which led us to despise these divinities in the very home of their worship. And if there is, or is believed to be, a river flowing with fresh water through the sea, or an animal which can dance in fire, the consumer of all things, such were we among all our comrades.

“22. And, best of all, we were surrounded by a far from ignoble band, under his instruction and guidance, and delighting in the same objects, as we ran on foot beside that Lydian car, his own course and disposition: and so we became famous, not only among our own teachers and comrades, but even throughout Greece, and especially in the eyes of its

most distinguished men. We even passed beyond its boundaries, as was made clear by the evidence of many. For our instructors were known to all who knew Athens, and all who knew them, knew us, as the subject of conversation, being actually looked upon, or heard of by report, as an illustrious pair. Orestes and Pylades were in their eyes nothing to us, or the sons of Molione, the wonders of the Homeric scroll, celebrated for their union in misfortune, and their splendid driving, as they shared in reins and whip alike.”

This last part, Paragraph 22, oozes with vanity and intellectual pride. Gregory and Basil yearned to be famous and praised by the evil world, by the evil Greeks. The Word of God condemns them:

Jesus says, “How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?” (Jn. 5:44) St. James says, “Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God.” (Ja. 4:4) And Jesus calls Gregory and Basil an abomination: “And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God.” (Lk. 16:15)

If Gregory and Basil were truly Catholic and thus professed the faith the way they were obliged, then all the pagan Greeks would not have praised them but would have hated, denounced, and persecuted them:

“If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own [Gregory and Basil]: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (Jn. 15:18-19) “And you shall be hated by all men for my name’s sake.” (Mk. 13:13)

“Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.” (Jn. 15:20)

Not only were Gregory and Basil not hated, denounced, or persecuted by the multitude of pagan Greeks, they were loved and idolized by them:

“22. ...we became famous, not only among our own teachers and comrades, but even throughout Greece, and especially in the eyes of its most distinguished men. We even passed beyond its boundaries, as was made clear by the evidence of many. For our instructors were known to all who knew Athens, and all who knew them, knew us, as the subject of conversation, being actually looked upon, or heard of by report, as an illustrious pair. Orestes and Pylades were in their eyes nothing to us, or the sons of Molione, the wonders of the Homeric scroll, celebrated for their union in misfortune, and their splendid driving, as they shared in reins and whip alike.”

His heresy for believing that the Universal Salvation heresy is an allowable opinion

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “The resurrection will be followed by the judgment, of which...Gregory of Nazianzus has left us a description.⁷⁰³ The just will be rewarded according to their deserts, the wicked, punished.⁷⁰⁴ Will this punishment of the reprobate be everlasting? ...Gregory of Nazianzus evidently...has not fully made up his mind on the subject. While, in some passages of his works,⁷⁰⁵ he teaches plainly the eternity of punishment, elsewhere he seems to vacillate. He abstains from coming to a decision, or dwells chiefly on the moral character of the chastisements of the reprobate.^{706,707}

Apostate Gregory of Nazianzus, *Oration 18*, 4th century: “5. ...All must come into the great net of God, and be caught by the words of the fishers, although some are earlier, some later, enclosed by the Gospel.”

⁷⁰³ Footnote 264: “*Orat.* XVI, 9; XIX, 15.”

⁷⁰⁴ Footnote 265: “*Basil., Regulae brev. tract.*, Interrog. 267.”

⁷⁰⁵ Footnote 272: “For instance, *Orat.* XVI, 7.”

⁷⁰⁶ Footnote 273: “*Orat.* XL, 36; XVI, 9; XXX, 6; XXXIX, 19; *Poemata*, lib. II, sect. I, i (*P. G.*, XXXVII, 1010).”

⁷⁰⁷ v. 2, c. 6, s. 9, p. 197.

Apostate Gregory of Nazianzus, *Oration 39*, 4th century: “19. ...Let these men then, if they will, follow our way, which is Christ’s way; but if they will not, let them go their own. In another place perhaps they shall be baptized with fire, in that last baptism which is more painful and longer, which devours wood like grass, and consumes the stubble of every evil.”

In the following quote, Gregory presents as an allowable opinion the belief that devils and damned humans may be saved by the fire of hell:

Apostate Gregory of Nazianzus, *Oration 40*, 4th century: “36. ...This Fire takes away whatsoever is material and of evil habit; and this he desires to kindle with all speed, for he longs for speed in doing us good, since he gives us even coals of fire to help us. I know also a fire which is not cleansing, but avenging; either that fire of Sodom which he pours down on all sinners, mingled with brimstone and storms, or that which is prepared for the Devil and his Angels, or that which proceeds from the face of the Lord, and shall burn up his enemies round about; and one even more fearful still than these, the unquenchable fire which is ranged with the worm that dieth not but is eternal for the wicked. For all these belong to the destroying power; though some may prefer even in this place to take a more merciful view of this fire, worthily of him that chastises.”

His heresy for believing that original sin is not a real sin and does not merit punishment

Apostate Gregory of Nazianzus, *Oration 40* (The Oration on Holy Baptism), 4th century: “(23) ...Others [the third group] are not in a position to receive it [baptism], perhaps on account of infancy, or some perfectly involuntary circumstance through which they are prevented from receiving it, even if they wish, and that the third will be neither glorified nor punished by the righteous Judge, as unsealed and yet not wicked, but persons who have suffered rather than done wrong. For not every one who is not bad enough to be punished is good enough to be honoured; just as not every one who is not good enough to be honoured is bad enough to be punished.”

See in this book: Gregory of Nyssa: [His heresy for believing that original sin is not a real sin and does not merit punishment](#), p. 435.

Didymus the Blind (c. 310-c. 398)

His apostasy for glorifying philosophy, following Origen, and believing the Universal Salvation heresy

Nominal *Catholic Encyclopedia*, “Didymus the Blind”: “He was early placed at the head of the famous catechetical school of Alexandria, over which he presided for about half a century... Rufinus was six years his pupil... Later ages have neglected this remarkable man. He was a follower of Origen, and adopted many of his errors [RJMI: heresies]. Consequently when Jerome quarreled with Rufinus and made war on Origenism, he ceased to boast of being a disciple of Didymus and was ashamed of the praise he had formerly given to the ‘Seer.’ When Origen was condemned by Justinian and then by the Fifth General Council, Didymus was not mentioned. But he was anathematized together with Evagrius Ponticus in the edict by which the Patriarch Eutychus of Constantinople gave effect to the decree of the council; and he was (perhaps in consequence of this) included in the condemnation of the Origenists by the sixth and seventh councils... In his commentaries Didymus shows himself to be much influenced by Origen, both in his care for the text and the grammar, and in his wide allegorizing, but of Origenistic heresies the traces in extant works are slight. He seems to have held the pre-existence of the soul. The doctrine of the ‘restitution of all things’ is attributed to him by Jerome; but he speaks very often of eternal punishment, though he seems to teach that the fallen angels and even Satan himself are saved by Christ. He is fond of explaining that God’s punishments are remedial.”

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “The true continuator of Origen’s work at Alexandria during the 4th century is Didymus the Blind [d. c. about 395].⁷⁰⁸ His name is associated with that of his master in the condemnations passed by the sixth and seventh General Councils.⁷⁰⁹ On the other hand, we learn from Jerome⁷¹⁰ that he composed on the *First Principles* short commentaries, in which he strove to expound in an orthodox sense Origen’s errors on the Trinity. Moreover Jerome quotes⁷¹¹ an answer from him to Rufinus, which proves that, like Origen, Didymus held that souls pre-existed, that they sinned in that state, and that their subsequent union with bodies was a punishment for that sin...”⁷¹²

Condemnations of Didymus the Blind

Pope St. Agatho, *Third Council of Constantinople* (Sixth Ecumenical), 680: “Wherefore this holy and universal synod of ours, driving afar the error of impiety which endured for some time even till the present, following without deviation in a straight path after the holy and accepted Fathers, has piously accorded in all things with the five holy and universal synods: that is to say, with...the fifth holy synod, the latest of them, which was gathered here against Theodore of Mopsuestia, Origen, Didymus, and Evagrius, and the writings of Theodoret against the twelve chapters of the renowned Cyril, and the letter said to have been written by Ibas to Mari the Persian.”

Council in Trullo (aka *Quinisext*), 692: “Canon 1: ...Also we recognize as inspired by the Spirit the pious voices of the one hundred and sixty-five God-fearing fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory, and we teach them to those who come after us; for these synodically anathematized and execrated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, all of whom reintroduced feigned Greek myths, and brought back again the circlings of certain bodies and souls, and deranged turnings [or transmigrations] to the wanderings or dreamings of their minds, and impiously insulting the resurrection of the dead, and stupidly said that the same bodies they had joined with them would not rise again; and that Paradise was not subject to the appreciation of the sense, and that it was not from God, and that Adam was not formed in flesh, and that there would be an end of punishment, and a restitution of the devils to their pristine state, and other innumerable insane blasphemies.”⁷¹³

Pope Hadrian, *Second Council of Nicea* (Seventh Ecumenical), 787: “We reject along with them Severus Peter and their interconnected band with their many blasphemies, in whose company we anathematize the mythical speculations of Origen, Evagrius, and Didymus, as did the fifth synod, that assembled at Constantinople.”

Evagrius Ponticus (c. 345-399)

His apostasy for glorifying philosophy, following Origen, and believing in Gnosticism and Stoicism

Evagrius Ponticus was an apostate for glorifying philosophy, following Origen, and believing in Gnosticism and Stoicism. He was one of the most influential Origenists in his day in the 4th century:

Nominal *Catholic Encyclopedia*, “Evagrius”: “Surnamed PONTICUS, b. about 345, in Ibora, a small town on the shores of the Black Sea; d. 399. He is numbered among the more important ascetical writers of the fourth century. Instructed by Gregory Nazianzen, he was ordained reader by Basil the Great [RJMI: the wretch] and deacon by Gregory of Nyssa (380)... He went...to Jerusalem and then into the Nitrian Desert, where he began an eremitical life under the guidance of the younger Macarius (383)... Jerome (e.g. Ep. 133 *ad Ctesiphontem*, n. 3) charges him with Origenistic errors and calls him the precursor of

⁷⁰⁸ Footnote 2: “The writings of Didymus may be found in P. G., vol. XXXIX.— Works: J. Leipoldt, *Didymus der Blinde von Alexandria*, Leipzig, 1905. G. Bardy, *Didyme l’Aveugle*, Paris, 1910.”

⁷⁰⁹ Footnote 3: “Mansi, *Collectio Conciliorum*, XI, 632 and XIII, 377.”

⁷¹⁰ Footnote 4: “Apologia adversus libros Rufini, II, 16.”

⁷¹¹ Footnote 5: “Id., III, 28; cf. I, 6.”

⁷¹² v. 2, c. 1, s. 1, p. 6.

⁷¹³ Labbe and Cossart, *Concilia*, Tom. VI., col. 1135 et seqq.

Pelagius. The Sixth, Seventh, and Eighth Ecumenical Councils condemn Evagrius together with Origen.”

Apostate Jerome, *Letter 133*, to Caetesiphon, 415: “These heretics have affinities with Gnosticism which may be traced to the impious teaching of Basilides. It is from him that you derive the assertion that without knowledge of the law it is impossible to avoid sin. But why do I speak of Priscillian who has been condemned by the whole world and put to death by the secular sword? Evagrius of Ibera in Pontus who sends letters to virgins and monks and among others to her whose name bears witness to the blackness of her perfidy, has published a book of maxims on apathy, or, as we should say, impassivity or imperturbability; a state in which the mind ceases to be agitated and, to speak simply, becomes either a stone or a God. His work is widely read, in the East in Greek and in the West in a Latin translation made by his disciple Rufinus. He has also written a book which professes to be about monks and includes in it many not monks at all whom he declares to have been Origenists, and who have certainly been condemned by the bishops. I mean Ammonius, Eusebius, Euthymius, Evagrius himself, Horus, Isidorus, and many others whom it would be tedious to enumerate...”

Dogmas and Mysticism in Early Christianity, Epiphanius of Cyprus and the Legacy of Origen, by Jon F. Dechow, 1988: “7.7 Evagrius as Synthesizer (383-399) – Before the Theban situation is considered in the next chapter, one individual deserves attention—Evagrius Ponticus—about whom little has been said thus far. As far as the development of monasticism in both East and West after the fourth century is concerned, there is no figure more important than Evagrius to come out of the Nitrian scene. Evagrius may rightly be called *the creative synthesizer of Egyptian Origenism* after the time of [Epiphanius’] Panarion 64 (383-399)...

“Evagrius was associated with Basil of Caesarea and Gregory of Nazianzus about 376.⁷¹⁴ He does not yet seem sufficiently prominent as an Origenist to be on Epiphanius’ mind,⁷¹⁵ even if, prior to his Egyptian period (383-399), he may have been involved in the kind of Origenism that came to be associated with the Cappadocian fathers. By 415, however, along with Or, Isidore, Ammonius, Eusebius, and Euthymius,⁷¹⁶ he is already famed as one of the most significant fourth-century Origenists, and the reputation is deservedly his.

“The emphasis with Evagrius, though, should be less on his role as ‘the founder of monastic mysticism’ (Quasten 1950-1960, 3:169; Kelly 1975, 314 n. 29) and more on his importance as heir to Christian Egypt’s ascetic [RJMI: Stoic and Gnostic] traditions. The ideals were already expressed by Clement and Origen of Alexandria;⁷¹⁷ concretized in new ways by Antony, Pachomius, and Amoun; modified by Didymus, the Macarii, and their associates at Alexandria and Nitria; adapted by the Cappadocian fathers, especially Gregory of Nyssa;⁷¹⁸ and integrated with the practical insight of numerous desert fathers and mothers, now intent on deeds of mercy, now engaged in the quest for passionlessness (*apatheia*) [RJMI: Stoicism] or peace. Among the Egyptian devotees of this asceticism—from his base of operations at Nitria for two years and Ceilia for fourteen—Evagrius found his literal and spiritual home.⁷¹⁹ ...

“Jerome says he learned about the Origenist ascetics from Evagrius’ history, whom he accuses of giving the whole account an Origenist slant. Evagrius wrote a book, Jerome complains,

‘about monks and enumerates in it many who were never monks and whom he declares to have been Origenists, and who have certainly been condemned by the

⁷¹⁴ Footnote 294: “Pall. H. Laus. 38.2. For Evagrius’ dependence on Gregory (‘the Just’; of Nazianzus or Nyssa?) and Basil, see also his citation of them on monastic contemplation (Evagr. Pont. Gnost. [AGWG.PH 13.2: 553], Soc. H.e. 4.23).”

⁷¹⁵ Footnote 295: “Contra Hörmann 1919, 133 n. 2 (to Epiph. Anc. 82.3); Riggi 1963, 95. For a sketch of Evagrius’ emergence on the Nitrian scene, see Evelyn White 1932, 84-86.” [Epiphanius, *Ancoratus*, 374: “[Chap. 82] (2)... the heresies of each age defiled themselves and were estranged from the Church. (3) As even as recently again we hear of some of the ascetics in Egypt and of the Thebaid and elsewhere of other regions, who thinking things similar to the Hieracites and speak of the resurrection of our flesh, but not really of this flesh [one of Origen’s heresies], but of another instead of it, as such people were diverted and diverted the truth of God and our steadfast hope into myths. And on which account we are compelled to speak concerning this.”]

⁷¹⁶ Footnote 297: “Jer. Ep. 133.3.6 (ET, 179 below).”

⁷¹⁷ Footnote 298: “On Clement, see Völker 1952; Bouyer 1960, ET 256-275; Lilia 1971. On Origen, see Völker 1931; Seston 1933, 196-213; Bouyer 1960, ET 276-302, esp. 287-300; Crouzel 1956, 1961a, 1961b.”

⁷¹⁸ Footnote 299: “On the Cappadocians, see Bouyer 1960, ET 303-369.”

⁷¹⁹ Footnote 301: “See Bouyer 1960, ET 380-394 (a masterly distillation of the Evagrian synthesis, despite the debatable criticism of Evagrius’ tendency toward ‘pure abstraction’).”

bishops, i.e., Ammonius, Eusebius, Euthymius, Evagrius himself, Or, Isidore, and many others whom it would be too tedious to list...⁷²⁰...

“Through all this activity in a relatively brief monastic career, Evagrius reveals the stamp of Origen on fourth-century monasticism and shows how his own hybrid ‘spirituality is definitely based on the mysticism of the great Alexandrian’ (Quasten 1950-1960, 3:170; see Bousset 1923, 281-336; Refoule 1961, 1963). Evagrius may therefore be rightly credited—or blamed [RJMI: blamed], if Epiphanius were the judge—with passing on the Origenist heritage of his day and providing lasting spiritual resources for sensitive spirits [RJMI: Stoics and Gnostics] amid the subsequent storms of dogma and history. Yet this legacy of Origen that Evagrian mysticism reflects, i.e., the immediately pre-Evagrian stage of an Egyptian Origenist monasticism...is the unremitting object of Epiphanius’ polemic in *Panarion* 64.”⁷²¹

Condemnations of Evagrius Ponticus

Pope St. Agatho, *Third Council of Constantinople* (Sixth Ecumenical), 680: “Wherefore this holy and universal synod of ours, driving afar the error of impiety which endured for some time even till the present, following without deviation in a straight path after the holy and accepted Fathers, has piously accorded in all things with the five holy and universal synods: that is to say, with... (5) the fifth holy synod, the latest of them, which was gathered here against Theodore of Mopsuestia, Origen, Didymus, and Evagrius, and the writings of Theodoret against the twelve chapters of the renowned Cyril, and the letter said to have been written by Ibas to Mari the Persian.”

Council in Trullo (aka *Quinisext*), 692: “Canon 1: ...Also we recognize as inspired by the Spirit the pious voices of the one hundred and sixty-five God-fearing Fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory, and we teach them to those who come after us; for these synodically anathematized and execrated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, all of whom reintroduced feigned Greek myths, and brought back again the circlings of certain bodies and souls, and deranged turnings [or transmigrations] to the wanderings or dreamings of their minds, and impiously insulting the resurrection of the dead, and stupidly said that the same bodies they had joined with them would not rise again; and that Paradise was not subject to the appreciation of the sense, and that it was not from God, and that Adam was not formed in flesh, and that there would be an end of punishment, and a restitution of the devils to their pristine state, and other innumerable insane blasphemies.”⁷²²

Pope Hadrian, *Second Council of Nicea* (Seventh Ecumenical), 787: “We reject along with them Severus Peter and their interconnected band with their many blasphemies, in whose company we anathematize the mythical speculations of Origen, Evagrius, and Didymus, as did the fifth synod, that assembled at Constantinople.”

Pope Hadrian, *Fourth Council of Constantinople* (Eighth Ecumenical), 869-870: “According to the still clearer teaching of the fifth, holy and universal synod [Second Council of Constantinople], we anathematize Severus, Peter and Zoharas the Syrian, as well as Origen with his useless knowledge, Theodore of Mopsuestia and Didymus along with Evagrius, who also, although of the same or different opinions, were ensnared in the same pit of damnation.”

⁷²⁰ Footnote 305: “*Ep.* 133.3.6-7.”

⁷²¹ Publisher: Mercer University Press, Macon, GA, USA. C. 7, s. 7, pp. 177-181.

⁷²² Labbe and Cossart, *Concilia*, Tom. VI., col. 1135 et seqq.

Rufinus of Aquileia (c. 344-c. 410)

His apostasy for glorifying philosophy and following Origen

He was the first one to introduce Origen to the West

Rufinus was an apostate for glorifying philosophy and following Origen:

Apostate Bishop Alphonsus de Liguori, *The History of Heresies and Their Refutation*, 18th century: “After the death of Origen, his followers disturbed the Church very much by maintaining and propagating his errors. Hermant relates that Pope Anastasius had a great deal of difficulty in putting down the troubles occasioned by the Origenists in Rome, who got footing there under the auspices of Melania, by means of the priest Rufinus. The author of the notes on Flourey says that Anastasius wrote to John of Jerusalem to inform him of how matters were going on, and that he, on that account, cut off Rufinus from the Church.”⁷²³

Rufinus is the one who first introduced Origen to the West by translating Origen’s *First Principles* into Latin:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “It was chiefly Rufinus, who by his translation of the *First Principles* in 397, contributed to spread abroad in the West the Origenist doctrines.”⁷²⁴

This translation, as well as the translations of Origen and Rufinus, was immediately rejected and condemned in the West, especially by Pope Anastasius in 400.⁷²⁵ In his translation of Origen’s *First Principles*, Rufinus hid some but not all of Origen’s heresies. The ones he kept, he held himself.⁷²⁶

Even though both Jerome and Rufinus were apostates, they did a good service by exposing one another’s heresies, contradictions, lies, and hypocrisies. In this case, Jerome exposes Rufinus’ heresies and glorification of Origen:

Apostate Jerome, *Apology against Rufinus*, Bk. 2: “20. You had better go to Rome and expostulate with him as to the reproach which he has directed against you... You might first point out that he had refused to accept your exposition of faith...and that he made no use of your literary cudgel against the dogs you spoke of. Next, you might complain that he had sent to the East a letter aimed at you which branded you with the mark of heresy, and said that by your translation of Origen’s books *Peri Arkon* the Roman Church which had received the work in its simplicity was in danger of losing the sincerity of faith which it had learned from the Apostle; and that he had raised yet more ill will against you by daring to condemn this very book, though it was fortified by the attestation of your Preface. It is no light thing that the pontiff of so great a city should have fastened this charge upon you or have rashly taken it up when made by another... 21. ...You speak of yourself as innocent, though your translation made all Rome shudder; you say you were absent, but it is only because you dare not reply when you are accused. And you so shrink from the judgment of the city of Rome that you prefer to subject yourself to an invasion of the barbarians than to the opinion of a peaceful city... You are attacked by others, you are pierced through by their condemnation...”

What follows are some of Jerome’s charges against Rufinus in his *Apology against Rufinus*, Book 2. For the details, you can read each section:

Apostate Jerome, *Apology against Rufinus*, Bk. 2, Introduction: “[Section headings] 9. Why cannot you join with me in condemning Origen, and so put an end to our quarrel?... 20. As to the letter of Pope Anastasius condemning you, you will find that it is genuine... 33. It was not I who first disclosed your heresies, but Epiphanius long ago and Aterbius before him... 34-36. As to our translations of the [Origen’s] *Peri Arkon*, yours was doing harm, and mine

⁷²³ c. 3, pt. 6 (Origen).

⁷²⁴ v. 2, c. 9, s. 12, p. 331.

⁷²⁵ See in this book: [400 – Church Father Pope St. Anastasius I](#), p. 387.

⁷²⁶ See in this book: Origen: Anti-Church Father Rufinus hid some of Origen’s heresies, p. 394.

was necessary in self-defence. You should be glad that heresy is exposed... 37. Your Apology for Origen did not save him but involved you in heresy.”

He purged some of Eusebius' heresies in his translation of Eusebius' Church History and added praises of Origen and Origenists

See in this book: [The apostate Rufinus purged Eusebius' heresies in his translation of Eusebius' Church History](#), p. 424.

Synesius of Cyrene (c. 370-c. 414)

Nominal *Catholic Encyclopedia*, “Synesius of Cyrene”: “Bishop of Ptolomais, neo-Platonist, date of birth uncertain; d. about 414. He was a younger son of an ancient family of Cyrene which traced its descent from the Hieracleidæ, the mythical founders of the city. Synesius pursued his higher studies at Alexandria, where he became a devoted disciple of the famous Hypatia, to whom several of his letters are addressed and for whom he entertained a life-long devotion. After serving some time in the army, he settled in his native land, ‘studying philosophy, mathematics, astronomy, everything; farming, hunting, having many a brush with hordes of pilfering Libyans; and every now and then upholding the cause of some one who had undeservedly fallen into difficulties.’ ”

Apostate Synesius of Cyrene, *Christ's Journey to Heaven*: “Aether, the wise father of Harmony, laughed and composed some music, a song of victory on the seven-toned lyre. The Morning Star, the messenger of day, smiled and so did golden Hesperus, the star of Aphrodite. The Moon, shepherd of the gods of night, filled her horn-shaped light with a flood of fire and led the way, and the Sun shook out his far-flashing hair along his indescribable path...”

Myths of Greece and Rome, by Edward Yong: “Tertullian would have had a fit! Synesius is a perfect example of the eventual integration between myth and Christianity begun by Origen that was to eventually give birth to the fantastic world of Dante's *Divine Comedy*. Obviously Hellenic mythology had by this time found a place of honour in the new Christian scheme of things. The whole story of how Christianity came to terms with a foreign mythology and assimilated it, makes us reflect on how a new society comes to terms with the unavoidable heritage of the centuries before. From the initial blind polemics of the early apologists, to the Basil the Great's *Ad adulescentes*, to the...mix in Synesius' poem, we can see that as the Roman empire converted to Christianity, Christianity itself was converted to the culture and ideals of the Roman world.”⁷²⁷

⁷²⁷ Department of Classics, King's College, London.

Jerome (c. 347-420)

Introduction

Summary of apostate Jerome's idolatries, heresies, lies, and calumnies

The supposed saint and Church Father Eusebius Hieronymus Sophronius (c. 347-420), most commonly known as Jerome, was a heretic, idolater, deceiver, and liar. Hence he was an apostate and thus not Catholic, not a saint, and not a Church Father. He was an anti-saint and anti-Church Father. Here is a summary of some of his idolatries and heresies:

- Apostate Jerome was a heretic and idolater for glorifying pagans and their philosophies and mythologies.
- Apostate Jerome was a heretic for denying the Salvation Dogma. At first he believed in the Universal Salvation heresy, also known as *apocatastasis*, held by the heretics Clement of Alexandria (d. 215), Origen (d. 254), Gregory of Nyssa (d. c. 385), and others. This heresy states that all devils and all damned humans will eventually be freed from the hell of the damned and be saved. After 394 Jerome modified his position. He no longer believed that all devils and all damned humans will be freed from the hell of the damned but only all the damned humans who were baptized, which is still a denial of the Salvation Dogma. Hence, according to Jerome, all Catholics who died in mortal sin, all men who died as Protestants, all men who died as Schismatics, and all other baptized men who died in mortal sin will eventually be released from the hell of the damned and be saved.
- The apostate Jerome lied by pretending he never held the Universal Salvation heresy, and thus he never abjured from it and therefore died guilty of it and guilty of the mortal sin of lying.
- The apostate Jerome glorified the apostate Origen after having read and translated many of Origen's heretical and idolatrous works. Hence Jerome was an apostate on this point alone either by sins of omission for not condemning Origen and his heretical and idolatrous works or by sins of commission for holding Origen's heresies or idolatries. Some of Origen's heresies that Jerome held are as follows: the Universal Salvation heresy, the heresy that the resurrection of the body is spiritual and thus not of the flesh, and several other Origen heresies. Jerome was also an apostate for promoting and propagating Origen's heresies and idolatries, as he translated many of Origen's heretical and idolatrous works from Greek to Latin while not condemning the heresies or idolatries.
- The apostate Jerome was also a habitual and obstinate liar and deceiver and thus he was guilty of many mortal sins of lying. For example, he lied by saying that he never held the Universal Salvation heresy, lied regarding the oath he made to God to never read pagan works again, lied regarding his praising of Origen, and lied about other heresies he held. On this point alone we know that Jerome could not be a true Church Father, a faithful witness, because "A faithful witness will not lie: but a deceitful witness uttereth a lie." (Prv. 14:5)
- The apostate Jerome glorified the apostate Clement of Alexandria after having read his heretical and idolatrous works. Hence Jerome was a heretic and idolater on this point alone either by sins of omission for not condemning Clement and his works or by sins of commission for holding Clement's heresies and idolatries.

- He was guilty of the mortal sin of intellectual pride for exalting his intellect and for putting knowledge and reason over the faith and the heart. This also caused him to commit many mortal sins against the faith and charity.
- He was also guilty of mortal sins of stoicism. He was a mortally sinful Pharisaical righty. Although not all of the stoics may admit it, they put morals and virtues over the faith and tend, to one degree or another, to condemn the material world and the good things in it, as did the Manicheans, and fall into one or more heresies.
- He undermined Daniel's Seventy Weeks Prophecy by not applying it to Jesus Christ.
- He spread the calumny that the Holy Roman Emperor St. Constantine the Great died as an Arian heretic.

The apostates Jerome and Rufinus expose and denounce one another

In this book, I quote extensively from Rufinus' *Apology* in which he correctly condemns many of apostate Jerome's heresies, idolatries, lies, and other crimes. However, Rufinus was an apostate himself, and Jerome in his counter *Apology* correctly condemned many of Rufinus' heresies and other crimes. Here is a classic case of one apostate justly condemning another while neither of them abjured and repented from their crimes. Not all of Rufinus' and Jerome's accusations are just, but many of them are.

Brief chronology of events

Brief chronology regarding the apostate Jerome	
384	The apostate Jerome, in his <i>Letter 22</i> , to Eustochium, said that God called him not a Christian but a Ciceronian for reading and glorifying Cicero and other pagan works. God also punished him. He said that he vowed never to read pagan works again.
384	Jerome, in his <i>Letter 27</i> , to Marcella, praised pagans and their pagan works and thus broke his vow to God and committed a mortal sin of idolatry. And thereafter he glorified pagans and their philosophies and mythologies in many of his works until the day he died. He also told others to read the pagan works, he read them himself, and he used them to teach students in order to gain enlightenment from the pagan works on faith or morals. And in 402 in his Apology against Rufinus, Jerome said that the dream he had in 384 was not from God and thus his vow was null and void and hence he was not bound to his promise.
384	Jerome, in his <i>Letter 33</i> , to Paula, acknowledged that Origen was condemned as a heretic by his bishop Demetrius and most other bishops and by Pope Pontian. He said that their condemnations were unjust and motivated by jealousy and envy because they were not as smart as Origen. Hence he continued to praise Origen.
388	Jerome, in his <i>Commentary on Ephesians</i> , taught Origen's Universal Salvation heresy, several other Origen heresies, and presented other Origen heresies as allowable opinions. He taught the Universal Salvation heresy until 394, when he no longer held it. But Jerome never admitted that he held it and thus never abjured from it and hence died guilty of it. And until the day he died, he continued to hold the heresy that all baptized men will be saved.
393	The heretic Epiphanius sent Atarbius at the head of a group of monks to Palestine to weed out Origenism and Origenists—to Rufinus and his monks in Jerusalem, and to Jerome and his monks in Bethlehem.
394	Jerome, in his <i>Letter 55</i> , to Amandus, taught the Universal Salvation heresy.
394	Jerome read Epiphanius' <i>Letter 51</i> , to John of Jerusalem, in which Origen and Origenism was condemned. Upon Epiphanius' inquisition against Origenism, Jerome, for the first time, condemned Origenism and Origen but did not yet write against Origenism and Origen.
396	Jerome's first work against Origen was his <i>Letter 61</i> , to Vigilantius. He listed four of Origen's heresies. Vigilantius accused Jerome of leaning to the heresies of Origen, and thus Jerome attempted to clear his name by condemning Origen and Origenism. He also lied by saying that he never held any of Origen's heresies and always condemned Origen and his heresies.
396	The first evidence that Jerome no longer held the Universal Salvation heresy was in his <i>Commentary on Jona 3:6-9</i> .
396	Jerome, in his <i>Letter 62</i> , to Tranquillinus, condemned Origenism.
397	St. Augustine, in his <i>Letter 40</i> (the same as Jerome's <i>Letter 67</i>), asked Jerome to list Origen's heresies.
397	Jerome, in his <i>Letter against John of Jerusalem</i> , condemned Origen and Origenism.
398	Jerome, in his <i>Commentary on Matthew</i> , condemned Origenism.
398	The apostate Rufinus published his translation of Origen's heretical <i>First Principles</i> .
399	After reading Origen's <i>First Principles</i> , anti-Origenists in Italy petitioned Pope St. Siricius to condemn Origen, his <i>First Principles</i> , and his other works; but the pope died.
399	Pammachius and Oceanus, in Jerome's <i>Letter 83</i> , condemned Rufinus and his translation of Origen's <i>First Principles</i> and Origen. And they told Jerome to clear his name of heresy because Rufinus praised Jerome in the Preface and said that Jerome consented to the translation and had translated many other works of Origen, which was true. They also asked Jerome to translate Origen's <i>First Principles</i> accurately and completely because they suspected that Rufinus left out many heresies in his translation.
400	Jerome, in his <i>Letter 84</i> , in reply to Pammachius and Oceanus, condemned Origen and Origenism and pretended that he never held any of Origen's heresies. He lied by saying that he only praised Origen twice and never praised Origen's orthodoxy, even though many times he praised him and his orthodoxy. He twice said that Origen was a teacher of the faith second only to the Apostles. And in the same <i>Letter 84</i> , Jerome ended by praising Origen again by presenting him as a good Catholic and thus as orthodox. Jerome also condemned Rufinus. In this same year, Jerome began his translation of Origen's <i>First Principles</i> .
400	Theophilus, Patriarch of Alexandria; and Epiphanius, Bishop of Salamis; and other bishops condemned Origen, Origenism, and Origenists in a local Council at Alexandria and bound the

	monasteries in Nitra in the Egyptian desert to the condemnation.
400	Pope St. Anastasius was given a copy of Rufinus' translation of Origen's <i>First Principles</i> and formally condemned it, Origen, Origen's heresies, and all of Origen's works. He also condemned Rufinus of heresy for translating the heretical work while not condemning the heresies in it nor condemning Origen as a heretic. He gave Rufinus a chance to clear his name and come to Rome. Rufinus refused because he himself held some of Origen's heresies and because he refused to condemn Origen as a heretic even though he admitted that Origen was heretical on many points.
401	Rufinus wrote his <i>Apology against Jerome</i> in two books in response to Jerome's <i>Letter 84</i> , to Pammachius and Oceanus.
401	Pope St. Anastasius, in his <i>Letter to John, Bishop of Jerusalem</i> , spoke of his formal condemnation of Origen and Origenism and his condemnation of Rufinus.
402	Jerome wrote his <i>Apology against Rufinus</i> in two books. He did not get the full text of Rufinus' <i>Apology</i> .
404	Jerome added a third book to his <i>Apology against Rufinus</i> after he got the rest of Rufinus' <i>Apology against Jerome</i> .
406	Jerome, in his <i>Letter 119</i> , to Minerva, taught the heresy that all the baptized will be saved.
410	Jerome, in his <i>Commentary on Isaias</i> , taught the heresy that all the baptized will be saved.
417	Jerome, in his <i>Dialog against the Pelagians</i> , taught the heresy that all the baptized will be saved.
420	Jerome died as an apostate and was condemned to hell for all eternity.

His apostasy for glorifying pagans and their philosophies and mythologies

He was told by God that he was not Catholic because he glorified Cicero

384 – Letter 22, to Eustochium

One proof that Jerome was not Christian previous to 384 comes from his own testimony. In his *Letter 22* to Eustochium, the apostate Jerome tells about his dream in which God told him he was not a Christian but a Ciceronian for reading and glorifying Cicero. Hence from the mouth of God, as recorded by Jerome himself, it is certain that at the time of this dream in 384 Jerome was not Catholic but instead was an apostate for glorifying Cicero and other pagans. He also tells how God severely chastised him for this mortal sin against the faith:

Apostate Jerome, *Letter 22*, to Eustochium, 384: “30. Many years ago, when for the kingdom of heaven’s sake I had cut myself off from home, parents, sister, relations, and—harder still—from the dainty food to which I had been accustomed; and when I was on my way to Jerusalem to wage my warfare, I still could not bring myself to forego the library which I had formed for myself at Rome with great care and toil. And so, miserable man that I was, I would fast only that I might afterwards read Cicero. After many nights spent in vigil, after floods of tears called from my inmost heart, after the recollection of my past sins, I would once more take up Plautus. And when at times I returned to my right mind, and began to read the prophets, their style seemed rude and repellent. I failed to see the light with my blinded eyes; but I attributed the fault not to them, but to the sun. While the old serpent was thus making me his plaything, about the middle of Lent a deep-seated fever fell upon my weakened body, and while it destroyed my rest completely—the story seems hardly credible—it so wasted my unhappy frame that scarcely anything was left of me but skin and bone. Meantime preparations for my funeral went on; my body grew gradually colder, and the warmth of life lingered only in my throbbing breast. Suddenly I was caught up in the spirit and dragged before the judgment seat of the Judge; and here the light was so bright, and those who stood around were so radiant, that I cast myself upon the ground and did not dare to look up. Asked who and what I was, I replied: ‘I am a Christian.’ But he who presided said: ‘Thou liest, thou art a follower of Cicero and not of Christ. For “where thy treasure is, there will thy heart be also.”’ Instantly I became dumb, and amid the strokes of the lash—for he had ordered me to be scourged—I was tortured more severely still by the fire of conscience, considering with myself that verse, ‘In the grave who shall give thee thanks?’ Yet for all that, I began to cry and to bewail myself, saying: ‘Have mercy upon me, O Lord: have mercy upon me.’ Amid the sound of the scourges, this cry still made itself

heard. At last the bystanders, falling down before the knees of him who presided, prayed that he would have pity on my youth, and that he would give me space to repent of my error. He might still, they urged, inflict torture on me should I ever again read the works of the Gentiles. Under the stress of that awful moment, I should have been ready to make even still larger promises than these. Accordingly I made oath and called upon his name, saying: 'Lord, if ever again I possess heathen books, or if ever again I read such, I have denied thee.' Dismissed, then, on taking this oath, I returned to the upper world, and, to the surprise of all, I opened upon them eyes so drenched with tears that my distress served to convince even the incredulous. And that this was no sleep nor idle dream, such as those by which we are often mocked, I call to witness the tribunal before which I lay, and the terrible judgment which I feared. May it never, hereafter, be my lot to fall under such an inquisition! I profess that my shoulders were black and blue, that I felt the bruises long after I awoke from my sleep, and that thenceforth I read the books of God with a zeal greater than I had previously given to the books of men."

Therefore until this point in time in 384, Jerome was not Catholic even though he and others thought he was. Instead, Almighty God, Jesus Christ, denounced him as a Ciceronian. This dream is one proof of the dogma that it is a mortal sin of heresy or idolatry to glorify pagan works. This is a basic dogma that all Catholics must know and believe in order to be Catholic. Jerome, then, should have been thankful that God warned him in this way.

He did not heed God's warning for very long

While apostate Jerome may have heeded God's rebuke and warning for a while, it is certain that he did not heed it for very long. Instead, he went back to his pagan filth and began to read and glorify pagans and their philosophies and mythologies, which he was enamored with. He could not shake off his intellectual fornication with the false religions of philosophy and mythology. He is no different from the unfaithful Jews who asked for guidance and signs from God and when they got them they did not listen, time and time again. After all, God spoke directly to Solomon, yet he, like Jerome, fell into idolatry:

"Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their gods. And the Lord was angry with Solomon because his mind was turned away from the Lord the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him. The Lord therefore said to Solomon: Because thou hast done this and hast not kept my covenant and my precepts which I have commanded thee, I will divide and rend thy kingdom and will give it to thy servant." (3 Ki. 11:7-11)

The Jews begged the holy Prophet Jeremias to speak to God for them and tell them what they must do. And when Jeremias, speaking for God, told them to stay in Israel and not go to Egypt, they did not listen. Instead, they went to Egypt and eventually murdered Jeremias. So also the apostate Jerome, in spite of being warned by God himself not to glorify pagan works, did not listen, which makes him doubly guilty.

We will now look at some of the evidence in which the apostate Jerome, after his dream and warning from God in 384, returned to his vomit by glorifying pagans and their philosophies and mythologies. I only searched a small portion of his works and found so many quotes that I ended my search. Hence there are certainly many more quotes from the rest of his works.

384 – Letter 27, to Marcella

Apostate Jerome, *Letter 27, to Marcella*, 384: "3. But 'when I set the wheel rolling I began to form a wine flagon; how comes it that a waterpot is the result?' Lest Horace laugh at me, I come back to my two-legged asses, and din into their ears, not the music of the lute, but the blare of the trumpet..."

384 – Letter 33, to Paula

Apostate Jerome, *Letter 33*, to Paula, 384: “1. Antiquity marvels at Marcus Terentius Varro because of the countless books which he wrote for Latin readers; and Greek writers are extravagant in their praise of their man of brass because he has written more works than one of us could so much as copy. But since Latin ears would find a list of Greek writings tiresome, I shall confine myself to the Latin Varro. I shall try to show that we of today are sleeping the sleep of Epimenides,⁷²⁸ and devoting to the amassing of riches the energy which our predecessors gave to sound, if secular, learning. 2. Varro’s writings include forty-five books of antiquities...

“5. I have written the above quickly and incautiously, by the light of a poor lantern. You will see why, if you think of those who today represent Epicurus and Aristippus.”

388 – Commentary on Ephesians

Apostate Jerome, *Commentary on Ephesians*, 388: “4:16. ...Then let us suppose that a physician arrives on the spot, of such skill as to be able to imitate the acts of Æsculapius,⁷²⁹ as told in the stories of the heathen, and to raise up a new form, the new man Virbius.”

394 – Letter 48, to Pammachius

Apostate Jerome, *Letter 48*, to Pammachius, 394: “13. ...As if it were not the perfection of fighting to menace one part and to strike another. Read, I beg of you, Demosthenes or Cicero, or (if you do not care for pleaders whose aim is to speak plausibly rather than truly) read Plato, Theophrastus, Xenophon, Aristotle, and the rest of those who draw their respective rills of wisdom from the Socratic fountain-head. Do they show any openness? Are they devoid of artifice? Is not every word they say filled with meaning? And does not this meaning always make for victory?”

394 – Letter 50, to Domnio

Apostate Jerome, *Letter 50*, to Domnio, 394: “2. Here we have a man who has reached perfection without a teacher, so as to be a vehicle of the spirit and a self-taught genius. He surpasses Cicero in eloquence, Aristotle in argument, Plato in discretion, Aristarchus in learning, Didymus [RJMI: a heretic], that man of brass, in the number of his books; and not only Didymus, but all the writers of his time in his knowledge of the Scriptures. It is reported that you have only to give him a theme and he is always ready—like Carneades—to argue on this side or on that, for justice or against it... No wonder, I say, that he overcomes me when his eloquence has crushed Jovinian in person. Good Jesus! what! even Jovinian that great and clever man! So clever, indeed, that no one can understand his writings, and that when he sings it is only for himself—and for the muses! ...

“5. ...However, when he comes by and by to write books and to grapple with me at close quarters, then he will feel it, then he will stick fast; Epicurus and Aristippus will not be near him then; the swineherds will not come to his aid; the prolific sow will not so much as grunt. For I also may say, with Turnus:

‘Father, I too can launch a forceful spear,
And when I strike, blood follows from the wound.’ ”

⁷²⁸ According to Greek mythology, Epimenides was a Greek seer who fell asleep for 57 years in a Cretan cave sacred to Zeus, after which he awoke prophesying.

⁷²⁹ According to Greek mythology, Æsculapius is the god of medicine and healing and physicians and Virbius is a forest god.

394 – Letter 52, to Nepotian

Apostate Jerome, *Letter 52*, to Nepotian, 394: “1. ...Now, however, my head is gray, my brow is furrowed, a dewlap like that of an ox hangs from my chin, and, as Virgil says,

‘The chilly blood stands still around my heart.’

“Elsewhere he sings:

‘Old age bears all, even the mind, away.’

“And a little further on:

‘So many of my songs are gone from me,
And even my very voice has left me now.’

“3. ...Hence that wise man of Greece, Themistocles, perceiving, after the expiration of one hundred and seven years, that he was on the verge of the grave, is reported to have said that he regretted extremely having to leave life just when he was beginning to grow wise. Plato died in his eighty-first year, his pen still in his hand. Isocrates completed ninety years and nine in the midst of literary and scholastic work. I say nothing of other philosophers, such as Pythagoras, Democritus, Xenocrates, Zeno, and Cleanthes, who in extreme old age displayed the vigor of youth in the pursuit of wisdom. I pass on to the poets, Homer, Hesiod, Simonides, Stesichorus, who all lived to a great age, yet at the approach of death sang each of them a swan song sweeter than their wont. Sophocles, when charged by his sons with dotage on account of his advanced years and his neglect of his property, read out to his judges his recently composed play of Oedipus, and made so great a display of wisdom—in spite of the inroads of time—that he changed the decorous silence of the law court into the applause of the theatre. And no wonder, when Cato the censor, that most eloquent of Romans, in his old age neither blushed at the thought of learning Greek nor despaired of succeeding. Homer, for his part, relates that from the tongue of Nestor, even when quite aged and helpless, there flowed speech sweeter than honey.”

394 – Letter 53, to Paulinus

Apostate Jerome, *Letter 53*, to Paulinus, 394: “5. Since you ask me as a brother in what path you should walk, I will be open with you... Every mode of life has its own exponents. For instance, ...Let philosophers take for models Pythagoras, Socrates, Plato, and Aristotle. Let poets strive to rival Homer, Virgil, Menander, and Terence...

“6. ...Husbandmen, masons, carpenters, workers in wood and metal, wool-dressers and fullers, as well as those artisans who make furniture and cheap utensils, cannot attain the ends they seek without instruction from qualified persons. As Horace says:

‘Doctors alone profess the healing art
And none but joiners ever try to join.’

“7. The art of interpreting the scriptures is the only one of which all men everywhere claim to be masters. To quote Horace again:

‘Taught or untaught, we all write poetry.’ ”

395 – Letter 58, to Paulinus

Apostate Jerome, *Letter 58*, to Paulinus, 395: “5. ...Let philosophers take for models Pythagoras, Socrates, Plato, and Aristotle. Let poets strive to rival Homer, Virgil, Menander, and Terence...

“11. ...Gird up, I pray you, gird up your loins. As Horace says:

‘Life hath no gifts for men except they toil.’

“Shew yourself as much a man of note in the church as you were before in the senate. Provide for yourself riches which you may spend daily yet they will not fail. Provide them

while you are still strong and while as yet your head has no gray hairs: before, in the words of Virgil,

‘Diseases creep on you, and gloomy age,
And pain, and cruel death’s inclemency.’

“I am not content with mediocrity for you: I desire all that you do to be of the highest excellence.”

396 – Letter 60, to Heliodorus

Apostate Jerome, *Letter 60*, to Heliodorus, 396: “5. What can we do, my soul? Whither must we turn? What must we take up first? What must we pass over? Have you forgotten the precepts of the rhetoricians? Are you so preoccupied with grief, so overcome with tears, so hindered with sobs, that you forget all logical sequence? Where are the studies you have pursued from your childhood? Where is that saying of Anaxagoras and Telamon (which you have always commended) ‘I knew myself to have begotten a mortal’? I have read the books of Crantor which he wrote to soothe his grief and which Cicero has imitated. I have read the consolatory writings of Plato, Diogenes, Clitomachus, Carneades, Posidonius, who at different times strove by book or letter to lessen the grief of various persons. Consequently, were my own wit to dry up, it could be watered anew from the fountains which these have opened. They set before us examples without number, and particularly those of Pericles and of Socrates’s pupil Xenophon. The former of these after the loss of his two sons put on a garland and delivered a harangue; while the latter, on hearing when he was offering sacrifice that his son had been slain in war, is said to have laid down his garland; and then, on learning that he had fallen fighting bravely, is said to have put it on his head again... I pass over the Maximi, the Catos, the Galli, the Pisos, the Bruti, the Scaevolae, the Metelli, the Scauri, the Marii, the Crassi, the Marcelli, the Aufidii, men who shewed equal fortitude in sorrow and war, and whose bereavements Tully has set forth in his book *Of Consolation*. I pass them over lest I should seem to have chosen the words and woes of others in preference to my own. Yet even these instances may suffice to ensure us mortification if our faith fails to surpass the achievements of unbelief...

“14. ...For to the man who has lived ten years and to him who has lived a thousand, when once the end of life comes and death’s inexorable doom, all the past whether long or short is just the same; except that the older a man is, the heavier is the load of sin that he has to take with him.

‘First hapless mortals lose from out their life the fairest days: disease and age come next; and lastly cruel death doth claim his prey.’

“The poet Naeuius too says that

‘Mortals must many woes perforce endure.’

“Accordingly antiquity has feigned that Niobe because of her much weeping was turned to stone and that other women were metamorphosed into beasts. Hesiod also bewails men’s birthdays and rejoices in their deaths, and Ennius wisely says:

‘The mob has one advantage o’er its king:
For it may weep while tears for him are shame.’ ”

396 – Letter 61, to Vigilantius

Apostate Jerome, *Letter 61*, to Vigilantius, 396: “3. ...You alone are to be our Cato [pagan philosopher], the most eloquent of the Roman race... 4. ...If you wish to exercise your mind, hand yourself over to the teachers of grammar and rhetoric, learn logic, have yourself instructed in the schools of the philosophers; and when you have learned all these things, you will perhaps begin to hold your tongue.”

397 – Letter 66, to Pammachius

Apostate Jerome, *Letter 66*, to Pammachius, 397: “1. ...For who can have ears so dull or hearts so flinty as to hear the name of your Paulina without weeping? Even though reared on the milk of Hyrceanian tiggesses⁷³⁰ they must still shed tears...

“3. Let me use for a moment the language of philosophy. According to the Stoics, there are four virtues so closely related and mutually coherent that he who lacks one lacks all. They are prudence, justice, fortitude, and temperance...”

Hence the apostate Jerome recommends that Catholics learn about the virtues from the philosophers and not from God’s one true Church and one true faith:

“5. ...To use the language of Virgil: Had I a hundred tongues, a hundred lips, I could not tell men’s countless sufferings. Such is the bodyguard which accompanies Pammachius wherever he walks...

“6. Who can credit the fact that one, who is the glory of the Furian stock⁷³¹ and whose grandfathers and great grandfathers have been consuls, moves amid the senators in their purple clothed in sombre garb, and that, so far from blushing when he meets the eyes of his companions, he actually derides those who deride him!...

“9. ...It is moreover a shrewd maxim, this of Cato, ‘Fast enough if well enough.’ Long ago it is true in the days of our youth we laughed outright at this dictum when the finished orator used it in his exordium. I fancy you remember the mistake shared by the speaker in our Athenaeum and how the whole room resounded with the cry taken up by the students ‘Fast enough if well enough.’ ”

According to Jerome, then, Catholics must learn about fasting from the pagan stoic philosopher Cato and not from the God of Israel, from Jesus Christ, the apostles, and the Holy Catholic Church:

“9. ...According to Fabius, crafts would be sure to prosper if none but craftsmen were allowed to criticise them. No man can adequately estimate a poet unless he is competent himself to write verse. No man can comprehend philosophers unless he is acquainted with the various theories that they have held...

“11. ...Let Lot, whose name means ‘one who turns aside,’ choose the plain and let him follow the left and easy branch of the famous letter of Pythagoras...

“15. Now that I have come to the conclusion of my letter I recall my metaphor of the four-horse team,⁷³² and recollect that Blaesilla would have made a fifth had she been spared to share your resolve...”

400 – Letter 84, to Pammachius and Oceanus

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: “4. ...They qualify their words, they arrange them anew, they use vague expressions; so as, if possible, to hold both our confession and that of our opponents, to be called indifferently heretics and Catholics. As if it were not in the same spirit that the Delphian Apollo (or, as he is sometimes called, Loxias) gave his oracles to Croesus and to Pyrrhus, cheating with a similar device two men widely separated in time...

“6. The present is not a time to speak rhetorically against a perverse doctrine. Neither the rich vocabulary of Cicero nor the fervid eloquence of Demosthenes could adequately convey the warmth of my feeling, were I to attempt to expose the quibbles by which these heretics, while verbally professing a belief in the resurrection, in their hearts deny it...

“8. ...If some one in the spirit of Judas the Zealot brings up to me his [Origen’s] mistakes, he shall have his answer in the words of Horace:

⁷³⁰ “The Hyrcanian tigress gave thee suck” is taken from Virgil’s *Aeneid*.

⁷³¹ In Greek and Roman mythology, the Furies were female spirits of justice and vengeance.

⁷³² He refers to four of the bastards who were under his spell as the four horses of the false god Helios, the false god of the sun.

‘Tis true that sometimes Homer sleeps, but then
He’s not without excuse:
The fault is venial, for his work is long.’

“Let us not imitate the faults of one whose virtues we cannot equal...”

415 – Letter 133, to Caetesiphon

Apostate Jerome, *Letter 133*, to Caetesiphon, 415: “1. ... ‘O wretched man that I am! Who shall deliver me from the body of this death?’ But as I cannot say all that I wish in a short letter I will briefly touch on the points that you must avoid. Virgil writes:

‘Thus mortals fear and hope, rejoice and grieve,
And shut in darkness have no sight of heaven.’

“For who can escape these feelings? Must we not all clap our hands when we are joyful, and shrink at the approach of sorrow? Must not hope always animate us and fear put us in terror? So in one of his satires the poet Horace, whose words are so weighty, writes:

‘From faults no mortal is completely free;
He that has fewest is the perfect man.’ ”

He was warned by others but did not heed the warning

Others rebuked apostate Jerome for his glorification of pagans and their philosophies and mythologies. They rebuked him for quoting pagans in a favorable and glorifying light in many of his works and thus adulterating the Word of God by mixing it with pagan philosophies and mythologies. Two such persons who warned him were Magnus, a Roman orator, and the apostate Rufinus, a monk and priest.

397 – Letter 70, to Magnus

In his *Letter 70*, to Magnus, Jerome does not heed Magnus’ warning but instead attempts to justify his mortal sins against the faith and in so doing glorifies the pagans and their philosophies and mythologies as much as before. And worse, he lies by saying that holy men of God have done the same:

Apostate Jerome, *Letter 70*, to Magnus, 397: “(2) You ask me at the close of your letter why it is that sometimes in my writings I quote examples from secular literature and thus defile the whiteness of the Church with the foulness of heathenism. I will now briefly answer your question... For who is there who does not know that both in Moses and in the prophets there are passages cited from Gentile books.”

Firstly, I do not know of one passage in the Bible where Moses or the prophets have referred to Gentile books. The Old Testament refers to now lost historical books of the kings, but these books were written by faithful Jews.

Secondly, even if they had mentioned Gentile books, they did not glorify pagan philosophies and mythologies. They would have quoted them for historical or refutational purposes. Hence, the reason Jerome gives no quotes of Moses or the prophets glorifying pagans and their philosophies, mythologies, and false gods is because no such quotes exist. Even though “Moses was instructed in all the wisdom of the Egyptians” (Acts 7:22) and thus believed in their false religion and philosophers, he never once, after he converted, quoted these pagan works. For example, Moses never said that the great Ptolemy or great magician so and so or great philosopher so and so said this or that:

St. Ambrose, *On the Duties of the Clergy*, 4th century: “121. ... In investigating the truth the philosophers have broken through their own rules. Moses, however, showed himself more wise than they... 123. Moses, learned as he was in all the wisdom of the Egyptians, did not approve of those things but thought that kind of wisdom both harmful and foolish. Turning away therefrom, he sought God with all the desire of his heart, and thus saw, questioned, heard him when he spoke. Who is more wise than he whom God taught, and who brought to

nought all the wisdom of the Egyptians, and all the powers of their craft by the might of his works? He did not treat things unknown as well known, and so rashly accept them.”⁷³³

Moses could have quoted the Gentiles and their pagan works for historical or refutational purposes, which would have been good. However, Moses never quoted anything about the Egyptians’ pagan religion—let alone glorified it! Anyone who has read the Bible would know that! But the apostate Jerome, unlike Moses, glorified the pagans and their philosophies and mythologies:

Apostate Jerome’s *Letter 70*: “(2) ...and that Solomon proposed questions to the philosophers of Tyre and answered others put to him by them. In the commencement of the book of Proverbs he charges us to understand prudent maxims and shrewd adages, parables and obscure discourse, the words of the wise and their dark sayings, all of which belong by right to the sphere of the dialectician and the philosopher.”

Solomon proved that his theology, which was the true religion of Judaism, is the only true wisdom, the only true philosophy. That is why the pagan philosophers came to Solomon to learn. He did not go to them to be edified or enlightened—they came to him! Solomon refuted their philosophies. Even though Solomon later fell into idolatry, nowhere in his books in the Bible does he glorify Gentile philosophies, mythologies, or false gods, as the apostate and liar Jerome would have you believe:

Apostate Jerome’s *Letter 70*: “(2) The Apostle Paul also, in writing to Titus, has used a line of the poet Epimenides: ‘The Cretians are always liars, evil beasts, slothful bellies,’ half of which line was afterwards adopted by Callimachus. It is not surprising that a literal rendering of the words into Latin should fail to preserve the metre, seeing that Homer when translated into the same language is scarcely intelligible even in prose.”

Firstly, Jerome lies! St. Paul said that it was the Jews and not the pagan Greeks, such as Epimenides, who said, “The Cretians are always liars, evil beasts, slothful bellies.” Below is a fuller quote that shows who made that statement—“they who are of the circumcision”:

“For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision: Who must be reprov’d, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. One of them a prophet of their own, said, The Cretians are always liars, evil beasts, slothful bellies.” (Titus 1:10-12)

The “one of them” that said it, then, was “of the circumcision,” a Jew and thus not the pagan Greek Epimenides, although he may have said it also.

Secondly, even if the pagan Greek Epimenides had said it, St. Paul would not have sinned for quoting him because he would have been merely stating a historical fact that was taught by a pagan. Nowhere in this quote does St. Paul glorify the person who said it nor his religion.

Apostate Jerome’s *Letter 70*: “(2) In another epistle Paul quotes a line of Menander: ‘Evil communications corrupt good manners.’ ”

Firstly, I give the quote below to show that St. Paul did not say that he is quoting Menander or any other unbeliever:

St. Paul: “If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die. Be not seduced: Evil communications corrupt good manners. Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.” (1 Cor. 15:32-34)

But even if St. Paul had quoted an unbeliever as holding this particular truth regarding morals (that “evil communications corrupt good manners”), he would not have been glorifying the unbeliever or his philosophy, mythology, false gods, or any other false religion. He would have only stated a historical fact that this unbeliever held a particular moral truth. He would not have used this pagan as a teacher to learn faith or morals from. He would not have said, for instance, “Let us hear what the learned and wise philosopher Menander teaches: ‘Evil communications corrupt good manners.’ ” Instead, he could have rightly said, “Even your philosopher Menander knew this truth that ‘Evil communications corrupt good manners.’ ”

⁷³³ b. 1, c. 26.

Apostate Jerome's *Letter 70*: "(2) And when he [St. Paul] is arguing with the Athenians upon the Areopagus, he calls Aratus as a witness citing from him the words 'For we are also his offspring'; in Greek *tou gar kai genos esmen*, the close of a heroic verse..."

St. Paul is teaching a particular truth, that all men are created by God and thus are the offspring of God, which he states was held even by some of the pagan poets:

"For in him we live, and move, and are; as some also of your own poets said: For we are also his offspring." (Acts 17:28)

Not only can pagan poets know this truth, but all men can know it by the natural law upon their heart. St. Paul, then, does not glorify these pagan poets or their philosophy or false religions. In order to prove to these pagan Greeks that this is a universal truth that all men can know by the law upon their heart, he merely points out a historical fact, a particular truth, held by some of the pagan poets. In the very next verses, St. Paul refutes their pagan religions and philosophies:

"Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man. And whereas God indeed despised the times of this ignorance, now he declareth unto men that all everywhere repent."⁷³⁴ (Acts 17:28-30)

Contrary to what Jerome wants you to believe, nowhere does St. Paul, the apostles, the prophets, Solomon, or Moses speak about pagans and their philosophies and mythologies as Jerome does. Moses was raised in the religion and philosophies of Egypt, yet after he converted to Judaism he never glorified the religion and philosophies of Egypt. Even Solomon, who fell into idolatry, did not glorify pagan philosophies, false religions, and false gods in his writings. And the prophets, apostles, and St. Paul never glorified pagans and their philosophies, false religions, and false gods as Jerome does.

For example, when teaching the true religion, Moses, Solomon, the prophets, the apostles, and St. Paul never said the following things or anything similar to them as Jerome did:

Apostate Jerome, *Letter 66*, to Pammachius, 397: "3. Let me use for a moment the language of philosophy. According to the Stoics, there are four virtues so closely related and mutually coherent that he who lacks one lacks all. They are prudence, justice, fortitude, and temperance..."

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: "6. The present is not a time to speak rhetorically against a perverse doctrine. Neither the rich vocabulary of Cicero nor the fervid eloquence of Demosthenes could adequately convey the warmth of my feeling, were I to attempt to expose the quibbles by which these heretics, while verbally professing a belief in the resurrection, in their hearts deny it... 8. ...If some one in the spirit of Judas the Zealot brings up to me his [Origen's] mistakes, he shall have his answer in the words of Horace:

"Tis true that sometimes Homer sleeps, but then
He's not without excuse:
The fault is venial, for his work is long." "

Apostate Jerome, *Letter 61*, 396: "3. ...You alone are to be our Cato [pagan philosopher], the most eloquent of the Roman race... 4. ...If you wish to exercise your mind...have yourself instructed in the schools of the [pagan] philosophers."

Instead, St. Paul said,

"Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ." (Col. 2:8)

I will continue on with Jerome's *Letter 70*:

Apostate Jerome's *Letter 70*: "(2) ...Is it surprising that I too...desire to make that secular wisdom which is my captive and my handmaid, a matron of the true Israel?..."

⁷³⁴ Beware of the false, heretical, and idolatrous translation of Acts 17:30: "And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where repent." By saying that God winked at idolatry makes it seem that God did not condemn or despise it and thus did not hold it against them as a sin. The Clementine Vulgate is as follows: "*Et tempora quidem hujus ignorantiae despiciens Deus, nunc annuntiat hominibus ut omnes ubique poenitentiam agant.*" The key word is "despiciens" which means "despised" not "winked at." No doubt, heretics who deny the Salvation Dogma mistranslated this verse.

When a pagan philosopher truly converts to Catholicism, he kills his pagan philosophy and thus does not take it captive and hold it as a handmaid. He must utterly reject it and from that point forward learn only about true wisdom from the Catholic Church, from Catholicism. To try to mix the two is the heresy and sacrilege of syncretism, of mixing evil religions, which pagan philosophies are, with the one true religion. If one were to correct Plato's philosophy so that it would be Catholicism, then it would no longer be Plato's philosophy but Catholicism. Hence, to say that Plato's philosophy is a captive or handmaid or matron to Catholicism is heresy, blasphemy, and sacrilege. (See in this book: [The Two Meanings of the Words Philosophy and Philosopher](#), p. 21.)

In the following quote, Jerome says that St. Cyprian should have tried to convert a pagan to Christianity by using pagan works instead of the Holy Scriptures:

Apostate Jerome's *Letter 70*: "(3) Cyprian, a man renowned both for his eloquence and for his martyr's death, was assailed—so Firmian tells us—for having used in his treatise against Demetrius passages from the Prophets and the Apostles, which the latter declared to be fabricated and made up, instead of passages from the philosophers and poets whose authority he, as a heathen, could not well gainsay."

When one knows the person who assailed St. Cyprian, then Jerome's mortal sin against the faith will become even more evident. That person was the apostate Lucius Caecilius Firmianus Lactantius⁷³⁵:

Apostate Lactantius, *Divine Institutes*, c. 303: "[Bk. 5, Chap. 4] ...I have not shrunk from this labour, that I might complete the subject, which Cyprian did not fully carry out in that discourse in which he endeavours to refute Demetrianus (as he himself says) railing at and clamoring against the truth. Which subject he did not handle as he ought to have done; for he ought to have been refuted not by the testimonies of Scripture, which he plainly considered vain, fictitious, and false, but by arguments and reason. For, since he was contending against a man who was ignorant of the truth, he ought for a while to have laid aside divine readings, and to have formed from the beginning this man as one who was altogether ignorant, and to have shown to him by degrees the beginnings of light, that he might not be dazzled, the whole of its brightness being presented to him."

Now if Lactantius meant that a Catholic can use philosophy or mythology to refute it in order to convert an unbeliever, then that would be good. But if he meant that a Catholic can use philosophy or mythology in a positive or glorifying light in order to convert a pagan, then that would be apostasy. Hence if the apostate Lactantius meant that St. Cyprian should have first tried to refute this pagan's false religion in order to show the pagan how false it was and then preached to him the Holy Scriptures, then that would have been all well and good. For if the pagan does not believe in the Holy Scriptures, then a good starting point is to refute his false religion. But that is not what Lactantius meant. He wants to use the pagan's false religion in a positive and glorifying light in order to convert an unbeliever and in so doing present it as a true religion and precursor to Christianity. He refers to the pagan's false religion as milk and to Catholicism as meat:

Apostate Lactantius, *Divine Institutes*, c. 303: "[Bk. 5, Chap. 4, continued] ...For as an infant is unable, on account of the tenderness of its stomach, to receive the nourishment of solid and strong food, but is supported by liquid and soft milk until, its strength being confirmed, it can feed on stronger nourishment; so also it was befitting that this man, because he was not yet capable of receiving divine things, should be presented with human testimonies—that is, of philosophers and historians—in order that he might especially be refuted by his own authorities."

By referring to the testimonies of philosophies, which are false religions, as milk, Lactantius presents them as good and necessary precursors in order to learn the meat of Christianity. What is even worse is that he took St. Paul's following words out of context in order to support his apostate belief:

"Of whom we have much to say, and hard to be intelligibly uttered, because you are become weak to hear. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk and not of strong meat. For every one that is a partaker of milk is unskillful in the

⁷³⁵ See in this book: [Lactantius \(c. 250-c. 325\)](#), p. 413.

word of justice, for he is a little child. But strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil.” (Heb. 5:11-14)

The milk that St. Paul is speaking of is “the first elements of the words of God” and not the teachings of pagan philosophers and other false religions. St. Paul says this again in the next chapter of the Book of Hebrews: “Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect...” (Heb. 6:1) After all, was it not St. Paul who said, “Beware of philosophy.” (Col. 2:8) According to St. Paul, then, the milk is the basic dogmas of the Catholic Church and the meat is the deeper dogmas.

Lactantius glorifies not only Greek philosophy but also Greek mythology. Lactantius goes on to show how he would have tried to convert the pagan Demetrianus by glorifying the Greek mythology that Demetrianus believed in. Lactantius does this with all confidence because he actually believes that God revealed his eternal saving truths to the Greeks through their philosophies and mythologies, just as God revealed himself to the Jews by the Law and the Prophets. He believed that the Greek false god Saturnus was the son of God, sent by the true God to the Greeks, who brought peace and righteousness to the world, which he calls the Golden Times.⁷³⁶

Lastly, while Lactantius criticized St. Cyprian for only using the Holy Scriptures to refute Demetrianus instead of pagan authors, Lactantius hardly ever quoted the Holy Scriptures in any of his works so that many wondered how he could call himself a Christian:

Nominal *Catholic Encyclopedia*, “Lucius Caecilius Firmianus Lactantius”: “Lactantius died and in what circumstances is not known. Like so many of the early Christian authors, Lactantius in all his works betrays his dependence on classical models; and true to the requirements of his profession, he is polished rather than profound. He well merits the designation of the ‘Christian Cicero’ bestowed on him by the humanists, for he exhibits many of the shortcomings as well as the graces of his master...”

“The strengths and the weakness of Lactantius are nowhere better shown than in his work [*The Divine Institutes*]. The beauty of the style, the choice and aptness of the terminology, cannot hide the author’s lack of grasp on Christian principles and his almost utter ignorance of Scripture. The ‘dualistic and panegyric’ passages... have been such a puzzle to students of Lactantius...”

And this is the man whom the apostate Jerome brings to his defense. In the below quote, the apostate and idolatrous Jerome says that he would use pagan philosophers instead of the Catholic faith and would use Hercules instead of Jesus Christ to try to convert Julian the Apostate:

Apostate Jerome’s *Letter 70*: “(3) The emperor Julian found time during his Parthian campaign to vomit forth seven books against Christ and, as so often happens in poetic legends, only wounded himself with his own sword. Were I to try to confute him with the doctrines of philosophers and stoics, you would doubtless forbid me to strike a mad dog with the club of Hercules...”

Hence like the apostate Lactantius, Jerome holds the apostate belief that a Catholic can use philosophy or mythology in a positive or glorifying light in order to convert a pagan. Jerome believes that in this case the club of Hercules is more effective than the club of Jesus Christ, that Hercules is stronger and wiser than Jesus Christ!

In the above quote from his *Letter 70*, Jerome, in an attempt to justify his apostasy, lists several authors whom he says also glorified pagans and their philosophies and mythologies just as he did. Well, if they did, then they are as guilty of apostasy as he is.

Yet many of the authors he lists did not glorify pagans and their pagan philosophies and mythologies but instead used them either for historical or refutational purposes and condemned them—for example, St. Methodius of Olympus, Quadratus, St. Aristides, St. Irenaeus of Lyons, St. Athanasius, and St. Cyprian. What follows are excerpts from their works showing that they did not glorify pagan works, as Jerome would have you believe, but instead used them for historical or refutational purposes and condemned them.

⁷³⁶ See in this book: Lactantius: [His apostasy for believing that the Messiah came first to the Greeks and then to the Jews](#), p. 413.

St. Methodius of Olympus:

In Discourse 8 of his book *The Banquet of the Ten Virgins*, St. Methodius refutes and condemns astrology:

St. Methodius of Olympus, *The Banquet of the Ten Virgins* (aka *Concerning Chastity*), early 4th century: “[Discourse 8, Chap. 14] Resuming, then, let us first lay bare, in speaking of those things according to our power, the imposture of those who boast as though they alone had comprehended from what forms the heaven is arranged, in accordance with the hypothesis of the Chaldeans and Egyptians... Now certainly the wretched ones were overwhelmed in the chaos of error, ‘because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened’; and their wise men said that nothing earth-born was more honourable or more ancient than the Olympians. Whence they are not mere children who know Christ, [but are] like the Greeks who burying the truth in fables and fictions... ascribing human calamities to the heavens... Let us endeavour now to crush falsehood, like physicians, taking its edge off, and quenching it with the healing medicine of words, here considering the truth...”

[RJMI: He then goes on to refute astrology.]...

“[Chap. 17] But why do I draw out my discourse to such length, spending the time with arguments, having set forth the things which are most necessary for persuasion, and to gain approval for that which is expedient; and having made manifest to all, by a few words, the inconsistency of their trick, so that it is now possible even for a child to see and perceive their error; and that to do good or evil is in our own power, and not decided by the stars.”

St. Aristides:

St. Aristides, *The Apology*, c. 125: “II. Having thus spoken concerning God, so far as it was possible for me to speak of him, let us next proceed to the human race, that we may see which of them participate in the truth and which of them in error. For it is clear to us, O King, that there are three classes of men in this world; these being the worshippers of the gods acknowledged among you, and Jews, and Christians. Further, they who pay homage to many gods are themselves divided into three classes, Chaldaeans namely, and Greeks, and Egyptians; for these have been guides and preceptors to the rest of the nations in the service and worship of these many-titled deities. III. Let us see then which of them participate in truth and which of them in error.”

[RJMI: He then goes on to describe the pagan philosophies and other religions and condemns and refutes them.]

St. Irenaeus:

St. Irenaeus, *Against Heresies*, c. 180: “[Bk. 1, Preface] (1) Inasmuch as certain men have set the truth aside, and bring in lying words and vain genealogies... by means of their craftily-constructed plausibilities draw away the minds of the inexperienced and take them captive, (I have felt constrained, my dear friend, to compose the following treatise in order to expose and counteract their machinations.)...

“(2). ...I do this in order that thou, obtaining an acquaintance with these things, mayest in turn explain them to all those with whom thou art connected and exhort them to avoid such an abyss of madness and of blasphemy against Christ. I intend then, to the best of my ability, with brevity and clearness to set forth the opinions of those who are now promulgating heresy. I refer especially to the disciples of Ptolemaeus, whose school may be described as a bud from that of Valentinus. I shall also endeavour, according to my moderate ability, to furnish the means of overthrowing them, by showing how absurd and inconsistent with the truth are their statements. Not that I am practised either in composition or eloquence, but my feeling of affection prompts me to make known to thee and all thy companions those doctrines which have been kept in concealment until now but which are at last, through the

goodness of God, brought to light. 'For there is nothing hidden which shall not be revealed nor secret that shall not be made known.'

"(3) ...In fine, as I (to gratify thy long-cherished desire for information regarding the tenets of these persons) have spared no pains, not only to make these doctrines known to thee, but also to furnish the means of showing their falsity, so shalt thou, according to the grace given to thee by the Lord, prove an earnest and efficient minister to others, that men may no longer be drawn away by the plausible system of these heretics, which I now proceed to describe."

[RJMI: He then goes on to describe the pagan philosophies and other religions and condemns and refutes them.]

St. Athanasius:

St. Athanasius, *Against the Heathen*, c. 318: "6. (1) ...Now certain of the Greeks, having erred from the right way... 9. (2) ...For the gods renowned from of old among the Greeks, Zeus, Poseidon, Apollo, Hephaestus, Hermes, and, among females, Hera and Demeter and Athena and Artemis, were decreed the title of gods by the order of Theseus, of whom Greek history tells us; and so the men who pass such decrees die like men and are mourned for, while those in whose favour they are passed are worshipped as gods. What a height of inconsistency and madness! ...And would that their idolatrous madness had stopped short at males, and that they had not brought down the title of deity to females. ...For the names of the others I do not consider it modest even to mention, full as they are of all kind of grotesqueness. 11. (1) But of these and such like inventions of idolatrous madness, Scripture taught us beforehand long ago, when it said,

'The devising of idols was the beginning of fornication, and the invention of them, the corruption of life. For neither were they from the beginning, neither shall they be forever. For the vainglory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning when he hath made an image of his child soon taken away, now honoured him as a god which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law. And graven images were worshipped by the commands of kings. Whom men could not honour in presence because they dwelt afar off, they took the counterfeit of his visage from afar, and made an express image of the king whom they honoured, to the end that by this their forwardness they might flatter him that was absent as if he were present. Also the singular diligence of the artificer did help to set forward the ignorant to more superstition: for he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion: and so the multitude, allured by the grace of the work, took him now for a god which a little before was but honoured as a man: and this was an occasion to deceive the world, for men serving either calamity or tyranny did ascribe unto stones and stocks the incommunicable Name.'

"(2) The beginning and devising of the invention of idols having been, as Scripture witnesses, of such sort, it is now time to shew thee the refutation of it by proofs derived not so much from without as from these men's own opinions about the idols.

[RJMI: He goes on to refute the idols and false gods and then goes on to refute and condemn the philosophers.]

"47. (5) But as to Gentile wisdom, and the sounding pretensions of the philosophers, I think none can need our argument, since the wonder is before the eyes of all, that while the wise among the Greeks had written so much, and were unable to persuade even a few from their own neighbourhood concerning immortality and a virtuous life, Christ alone, by ordinary language and by men not clever with the tongue, has throughout all the world persuaded whole churches full of men to despise death and to mind the things of immortality, to overlook what is temporal and to turn their eyes to what is eternal, to think nothing of earthly glory and to strive only for the heavenly.

"50. (2) The philosophers of the Greeks have composed many works with plausibility and verbal skill; what result, then, have they exhibited so great as has the Cross of Christ? For the refinements they taught were plausible enough till they died; but even the influence they seemed to have while alive was subject to their mutual rivalries; and they were emulous, and

declaimed against one another. (3) But the Word of God, most strange fact, teaching in meaner language, has cast into the shade the choice sophists; and while he has, by drawing all to himself, brought their schools to nought, he has filled his own churches; and the marvelous thing is, that by going down as man to death, he has brought to nought the sounding utterances of the wise concerning idols. (4) For whose death ever drove out demons? or whose death did demons ever fear, as they did that of Christ? For where the Saviour's name is named, there every demon is driven out... , whoremongers are chaste, and murderers no longer hold the sword, and those who were formerly mastered by cowardice play the man? (5) And, in short, who persuaded men of barbarous countries and heathen men in divers places to lay aside their madness, and to mind peace, if it be not the Faith of Christ and the Sign of the Cross? Or who else has given men such assurance of immortality as has the Cross of Christ and the Resurrection of his Body? (6) For although the Greeks have told all manner of false tales, yet they were not able to feign a Resurrection of their idols,—for it never crossed their mind, whether it be at all possible for the body again to exist after death. And here one would most especially accept their testimony, inasmuch as by this opinion they have exposed the weakness of their own idolatry, while leaving the possibility open to Christ, so that hence also he might be made known among all as Son of God.”

St. Cyprian:

In trying to bring St. Cyprian to his defense, Jerome says that St. Cyprian proves that idols are no Gods. But this is not glorifying pagans and their philosophies and false gods as Jerome glorified them:

Apostate Jerome's *Letter 70*: “(5) ...Then there is **Cyprian**. With what terseness, with what knowledge of all history, with what splendid rhetoric and argument has he touched the theme that idols are no Gods!”

Even though Jerome condemned pagans and their works in some of his writings, he nevertheless glorified them also in many of his works, which makes him doubly guilty. However, unlike Jerome, not only do St. Methodius of Olympus, Quadratus, St. Aristides, St. Irenaeus of Lyons, St. Athanasius, and St. Cyprian refute and condemn pagans and their pagan works in the above-mentioned works of theirs, but nowhere in any of their other works, from what I have read so far, do they glorify pagans and their philosophies and mythologies. Hence Jerome lies about these authors and is guilty of the mortal sin of calumny. Jerome hopes that the reader does not have access to their teachings or does not have the time to read them and thus relies upon the reader's lack of knowledge in order for his lie to succeed.

Many of the authors Jerome calls to defend his glorification of pagans and their pagan works are notorious heretics, and Jerome knew it—such as Origen, Eusebius of Caesarea, Apollinaris, and Tertullian.

Two of the authors he calls to his defense are apostate Jews—Josephus and Philo. I do not know if Josephus glorified pagan works as Jerome would have you believe. From what I have read of Josephus, I doubt it. However, Philo indeed glorified pagan works. He Hellenized apostate Judaism and is said to have been the founder of the catechetical school at Alexandria, which after him was run by nominal Catholics who in turn Hellenized Christianity (glorified the works of the pagan Greeks and mixed them with Christianity). The head of the school after Philo was Pantaenus, then Clement of Alexandria, and then Origen.

Some of the authors Jerome brings to his defense were apostates or heretics, but Jerome may not have known it because he either held the same apostasy or heresy or was inculpably ignorant of their apostasy or heresy—such as Pantaenus, Clement of Alexandria⁷³⁷ (Jerome knew of his apostate teachings but agreed with some of them), Tatian, Bardesanes, Basil,⁷³⁸ Gregory of Nazianzus,⁷³⁹ Gregory Thaumaturgus,⁷⁴⁰ Amphilochius, Arnobius, Justin Martyr,⁷⁴¹ and Lactantius.⁷⁴²

⁷³⁷ See in this book: [Clement of Alexandria \(c. 150-c. 215\)](#), p. 359.

⁷³⁸ See in this book: [Basil of Caesarea \(d. 379\)](#), p. 403.

⁷³⁹ See in this book: [Gregory Nazianzus \(d. c. 389\)](#), p. 404.

⁷⁴⁰ See in this book: [Gregory Thaumaturgus \(d. c. 279\)](#), p. 403.

⁷⁴¹ See in this book: [Justin Martyr \(100-165\)](#), p. 357.

⁷⁴² See in this book: [Lactantius \(c. 250-c. 325\)](#), p. 413.

I have not studied all of the authors on his list. The ones in bold are Catholic from the information I have read so far and thus Jerome lied about them. The ones that are underlined are apostates or heretics. And the ones in italics I have not had time to learn about:

Apostate Jerome's *Letter 70*: "(3) ...Origen wrote a treatise in eight books, the work of **Methodius** extended to ten thousand lines while Eusebius and Apollinaris composed twenty-five and thirty volumes respectively. Read these and you will find that compared with them I am a mere tyro in learning...

"To prove the antiquity of the Jewish people, Josephus has written two books against *Appio*, a grammarian of Alexandria; and in these he brings forward so many quotations from secular writers as to make me marvel how a Hebrew brought up from his childhood to read the sacred scriptures could also have perused the whole library of the Greeks. Need I speak of Philo whom critics call the second or the Jewish Plato?

"4. Let me now run through the list of our own writers. Did not **Quadratus**, a disciple of the apostles, and bishop of the Athenian church, deliver to the Emperor Hadrian (on the occasion of his visit to the Eleusinian mysteries) a treatise in defence of our religion. And so great was the admiration caused in everyone by his eminent ability that it stilled a most severe persecution.

"The philosopher **Aristides**, a man of great eloquence, presented to the same Emperor an apology for the Christians composed of extracts from philosophic writers. His example was afterwards followed by Justin, another philosopher who delivered to Antoninus Pius and his sons and to the senate a treatise Against the Gentiles, in which he defended the ignominy of the cross and preached the resurrection of Christ with all freedom. Need I speak of **Melito** bishop of Sardis, of Apollinaris chief-priest of the Church of Hierapolis, of **Dionysius** bishop of the Corinthians, of Tatian, of Bardesanes, of **Irenaeus** successor to the martyr Pothinus; all of whom have in many volumes explained the uprisings of the several heresies and tracked them back, each to the philosophic source from which it flows.

"Pantaenus, a philosopher of the Stoic school, was on account of his great reputation for learning sent by *Demetrius* bishop of Alexandria to India to preach Christ to the Brahmans and philosophers there. Clement, a presbyter of Alexandria, in my judgment the most learned of men, wrote eight books of Miscellanies and as many of Outline Sketches, a treatise against the Gentiles, and three volumes called the Pedagogue. Is there any want of learning in these, or are they not rather drawn from the very heart of philosophy? Imitating his example, Origen wrote ten books of Miscellanies, in which he compares together the opinions held respectively by Christians and by philosophers, and confirms all the dogmas of our religion by quotations from Plato and Aristotle, from Numenius and Cornutus. Miltiades also wrote an excellent treatise against the Gentiles. Moreover, *Hippolytus* and a Roman senator named *Apollonius* have each compiled apologetic works. The books of Julius Africanus who wrote a history of his own times are still extant, as also are those of Theodore who was afterwards called Gregory [Thaumaturgus], a man endowed with apostolic miracles as well as with apostolic virtues. We still have the works of Dionysius bishop of Alexandria, of Anatolius chief priest of the church of Laodicea, of the presbyters *Pamphilus*, *Pierius*, *Lucian*, *Malchion*; of Eusebius bishop of *Caesarea*, *Eustathius* of Antioch and **Athanasius** of Alexandria; of Eusebius of Emisa, of *Triphyllius* of Cyprus, of *Asterius* of Scythopolis, of the confessor *Serapion*, of *Titus* bishop of Bostra; and of the Cappadocians Basil, Gregory [of Nazianzus], and Amphilochius. All these writers so frequently interweave in their books the doctrines and maxims of the philosophers that you might easily be at a loss which to admire most, their secular erudition or their knowledge of the scriptures.

"5. I will pass on to Latin writers. Can anything be more learned or more pointed than the style of Tertullian? his Apology and his books Against the Gentiles contain all the wisdom of the world. *Minucius Felix*, a pleader in the Roman courts, has ransacked all heathen literature to adorn the pages of his *Octavius* and of his treatise Against the Astrologers (unless indeed this latter is falsely ascribed to him). Arnobius has published seven books against the Gentiles, and his pupil Lactantius as many, besides two volumes, one on Anger and the other on the creative activity of God. If you read any of these you will find in them an epitome of Cicero's dialogues. The Martyr *Victorinus*, though as a writer deficient in learning, is not deficient in the wish to use what learning he has. Then there is **Cyprian**. With what terseness, with what knowledge of all history, with what splendid rhetoric and argument has he touched the theme that idols are no Gods! **Hilary** [of Poitiers] too, a confessor and bishop of my own day, has imitated *Quintilian*'s twelve books both in number and in style, and has also shewn his ability as a writer in his short treatise against Dioscorus the physician. In the

reign of Constantine, the presbyter Juvenus set forth in verse the story of our Lord and Saviour, and did not shrink from forcing into metre the majestic phrases of the Gospel. Of other writers dead and living, I say nothing. Their aim and their ability are evident to all who read them.”

In his intellectual pride, Jerome ends his *Letter 70* by accusing his accuser of being envious of his vast intellect and enormous knowledge (of his pumpkin-sized brain) compared to his accuser’s puny intellect and knowledge (his pea-sized brain):

Apostate Jerome’s *Letter 70*: “6. [The Gentiles’] books...are extremely full of erudition and philosophy. I incline indeed to fancy—the thought comes into my head as I dictate—that you yourself know quite well what has always been the practice of the learned in this matter. I believe that in putting this question to me you are only the mouthpiece of another who by reason of his love for the histories of Sallust might well be called Calpurnius Lanarius. Please beg of him not to envy eaters their teeth because he is toothless himself, and not to make light of the eyes of gazelles because he is himself a mole...”



Apostate Clement of Alexandria

I would rather be a Catholic with a pea-sized brain and a large heart in loving God and the Catholic faith than an apostate with a pumpkin-sized brain and a small heart in loving God and the Catholic faith. “The heart of fools is in their mouth [brain]: and the mouth of wise men is in their heart.” (Eccus. 21:29) In fact, one proof that these pseudo-intellectual apostates, like Jerome, put the brain over the heart, and reason and intellect over the faith, is how they are portrayed in some pictures with excessively large heads in the area where the brain is.

I am not saying that every so-called saint portrayed with a big head, a big brain, was an apostate. But those who portrayed them as such surely are for putting the brain over the heart, reason over faith.

To teach us that the center of our salvation comes from the heart, Jesus Christ gave us the devotion to his Sacred Heart, not to his Sacred Brain. The heart is where all good or evil starts. If one truly loves God with his whole heart, soul, and strength (Deut. 6:5), then God will give him all the intellect he needs to save his soul according to the capacity God has given him. After all, even the Devil can give men the gift of knowledge, but he cannot give men the gift of truly loving God and the Catholic faith. Without the true love of God and the Catholic faith in one’s heart, one would either be a robot or it would be better that he had not been born because hate would actually rest in his bosom without a spark of love, and for all eternity, if he does not repent and convert.

402 – The apostate Rufinus shows that Jerome broke his vow, glorified pagans, and lied

The apostate Rufinus rightly accused the apostate Jerome of having broken his vow to God never again to read Cicero or any other philosophy or mythology books, as recorded in Jerome’s *Letter 22*, to Eustochium.⁷⁴³

Rufinus’ correct accusation against Jerome was that Jerome continued to glorify philosophies and mythologies in his works in spite of God’s warning and his vow to God. Jerome’s vow not to read pagan works included, by logical conclusion, not glorifying them in his works. By glorifying them in his works, he offended God even more than if he had only read them and kept his filthy, rotten, blasphemous mouth shut. And by glorifying them, he led others into glorifying and reading them. Jerome tried to excuse himself by saying that he kept his vow because he never again read the pagan books but quoted them from memory, saying that he could not eliminate that knowledge from his mind. Hence he wrongly believed that his vow only included not reading pagan works and thus that he had the right from God to glorify them:

Apostate Rufinus, *Apology against Jerome*, Book 2, 401: “(6) For I will now return, after a sort of digression, to the point I had proposed, and for the sake of which it was necessary to mention this treatise. I will shew that perjury is looked upon by him as lawful, to such a point

⁷⁴³ See in this book: [He was told by God that he was not Catholic because he glorified Cicero](#), p. 448.

that he does not care for its being detected in his writings. In this same treatise he admonishes the reader that it is wrong to study secular literature, and says,

‘What has Horace to do with the Psalter, or Virgil with the Gospels, or Cicero with St. Paul? Will not your brother be offended if he sees you sitting at meat in that idol’s temple?’⁷⁴⁴

“And then, after more of the same kind, in which he declares that a Christian must have nothing to do with the study of secular literature, he gives an account of a revelation divinely made to him and filled with fearful threatenings upon the subject.⁷⁴⁵ He reports that, after he had renounced the world and had turned to God, he nevertheless was held in a tight grip by his love of secular books and found it hard to put away his longing for them.

‘Suddenly I was caught up in the spirit and dragged before the judgment seat of the Judge; and here the light was so bright, and those who stood around were so radiant, that I cast myself upon the ground and did not dare to look up. Asked who and what I was, I replied, “I am a Christian.” But he who presided said: “Thou liest, thou art a follower of Cicero and not of Christ. For where thy treasure is, there will thy heart be also.” Instantly I became dumb, and amid the strokes of the lash—for he had ordered me to be scourged—I was tortured more severely still by the fire of conscience, considering with myself that verse “In the grave, who shall give thee thanks?” Yet for all that, I began to cry and to bewail myself, saying, “Have mercy upon me, O Lord; have mercy upon me.” Amid the sound of the scourges this cry still made itself heard. At last the bystanders, falling down before the knees of him who presided, prayed that he would have pity on my youth, and that he would give me space to repent of my error. He might still, they urged, inflict torture upon me, should I ever again read the works of the Gentiles. Under the stress of that awful moment I should have been ready to make even still larger promises than these. Accordingly I made oath and called upon his name, saying, “Lord, if ever again I possess worldly books, or if ever again I read such, I have denied thee.” On taking this oath, I was dismissed, and returned to the upper world.’

“(7) You observe how new and terrible a form of oath this is which he describes. The Lord Jesus Christ sits on the tribunal as Judge, the angels are assessors and plead for him; and there, in the intervals of scourgings and tortures, he swears that he will never again have by him the works of heathen authors nor read them. Now look back over the work we are dealing with, and tell me whether there is a single page of it in which he does not again declare himself a Ciceronian, or in which he does not speak of ‘our Tully,’ ‘our Flaccus,’ ‘our Maro.’ As to Chrysippus and Aristides, Empedocles and all the rest of the Greek writers, he scatters their names around him like a vapour or halo, so as to impress his readers with a sense of his learning and literary attainments. Amongst the rest, he boasts of having read the books of Pythagoras. Many learned men, indeed, declare these books to be non-extant: but he, in order that he may illustrate every part of his vow about heathen authors, declares that he has read even those which do not exist in writing. In almost all his works he sets out many more and longer quotations from these whom he calls ‘his own’ than from the Prophets and Apostles who are ours. Even in the works which he addresses to girls and weak women, who desire, as is right, only to be edified by teaching out of our Scriptures, he weaves in illustrations from ‘his own’ Flaccus and Tullius and Maro.

“(8) Take the treatise which he entitles ‘On the best mode of translating,’ though there is nothing in it except the addition of the title which is of the best, for all is of the worst; and in which he proves those to be heretics with whom he is now in communion, thus incurring the condemnation of our Apostle (not his, for those whom he calls ‘his’ are Flaccus and Tully) who says, ‘He who judges is condemned if he eat.’ In that treatise, which tells us that no works of any kind reasonably admit of a rendering word for word (though he has come round now to think such rendering reasonable) he inserts whole passages from a work of Cicero. But had he not said, ‘What has Horace to do with the Psalter, or Maro with the Gospels, or Cicero with the Apostles? Will not your brother be offended if he sees you sitting in that idol

⁷⁴⁴ From Apostate Jerome’s *Letter 22*, to Eustochium, par. 29, AD 384. He teaches this also in his *Against the Luciferians*, 379: “11. ... To be deceived is the common lot of both layman and bishop. But you say, a bishop could not have been mistaken. The truth is, men are elected to the episcopate who come from the bosom of Plato and Aristophanes. How many can you find among them who are not fully instructed in these writers? Indeed all, whoever they may be, that are ordained at the present day from among the literate class make it their study not how to seek out the marrow of Scripture, but how to tickle the ears of the people with the flowers of rhetoric. We must further add that the Arian heresy goes hand in hand with the wisdom of the world, and borrows its streams of argument from the fountains of Aristotle.”

⁷⁴⁵ Apostate Jerome’s *Letter 22*, to Eustochium, 384.

temple?’ Here of course he brings himself in guilty of idolatry; for if reading causes offence, much more does writing. But, since one who turns to idolatry does not thereby become wholly and completely a heathen unless he first denies Christ, he tells us that he said to Christ, as he sat on the judgment seat with his most exalted angel ministers around him, ‘If I ever hereafter read or possess any heathen books, I have denied thee,’ and now he not only reads them and possesses them, not only copies them and collates them, but inserts them among the words of Scripture itself, and in discourses intended for the edification of the Church. What I say is well enough known to all who read his treatises, and requires no proof. But it is just like a man who is trying to save himself from such a gulf of sacrilege and perjury to make up some excuse for himself and to say, as he does, ‘I do not now read them, I have a tenacious memory, so that I can quote various passages from different writers without a break, and I now merely quote what I learned in my youth.’”

What follows is Jerome’s reply to Rufinus in which he not only continues to excuse his mortal sins of apostasy for glorifying pagans and their works but also continues to glorify them in his very reply to Rufinus:

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “(30) ...He brings against me the charge of perjury and sacrilege together, because, in a book written for the instruction of one of Christ’s virgins, I describe the promise which I once made when I dreamed that I was before the tribunal of the Judge, that I would never again pay attention to secular literature, and that nevertheless I have sometimes made mention of the learning which I then condemned. I think that I have here lighted on the man who, under the name of Sallustianus Calpurnius, and through the letter written to me by the orator Magnus, raised a not very great question. My answer on the general subject is contained in the short treatise which I then wrote to him. But at the present moment I must make answer as to the sacrilege and perjury of my dream. I said that I would thenceforward read no secular books: it was a promise for the future, not the abolition of my memory of the past. How, you may ask me, can you retain what you have been so long without reading? I must give my answer by recurring to one of these old books:

‘Tis much to be inured in tender youth.’

“But by this mode of denial I criminate myself; for bringing Virgil as my witness I am accused by my own defender. I suppose I must weave a long web of words to prove what each man is conscious of. Which of us does not remember his infancy?”

Well, I remember many heathen things I followed and loved when I was an apostate, such as *Star Trek*. That does not mean I have to bring back up the vomit and glorify it in my works, especially my works on the Catholic faith. For example, imagine if one of my works contained the following statement regarding *Star Trek*:

“The great and wise Captain Kirk said thou shalt not commit adultery, and so did the even greater and wiser Mr. Spock, both men of eminent virtue and learning.”

It would be even worse if I continually quoted *Star Trek* in a glorifying manner. Any true Catholic would justly condemn me! Hence, just because Jerome remembers the pagan filth he once loved does not mean he has to vomit it back up in his works, proving that he still loves it.

And even though Jerome said he never read pagan works again, he told others to read them and thus led them into the mortal sins against the faith that God warned him about:

Apostate Jerome, *Letter 48*, to Pammachius, 394: “13. ...Read, I beg of you, Demosthenes or Cicero... or (if you do not care for pleaders whose aim is to speak plausibly rather than truly) read Plato, Theophrastus, Xenophon, Aristotle, and the rest of those who draw their respective rills of wisdom from the Socratic fountain-head. Do they show any openness? Are they devoid of artifice? Is not every word they say filled with meaning? And does not this meaning always make for victory?”

Apostate Jerome, *Letter 58*, to Paulinus, 395: “5. ...Let philosophers take for models Pythagoras, Socrates, Plato, and Aristotle. Let poets strive to rival Homer, Virgil, Menander, and Terence...”

Apostate Jerome, *Letter 61*, to Vigilantius, 396: “4. ...If you wish to exercise your mind, hand yourself over to the teachers of grammar and rhetoric, learn logic, have yourself

instructed in the schools of the philosophers; and when you have learned all these things you will perhaps begin to hold your tongue.”

Apostate Jerome, *Letter 66*, to Pammachius, 397: “9. ...According to Fabius, crafts would be sure to prosper if none but craftsmen were allowed to criticise them. No man can adequately estimate a poet unless he is competent himself to write verse. No man can comprehend philosophers unless he is acquainted with the various theories that they have held... 11.

...Let Lot, whose name means ‘one who turns aside,’ choose the plain and let him follow the left and easy branch of the famous letter of Pythagoras...”

Yet it gets even worse. Jerome lied when he said that he no longer read pagan works. Rufinus proved that after Jerome’s vow to God not to read pagan works, Jerome not only read pagan works but also had them printed so that others, even young boys, could read them. Hence Jerome lied when he said that he no longer read the pagan works. And to this accusation, Jerome remained silent:

Apostate Rufinus’ *Apology against Jerome* (continued): “(8) ...We will pass on to clear up another of the charges, if only he will confess under the stress of his own consciousness of wrong that he has been convicted both of perjury and of making a false defence. Otherwise, if he attempts to deny what I say, I can produce as witnesses any number of my brethren, who, while living in the cells built by me on the Mount of Olives, copied out for him most of the Dialogues of Cicero. I often, as they wrote them out, had in my hands quaternions of these Dialogues; and I looked them over myself, in recognition of the fact that he gave them much larger pay than is usually given for writings of other sorts. He himself also came to see me at Jerusalem from Bethlehem, bringing with him a book which contained a single Dialogue of Cicero, and also one of Plato’s in Greek; he will not pretend to deny having given me that book, and having stayed some time with me. But what is the use of delaying so long over a matter which is clearer than the light? To all that I have said this addition is to be made, after which all further comment is superfluous; that after he had settled in the monastery at Bethlehem, and indeed not so long ago, he took the office of a teacher in grammar, and explained ‘his own’ Maro and the comedians and lyrical and historical writers to young boys who had been entrusted to him that he might teach them the fear of the Lord: so that he actually became a teacher and professor in the knowledge of those heathen authors, as to whom he had sworn that if he even read them he would have denied Christ.

“(9) ...This, you observe, is the man who said to Christ, I have denied thee if ever I am found to possess or to read the works of the heathen. He might, one would think, at all events have left out Porphyry, who was Christ’s special enemy, who endeavoured, as far as in him lay, to completely subvert the Christian religion, but whom he now glories in having had as his instructor in his Introduction to Logic. He cannot put in the plea that he had learned these things at a former time: for, before his conversion, he and I equally were wholly ignorant of the Greek language and literature. All these things came after his oath, after that solemn engagement had been made. It is of no use for us to argue in such a case. It will at once be said to us: Man, you are wrong, God is not mocked, and no syllogisms spun out of the books of Alexander will avail with him. I think, my brother, it was an ill-omened event that you submitted to the Introduction of Porphyry. Into what has that faithless man introduced you? If it is into the place where he is now, that is the place where there is weeping and gnashing of teeth; for there dwell the apostate and the enemies of God; and...the perjurers will go there too.

“10. You chose a bad introducer. If you will take my counsel, both you and I will by preference turn to him who introduces us to the Father and who said, ‘No man cometh unto the Father but by me.’ I lament for you, my brother, if you believe this; and if you believe it not, I still lament that you hunt through all sorts of ancient and antiquated documents for grounds for suspecting other men of perjury, while perjury, lasting and endless with all its inexplicable impiety, remains upon your own lips. Might not these words of the Apostle be rightly applied to you: ‘Thou that art called a Jew and retest in the law, and makest thy boast in God, being instructed out of the law, and trustest that thou thyself art a leader of the blind, a light of them that sit in darkness, an instructor of the foolish, a teacher of babes, who hast a form of knowledge and of the truth in the law: Thou, therefore, that teachest others, teachest thou not thyself? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that preachest that a man should not steal, dost thou steal? Thou that abhorrest idols, dost thou commit sacrilege’—that is perjury! And, what comes last and most important, ‘The name of God is blasphemed among the Gentiles through you,’...

“42. ...I next took up the question of secular literature, as to which he had made this declaration to Christ as he sat on the judgment seat and ordered him to be beaten: ‘If ever I read or possess the books of the heathen, I have denied thee;’ and I shewed clearly that he not only reads and possesses these books now, but that he supports all the bragging of which his teaching is full on his knowledge of them; so much so that he boasts of having been introduced to the knowledge of logic through the Introduction of Porphyry the prince of unbelievers.”

The apostate Jerome never answered Rufinus’ accusation because there were many first-hand witnesses who knew that Jerome read, printed, and had others read pagan works after his dream and vow to God.

So what does the apostate and liar Jerome do? He undoes his dream and vow. He says that he cannot be bound to a vow he made in a dream and that dreams are not to be believed:

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “(31) I might well reply as I have done even if it were a question of a promise made with full consciousness. But this is a new and shameless thing; he throws in my teeth a mere dream. How am I to answer? ...When a man makes a dream into a crime, I can quote to him the words of the Prophets, who say that we are not to believe dreams; for even to dream of adultery does not condemn us to hell, and to dream of the crown of martyrdom does not raise us to heaven. Often I have seen myself in dreams dead and placed in the grave: often I have flown over the earth and been carried as if swimming through the air, over mountains and seas. My accuser might, therefore, demand that I should cease to live, or that I should have wings on my shoulders, because my mind has often been mocked in sleep by vague fancies of this kind. How many people are rich while asleep and wake to find themselves beggars! or are drinking water to cool their thirst, and wake up with their throats parched and burning!”

If Jerome was not bound to his dream and vow because, according to him, one must not believe dreams, then why did he write it down, publish it, and send it to others! Did he do the same when he had a dream in which he committed adultery! By his own words Jerome said,

Apostate Jerome, *Letter 22*, 384: “And that this was no sleep nor idle dream, such as those by which we are often mocked...”

Jerome would now have us believe that his dream was idle. Jerome also hangs himself on one of his conditions in judging if a dream is true or false. He says that a dream is false if things that happened in the dream leave no evidence of them when one awakes. For example, a man has wings and can fly in his dream but awakes with no wings and unable to fly:

“And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty...” (Isa. 29:8)

Or as Jerome says, “How many people are rich while asleep and wake to find themselves beggars!” Yet, according to Jerome, he was bruised in his dream and still bruised when he awoke:

Apostate Jerome, *Letter 22*, 384: “I profess that my shoulders were black and blue, that I felt the bruises long after I awoke from my sleep...”

So Jerome either lied to Rufinus by pretending he was not bruised when he awoke or he lied about his dream and thus was not bruised when he awoke. Either way, he lied!

One must also ask, If Jerome was not bound to the dream and his vow because “we are not to believe dreams,” as he says in Paragraph 31, then why in the previous Paragraph 30 did he say that he kept his vow, his promise, that he made because of the dream and thus no longer read pagan works but only quoted them from memory, hence taking heed to the dream as worthy to be believed:

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “(30) ...But at the present moment I must make answer as to the sacrilege and perjury of my dream. I said that I would thenceforward read no secular books: it was a promise for the future, not the abolition of my memory of the past.”

And right after Paragraph 31, in which he said that the dream and vow were not to be obeyed, he implies in Paragraph 32 that he was bound to the dream but just could not keep the vow. After all, he says, do not many men break their vows!

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “(32) You exact from me the fulfillment of a promise given in a dream. I will meet you with a truer and closer question: Have you done all that you promised in your baptism? Have you or I fulfilled all that the profession of a monk demands? I beg you, think whether you are not looking at the mote in my eye through the beam in your own.”

So what is it, you gangster Jerome! Either the dream was not to be believed and hence you were not bound to the vow and thus did not break it, or the dream was from God and you broke your vow. And if you were not bound to the vow, then why did you say in Paragraph 30 that you kept the vow. You pride-filled, lying, apostate, idolatrous bastard!

And most importantly, even if Jerome had never had this dream, he would still be bound to what was in it because it is a basic dogma of the Catholic Church that Catholics are banned under pain of heresy or idolatry from glorifying pagan works. This is a basic dogma that Catholics must know and believe to be Catholic and thus do not need a dream to be taught it. His dream itself also proves this because in the dream God said that Jerome was already not a Christian but instead a Ciceronian. Hence even before he was warned by God in the dream, Jerome was not a Christian because he denied the basic dogma that Catholics are forbidden under pain of heresy or idolatry to glorify pagan works. This also proves that to be guilty of the mortal sin of heresy or idolatry, one does not need to be warned or admonished.

So what did Jerome do after all these warnings? He never confessed his guilt but went on glorifying pagans and their philosophies and mythologies. The apostate Jerome could be compared to the apostate Solomon, to whom God spoke several times and gave many gifts and who wrote many good things but nevertheless fell away into idolatry:

“And when he was now old, his heart was turned away by women to follow strange gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. But Solomon worshipped Astarthe the goddess of the Sidonians, and Moloch the idol of the Ammonites. And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David his father. Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their gods. And the Lord was angry with Solomon because his mind was turned away from the Lord the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not follow strange gods; but he kept not the things which the Lord commanded him. The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant and my precepts which I have commanded thee, I will divide and rend thy kingdom and will give it to thy servant.” (3 Ki. 11:4-11)

His heresy for denying the Salvation Dogma

Apostate Jerome was a heretic for denying the Salvation Dogma. At first he believed in the Universal Salvation heresy, also known as *apocatastasis*, held by the apostates Clement of Alexandria (d. 215), Origen (d. 254), Gregory of Nyssa (d. c. 385), Gregory of Nazianzus (d. 389), and others. This heresy states that all devils and all damned humans will eventually be freed from the hell of the damned and be saved. After 394 Jerome modified his position. He no longer believed that all devils and all damned humans will be freed from the hell of the damned but only all the damned humans who were baptized, which is still a denial of the Salvation Dogma. Hence, according to Jerome’s post-394 heresy, all Catholics, Protestants, Schismatics, and all other baptized men will eventually be saved:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Jerome’s attitude towards Origen is altogether different, according as we consider it before or after the year 394. *Before* that year, he is a most enthusiastic admirer of Origen, whom he calls ‘*alterum post apostolos ecclesiae doctorem scientiae ac sapientiae*.’⁷⁴⁶ He does not admire the great Alexandrian in

⁷⁴⁶ Footnote 396: “De principiis, prologus Rufini.”

general only; in spite of his denials,⁷⁴⁷ it must be granted that he approves or declares admissible some of the most questionable opinions [heresies] of Origen: that the blood of Jesus was profitable to the fallen angels and those already in hell,⁷⁴⁸ that the damned, except the devil, would finally be restored,— through penance, to the friendship of God (*omnibus per paenitentiam in integrum restitutis, solus diabolus in suo permanebit errore*);⁷⁴⁹ even perhaps the final salvation of the devil himself (*ut angelus refuga id esse incipiat quod creatus est*)⁷⁵⁰ ... After the year 394, Jerome discarded or strongly opposed these same views. He reproved the doctrine of universal salvation and final restoration⁷⁵¹ ... However, he continued to admit the possibility of some mitigation of the torments of the demons.⁷⁵² He continued especially to hold that all Christians were ultimately to be saved, and that the punishment of ordinary sinners was not to be everlasting. This is the conclusion of his commentary on *Isaias* LXVI, 24. Satan and the wicked, apostates, and atheists will suffer eternally. Sinners who are Christians will be cleansed, and their sentence will be tempered with mercy: ‘*Et sicut diaboli et omnium negatorum atque impiorum qui dixerunt in corde suo: Non est Deus, credimus aeterna tormenta: sic peccatorum (atque impiorum)*⁷⁵³ *et tamen christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiae sententiam iudicis*’; and still more explicitly in the *Epistula* CXIX, 7, written about the end of the year 406: ‘*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*^{754,755}

Nominal *Catholic Encyclopedia*, “Apocatastasis”: “A name given in the history of theology to the doctrine which teaches that a time will come when all free creatures will share in the grace of salvation; in a special way, the devils and lost souls... It was through Origen that the Platonist doctrine of the *apokatastasis* passed to... Gregory of Nyssa, and simultaneously to Jerome, at least during the time that... Jerome was an Origenist. It is certain, however, that [since then] Jerome understands it only of the baptized: ‘*In restitutione omnium, quando corpus totius ecclesiae nunc dispersum atque laceratum, verus medicus Christus Jesus sanaturus advenerit, unusquisque secundum mensuram fidei et cognitionis Filii Dei . . . suum recipiet locum et incipiet id esse quod fuerat*’ (Comment. in Eph., iv, 16; P.G., XXVI, col. 503). Everywhere else Jerome teaches that the punishment of the devils and of the impious, that is, of those who have not come to the Faith, shall be eternal. (See Petavius, *Theol. dogmat. De Angelis*, 111, 112.)”

His heresy of Universal Salvation that he held before he condemned Origen in 394

The Universal Salvation heresy

The Universal Salvation heresy states that all of the devils and damned humans will eventually get out of the hell of the damned and thus be saved. This heresy is a denial of the basic dogma that all the devils and all the humans who are in the hell of the damned are there forever and thus will never get out.⁷⁵⁶

This dogma is an ordinary magisterium basic dogma from Pentecost Day in AD 33 because it was unanimously held by the Apostles and succeeding true Church Fathers.

⁷⁴⁷ Footnote 397: “And note: these denials are at times accompanied with half-acknowledgments (*Epist. LXXXIV*, 3, 6).”

⁷⁴⁸ Footnote 398: “*In epist. ad Ephesios*, IV, 10; I, 23; II, 15; III, 10. The work was composed in 387-389.”

⁷⁴⁹ Footnote 399: “*In Ecclesiasten*, I, 15. This work was also composed in 387-389.”

⁷⁵⁰ Footnote 400: “*In Epist. ad Ephes.*, IV, 16. Later on, Jerome, in order to defend himself, claimed (*Apologia adv. lib. Rufini*, I, 26, 27) that he had merely quoted Origen. But this is not very clear.”

⁷⁵¹ Footnote 402: “*In Isaiam*, XIV, 20; *In Ionam*, III, 6, foll.; *In Daniel.*, III, 96. The commentary on *Isaias* dates from 408-410; that on *Jonas*, from 395-396; and that on *Daniel*, from 407 or so.”

⁷⁵² Footnote 404: “*In Isaiam*, XXIV, 21, foll.”

⁷⁵³ Footnote 405: “These two words, which are lacking in one MS., are evidently superfluous.”

⁷⁵⁴ Footnote 406: “*And cf. Adv. Iovinian.*, II, 30; *Dialog. adv. pelagianos*, I, 28.”

⁷⁵⁵ v. 2, c. 9, s. 13, pp. 337-340.

⁷⁵⁶ My former opinion was that this was a deeper dogma and that it was not infallibly defined until the Second Council of Constantinople in 553, which was confirmed by Pope Pelagius in 556, and thus was only a solemn magisterium dogma and not an ordinary magisterium dogma. However, I never held the heresy and always abhorred it to the highest degree. My error was regarding the date that it was first infallibly defined and what kind of a dogma it is. It is a basic dogma of the ordinary magisterium.

The first time this dogma became a solemn magisterium dogma was in 400 when Pope St. Anastasius I infallibly defined it by a condemnatory definition. In his infallible condemnation, he condemns Origen and his heresies, one of which was the Universal Salvation heresy, and bans men from reading any of Origen's works. In 401 in a letter to John, Bishop of Jerusalem, Pope St. Anastasius says that Origen's heresies were condemned from the time of the Apostles:

Pope St. Anastasius, Bishop of the Church of Rome, *Letter to John, Bishop of Jerusalem, Concerning the Character of Rufinus*, 401: "3. As for Origen, whose writings he [Rufinus] has translated into our language...his object was to disintegrate our faith, which is that of the Apostles, and has been confirmed by the traditions of the Fathers [ordinary magisterium], by leading us into tortuous paths...to the overthrow of all that is of prime importance in the true faith as held by Catholic Christians from the time of the Apostles till now [ordinary magisterium]..."

"Moreover, I cannot pass over in silence an event which has given me great pleasure, the decree issued by our Emperors, by which every one who serves God is warned against the reading of Origen, and all who are convicted of reading his impious works are condemned by the imperial judgment.' In these words my formal sentence was pronounced."

Therefore Pope St. Anastasius I infallibly teaches that Origen's heresies, one of which was the Universal Salvation heresy, were condemned by all the Apostles and thus by the ordinary magisterium and hence was a dogma from Pentecost Day. For more information, see in this book: [Condemnations of Origen: 400 – Church Father Pope St. Anastasius I](#), p. 387.

In 415 the heretic Pelagius testified that Origen's Universal Salvation heresy was already condemned:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: "Some months later, in December of the same year, 415, the Pelagian controversy occasioned a second Synod in Palestine at Diospolis, or Lydda... Pelagius who duly appeared at the assembly [said]... 'In the day of judgment all sinners will be punished with everlasting fire.' ...Pelagius appealed to Matt. 25:36, accusing all who taught otherwise of Origenism; and he again obtained the assent of the Synod. [Footnote 3]"

"Footnote 3: August. *De Gestis Pelag.* c. 3, n. 9, 10; Mansi, t. iv., p. 316; and Hard. t. i., p. 2009. (The fact here recorded, and St. Augustine's comment on it, are important, as showing that Origen's Universalist theory was regarded as heretical in the Church.)"⁷⁵⁷

St. Augustine, *On the Proceeding of Pelagius*, 417: "[Chap. 10. Pelagius' Answer Examined. On Origen's Heresy Concerning the Non-Eternity of the Punishment of the Devil and the Damned.] But what Pelagius added, 'Who believes differently is an Origenist,' was approved by the judges, because in very deed the Church most justly execrates the opinion of Origen, that even they whom the Lord says are to be punished with everlasting punishment, and the devil himself and his angels, after a time, however protracted, will be purged and released from their penalties, and shall then cleave to the saints who reign with God in the association of blessedness. This additional sentence, therefore, the synod pronounced to be 'not opposed to the Church'—not in accordance with Pelagius, but rather in accordance with the Gospel, that such ungodly and sinful men shall be consumed by eternal fires as the Gospel determines to be worthy of such a punishment; and that he is a sharer in Origen's abominable opinion who affirms that their punishment can possibly ever come to an end, when the Lord has said it is to be eternal... Wherefore he who says that the ungodly and sinner, whom the truth consigns to eternal punishment, can ever be liberated therefrom is not unfitly designated by Pelagius as an 'Origenist.'"

St. Augustine, *On Heresies*, 428: "[Chap. 43] But there are other doctrines of this Origen which the Catholic Church does not accept at all. On these matters, she does not accuse him falsely, and cannot herself be deceived by his defenders. Specifically, they are his teachings on purgation, liberation, and the return of all rational creation to the same trials after a long interval. Now what Catholic Christian, learned or otherwise, would not shrink in horror from what Origen calls the purgation of evils? According to him, even they who die in infamy, crime, sacrilege, and the greatest possible impiety, and at last even the devil himself and his angels, though after very long periods of time, will be purged, liberated, and restored to the kingdom of God and of light." (PL, 42, col. 33)

⁷⁵⁷ v. 2, b. 8, s. 118, pp. 450-452.

This dogma was also solemnly defined by a condemnatory definition in 556 by Pope Pelagius I when he confirmed the Ecumenical Second Council of Constantinople of 553.

Second Council of Constantinople, 553, confirmed by Pope Pelagius I in 556:

Canons against Origen: “Canon. 9. If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema.”

Capitula or Anathema 11: “If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, together with their impious writings, and also all other heretics who have already been condemned and anathematized by the holy, Catholic and apostolic Church and by the four holy synods which have already been mentioned, and also all those who have thought or now think in the same way as the aforesaid heretics and who remain till the end in their impiety, let him be anathema.”⁷⁵⁸

(For an in-depth condemnation of the Universal Salvation heresy, see RJMI book *The Salvation Dogma*.)

388 – Commentary on Ephesians

Jerome’s Preface for his commentary

For an English text on apostate Jerome’s *Commentary on Ephesians* with parallel text that shows where Jerome followed Origen’s *Commentary on Ephesians*, see the following:

The Commentaries of Origen and Jerome on St. Paul’s Epistle to the Ephesians, by Ronald E. Heine. Publisher: Oxford University Press, 2002.

In the Preface for his *Commentary on Ephesians*, Book 1, Jerome says that his commentaries are taken partly from the apostate Origen, partly from the heretic Apollinarius, partly from the apostate Didymus the Blind, and the rest are his own:

The Commentaries of Origen and Jerome on St. Paul’s Epistle to the Ephesians, by Ronald E. Heine, 2002: “When Jerome wrote his commentary on Ephesians, he took notice only of the three Greek volumes of Origen on Ephesians and two brief Greek works on the epistle by Apollinarius (4th cent.) and Didymus (4th cent.).”^{759,760}

Here is the pertinent part of Jerome’s Preface:

Apostate Jerome, *Commentary on Ephesians*, Book 1, Preface to Paula and Eustochium: “I bring the following to your attention also in the Preface that you may know that Origen, whom we have also followed in part, has written three volumes on this epistle. Apollinarius and Didymus have also published some brief commentaries. Although we have plucked a few things from these, we have also added or removed some things as it seemed proper to us. Consequently, the studious reader may know at the very beginning that this work is both another’s and ours.”

It is important to note where Jerome says that he added or removed things from Origen’s commentaries. This means that what Jerome left in his commentaries and did not condemn he either agrees with or presents as an allowable opinion. As you will see, Jerome did not remove many of Origen’s heresies and thus included them in his commentary and did not condemn them as heresy. Hence Jerome either held the heresies himself or presented the heresies as allowable opinions. In both cases, Jerome is a heretic. In the former case he is a heretic by sins of commission, and in the latter by sins of omission. In many cases, Jerome held the heresies himself.

What Jerome removed from Origen’s commentary also condemns Jerome as a heretic by sins of omission. What Jerome removed from Origen’s commentary is either heresy or an error regarding an

⁷⁵⁸ v. 4, b. 14, c. 2, p. 336.

⁷⁵⁹ Footnote 19: “See Jerome’s prologue to Book I below (543-4, Vail.). The commentaries of both Apollinarius and Didymus have perished. A few brief remarks in Jerome’s commentary can be identified as derived from Apollinarius, but none can be identified as coming from Didymus.”

⁷⁶⁰ Intro., p. 4.

allowable opinion. One heresy that Jerome removed was Origen's Arian heresy in which Origen believed that Jesus Christ did not always exist and thus is not truly God. Jerome knew this was heresy and removed it—so far so good. However, Jerome did not denounce Origen as a heretic nor warn others about Origen's heresy and thus sinned by omission. Therefore Jerome shared equally in Origen's heretical guilt and was guilty of mortal sin for every person who fell into Origen's heresies because Jerome did not warn them. Not only did Jerome not denounce Origen as a heretic but praised him as being second to the Apostles and in many other ways.⁷⁶¹

Even though Jerome followed many of Origen's opinions, he never once mentioned Origen in his *Commentary on Ephesians*. The only way one can know which opinions are Origen's is by reading Origen's commentaries or by knowing about Origen's heresies:

The Origenist Controversy, by Elizabeth Clark, 1938: "Only in the prologue to the Commentary, not in the body of the work, does Jerome inform his readers that he has borrowed from Origen's three volumes on Ephesians as well as from commentaries by Apollinaris and Didymus. Although Jerome claims that he has added to and subtracted from these books, he asks the 'attentive reader' to note at the outset that his *Commentary* comes partly from Origen, Apollinaris, and Didymus, and partly from himself.⁷⁶² Nowhere, however, in his own three-book *Commentary* does Jerome explicitly identify any opinion as Origen's, and in only two places does he dissent from the Origenist view he presents. Jerome's practice prompted Rufinus's complaint that Jerome constantly cited an 'other' commentator without either identifying the unnamed interpreter as Origen or dissociating himself from the interpretation presented. Rufinus thus faults Jerome for allowing readers to assume that the Origenist interpretation is acceptable.⁷⁶³ In his *Apology against Jerome*, Rufinus selects fifteen passages from the *Ephesians Commentary* for attack; Jerome in his *Apology against Rufinus* responds to six of them.⁷⁶⁴ By my count, however, there are at least twenty-one passages in the *Ephesians Commentary* in which Jerome cites an interpretation that can reasonably be considered Origen's.^{765,766}

Commentary on Ephesians 2:7

Below is Jerome's full commentary on Ephesians 2:7, which proves that I am not taking anything out of context:

Apostate Jerome, *Commentary on Ephesians 2:7*:

"Eph. 2:7: *That he might show in the ages to come the abundant riches of his grace in kindness towards us in Christ Jesus.*

"How great is the magnitude of his goodness and how manifold the grace by which the Lord makes us sit, free from the disturbances of this world, and rule with Christ. Or, from these words it is proved especially that in the ages to come he will show his glory towards us and show the exceeding riches of his grace, not to one but to the totality of all rational creatures.

"But let us, who once were held by the law of the underworld and were thus destined for works of the flesh and punishments because of vices and sins, now rule in Christ and sit with him. Moreover, let us not sit in some lowly place but let us sit 'above every principality, authority, power, and dominion and every name which is named not only in this age but also in that which is to come' (Eph. 1:21). For if Christ has been raised from the dead and sits at the right hand of God in the heavenly places above every principality, authority, and power, etc., and we sit and rule with Christ, we must sit above these powers which he sits above.

⁷⁶¹ Not until 394 did Jerome denounce Origen as a heretic and condemn most of his heresies. (See in this book: [He Praised then Condemned and then Praised the Apostate Origen](#), p. 484.)

⁷⁶² Footnote 288: "Jerome, *Comm. in Ep. ad Ephesios, prologus* (PL 26, 472)."

⁷⁶³ Footnote 290: "E.g., Rufinus, *Apologia* I, 28; 32; 40; 43 (CCL 20, 62-63, 66-67, 74-75, 78). Rufinus notes that Jerome sometimes takes a position contrary to the 'other' whom he cites: are we to think that he is then condemning Origen? (*Apologia* I, 33; 34; 36 [CCL 20, 67, 68-69, 70]). Latin chapter numbers are used throughout for Rufinus's *Apologia*."

⁷⁶⁴ Footnote 291: "The verses in Ephesians for which Rufinus notes Jerome's Origenist interpretations, and the places in Rufinus's *Apologia* where they are discussed, are as follows: Ephesians 1:4 in I, 26-27; 1:5 in I, 29; 1:12 in I, 32, 34; 1:17 in I, 39; 1:20-21 in I, 38; 1:22 in I, 40; 2:3 in I, 40; 2:7 in I, 37; 2:15 in I, 41; 2:17 in I, 40-41; 4:4 in I, 43; 4:16 in I, 44; 4:25 in II, 1-2; 5:28 in I, 24-25; 6:20 (*cf.* 3:1) in I, 42. Jerome responds to the criticisms of his interpretation of the following verses in his *Apologia*: Ephesians 1:4 in I, 22; 1:20-21 in I, 23; 2:7 in I, 24; 4:16 in I, 26-27; 5:28-29 in I, 28-29; 6:20 (*cf.* 3:10 and 4:1) in I, 25."

⁷⁶⁵ Footnote 292: "Passages with an Origenist cast that are not dealt with by Rufinus: Jerome's remarks on Ephesians 1:10; 2:1ff., 19; 5:5; 6:1, 13."

⁷⁶⁶ c. 3, "Jerome's Version of Origenism and his Anti-Origenist Charges," pp. 122-123.

“But the diligent reader will at this point make his inquiry and say: What? is man then greater than the angels and all the powers of heaven? I make answer, though it is hazardous to do so, that the Principalities and Powers and Might and Dominions, and all names that are named not only in this age but in that which is to come must refer (since all things are subjected to the feet of Christ) not to the good part of them but the opposite; the Apostle means by these expressions the rebellious angels, and the prince of this world, and Lucifer who once was the morning star, over whom in the end of the age the saints must sit with Christ, who communicates this privilege to them. These powers are now infernal powers abusing their freedom for the worst purposes, wandering everywhere and running together down the steep places of sin. But when they have Christ and the saints sitting on thrones above them, they will begin to be ruled according to the will of those who reign over them.”

“But another says that the statement, ‘That he might show in the ages to come the abundant riches of his grace in kindness towards us in Christ Jesus,’ will refer to the view that we have been saved, not by our merit but by his grace. It is indicative also of a kindness on behalf of sinners that is greater than dying for those who are just, ‘For someone might perhaps dare to die for a good man’ (Rom. 5:7). It will also refer to the fact that those things will be given to us which eye has not seen, nor ear heard, nor have they entered the heart of man (1 Cor. 2: 9). He has now given all of these things partially in Christ Jesus, because apart from Christ no good can be mentioned.”⁷⁶⁷

After 394 when the apostate Jerome condemned Origen and most of Origen’s heresies, Jerome lied by denying that he ever held the Universal Salvation heresy. The apostate Rufinus used Jerome’s Commentary on Ephesians 2:7 as one proof that Jerome indeed held the Universal Salvation heresy at that time:

Apostate Rufinus, *Apology against Jerome*, Book 1, 401: “34. It is indeed a thing so unheard of to believe that a man can pronounce condemnation on the fabric which he himself has reared, that I doubt not it will with difficulty win credit; and I feel that what you desire is that I should, if possible, produce from his writings instances of this so clear that no room whatever may be left for doubting; that is, passages in which that ‘other’ of which he is so fond is not named at all; and this I will do. In this same book he declares his belief that in the ages to come Christ and his saints will have their throne above the demons in such a way that the demons themselves will act according to the will of Christ and his saints who reign over them. In commenting upon the passage where the Apostle says,

‘That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus,’

“after a few other remarks, he says:

‘We who formerly were held bound by the law of the infernal place, and, through our vices and sins were given over both to the works of the flesh and to punishment, shall now reign with Christ and sit together with him. But we shall sit, not in some kind of low place, but above all Principalities and Power and Dominion, and every name that is named not only in this age but in the age to come. For, if Christ has been raised from the dead, and sits at the right hand of God in heavenly places, far above all Principality and Power and Dominion, and above every name that is named, not only in this age but in the age to come, we also must of necessity sit and reign with Christ and sit above those things above which he sits.

‘But the diligent reader will at this point make his inquiry and say: What? is man then greater than the angels and all the powers of heaven? I make answer, though it is hazardous to do so, that the Principalities and Powers and Might and Dominions, and all names that are named not only in this age but in that which is to come must refer (since all things are subjected to the feet of Christ) not to the good part of them but the opposite; the Apostle means by these expressions the rebellious angels, and the prince of this world, and Lucifer who once was the morning star, over whom in the end of the age the saints must sit with Christ, who communicates this privilege to them. These powers are now infernal powers abusing their freedom for the worst purposes, wandering everywhere and running together down the steep places of sin. But when they have

⁷⁶⁷ PL 26:469.

Christ and the saints sitting on thrones above them, they will begin to be ruled according to the will of those who reign over them.’

“Surely there is no ambiguity remaining here; the passage needs no one to bring out its points. He says in the most distinct terms, without bringing in the person of any ‘other,’ that the rebellious angels and the prince of this world, and Lucifer who once was the morning star, will in the end, when Christ sits and reigns over them with his saints, be fellows and sharers, not only of his kingdom but also of his will; for to act according to the will of Christ and of all his saints is to have arrived at the highest blessedness, and the perfection which we are taught in the Lord’s Prayer to ask of the Father is none other than this, that his will may be done in earth as it is in heaven.”

In Jerome’s reply to Rufinus, he tried to excuse himself of teaching heresy in his commentary on Ephesians 2:7 and thus adds the mortal sins of lying and pride to his mortal sin of heresy. Jerome said that he was only showing others what the heretics teach and thus it was not his opinion. He said that the “diligent reader” was Origen and that this was Origen’s opinion, Origen’s heresy, but not his. But Jerome said “I make answer” and then stated the heresy. He did not say that Origen or another made answer but “I make answer.” And thus there can be no doubt that the heresy is Jerome’s own opinion. And if Jerome had meant that this was Origen’s opinion, he never condemned the opinion as heresy or even as an error nor did he denounce the person who held it (the diligent reader) as a heretic. Instead, in his pre-394 works, Jerome praised Origen’s orthodoxy and said that Origen was second to the Apostles.⁷⁶⁸

Also by referring to the person who held the heresy as a “diligent reader,” Jerome implies that the person did not hold a heresy but a dogma, a true opinion, or else Jerome would not have called him a “diligent reader.” Jerome knew he was trapped on this point and thus in his reply to Rufinus he said he should have called him a “blasphemous reader.” Well, Jerome was not a stupid or retarded man. The two terms “diligent reader” and “blasphemous reader” are worlds apart. They are opposites. The former implies that the reader holds a true opinion, and the latter that the reader holds a blasphemous and heretical opinion. Hence it is clear that Jerome also held this heretical opinion. And this is also proved in some of Jerome’s other works in which he teaches the Universal Salvation heresy.

And Jerome admitted that the opinion in the first paragraph of his Commentary on Ephesians 2:7—“in the ages to come he will show his glory towards us and show the exceeding riches of his grace, not to one but to the totality of all rational creatures”—was his own. And thus he was a heretic on this point also. Here is Jerome’s reply to Rufinus:

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “24. A third passage with which he finds fault is that in which I gave a threefold interpretation of the Apostle’s words:

‘That in the ages to come he might shew the exceeding riches of his grace in kindness towards us in Christ Jesus.’

“The first was my own opinion, the second the opposite opinion held by Origen, the third the simple explanation given by Apollinarius. As to the fact that I did not give their names, I must ask for pardon on the ground that it was done through modesty. I did not wish to disparage men whom I was partly following and whose opinions I was translating into the Latin tongue.”

Hence Jerome is a heretic by sins of omission because he did not denounce Origen as a heretic and thus warn others about him. Instead, he said he wished to preserve Origen’s reputation and thus present him to others as a good Catholic and orthodox in his teachings. Yet the fact is that Jerome held the same heresy. He goes on to say,

“But, I said, the diligent reader will at once search into these things and form his own opinion. And I repeated at the end: Another turns to a different sense the words ‘That in the ages to come he might shew the exceeding riches of his grace.’ ‘Ah,’ you will say, ‘I see that in the character of the diligent reader you have unfolded the opinions of Origen.’ I confess that I was wrong. I ought to have said not The diligent but The blasphemous reader. If I had anticipated that you would adopt measures of this kind I might have done this and so have avoided your calumnious speeches. It is, I suppose, a great crime to have called Origen a diligent reader, especially when I had translated seventy books of his and had praised him up to the sky... You think that I shall be afraid because you accuse me of calling him a diligent

⁷⁶⁸ See in this book: [He praised then condemned and then praised the apostate Origen](#), p. 484.

reader. Why, even shopkeepers who are particularly frugal, and slaves who are not wasteful, and the care-takers who made our childhood a burden to us, and even thieves when they are particularly clever, we speak of as diligent; and so the conduct of the unjust steward in the Gospel is spoken of as wise. Moreover, ‘The children of this world are wiser than the children of light,’ and ‘The serpent was wiser than all the beasts which the Lord had made on the earth.’ ”

Jerome says that he was wrong for saying “diligent reader” but instead should have said “blasphemous reader.” But then he refutes what he just said by defending his use of the word “diligent.” So what is it? Was he wrong to use the word “diligent” or not! His excuse for using the word “diligent” is that even thieves can be called diligent. Yet, Jerome did not say that the “diligent reader” was a “diligent heretic” or was “diligent in his heresy” but simply that he was “diligent” in his opinion without any further clarification. Hence Jerome uses the word “diligent” to mean the opinion is true.

Not only did Jerome not say that the “diligent reader,” whom he identifies as Origen, was a “blasphemous reader,” but after 388 in his future works he actually praised Origen several times. For example,

Apostate Rufinus, *Apology against Jerome*, Book 2, 401: “15. Also in the Preface of his [Jerome’s] Commentary on Micah [AD 392], which was written to Paula and Eustochium, he says, after some few remarks:

‘As to what they say, that it is not right for me to rifle the works of Origen, and thereby to defile the writings of the ancients, they think this a telling piece of abuse; but it is, in my opinion, the highest praise, since I am seeking to imitate those who are approved not only by us, but by all thoughtful men.’

“16. Again, in the Preface to his [Jerome’s] book on the meaning of Hebrew names [c. 389-391], he says, some way down:

‘For fear that, when the edifice has been completed, the last touch, so to speak, should be wanting, I have explained the words and names of the New Testament, partly through a wish to follow the steps of Origen, whom all but the ignorant acknowledge to have been the greatest teacher of the churches next to the Apostles. Among the rest of the illustrious monuments of his genius is the labour which he has bestowed upon this, desiring to complete as a Christian what Philo as a Jew⁷⁶⁹ had left undone.’ ”⁷⁷⁰

One must ask how could Jerome’s “blasphemous reader,” whom he identifies as Origen, be called two years later by Jerome “the greatest teacher of the churches next to the Apostles.” This is just more proof that Jerome’s diligent reader was presented by Jerome in 388 as orthodox and not only orthodox but “the greatest teacher of the churches next to the Apostles.” Therefore, Jerome lied to Rufinus when he said he should have called his “diligent reader” a blasphemous reader.

Now for some more lies and hypocrisy from the pride-filled, excuse maker, apostate Jerome. In 396 Vigilantius rightly accused Jerome of holding Origen’s heresies. In Jerome’s response to Vigilantius in 396 in his *Letter 61*, Jerome says that he daily anathematizes Origen’s errors and says that if he did not then he would have been a partaker in Origen’s faults (in this case Origen’s heresies):

Apostate Jerome, *Letter 61*, to Vigilantius, 396: “(2) Origen is a heretic, true; but what does that take from me who do not deny that on very many points he is heretical? He has erred concerning the resurrection of the body, he has erred concerning the condition of souls, he has erred by supposing it possible that the devil may repent, and—an error more important than these—he has declared in his commentary upon Isaiah that the Seraphim mentioned by the prophet are the divine Son and the Holy Ghost. If I did not allow that he has erred or if I did not daily anathematize his errors, I should be partaker of his fault. For while we receive what is good in his writings we must on no account bind ourselves to accept also what is evil... Read what I have written upon the epistle to the Ephesians, read my other works, particularly my commentary upon Ecclesiastes, and you will clearly see that from my youth up I have never been terrified by any man’s influence into acquiescence in heretical pravity.”

⁷⁶⁹ Apostate Jerome’s *Letter 70*: “(3) ...Read these and you will find that compared with them I am a mere tyro in learning... Need I speak of Philo whom critics call the second or the Jewish Plato?”

⁷⁷⁰ For more of Jerome’s praises of Origen, see in this book: [He praised then condemned and then praised the apostate Origen](#), p. 484.

In this underlined statement by Jerome, he condemns himself. Before 394, he never condemned any of Origen's heresies as heresy and never denounced Origen as a heretic. Thus before 394, Jerome never anathematized Origen's heresies nor Origen—let alone daily! One example of many is his very *Commentary on Ephesians* he refers to. In his commentary on Ephesians 2:7, as shown above, Jerome does not say that any of the opinions he presents in it are heresy nor does he denounce any of the opinion holders as heretics and thus there is no anathema in it. Yet after 394, when Jerome tried to distance himself from the heresy he taught in his *Commentary on Ephesians 2:7*, he says that the diligent reader was Origen and the opinion was heretical and thus he should have called the diligent reader the blasphemous reader. But where is the anathema in the commentary! Jerome did not anathematize the opinion as heresy nor anathematize the diligent reader as a heretic. There is not even a hint of an anathema in the whole of this commentary. So Jerome lied when he said that he daily anathematized Origen and his heresies. Jerome is condemned as a heretic whichever way he turns: first, because he truly held the heresy of Universal Salvation in spite of his lying; second, because even according to his lie he is guilty of sins of omission, which he admits by his own words:

“If I did not daily anathematize his [Origen's] errors, I should be partaker of his fault.”

Hence the main charges remain. Jerome never said that the opinion was heretical nor did he denounce the diligent reader as a heretic and thus Jerome would have been a heretic by sins of omission for not doing these things. However, he was not guilty of a sin of omission because he was guilty of a sin of *commission* for holding the heresy himself. Others have pointed out Jerome's heresy and lies in this regard:

The Origenist Controversy, by Elizabeth Clark, 1938: “In some respects, Jerome proved to be his own worst enemy, for by his repeated urging of readers to examine for themselves his treatment of Origen in his early writings, especially in his *Commentaries on Ephesians* and *on Ecclesiastes*, written in the late 380's, he sowed the seeds for accusation of Origenism against himself. Although some modern commentators have denied the strong Origenist coloration of these early commentaries,⁷⁷¹ and have downplayed the frequency with which Jerome either incorporated questionable Origenist opinions or failed to distance himself sufficiently from Origenist views,⁷⁷² such assessments appear to be grounded more in apologetic motives than in a close reading of Jerome's early works. Jerome's *Commentary on Ephesians* provides a good illustration of his early cavalier approach to Origen.

“Only in the prologue to the *Commentary*, not in the body of the work, does Jerome inform his readers that he has borrowed from Origen's three volumes on Ephesians... Nowhere, however, in his own three-book *Commentary* does Jerome explicitly identify any opinion as Origen's...”

“Among the points of Origenist exegesis that Jerome mentions (without apparent disapproval) in the *Ephesians Commentary* are that sexual differentiation will at the end be erased; [FN 293] that souls were cast down from heaven into bodies; FN 294 that holy saints have been sent to earth to recall fallen, now-embodied souls to their original state; [FN 295] that humans will later acquire an ‘angelic’ nature; [FN 296] that the devil, as well as sinners and unbelievers, will eventually be saved; [FN 297] that our condition in this life depends upon our preexistent merit or lack of merit in the heavens; [FN 298] and that in the ages to come, ascents and descents, increases and decreases will continue among the principalities and powers. [FN 299]

“To be sure, ...Rufinus's charge that Jerome was a not-so-covert Origenist receives sufficient support from the *Ephesians Commentary* to make Jerome's protests of innocence ring hollow.”⁷⁷³

The Commentaries of Origen and Jerome on St. Paul's Epistle to the Ephesians, by Ronald E. Heine, 2002: “One of the things Jerome does in his letter to Pammachius and Oceanus in his attempt to remove all suspicion of Origenism from himself is to refer the reader to his commentaries on Ecclesiastes and the three books of his commentaries on Ephesians.”⁷⁷⁴ In

⁷⁷¹ Footnote 286: “Brochet, Saint Jerome, 283-284.”

⁷⁷² Footnote 287: “Grützmacher makes little reference to the centrality of the *Ephesians Commentary* for the controversy: *Hieronymus*, vol. 2:37-44; vol. 3, chap. 10. Cavallera, by contrast, gives greater scope to Origen's influence on this book: *Saint Jérôme*, vol. 1:2, 99. Also see Kelly, *Jerome*, 251, 253-254.”

⁷⁷³ c. 3, “Jerome's Version of Origenism and his Anti-Origenist Charges,” pp. 122-124.

⁷⁷⁴ Footnote 44: “See Append. A, *Ep.* 84.2. Jerome also referred to these same two commentaries to prove his innocence of charges of holding Origen's doctrines in his earlier letter to Vigilantius in ad 396 (see Append. A, *Ep.* 61.2).”

these, he says, one will see how he has ‘always opposed’ Origen’s ‘doctrines.’ This statement brought Jerome’s commentary on Ephesians into the debate, for Rufinus took up that commentary on Ephesians and cited a number of passages where, he claimed, Jerome repeated and accepted the doctrines of Origen. It is this which makes the controversy between Jerome and Rufinus of significance to this study, for Jerome, in his defence, points to several places where he admits that he has either quoted or followed Origen in his commentary on Ephesians though he insists that he has never held Origen’s doctrines...”⁷⁷⁵

“Footnote 39: Jerome, *Apol.* 1. 24, identifies the ‘diligent reader’ here as Origen (Append. B, 24; Intro. §3.2). He says he put forth a threefold interpretation of Eph. 2:7, the first being his own opinion, the second that of Origen whom he says he called ‘a diligent reader,’ and the third the view of Apollinarius. Rufinus, *Apol.* 1. 34, quotes this passage against Jerome to show that Jerome held the views of Origen, and identifies it with Origen’s doctrine that the demons and Satan would share in Christ’s kingdom and will at the end. While Jerome, *Apol.* 1. 24, admits that he is putting forth Origen’s interpretation here, he claims that it is the opposite of his own, which he has put forth first. Rufinus’ quotation begins with Jerome’s initial comments on the verse, and makes no distinction between this part and what Jerome claims is the second part, namely Origen’s comments. The passage does read as one piece, and the first part is a necessary assumption for the second part. It is quite likely, in my opinion, that the whole, from the initial comments, which Jerome claims for his own opinion, down to the introduction of the final section with the words, ‘But another,’ all stem from Origen. In other words, Jerome accepts Origen’s initial comments and reproduces them as his own view...”⁷⁷⁶

Introduction to “The Apology of Rufinus,” by Philip Schaff: “Rufinus charges him (*Apol.* i. c. 23 to 44) with maintaining, in his Commentaries on the Ephesians (written twelve years earlier in 388) to which Jerome had appealed (*Ep.* lxxxiv, 2) the views which he now denounced... his speculations on the Powers and Principalities of the world to come (*ib.* v. 21) and on the rise of Lucifer and his angels to be subjects of Christ’s Kingdom (*id.* ii, 7) and their part in the final restoration of all things (*id.* iv, 16) are adopted as his own, thus giving some justification for Rufinus’ attack (*Apol.* i, 34–36. &c.). His [Jerome’s] defence of himself therefore is hardly candid.”⁷⁷⁷

Commentary on Ephesians 4:13, 16

Jerome also teaches the Universal Salvation heresy in his *Commentary on Ephesians* 4:13, 16:

Apostate Jerome, *Commentary on Ephesians*, 388:

“4:13. The question should arise who those are of whom he says that they all shall come into the unity of the faith. Does he mean all men, or all the saints, or all rational beings? He appears to me to be speaking of all men.”

“4:16. But this whole ‘building up’ by which the ‘body’ of the Church is increased through its parts will be completed in mutual love for itself. We understand all rational creatures under the example of one rational animal and whatever we may say of its members and parts we know is to be referred to each rational creature... Therefore, it will be in the restoration of all things when Christ Jesus, the true physician, shall come to heal ‘the body’ of the whole Church which is now scattered and torn apart. Each one, according to the ‘measure’ of his faith and recognition of the Son of God (whom he is said to recognise because he had known him earlier and afterwards had ceased to know him) will receive his place and will begin to be that which he was, yet not so that, as another heresy has it, all are placed in one rank, that is, all are transformed into angels, but each individual member is perfected in accordance with its ‘measure’ and duty so that, for example, the rebellious angel begins to be that which it was created, and human beings, who were cast out of paradise, are again restored to the cultivation of paradise. But all these things will happen in such a way that they are mutually joined among themselves in love. And while member rejoices with member and is delighted in the advancement of another, the body of Christ, the Church of the first-born will dwell in the heavenly Jerusalem which the apostle calls the mother of the saints in another passage (*f.* Gal. 4:26).

⁷⁷⁵ Intro., 3.2, p. 10.

⁷⁷⁶ b. 1, on Ephesians 2:7, pp. 128-129.

⁷⁷⁷ *Nicene and Post-Nicene Fathers*, ser. 2, v. 3, p. 1117.

“These statements are rather obscure for us because, as we said above, they are said metaphorically in Greek and when a metaphor is translated literally from one language into another the ideas and buds are choked by thorns, as it were.”

In this last sentence Jerome makes it clear that he was translating Origen’s commentary on the same verses, as Jerome adopted most of Origen’s positions as his own. Many of Jerome’s commentaries were taken almost word for word from Origen’s commentaries. But that does not get Jerome off the hook but instead makes him as guilty as Origen.

The heretical opinion that Jerome condemns, when he says “as another heresy has it,” is that all rational creatures who are in Christ’s everlasting kingdom are equal and that humans will become angels. However, the Universal Salvation heresy that he teaches in the rest of the passage is his own opinion. He does not say that it is heresy, as he did with the other opinion. And he does not say that it is someone else’s opinion:

The Origenist Controversy, by Elizabeth Clark, 1938: “Among the points of Origenist exegesis that Jerome mentions (without apparent disapproval) in the *Ephesians Commentary* are...that the devil, as well as sinners and unbelievers, will eventually be saved;⁷⁷⁸ ... To be sure, a few points in the *Ephesians Commentary* Jerome pulls back from associating himself too closely with... Thus he rejects the notion that there will be only one angelic condition in the final consummation⁷⁷⁹ ...⁷⁸⁰

The apostate Rufinus uses Jerome’s commentary on Ephesians 4:16 as yet another proof that Jerome indeed held the Universal Salvation heresy. And to prove that Jerome is not presenting someone else’s opinion and that Jerome did not condemn the Universal Salvation heresy as heresy but instead presented it as the truth, Rufinus quotes the whole passage to show that he is not taking Jerome out of context:

Apostate Rufinus, *Apology against Jerome*, Book 1, 401: “42. I have given you one instance in which he has expressed his own opinion without any ambiguity on the universal resurrection. I will give one more, and with this bring to an end the first book of my *Apology*. His statements, indeed, on this point are innumerable. The one I select is on the passage where it is written:

‘From whom all the body, fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.’ [Jerome, *Commentary on Ephesians* 4:16]

“He begins thus:

‘In the end of all things, when we shall have begun to know God face to face, and shall have come to the measure of the age of the fulness of Christ, of whose fulness we all have received, so that Christ will not be in us in part but wholly, and, leaving the rudiments of babes, we shall have grown into the perfect man, of whom the Prophet says, “Behold the man whose name is the East,” and whom John the Baptist announces in the words: “After me cometh a man who has come to be before me, for he was before me”; then by the concurrence in a common faith, and in a common recognition of the Son of God, whom now through the variety of men’s minds we cannot know and recognize with one and the same faith, the whole body, which before had been disintegrated and torn into many parts, will be joined and fitted together, and brought into one; so that there will be but one administration, and one and the same operation, and an absolute perfection of the one age, whereby the whole body will grow equally, and all its members according to their measure will receive an increase of age. But this whole process of up-building, by which the body of the Church is increased in all its members, will be completed by mutual love. We can understand the whole mass of rational creatures by the example of a single rational animal; and whatever we say of the single creature, we may be sure will be applicable to every creature. Let us imagine this creature, then, to have had all its limbs, veins, and flesh so torn apart that neither bone should cleave to bone nor muscle be joined to muscle, that the eyes lie in one

⁷⁷⁸ Footnote 297: “Rufinus, *Apologia* I, 34-35; 36; 37; 43; 44; 45 (CCL 20, 69-70, 71-72, 78-81); cf. Jerome, *Comm. ad Eph.* I (PL 26, 485-486, 500, on Ephesians 1:12 and 2:7).”

⁷⁷⁹ Footnote 300: “Jerome, *Comm. ad Eph.* II (PL 26, 535, on Ephesians 4:16).”

⁷⁸⁰ c. 3, “Jerome’s Version of Origenism and his Anti-Origenist Charges,” p. 124.

place apart, the nose in another, that the hands are placed here and the feet thrown out there, and the rest of the members are in a similar way dispersed and divided. [RJMI: In the next two sentences, Jerome commits the mortal sin of idolatry for glorifying mythology and its pagan gods.] Then let us suppose that a physician arrives on the spot, of such skill as to be able to imitate the acts of Æsculapius, as told in the stories of the heathen, and to raise up a new form, the new man Virbius. It will be necessary for him to restore each member to its own place, to couple joint to joint, and to replace the various parts and glue them together, so as to make the body one again. So far this single comparison has carried us. But now let us take another typical case, so as, by a similar illustration to make clear that which we wish to have understood. A child is growing up; moment by moment, though the process is hidden from us, he is tending to perfect maturity. His hands enlarge, his feet undergo a proportional increase; the belly, though we cannot see it, is filled, the shoulders widen unmarked by the eyes, and all the members in each part grow according to their measure, but in such a way that they evidently increase not for themselves but for the body. So will it be in the time of the restitution of all things, when the true physician Jesus Christ shall come to restore to health the whole body of the Church which is now dispersed and torn. Every one, according to the measure of his faith and his recognition of the Son of God (it is called recognition because he first knew him and afterwards ceased from knowing him), will receive his proper place, and will begin to be what he once had been: not that, according to another opinion which is a heresy, all will be placed in one condition, that is, all restored to the condition of angels, but that every member will be perfected according to its measure and office: for instance, that the apostate angel will begin to be that which he was originally made, and man who had been cast out of the garden of Eden will be brought back to cultivate the garden again. But all these things will be so constituted that they will be joined to one another by mutual love, each member rejoicing with its fellow and being gladdened by its advancement; and so the church of the first born, the body of Christ, will dwell in the heavenly Jerusalem which the Apostle in another place calls the mother of the Saints.’

“43. These things which you have said are read by all who know Latin, and you yourself request them to read them: such sayings, I mean as these: that all rational creatures, as can be imagined by taking a single rational animal as an example, are to be formed anew into one body, just as if the members of a single man after being torn apart should be formed anew by the art of Æsculapius into the same solid body as before: that there will be among them as amongst the members of the body various offices, which you specify, but that the body will be one, that is, of one nature: this one body made up of all things you call the original Church, and to this you give the name of the body of Christ; and further you say that one member of this Church will be the apostate angel, that is, of course, the devil, who is to be formed anew into that which he was first created: that man in the same way, who is another of the members, will be recalled to the culture of the garden of Eden as its original husbandman. All those things you say one after the other, without bringing in the person of that ‘other’ whom you usually introduce when you speak of such matters cautiously, and like one treading warily, so as to make men think that you had some hesitation in deciding matters so secret and abstruse. Origen indeed, the man whose disciple you do not deny that you are, and whose betrayer you confess yourself to be, always did this, as we see, in dealing with such matters...”

Rufinus ends this part by sarcastically speaking for Jerome:

“[Jerome speaking] ‘Hold then to these things [Universal Salvation], my faithful and discreet disciples, and guard them as my unhesitating definitions of truth; but for the same doctrines pronounce your condemnation upon Origen; so you will do well. Fare ye well.’ ”

Rufinus correctly says that Jerome was now condemning Origen for the same Universal Salvation heresy that Jerome himself had taught while Jerome now pretends that he never held it so as to escape the same condemnation. What follows is Jerome’s reply, his excuse, his shameful lie:

Apostate Jerome, *Apology against Rufinus*, Book 1, 402: “27. I wonder that you with your consummate wisdom have not understood my method of exposition. When I say,

‘But not in such a way that, as held by another heresy, all should be placed in one rank, that is, all by a reforming process become angels,’

“I clearly shew that the things which I put forward for discussion are heretical, and that one heresy differs from the other. Which (do you ask?) are the two heresies? The one is that which says that all reasonable creatures will by a reforming process become angels; the other, that which asserts that in the restitution of the world each thing will become what it was originally created; as for instance that devils will again become angels, and that the souls of men will become such as they were originally formed; that is, by the reforming process will become not angels but that which God originally made them, so that the just and the sinners will be on an equality. Finally, to shew you that it was not my own opinion which I was developing but two heresies which I was comparing with one another, both of which I had found stated in the Greek, I completed my discussion with this ending: ‘These things, as I have said before, are more obscure in our tongue because they are put in a metaphorical form in Greek; and in every metaphor, when a translation is made word for word from one language into another, the budding sense of the word is choked as it were with brambles.’ If you do not find in the Greek the very thought which I have expressed, I give you leave to treat all that I say as my own.”

It does not matter whether Jerome correctly translated Origen’s opinion or not. What matters is that Jerome adopted it as his own and did not condemn it as heresy but instead presented it as truth. Also, if Jerome correctly condemned the one opinion as heresy (that all the saved are of equal rank in heaven), then why did he not condemn the main opinion of this passage, the Universal Salvation opinion, as heresy! Instead, he clearly presented it as the truth. The other heresies he was actually speaking of were other ones he exposed previously in his same Commentary on Ephesians. For example, in his commentary on Ephesians 4:5 and 11 he says,

Apostate Jerome, *Commentary on Ephesians*, 388: “4:5. Furthermore, by holding that there is the muddy fountain of a creature in the Son and Holy Spirit they have produced diverse rivulets of heresies.

“4:11. There are a large number, so without as within, so in the Church as in heresies, who are false apostles, false prophets, false evangelists, and false pastors and false teachers. Now there is no doubt that the heresies have all things false in consequence of their false faith. But do there not seem to you to be false pastors in the churches who do not feed the sheep with instruction but, like mercenaries, take no thought at all for the salvation of the flock, neither turning back what has strayed nor seeking what is lost, but who only take milk and wool from the sheep, that is, of course, food and clothing?”

Hence Jerome can no more wiggle out of his heresy from his commentaries on Ephesians 4:13 and 16 than he could from his commentary on Ephesians 2:7 and from his other works in which he teaches the Universal Salvation heresy.

388 – Commentary on Galatians

Apostate Jerome, *Commentary on Galatians*, 388: “5:22. No rational creature before God will perish forever.”

392 – Commentary on Micah

Apostate Jerome, *Commentary on Micah*, 392: “5:8. Death shall come as a visitor to the impious; it will not be eternal; it will not annihilate them; but will prolong its visit till the impiety which is in them shall be consumed.”

394 c. – Letter 55, to Amandus

In the following quote, Jerome teaches two heresies: 1) all men will be saved; and 2) all non-Catholics and thus pagans, Jews, and heretics are members of Christ’s body:

Apostate Jerome, *Letter 55, to Amandus*, c. 394: “(5) ... ‘I, if I be lifted up from the earth, will draw all men unto me.’ Christ then is subject to the Father in the faithful; for all believers, nay the whole human race, are accounted members of his body. But in unbelievers, that is in Jews, heathens, and heretics, he is said to be not subject; for these members of his

body are not subject to the faith. But in the end of the world when all his members shall see Christ, that is their own body, reigning, they also shall be made subject to Christ, that is to their own body, that the whole of Christ's body may be subject unto God and the Father, and that God may be all in all... When the end of all things shall come, then shall he be all in all, for then the saints shall severally possess all the virtues and all will possess Christ in his entirety.”

His “all the baptized will be saved” heresy that he held until death

After 394, the apostate Jerome no longer held the Universal Salvation heresy. He no longer believed that all devils and all damned humans will be saved:

Apostate Jerome, *Commentary on Jona*, Book 3, Verses 6-9, 396: “...I know that many understand this king of Nineveh to be the devil, who at the end of the world, since no creature that is rational and which was made by God may perish, will come down from his pride and repent and be restored to his former place. To confirm this opinion they also bring forward that example from Daniel where Nebuchadnezzar repented for seven years and was restored to his former kingdom (cf. Dan. 4:27, 32, 36 = Dan. 4:24, 29, 33 Vg.). But since holy Scripture does not teach this and it turns the inner person away from the fear of God, and as long as people slide into vices easily when they think that even the devil—who is the author of evil and the fountain of all sins—can repent and be saved, let us throw this teaching away from our minds. And let us know that in the Gospel sinners are sent into the eternal fire which is prepared for the devil and his angels (Mt. 25:41), and of them it is said: ‘their worm does not die and their fire is not quenched.’ (Is. 66:24; Mk. 9:48)”⁷⁸¹

However, Jerome never confessed his heretical guilt and thus never abjured from his Universal Salvation heresy. Instead, he pretended that he never held it. Hence in God's eyes Jerome died guilty of it.

Even though Jerome did not hold the Universal Salvation heresy after 394, he still denied the Salvation Dogma by holding the heresy that all the baptized will be saved. Hence, according to the apostate Jerome, all Catholics, Protestants, Schismatics, and all other baptized men will eventually be saved.

406 – Letter 119, to Minerva and Alexandrian Monks

Apostate Jerome, *Letter 119*, to Minerva and Alexandrian Monks, 406: “He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever.”

Latin: “*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*” (Epistola CXIX, Ad Minervium et Alexandrum Monachos, §7, PL 22:973)

410 – Commentary on Isaias

Apostate Jerome, *Commentary on Isaias*, 410: “[66:24] ...As the torments of devils, and all deniers and impious men who say in their hearts, there is no God, will be eternal; so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire.” (PL 24: 704B)

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “This is the conclusion of his commentary on *Isaias* LXVI, 24. Satan and the wicked, apostates and atheists will suffer eternally. Sinners who are Christians will be cleansed, and their sentence will be tempered with mercy: ‘*Et sicut diaboli et omnium negatorum atque impiorum qui dixerunt in corde*

⁷⁸¹ Migne (Vallarsi edition), *In Ionam commentarii* (PL 25, 1117-1152 (1142 for above quote)); Corpus Christianorum (M. Adraen edition), v. 76 (1969), pp. 377-419.

suo: Non est Deus, credimus aeterna tormenta: sic peccatorum (atque impiorum)⁷⁸² et tamen christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiae sententiam iudicis;’ and still more explicitly in the *Epistula CXIX*, 7 [as quoted above], written about the end of the year 406: ‘*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*^{783,784}

417 – Dialog against the Pelagians

Apostate Jerome, *Dialog against the Pelagians*, Book 1, 417: “28. ...The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish eternally, and that Christians, if they be overtaken by sin, must be saved after they have been punished?”

⁷⁸² Footnote 405: “These two words, which are lacking in one MS., are evidently superfluous.”

⁷⁸³ Footnote 406: “And cf. *Adv. Iovinian.*, II, 30; *Dialog. adv. pelagianos*, I, 28.”

⁷⁸⁴ v. 2, c. 9, s. 13, pp. 337-340.

Chart of apostate Jerome's denial of the Salvation Dogma

Apostate Jerome's Universal Salvation Heresy (Pre-395)

388 - In the ages to come, he will show his glory towards us and show the exceeding riches of his grace, not to one but to the totality of all rational creatures... The rebellious angels, and the prince of this world, and Lucifer... when they have Christ and the saints sitting on thrones above them, they will begin to be ruled according to the will of those who reign over them... The rebellious angel begins to be that which it was created; and human beings, who were cast out of paradise, are again restored to the cultivation of paradise. (*Commentary on Ephesians*, 2:7; 4:16)

388 - No rational creature before God will perish forever. (*Commentary on Galatians*, 5:22)

392 - Death shall come as a visitor to the impious; it will not be eternal; it will not annihilate them; but will prolong its visit till the impiety which is in them shall be consumed. (*Commentary on Micah*, 5:8)

394 - The whole human race are accounted members of his body. But in unbelievers, that is in Jews, heathens, and heretics, he is said to be not subject; for these members of his body are not subject to the faith. But in the end of the world when all his members shall see Christ, that is their own body, reigning, they also shall be made subject to Christ, that is to their own body, that the whole of Christ's body may be subject unto God and the Father, and that God may be all in all. (*Letter 55, to Amandus*, 5)

Apostate Jerome's Condemnation of the Universal Salvation Heresy (Post 394)

396 - I know that many understand... [that] no creature that is rational and which was made by God may perish, will come down from his pride and repent and be restored to his former place... But since holy Scripture does not teach this... let us throw this teaching away from our minds. (*Commentary on Jona*, b. 3, verses 6-9)

Apostate Jerome's All-the-Baptized-Saved Heresy (Always Held)

406 - He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever. (*Letter 119, to Minerva and Alexandrian Monks*)

410 - As the torments of devils, and all deniers and impious men who say in their hearts there is no God, will be eternal, so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire. (*Commentary on Isaias*, 66:24)

417 - The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish eternally, and that Christians, if they be overtaken by sin, must be saved after they have been punished? (*Dialog against the Pelagians*, b. 1, 28)

He was guilty of some of Origen's other heresies

Before 395, the apostate Jerome held not only the Universal Salvation heresy taught by the apostate Origen but also several other Origen heresies:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: "Jerome's attitude towards Origen is altogether different, according as we consider it before or after the year 394. Before that year, he is a most enthusiastic admirer of Origen, whom he calls '*alterum post apostolos*'

*ecclesiae doctorem scientiae ac sapientiae.*⁷⁸⁵ He does not admire the great Alexandrian in general only; in spite of his denials,⁷⁸⁶ it must be granted that he approves or declares admissible some of the most questionable opinions [heresies] of Origen: that the blood of Jesus was profitable to the fallen angels and those already in hell,⁷⁸⁷ that the damned, except the devil, would finally be restored,— through penance, to the friendship of God (*omnibus per paenitentiam in integrum restitutis, solus diabolus in suo permanebit errore*);⁷⁸⁸ even perhaps the final salvation of the devil himself (*ut angelus refuga id esse incipiat quod creatus est*);⁷⁸⁹ the disappearance of the material bodies of the elect at the resurrection, these elect becoming altogether spiritual.⁷⁹⁰ After the year 394, Jerome discarded or strongly opposed these same views. He reproved the doctrine of universal salvation and final restoration,⁷⁹¹ and proclaimed the identity of the risen body with the actual body.⁷⁹²

The Origenist Controversy, by Elizabeth Clark, 1938: “Among the points of Origenist exegesis that Jerome mentions (without apparent disapproval) in the *Ephesians Commentary* are that sexual differentiation will at the end be erased;⁷⁹³ that souls were cast down from heaven into bodies;⁷⁹⁴ that holy saints have been sent to earth to recall fallen, now-embodied souls to their original state;⁷⁹⁵ that humans will later acquire an ‘angelic’ nature;⁷⁹⁶ that the devil, as well as sinners and unbelievers, will eventually be saved;⁷⁹⁷ that our condition in this life depends upon our preexistent merit or lack of merit in the heavens;⁷⁹⁸ and that in the ages to come, ascents and descents, increases and decreases will be continued among the principalities and powers.⁷⁹⁹ To be sure, . . . Rufinus’s charge that Jerome was a not-so-covert Origenist receives sufficient support from the *Ephesians Commentary* to make Jerome’s protests of innocence ring hollow.”⁸⁰⁰

And just as Jerome, after 394, lied and denied that he ever held the Universal Salvation heresy, he likewise lied and denied that he ever held these other heresies taught by Origen. I will not deal in detail here with these other heresies. For a detailed condemnation of Origen’s other heresies that Jerome held, see Rufinus’ *Apology against Jerome*. A few of Rufinus’ charges are false but most are true, as the evidence from Jerome’s pre-395 works proves.

He glorified the apostate Origen

He praised then condemned and then praised the apostate Origen

Before 394 the apostate Jerome held many of Origen’s heresies. And many times he praised the apostate Origen as orthodox even in spite of the fact that in 384 he knew that Origen had been condemned as a heretic by his bishop Demetrius and most other bishops and by Pope Pontian. He said that their

⁷⁸⁵ Footnote 396: “De principiis, prologus Rufini.”

⁷⁸⁶ Footnote 397: “And note: these denials are at times accompanied with half-acknowledgments (*Epist. LXXXIV*, 3, 6).”

⁷⁸⁷ Footnote 398: “*In Epist. ad Ephesios*, IV, 10; I, 23; II, 15; III, 10. The work was composed in 387-389.”

⁷⁸⁸ Footnote 399: “*In Ecclesiasten*, I, 15. This work was also composed in 387-389.”

⁷⁸⁹ Footnote 400: “*In Epist. ad Ephes.*, IV, 16. Later on, Jerome, in order to defend himself, claimed (*Apologia adv. lib. Rufini*, I, 26, 27) that he had merely quoted Origen. But this is not very clear.”

⁷⁹⁰ Footnote 401: “*In Epist. ad Ephes.*, V, 29; Adv. Iovinianum, I, 36.”

⁷⁹¹ Footnote 402: “*In Isaiam*, XIV, 20; *In Ionam*, III, 6, foll.; *In Daniel.*, III, 96. The commentary on Isaias dates from 408-410; that on Jonas, from 395-396; and that on Daniel, from 407 or so.”

⁷⁹² Footnote 403: “*Liber contra Ioann. Hierosolym.*, 30. This work dates from 399.”

⁷⁹³ Footnote 293: “Rufinus, *Apologia* I, 24; 45; 41 (*CCL* 20, 58, 81-82, 76); see also I, 27-29; 31-32 (*CCL* 20, 61-64, 66-67); cf. Jerome, *Comm. ad Eph.* III (*PL* 26, 567).”

⁷⁹⁴ Footnote 294: “Rufinus, *Apologia* I, 39; 40; 42 (*CCL* 20, 73-75, 77-78); cf. Jerome, *Comm. ad Eph.* I (*PL* 26, 497, on Ephesians 2: 1ff.); III (*PL* 26, 587, on Ephesians 6:20).”

⁷⁹⁵ Footnote 295: “Rufinus, *Apologia* I, 27-28 (*CCL* 20, 61-63; cf. Jerome, *Comm. ad Eph.* I (*PL* 26, 476-477, on Ephesians 1:4).”

⁷⁹⁶ Footnote 296: “Rufinus, *Apologia* I, 44 (*CCL* 20, 75-76). Rufinus cites Jerome’s remarks on Ephesians 2:17 in *Comm. ad Eph.* I (*PL* 26, 505-506). Also see Jerome’s comments on Ephesians 2:19ff., (*Comm. ad Eph.* I [*PL* 26, 507-508]), on the unity of the angelic and the human natures in the afterlife. The nature will be incorporeal; angels do not have ‘knees’ to bow to their Master; see Jerome’s comments on Ephesians 3:14 in *Comm. ad Eph.* II (*PL* 26, 518).”

⁷⁹⁷ Footnote 297: “Rufinus, *Apologia* I, 34-35; 36; 37; 43; 44; 45 (*CCL* 20, 69-70, 71-72, 78-81); cf. Jerome, *Comm. ad Eph.* I (*PL* 26, 485-486, 500, on Ephesians 1:12 and 2:7).”

⁷⁹⁸ Footnote 298: “Rufinus, *Apologia* I, 27 (*CCL* 20, 61-62); cf. Jerome, *Comm. ad Eph.* I (*PL* 26, 479, on Ephesians 1:5).”

⁷⁹⁹ Footnote 299: “Jerome, *Comm. ad Eph.* I (*PL* 26, 491-492, on Ephesians 1:21). . . . See Rufinus, *Apologia* I, 38 (*CCL* 20, 72) and Jerome’s reply, *Apologia* I, 23 (*CSEL* 79, 23).”

⁸⁰⁰ c. 3, “Jerome’s Version of Origenism and his Anti-Origenist Charges,” pp. 122-124.

condemnations were unjust and motivated by jealousy and envy because they were not as smart as Origen. Hence Jerome continued to praise Origen:

Apostate Jerome, *Letter 33*, to Paula, 384: “3. But why, you ask me, have I thus mentioned Varro and the man of brass? Simply to bring to your notice our Christian man of brass, or, rather, man of adamant—Origen... 4. ...The labors of this one man have surpassed those of all previous writers, Greek and Latin. Who has ever managed to read all that he has written? Yet what reward have his exertions brought him? He stands condemned by his bishop, Demetrius, only the bishops of Palestine, Arabia, Phenicia, and Achaia dissenting. Imperial Rome consents to his condemnation, and even convenes a senate to censure him, not—as the rabid hounds who now pursue him cry—because of the novelty or heterodoxy of his doctrines, but because men could not tolerate the incomparable eloquence and knowledge which, when once he opened his lips, made others seem dumb.”

In his intellectual lust, Jerome slobbered all over the apostate Origen and idolized him. For example, in 393 Jerome wrote the following about Origen:

Apostate Jerome, *Lives of Illustrious Men*, 393: “[Chap. 54, Origen] Origen, surnamed Adamantius,... When only eighteen years old, he undertook the work of instructing the Catechetes in the scattered churches of Alexandria... Who is there who does not also know that he was so assiduous in the study of Holy Scriptures... I pass this by now, not failing, however, to make mention of his immortal genius, how that he understood dialectics, as well as geometry, arithmetic, music, grammar, and rhetoric, and taught all the schools of philosophers, in such wise that he had also diligent students in secular literature, and lectured to them daily, and the crowds which flocked to him were marvelous. These he received in the hope that through the instrumentality of this secular literature he might establish them in the faith of Christ.”

It was not until 394—when Jerome read Epiphanius’ letter against John of Jerusalem in which Origen and Origenism was condemned and when Epiphanius, the Bishop of Salamis on the island of Cyprus, sent Atarbius at the head of a group of monks to Palestine to weed out the Origenist heretics—that Jerome, who lived in Bethlehem, was forced to make a decision: either condemn Origen and Origen’s heresies or be condemned himself as an Origenist and be ostracized and thus Jerome’s voice would no longer be heard among credible Catholics. Jerome decided to condemn Origen and most of Origen’s heresies:

The Origenist Controversy, by Elizabeth Clark, 1938: “Jerome, to be sure, was an avid student of Origen... Jerome seems to have espoused the anti-Origenist cause for personal rather than intellectual reasons, to rescue his own reputation from the taint of heretical association. To save his own skin while lacerating that of Rufinus appears his primary mission...”⁸⁰¹

In an attempt to preserve his “good” name among credible Catholics, Jerome lied and tried to cover up the facts that he held many of Origen’s heresies and praised Origen as orthodox:

The Commentaries of Origen and Jerome on St. Paul’s Epistle to the Ephesians, by Ronald E. Heine. 2002: “In ad 393 Epiphanius raised the level of his attacks on Origen from literary attacks to personal visitations of those holding Origen’s views. He was especially concerned that Palestine harboured so many admirers of Origen. He sent Atarbius, therefore, at the head of a group of monks to the monasteries of Rufinus in Jerusalem and of Jerome in Bethlehem to demand a renunciation of Origen’s doctrines. J. N. D. Kelly assumes quite plausibly that Jerome’s ready compliance [in 394] with Atarbius’ demands derived from his desire to please ‘his octogenarian friend Epiphanius.’ Rufinus, however, refused even to admit Atarbius and his monks into his monastery in Jerusalem. This stirred Jerome’s anger against Rufinus because, he asserted, he had been suspected of holding Origen’s doctrines because of his association with Rufinus. The dispute over Origen spearheaded by Epiphanius drove a wedge of division into the friendship of Jerome and Rufinus.”⁸⁰²

Ancoratus, by the heretic Epiphanius of Cyprus, translated by Young Richard Kim, 2014: “After he became bishop of Cyprus [Salamis] (ca. 367), he involved himself in a number of

⁸⁰¹ c. 3, “Jerome’s Version of Origenism and his Anti-Origenist Charges,” pp. 121-122.

⁸⁰² Intro., s. 4, pp. 8-9.

disputes and controversies, sometimes by request and at other times by his own initiative.⁸⁰³ Together these experiences, as related by Epiphanius himself, revealed key moments in his life that reflected the ongoing formation of the infamous heresy-hunter, a role that reached its climax at the end of the fourth century during the so-called Origenist controversy.⁸⁰⁴ The events unfolded in two phases, with the first conflict taking place in Jerusalem against Bishop John of Jerusalem and the second in Constantinople with John Chrysostom. In the first phase, Epiphanius drew the battle lines between the orthodox and the heterodox by obliging Christians in Palestine to choose between condemning Origen and condemning themselves, and he successfully compelled Jerome to become his ally and an open anti-Origenist.”⁸⁰⁵

The *Panarion*, by the heretic Epiphanius of Salamis, translated by Frank Williams, 2009: “From 393 until 397 Epiphanius fought against Origenism in Jerusalem and Palestine. His opponents were John of Jerusalem and Rufinus, almoner to the abbess Melania on the Mount of Olives and translator into Latin of Origen’s *περὶ ἀρχῶν*. His chief ally was Jerome. A monk named Atarbius, it is thought at Epiphanius’ instigation, made the rounds of Jerusalem’s monasteries demanding that monks who were suspected of favoring Origen sign a formal denunciation of his teachings. Jerome signed. Rufinus, predictably, refused to see Atarbius.”⁸⁰⁶

While trying to convert Rufinus from Origenism, Jerome lied by pretending that he had always condemned Origen and Origen’s heresies:

Apostate Jerome, *Apology against Rufinus*, Book 3, 404: “(33) ...If I sent Eusebius to bark against you, who then stirred up the passion of Aterbius and others against you? Is it not the fact that he thought that I also was a heretic because of my friendship with you? And, when I had given him satisfaction as to the heresies of Origen, you shut yourself up at home, and never dared to meet him, for fear you should have to condemn what you wished not to condemn, or by openly resisting him should subject yourself to the reproach of heresy. Do you think that he cannot be called as a witness against you because he is your accuser? Before ever the reverend bishop Epiphanius came to Jerusalem and gave you the signs of peace by word and kiss, ‘yet having evil thoughts and guile in his heart,’ before I translated for him that letter which was such a reproof to you and in which he wrote you down a heretic though he had before approved you as orthodox, Aterbius was barking against you at Jerusalem, and, if he had not speedily taken himself off, would have felt not your literary cudgel but the stick you flourish in your right hand to drive the dogs away.”

Jerome’s condemnation of Origen and Origenism in 394 was timid, as Jerome did not write anything against Origen until two years later when others accused Jerome of being an Origenist. The first time Jerome in his works condemned Origen as a heretic and condemned some of Origen’s heresies was in 396, when Vigilantius accused Jerome of leaning toward Origenism. Jerome responded with a lie by saying he had always condemned Origen and Origen’s heresies:

The Origenist Controversy, by Elizabeth Clark, 1938: “A reading of Jerome’s works in chronological order reveals that until 396, he made little or no effort to distance himself from Origen or Origenist opinions... Only with Rufinus’ publication of a Latin translation of Origen’s *On First Principles* and his *Apology against Jerome* did Jerome understand that he himself was in serious danger of being pronounced an Origenist.”⁸⁰⁷

Apostate Jerome, *Letter 61*, to Vigilantius, 396: “(2) Origen is a heretic, true; but what does that take from me who do not deny that on very many points he is heretical? He has erred concerning the resurrection of the body, he has erred concerning the condition of souls, he has erred by supposing it possible that the devil may repent, and—an error more important than these—he has declared in his commentary upon Isaiah that the Seraphim mentioned by the prophet are the divine Son and the Holy Ghost. If I did not allow that he has erred or if I did not daily anathematize his errors I should be partaker of his fault. For while we receive

⁸⁰³ Footnote 35: “Epiphanius traveled to Antioch in either 376 or 377 (see below, p. 37) in an attempt to resolve the Meletian schism (*Pan.* 77.20.1-24.5), as well as to Rome to appear before Pope Damasus in 382 over the same issue (*Jer., Epistulae* 108).”

⁸⁰⁴ Footnote 36: “On Epiphanius’s involvement in the Origenist controversy, see Clark, *The Origenist Controversy*; and Dechow, *Dogma and Mysticism*.”

⁸⁰⁵ Intro., pp. 12-13.

⁸⁰⁶ b. 1, Intro.

⁸⁰⁷ c. 3, “Jerome’s Version of Origenism and his Anti-Origenist Charges,” p. 122.

what is good in his writings we must on no account bind ourselves to accept also what is evil...”

Not only did Jerome not condemn even once Origen or any of Origen’s heresies before 394, he actually praised Origen’s orthodoxy and Origen’s works. For example, in 381 Jerome said that Origen as a teacher of the faith was second to the Apostles:

Apostate Jerome, translation of Origen’s *Commentaries on Ezechiel*, Preface, 381: “It is a great thing which you ask of me, my friend, that I should translate Origen into Latin and present to the ears of Romans a man of whom we may say in the words of Didymus the seer [the heretic] that he was a teacher of the churches second only to the Apostles.”

The second record we have of Jerome’s condemning Origen was in his letter *Against John of Jerusalem* in 397 in which Jerome condemned Origen and many of Origen’s heresies. Epiphanius previously had condemned John of Jerusalem and banned him from religious communion with Catholics, not because John explicitly held Origen’s heresies but because he would not condemn Origen and all of Origen’s heresies and was in religious communion with notorious Origenists. Bishop John eventually did condemn Origen and all of his heresies.

So far, these disputes were between those in the East. Origen’s works were not yet generally known in the West, and the ones that were known did not contain heresy. Not until 398 did Origen’s heretical works become known in the West when Rufinus published his translation of Origen’s *First Principles* (aka *Peri Archon*) which contained many heresies:

“Prolegomena on the Life and Works of Rufinus,” by Philip Schaff: “It is to his [Rufinus’] translations that we...[have]...knowledge of many of the works of Origen, including the greatest of them all, the Περὶ Ἀρχῶν [*First Principles*]. ...The works of Origen, which had been neglected in the West for a century and to such an extent that the Pope Anastasius says that he neither knows who he was nor what he wrote, came suddenly into notice in the last quarter of a century before Alaric’s sack of Rome a.d. 385–410: and it was at this moment that Rufinus appeared, according to his friend Macarius’ dream, like a ship laden with the merchandize of the East, an Italian who had lived some 25 years in Greek lands, and sufficiently equipped for the work of a translator. Through his labours during the last 13 years of that eventful time a considerable part of the works of the great Alexandrian have floated down across the ocean of the Dark Ages, and, while lost in their native Greek, have in their Latin garb come to enrich [RJMI: to curse] the later civilization of the West.”⁸⁰⁸

Rufinus removed some of Origen’s heresies, such as Origen’s Arian heresy, but left many others because Rufinus himself held these heresies. In the Preface of the translation, Rufinus says that Jerome translated many of Origen’s works, praised and favored Origen, and sanctioned his translation of Origen’s *First Principles*. Rufinus correctly says that he is only translating Origen’s works and praising Origen just as Jerome had done with many of Origen’s other works. While Rufinus did not use Jerome’s name explicitly, he left no doubt that he was referring to Jerome. The Preface of Rufinus’ translation of Origen’s *First Principles* is contained in Rufinus’ letter to Macarius (Jerome’s *Letter 80*) in 398:

Commentary on *Letter 80*, by Philip Schaff: “Rufinus on his return from Bethlehem to Rome published a Latin version of Origen’s treatise *Peri Arkon*, On First Principles. To this he prefixed the Preface which is here printed among Jerome’s letters. Professing to take as his model Jerome’s own translations of Origen’s commentaries which he greatly praises, he declares that, following his example, he has paraphrased the obscure passages of the treatise and has omitted as due to interpolators such parts as seem heretical. This Preface with its insincere praise of Jerome (whose name, however, is not mentioned) and its avowed manipulation of Origen’s text caused much perplexity at Rome (see *Letters 81, 83, 84*), and gave rise to the controversy between Rufinus and Jerome described in the Prolegomena, and given at length in vol. iii. of this series. The date is 398 A.D.”

Apostate Rufinus, *Letter to Macarius* (Jerome, *Letter 80*) [Preface of Rufinus’ translation of Origen’s *First Principles*], 398: “1. Large numbers of the brethren have, I know, in their zeal for the knowledge of the scriptures begged learned men skilled in Greek literature to make Origen a Roman by bringing home his teaching to Latin ears. One of these scholars [Jerome], a dear brother and associate, at the request of bishop Damasus translated from Greek into

⁸⁰⁸ *Nicene and Post-Nicene Fathers*, ser. 2, v. 3, p. 405.

Latin his two homilies on the Song of Songs and prefaced the work with an eloquent and eulogistic introduction such as could not fail to arouse in all an ardent desire to read and to study Origen. To the soul of that just man—so he declared—the words of the Song were applicable: ‘the king hath brought me into his chambers,’ and he [Jerome] went on to speak thus: ‘while in his other books Origen surpasses all former writers, in dealing with the Song of Songs he surpasses himself.’ In his [Jerome’s] Preface he pledges himself to give to Roman ears these homilies of Origen and as many of his other works as he can. His style is certainly attractive but I can see that he aims at a more ambitious task than that of a mere translator. Not content with rendering the words of Origen he desires to be himself the teacher. I for my part do but follow up an enterprise which he has sanctioned and commenced, but I lack his vigorous eloquence with which to adorn the sayings of this great man. I am even afraid lest my deficiencies and inadequate command of Latin may detract seriously from the reputation of one [Origen] whom this writer [Jerome] has deservedly termed second only to the Apostles as a teacher of the Church in knowledge and in wisdom.

“2. Often turning this over in my mind, I held my peace and refused to listen to the brethren when—as frequently happened—they urged me to undertake the work. But your persistence, most faithful brother Macarius, is so great that even want of ability cannot resist it. Thus, to escape the constant importunings to which you subject me, I have given way contrary to my resolution; yet only on these terms that, so far as is possible, I am to be free to follow the rules of translation laid down by my predecessors, and particularly those acted upon by the writer whom I have just mentioned. He [Jerome] has rendered into Latin more than seventy of Origen’s homiletical treatises and a few also of his commentaries upon the apostle; and in these wherever the Greek text presents a stumbling block, he has smoothed it down in his version and has so emended the language used that a Latin writer can find no word that is at variance with our faith. In his steps, therefore, I propose to walk, if not displaying the same vigorous eloquence at least observing the same rules...”

It is Rufinus’ Preface that got Jerome into trouble with his friends in the West. When they read Rufinus’ translation of Origen’s *First Principles*, they were outraged by the heresies in them, outraged with Origen, outraged with Rufinus for translating the work while not condemning Origen and Origen’s heresies contained in the book, and outraged with Jerome for approving of Origen and Origen’s works. It was this Preface that started the dispute between Jerome and Rufinus.

In 399 anti-Origenists in Italy petitioned Pope St. Siricius to condemn Origen and his *First Principles*, but the pope died before he could do so.

Two of Jerome’s friends in the West, the Roman senator Pammachius and the Roman nobleman Oceanus, were outraged when they read Rufinus’ translation of Origen’s *First Principles*. In 400 they wrote a letter to Jerome asking him in essence to clear his name or admit his guilt and to translate Origen’s *First Principles* exactly and completely and thus without omitting or adding anything so that they could know if Origen held any other heresies that Rufinus omitted:

Commentary on Rufinus’ *Apology against Jerome*, by Philip Schaff: “The friends of Jerome of whom Pammachius, Oceanus, and Marcella were the most prominent, were scandalized at some of the statements of the book, and still more at the assumption made by Rufinus that Jerome, by his previous translations of some of Origen’s works, had proved himself his admirer. They also suspected that Rufinus’ translation had made Origen speak in an orthodox sense which was not genuine and that heterodox statements had been suppressed. They therefore wrote to Jerome at Bethlehem a letter (translated among Jerome’s letters in this Series No. lxxxiii) begging for information on all these points. Jerome in reply made a literal translation of the Περὶ Ἀρχῶν, [*First Principles*] and sent it accompanied by a letter (lxxxiv) in which he declared that he had never been a partisan of Origen’s dogmatic system though he admired him as a commentator.”

Pammachius and Oceanus to Apostate Jerome (Jerome’s *Letter 83*), 400: “Pammachius and Oceanus to the presbyter Jerome, health. A reverend brother has brought to us sheets containing a certain person’s translation into Latin of a treatise by Origen—entitled περὶ ἀρχῶν [*First Principles*]. These contain many things which disturb our poor wits and which appear to us to be un-Catholic. We suspect also that with a view of clearing the author many passages of his books have been removed which had they been left would have plainly proved the irreligious character of his teaching. We therefore request your excellency to be so good as to bestow upon this particular matter an attention which will benefit not only ourselves but all who reside in the city; we ask you to publish in your own language the

above mentioned book of Origen exactly as it was brought out by the author himself; and we desire you to make evident the interpolations which his defender has introduced. You will also confute and overthrow all statements in the sheets which we have sent to your holiness that are ignorantly made or contradict the Catholic faith. The writer in the Preface to his work has, with much subtlety but without mentioning your holiness's name, implied that he has done no more than complete a work which you had yourself promised, thus indirectly suggesting that you agree with him. Remove then the suspicions men cannot help feeling and confute your assailant; for, if you ignore his implications, people will say that you admit their truth."

In his *Apology against Rufinus*, Jerome, referring to this letter, said the following:

Apostate Jerome *Apology against Rufinus*, 402: "11. ...But what was I to do? Your laudation of me [in the Preface of Rufinus' translation of Origen's *First Principles*], or accusation against me, was sent to me. Your praise was so strong and so long that, if I had acquiesced in it every one would have thought me a heretic. Look at what is said in the end of the letter which I received from Rome: 'Clear yourself from the suspicions which men have imbibed against you, and convict your accuser of speaking falsely; for if you leave him unnoticed, you will be held to assent to his charges.' When I was pressed by such conditions, I determined to translate these books..."

In 400 Jerome responded to this letter from Rome from Pammachius and Oceanus. In his letter he lies by saying that he only praised Origen twice and that he never praised Origen as orthodox. And he lies by saying that he never held or presented as allowable opinions any of Origen's heresies:

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: "(3) ...His [Origen's] doctrines are poisonous, they are unknown to the Holy Scriptures, nay more, they do them violence. I have read Origen, I repeat, I have read him; and if it is a crime to read him, I admit my guilt: indeed, these Alexandrian writings have emptied my purse. If you will believe me, I have never been an Origenist: if you will not believe me, I have now ceased to be one..."

"(2) ...It is charged against me that I have sometimes praised Origen. If I am not mistaken, I have only done so in two places, in the short Preface (addressed to Damasus) to his homilies on the Song of Songs and in the prologue to my book of Hebrew Names. In these passages do the dogmas of the Church come into question? ...Ethics only are dealt with, and the mist of allegory is dispelled by a clear explanation. I have praised the commentator but not the theologian, the man of intellect but not the believer, the philosopher but not the apostle. But if men wish to know my real judgement upon Origen, let them read my commentaries upon Ecclesiastes, let them go through my three books upon the epistle to the Ephesians.⁸⁰⁹ they will then see that I have always opposed his doctrines. How foolish it would be to eulogize a system so far as to endorse its blasphemy!"

Firstly, Jerome praised and slobbered all over Origen many times—and not just in two short Prefaces, as you will see. Secondly, Jerome says he did not praise Origen as a theologian or as an apostle, thus implying that he never praised Origen as orthodox. Yet in the very Preface he refers to, his book of *Hebrew Names*, he says the following:

Apostate Jerome, *Meaning of Hebrew Names*, c. 389-391, Preface: "For fear that, when the edifice has been completed, the last touch, so to speak, should be wanting, I have explained the words and names of the New Testament, partly through a wish to follow the steps of Origen, whom all but the ignorant acknowledge to have been the greatest teacher of the churches next to the Apostles. Among the rest of the illustrious monuments of his genius is the labour which he has bestowed upon this, desiring to complete as a Christian what Philo as a Jew had left undone..."

Firstly, Jerome calls Origen a Christian and thus refers to him as orthodox. Secondly, if calling Origen "the greatest teacher of the churches next to the Apostles" is not praising Origen's orthodoxy, then either the Apostles were heretics and not orthodox or the Apostles were orthodox and thus Jerome is praising Origen's orthodoxy. It is one thing to praise a pagan or heretic regarding a good attribute or particular teaching (such as his writing style or a virtue he possesses or a particular truth he holds or his musical

⁸⁰⁹ The very commentary on Ephesians that Jerome refers to contains heresy and thus Jerome hangs himself by his own rope. See in this book: [388 - Commentary on Ephesians](#), p. 471.

ability) but another thing, and idolatry or heresy, to praise him as a person on the whole or to praise his orthodoxy or to praise him as a teacher of the one true faith. To say that a man is the greatest teacher next to the Apostles is to praise him in teaching what the Apostles taught—the Catholic faith. Hence it is to refer to this man not just as a Catholic theologian but as one of the *greatest* Catholic theologians. Let us, again, shove Jerome’s lie in everyone’s face to see. In 400 in his *Letter 84* to Pammachius and Oceanus, Jerome says,

“[In] my book of Hebrew Names...I have praised the commentator [Origen] but not the theologian, the man of intellect but not the believer, the philosopher but not the apostle.”

But in this very same *Book on Hebrew Names* (c. 389), Jerome praised Origen not only as a good theologian but second to the Apostles:

“Origen, whom all but the ignorant acknowledge to have been the greatest teacher of the churches next to the Apostles.”

But Jerome’s reply to Pammachius and Oceanus in his *Letter 84* gets even worse. In his intellectual lusting after Origen, Jerome could not even now in this letter refrain himself from slobbering all over and praising Origen’s orthodoxy by implication by referring to Origen as being perfectly virtuous (something that can only apply to good Catholics), by referring to Origen as a great teacher in the church of Alexandria and of the Holy Scriptures, and by referring to Origen’s heresies only as mistakes and venial faults. Jerome is one proof that intellectual lust is as strong, evil, and blinding as sexual lust. He could not refrain himself from fornicating with Origen. In this portion of the letter, Jerome not only praises Origen but also glorifies the pagan philosophers Horace and Homer and glorifies Origen’s self-castration in order to be chaste, an act which is a mortal sin for not putting one’s faith in God’s grace as sufficient for chastity:

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: “(7) ...For it has never been my habit to crow over the mistakes of men whose talents I admire. Origen himself, were he still alive... (8) ...Does any one wish to praise Origen? Let him praise him as I do. From his childhood he was a great man, and truly a martyr’s son. At Alexandria he presided over the school of the church, succeeding a man of great learning the presbyter Clement. So greatly did he abhor sensuality that, out of a zeal for God but yet one not according to knowledge, he castrated himself with a knife. Covetousness he trampled under foot. He knew the scriptures by heart and laboured hard day and night to explain their meaning. He delivered in church more than a thousand sermons, and published innumerable commentaries which he called tomes. These I now pass over, for it is not my purpose to catalogue his writings. Which of us can read all that he has written? and who can fail to admire his enthusiasm for the scriptures? If some one in the spirit of Judas the Zealot brings up to me his mistakes, he shall have his answer in the words of Horace:

‘Tis true that sometimes Homer sleeps, but then
He’s not without excuse:
The fault is venial, for his work is long.’

“Let us not imitate the faults of one whose virtues we cannot equal.”

Is this the way a true Catholic speaks of a man who he admits is a notorious heretic and whose “doctrines are poisonous,” a man who denies that Jesus is truly God, a man who believes that all devils and damned humans will be let out of hell and saved, a man who believes that the planets and stars are living creatures, a man who believes that souls existed as angels before they entered their bodies as humans, a man who believes there will be no resurrection of the flesh, etc. If no other Catholic can equal Origen’s virtues, as apostate Jerome says, then Origen has to be not only a Catholic but the best Catholic of all. In this Jerome puts morals and intellect before the faith and thus proves himself to be a self-righteous, Pharisaical, stoic righty. So what if Origen wrote one million books, it only takes one heresy to be a heretic! “And whosoever shall keep the whole law, but offend in one point, is become guilty of all.” (James 2:10) Jerome is enamored by Origen’s great intellect, his huge brain, and thus puts the brain over the heart and reason over the faith. This is why in the midst of praising Origen he says that Origen’s heresies were only “mistakes.” Yet in the beginning of the same letter, he says that Origen’s “doctrines are poisonous.” This bastard Jerome cannot even refrain himself from lying and contradicting himself within this letter in order to glorify Origen, his idol.

In this same *Letter 84*, to Pammachius and Oceanus, Jerome says that he translated some of Origen's works while removing the heresies and not telling the reader that the works contained heresy and not warning the reader that Origen was a heretic:

Apostate Jerome, *Letter 84*, to Pammachius and Oceanus, 400: "7. ... Will it be pretended, that I was bound to accuse a man whose works I was translating by special request? that I was bound to say in my Preface,

'This writer whose books I translate is a heretic: beware of him, reader, read him not, flee from the viper: or, if you are bent on reading him, know that the treatises which I have translated have been garbled by heretics and wicked men; yet you need not fear, for I have corrected all the places which they have corrupted,' that in other words I ought to have said: 'the writer that I translate is a heretic, but I, his translator, am a Catholic.'

"The fact is that you and your party in your anxiety to be straightforward, ingenuous, and honest, have paid too little regard to the precepts of rhetoric and to the devices of oratory. For in admitting that his books *On First Principles* are heretical and in trying to lay the blame of this upon others, you raise difficulties for your readers; you induce them to examine the whole life of the author and to form a judgment on the question from the remainder of his writings. I, on the other hand, have been wise enough to emend silently what I wished to emend: thus by ignoring the crime I have averted prejudice from the criminal."

Yes, Jerome, you were bound to say in your Preface that the works you translated contained heresies that you removed and to denounce Origen as a heretic and thus warn others about him. In this last sentence Jerome admits that Origen committed crimes and was a criminal. Yet, he was so blinded and cursed by his sins against the faith that he sees nothing wrong with saying "by ignoring the crime I have averted prejudice from the criminal." Hence Jerome was guilty of sins of omission for not condemning heresy as heresy nor denouncing a heretic as a heretic when he was obliged to. Therefore, Jerome was guilty of the very heresies that he covered up and of all the heresies held by Origen because he did not denounce Origen as a heretic. And he was also guilty of the mortal sin of scandal for endangering souls by leading them to believe that Origen was orthodox and for thus luring them into reading Origen's other works unawares, ignorant of the heresies in them. And Jerome was guilty of the mortal sin of heresy for every one of his readers who fell into one of Origen's landmines (heresies or idolatries) and thus embraced one of Origen's heresies or idolatries.

In 404 Jerome also lied in his *Apology against Rufinus*. He said that in 386 he "perceived" that the monks of Nitria were Origenist "snakes":

Apostate Jerome, *Apology against Rufinus*, Book 3, 404: "22. ... I made my way to Egypt. I saw the monasteries of Nitria, and perceived the snakes which lurked among the choirs of the monks."

Nowhere in Jerome's pre-394 works does he condemn Origen, Origen's heresies, or Origenists:

The Origenist Controversy, by Elizabeth Clark, 1938: "Although from the standpoint of 402 or 403, Jerome pretended that even during his visit to Egypt in 386 he had noticed Origenist 'serpents' hissing in the monasteries of Nitria,⁸¹⁰ there is no evidence from Jerome's early writings that suggests he found Origenist interpretation alarming and much that suggests he considered Origen's exegesis acceptable to Christian orthodoxy."⁸¹¹

However, in 400 Jerome condemned Origen and several of Origen's heresies, as recorded in Jerome's *Letter 86*, Jerome to Theophilus, Patriarch of Alexandria; *Letter 87*, Theophilus to Jerome; *Letter 88*, Jerome to Theophilus; and *Letter 89*, Theophilus to Jerome.⁸¹²

⁸¹⁰ Footnote 84: "Jerome, *Apologia* III, 22 (CCL 79, 94)."

⁸¹¹ c. 3, "Jerome's Version of Origenism and his Anti-Origenist Charges," p. 122.

⁸¹² For more on Jerome's condemnations of Origen, see in this book: Jerome: [He praised then condemned and then praised the apostate Origen](#), p. 484.

Pope St. Anastasius I's condemnation of Origen and his works

Pope St. Anastasius I, in 400, received a copy of Rufinus' translation of Origen's *First Principles* from Eusebius of Cremona. And in 400 after reading it, he formally condemned Origen, Origen's heresies, and banned Catholics from reading any of Origen's works. He also condemned Rufinus. The actual condemnation is no longer available, but its existence and contents are known for certain from other sources. One source is a letter from Pope St. Anastasius himself to John, Bishop of Jerusalem, in 401. In the letter he says that Origen's heresies contradict the faith of the Apostles and other true Church Fathers and thus, in other words, was condemned by the ordinary magisterium from Pentecost Day. And he says that he formally condemned Origen and his heresies, and hence this is when Origen and his heresies were first condemned by the solemn magisterium, in 400. He also says that he never heard of Origen or Rufinus till now, which is one proof that Origen's works were not generally known in the West at that time.⁸¹³ For the condemnation, see in this book: [Condemnations of Origen: 400 – Church Father Pope St. Anastasius I](#), p. 387.

As soon as Jerome knew that Pope St. Anastasius had received Rufinus' translation of Origen's *First Principles* and that the pope had been informed of Origen's heresies by Bishop Theophilus, Patriarch of Alexandria, but before the pope condemned Origen and Rufinus, Jerome wrote to the pope in order to escape condemnation. He distanced himself from Origen and his heresies and pretended that he had always been a great defender of the faith against Origen, Origenism, and the Origenists. In the following letter, Jerome writes to Theophilus who recently condemned Origen, Origenism, and Origenists in a local synod at Alexandria in 400. This letter was written before Pope St. Anastasius' condemnation:

Apostate Jerome, *Letter 88*, to Theophilus, Patriarch of Alexandria, 400 [previous to Pope St. Anastasius I's condemnation of Origen and Rufinus]: "Jerome to the most blessed pope Theophilus. The letter of your holiness has given me a twofold pleasure, partly because it has had for its bearers those reverend and estimable men, the bishop Agatho and the deacon Athanasius, and partly because it has shewn your zeal for the faith against a most wicked heresy [Origenism]. The voice of your holiness has rung throughout the world; and to the joy of all Christ's churches, the poisonous suggestions of the devil have been silenced. The old serpent [Origen] hisses no longer, but, writhing and disemboweled, lurks in dark caverns unable to bear the shining of the sun. I have already, before the writing of your letter, sent missives to the West pointing out to those of my own language some of the quibbles employed by the heretics. I hold it due to the special providence of God that you should have written to the pope Anastasius at the same time as myself, and should thus without knowing it have been the means of confirming my testimony. Now that you have directly urged me to do so, I shall shew myself more zealous than ever to recall from their error simple souls both near and far. Nor shall I hesitate, if needful, to incur odium with some, for we ought to please God rather than men: although indeed they have been much more forward to defend their heresy than I and others have been to attack it. At the same time I beg that if you have any synodical decrees bearing upon the subject, you will forward them to me, that, strengthened with the authority of so great a prelate, I may open my mouth for Christ with more freedom and confidence. The presbyter Vincent has arrived from Rome two days ago and humbly salutes you. He tells me again and again that Rome and almost the whole of Italy owe their deliverance after Christ to your letters. Shew diligence therefore, most loving and most blessed pope, and whenever opportunity offers write to the bishops of the West not to hesitate—in your own words—to cut down with a sharp sickle the sprouts of evil [Origenism]."

The following evidence from Rufinus' *Apology against Jerome* shows that Jerome lied when he said that he praised Origen only twice and that he did not praise Origen as orthodox:

Apostate Rufinus, *Apology against Jerome*, Book 2, 401: "13. ...I will shew how much truth there is in the excuses for himself... which he has heaped together. He says that it is only in two short Prefaces that he ever was known to have praised Origen,⁸¹⁴ and that his praise extended only to his work as an interpreter of Scripture, in which nothing is said of doctrine or of the faith, and that in those parts of his works which he has himself translated there is absolutely nothing advanced of the kind which he now reproves in the interest of the

⁸¹³ This explains why some true Church Fathers either praised Origen or did not mention anything about him at all. They were either inculpably ignorant of any heresies in Origen's works or did not even know who Origen was.

⁸¹⁴ See in this book: [400 – Letter 84, to Pammachius and Oceanus](#), p. 453.

Synagogue rather than that of the edification of Christians. It ought, one would think, be enough to put him to silence, that those very things which he set forth in his own books he blames in those of others; nevertheless, let us see how far these other assertions of his are true. In the Preface to the commentaries of Origen on Ezekiel, contained in fourteen homilies or short orations, he writes thus to one Vincentius:

‘It is a great thing which you ask of me, my friend, that I should translate Origen into Latin and present to the ears of Romans a man of whom we may say in the words of Didymus the seer [the heretic] that he was a teacher of the churches second only to the Apostles.’

“And a little way on he adds:

‘I will briefly state for your information that Origen’s works on the whole of Scripture are of three kinds. First come the Extracts or Notes, called in Greek *Scholia*, in which he shortly and summarily touches upon the things which seemed to him obscure or to present some difficulty. The second kind is the Homiletics, of which the present commentary is a specimen. The third kind is what he called Tomes, or as we say Volumes. In this part of his work he gives all the sails of his genius to the breathing winds; and, drawing off from the land, he sails away into mid ocean. I know that you wish that I should translate his writings of all kinds. I have before mentioned the reason why this is impossible; but I promise you this, that if, through your prayers, Jesus gives me back my health, I intend to translate, I will not say all, for that would be rash, but very many of them; on this condition, however, which I have often set you, that I should provide the words and you the secretary.’

“14. Take, again, the Preface to the Song of Songs:

‘To the most holy Pope Damasus. Origen in his other books has surpassed all other men: in the Song of Songs he has surpassed himself. The work consists of eleven complete volumes, and reaches a length of nearly twenty thousand lines. In these he discusses first the version of the Septuagint; then those of Aquila, Symmachus, and Theodotion, and last of all a Fifth Version which he states that he discovered on the coast of Actium, and this he does so grandly and so freely that it seems to me as if the words were fulfilled in him which say, “The king has brought me into his bedchamber.” It would require a vast amount of time, of labour, and of money to translate a work so great and of so much merit into the Latin language. I therefore leave it un-attempted; and have merely translated, and that without elegance, but correctly, these two Tracts which he composed in ordinary language for babes and sucklings. I give you a mere taste of his opinions, not a full meal, but enough to make you realize what is the worth of his greater works when the smaller give you so much pleasure.’

“15. Also in the Preface of his Commentary on Micah, which was written to Paula and Eustochium, he says, after some few remarks:

‘As to what they say, that it is not right for me to rifle the works of Origen, and thereby to defile the writings of the ancients, they think this a telling piece of abuse; but it is, in my opinion, the highest praise, since I am seeking to imitate those who are approved not only by us, but by all thoughtful men.’...

“20. ...There is a certain writing of his in which he gives a short catalogue of the works which Varro wrote for the Latins, and of those which Origen wrote in Greek for the Christians. In this he says:

‘Antiquity marvels at Marcus Terentius Varro because of the countless books which he wrote for Latin readers; and Greek writers are extravagant in their praise of their man of brass, because he has written more works than one of us could so much as copy. But since Latin ears would find a list of Greek writers tiresome, I shall confine myself to the Latin Varro. I shall try to shew that we of today are sleeping the sleep of Epimenides and devoting to the amassing of riches the energy which our predecessors gave to sound if secular learning. Varro’s writings include forty-five books of antiquities, four concerning the life of the Roman people. But why, you ask me, have I thus mentioned Varro and the man of brass? Simply to bring to your notice our Christian man of brass, or, rather, man of adamant—Origen, I mean—whose zeal for the study of Scripture has fairly earned for him this latter name. Would you learn what monuments of his genius he has left us? The

following list exhibits them. His writings comprise thirteen books on Genesis, two books of Mystical Homilies, notes on Exodus, notes on Leviticus...also single books, four books on First Principles, two books on the Resurrection, two dialogues on the same subject.'...

“42. ...But further, whereas he had declared that he had only mentioned Origen in two short Prefaces, and then not as a man of apostolic rank but merely as a man of talent, I, though for brevity’s sake only bringing forward ten of his Prefaces, established the fact that in each of them he had spoken of him not only as an apostolic man but as a teacher of the churches next after the Apostles, and as one whose teaching was followed by himself and all wise men.”

Apostate Rufinus, *Apology against Jerome*, Book 1, 401: “22. But now I will turn the tables and put my accuser [Jerome] to the question. Tell me, O great master, if there is anything to blame in a writer, is the blame to be laid on one who reads or translates his works? Heaven forbid, he will say; certainly not; why do you try to circumvent me by your enigmatical questions? Am not I myself both a reader and a translator of Origen? Read my translations and see if you can find any one of his peculiar doctrines in them; especially any of those which I now mark for condemnation. When driven to the point, he says:

‘If you wish thoroughly to see how abhorrent the very suggestion of such doctrines has always been to me, read my Commentaries on the Epistle of Paul to the Ephesians, and you will see from what I have written there what an opinion I formed of him from reading and translating his works.’

“I ask, can we accept this man as a great and grave teacher, who in one of his works praises Origen and in another condemns him? who in his Introductions calls him a master second only to the Apostles, but now calls him a heretic? What heretic, I ask, was ever called a master of the churches?

‘It is true,’ he replies, ‘I was wrong about this but why do you go on bringing up this unfortunate Preface against me? Read my Commentaries, and especially those which I have designated.’

“Is there any one who will think this satisfactory? He has composed a great many books, in almost all of which he trumpets forth the praises of Origen to the skies: these books through all these years have been read and are being read by all men: many of these readers after accepting his opinions have left this world and gone into the presence of the Lord. They hold the opinion about Origen which they had learnt from the statements of this man, and they departed in hope that, according to this man’s assurance, they would find him there as a master second only to the Apostles; but if we are to trust his present writings, they have found him in a state of condemnation, among the impious heretics and the heathen. Is this man now to turn round from his former contention, and to say, ‘For some thirty years I have been, in my studies and in my writings, praising Origen as equal to the Apostles, but now I pronounce him a heretic?’ How is this? Has he come upon some new books of his which he had never read before? Not at all. It is from these same sayings of Origen that he formerly called him an Apostle and now calls him a heretic. But it is impossible that this should really have been so. For either he was right in his former praises, and his judgment has since been perverted by some kind of extreme ill feeling, and in that case no attention is to be paid to him; or else his former praises were mistaken, and he is now condemning himself, and in that case what judgment does he think others will pass upon him, when, according to the words of the Apostle, he passes condemnation on himself.”

Chart of apostate Jerome's praises and condemnations of Origen

Praised Origen	Condemned Origen
<p>381 - It is a great thing which you ask of me, my friend, that I should translate Origen into Latin and present to the ears of Romans a man of whom we may say in the words of Didymus the seer [the heretic], that he was a teacher of the churches second only to the Apostles. (Preface to Jerome's Translation of Origen's <i>Commentaries on Ezechiel</i>)</p>	
<p>c. 383 - Origen in his other books has surpassed all other men: in the Song of Songs he has surpassed himself... I give you a mere taste of his opinions, not a full meal, but enough to make you realize what is the worth of his greater works when the smaller give you so much pleasure. (Jerome's Preface to his Translation of Origen's <i>Song of Songs</i>)</p>	
<p>c. 389 - Origen, whom all but the ignorant acknowledge to have been the greatest teacher of the churches next to the Apostles. (<i>Meaning of Hebrew Names</i>)</p>	
<p>393 - I pass this by now, not failing, however, to make mention of his [Origen's] immortal genius... (<i>Lives of Illustrious Men</i>)</p>	
	<p>396 - Origen is a heretic, true; but what does that take from me who do not deny that on very many points he is heretical? ...If I did not daily anathematize his errors, I should be partaker of his fault. (<i>Letter 61, to Vigilantius</i>)</p>
<p>400 - Does any one wish to praise Origen? Let him praise him as I do. From his childhood he was a great man... He knew the scriptures by heart and laboured hard day and night to explain their meaning. He delivered in church more than a thousand sermons, and published innumerable commentaries which he called tomes... If some one in the spirit of Judas the Zealot brings up to me his mistakes, he shall have his answer... Let us not imitate the faults of one whose virtues we cannot equal. (<i>Letter 84, to Pammachius and Oceanus</i>)</p>	<p>400 - His [Origen's] doctrines are poisonous, they are unknown to the Holy Scriptures, nay more, they do them violence. (<i>Letter 84, to Pammachius and Oceanus</i>)</p> <p>400 - The letter of your holiness has given me a twofold pleasure...partly because it has shewn your zeal for the faith against a <u>most wicked heresy</u> [Origenism]. The voice of your holiness has rung throughout the world, and to the joy of all Christ's churches the poisonous suggestions of the devil have been silenced. <u>The old serpent [Origen] hisses no longer</u>, but, writhing and disemboweled, lurks in dark caverns unable to bear the shining of the sun... Shew diligence therefore, most loving and most blessed pope [Bishop Theophilus], and whenever opportunity offers write to the bishops of the West not to hesitate—in your own words—to cut down with a sharp sickle the sprouts of evil [Origenism]. (<i>Letter 88, to Theophilus, Patriarch of Alexandria</i>)</p>

He glorified the apostate Clement of Alexandria

The apostate Jerome glorified the apostate Clement of Alexandria after having read his heretical and idolatrous works. Hence Jerome is an apostate on this point alone either by sins of omission for not condemning Clement and his heresies and idolatries or by sins of commission for holding Clement's heresies or idolatries:

Apostate Jerome, *Letter 70*, to Magnus, 397: "4. ...Clement, a presbyter of Alexandria, in my judgment the most learned of men, wrote eight books of Miscellanies and as many of Outline Sketches, a treatise against the Gentiles, and three volumes called the Pedagogue. Is there any want of learning in these, or are they not rather drawn from the very heart of philosophy."

For some of the apostate Clement of Alexandria's heresies and idolatries contained in his *Eight Books of Miscellanies* (aka *Stromata*) and other works, see in this book: [The Anti-Church Fathers: Clement of Alexandria \(c. 150-c. 215\)](#), p. 359.

His held the error that Daniel's Seventy-Weeks Prophecy does not apply to Jesus

The chronology of the Arian heretic Eusebius of Caesarea contains many errors and contradictions and lacks necessary commentaries in many places. And the apostate Jerome translated those errors. Jerome also added errors of his own from the portion of the chronology that he continued from 325 to 378:

Nominal *Catholic Encyclopedia*, "Jerome": "Among the historical works of...Jerome must be noted the translation and the continuation of the 'Chronicon Eusebii Caesariensis,' as the continuation written by him, which extends from 325 to 378, served as a model for the annals of the chroniclers of the Middle Ages; hence the defects in such works: dryness, superabundance of data of every description, lack of proportion and of historical sense."

Daniel's Seventy-Weeks Prophecy can apply to none other than the Messiah. Hence Jesus Christ is the only one who could and did fulfill the prophecy. Any commentary that applies it to another person, in effect, denies that Jesus Christ is the Messiah. That is why the apostate Jews like these Christ-denying commentaries. Some erroneous commentaries say that the prophecy was fulfilled by one or more of the high priests or by one or more of the Machabees; and some say that it has not yet been fulfilled and will be fulfilled by the apostate Jewish Messiah, who will actually be the Antichrist.

In his chronology, the Arian heretic Eusebius of Caesarea says that the high priests were the Christs or the anointed ones mentioned in Daniel's Seventy-Weeks Prophecy, with John Hyrcanus, the last Machabean ruler and high priest, as the ultimate Christ or anointed one who fulfilled the prophecy instead of Jesus Christ. And the apostate Jerome translated this error without correcting it and thus shares equally in the error. This Christ-denying error, no doubt, pleases the Christ-denying Jews:

Heretic Eusebius of Caesarea, *Chronology*, translated into Latin by the apostate Jerome: "186 OL, Accession year 34 BC, Herod the foreigner reigned over the Jews, the secular power of the pontificate having ended, for 37 years. a Herod, the son of Antipater from Ascalon and whose mother was Cypris from Arabia, received the principate of the Jews from the Romans... And in this very place, Christ, whom the Scripture of Daniel prophesies, received his end. For until Herod, christs (=anointed ones), i.e. the high priests, were the kings of the Jews, who began to rule from the 65th Olympiad and the restoration of the Temple under Darius, until Hyrcanus and the 186th Olympiad, around 433 years having passed: which is what Daniel also signifies, saying: These 69 weeks come to 483 years, in which the christs (=anointed ones), that is, the high priests reigned through the anointing of oil until Hyrcanus. The latter having been captured finally by the Parthians, Herod son of Antipater received Judaea, which did not belong to him, from Augustus and the Senate. And his sons after him reigned until the most recent captivity of Jerusalem, never having been appointed high priests from the succession of the sacerdotal line, serving God according to the Law of Moses for all their lives. Indeed, certain lay persons, and others at another time, and not a few, used to buy the priestly office from Roman Emperors for a single year or a bit more. All these things Daniel the prophet also foretells, saying: 'And after 7 and 62 weeks the anointing will perish, and there will be no sound judgement there and the people will defile the temple and the sanctuary with the leader who is coming: and they will be struck down in the flood of war.' And in what follows: 'And upon the Temple, he says, an

abomination of desolation: and until the fulfillment of the time, a fulfillment will be given upon the desolation.’ ”

Hence the apostate Eusebius and apostate Jerome have Daniel’s 483 years ending with the anointing of John Hyrcanus II in the second century before Christ instead of with the anointing of Jesus Christ in AD 29 when Jesus was baptized by Saint John the Baptist. For an in-depth explanation, see RJMI book *Daniel’s Seventy-Weeks Prophecy*.

He held the error that St. Constantine was baptized on his deathbed and the calumny that he died as an Arian heretic

The error that he was baptized on his deathbed and the calumny that he died as an Arian heretic

Beware of the error that the Holy Roman Emperor St. Constantine was baptized on his deathbed and the calumny that he died as an Arian heretic. The apostate Jerome taught this error and calumny in his addition⁸¹⁵ to his translation of Eusebius’ *Chronology*:

Apostate Jerome’s addition to the heretic Eusebius’ *Chronology*: “279th Olympiad, 31st year of the reign of Constantine: *a* Constantine, baptized by Eusebius of Nicomedia at the very end of his life, falls into the dogma of Arius, and from that time until now seizures of churches and discord of the whole world have followed. *b* While preparing for war against the Persians, Constantine dies at Ancyra in a public villa near Nicomedia at the age of 66; after him his three sons are hailed Augusti from being Caesars.”

The error that he was baptized on his deathbed but not the calumny that he died as an Arian heretic

The error that St. Constantine was baptized on his deathbed was spread by the Arian heretic Eusebius Pamphilius, Bishop of Cesarea. Eusebius taught that St. Constantine was baptized on his deathbed in 337 near Nicomedia. But he did not teach the calumny that St. Constantine died as an Arian heretic:

Apostate Eusebius of Cesarea, *The Life of Constantine*, Book 4, Chapter 61: “At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time was come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him... The prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light; his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.”

When the apostate Eusebius says that St. Constantine was “given...the necessary instructions” before he was baptized on his deathbed in 337, it contradicts the fact that St. Constantine was well versed in not only the basic dogmas but even deeper dogmas from at least the time of the Council of Nicaea in 325.

⁸¹⁵ Nominal *Catholic Encyclopedia*, “Jerome”: “Among the historical works of...Jerome must be noted the translation and the continuation of the ‘Chronicon Eusebii Caesariensis,’ as the continuation written by him, which extends from 325 to 378...”

While a few followed Eusebius' error that St. Constantine was baptized on his deathbed in 337, none of them except the apostate Jerome taught that St. Constantine died as an Arian heretic. They never doubted St. Constantine's orthodoxy. For example,

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: "Soon after this, Constantine fell ill,...he was taken to the villa Ancyrona, in the suburbs of Nicomedia, whither he also summoned a number of bishops that he might receive holy baptism. ...The bishops now performed the sacred rite, and Constantine received the sacrament with great piety. From that time, he no longer assumed the robes of state but prepared himself earnestly for a happy end.

"Jerome, in his Chronicle, says, and no doubt rightly [RJMI: wrongly], that of the several bishops present at the ceremony, it was Eusebius of Nicomedia who actually baptized him, for the Emperor certainly lived in the diocese of Nicomedia, and it was only in accordance with ecclesiastical order that the bishop of the diocese should perform the sacred rite; but what Jerome infers from this is manifestly wrong, namely, that Constantine had thereby become implicated in the Arian heresy... It must not be overlooked that, excepting Jerome, all the Fathers, and especially Athanasius himself, always speak most honourably of the Emperor Constantine, and entertain no doubts of his orthodoxy.^{816,817}

It is said that St. Constantine's son, Constantius, who became an Arian heretic, was baptized a second time by an Arian.

Proof that St. Constantine was not baptized on his deathbed in 337

1) All official sources say that St. Constantine was baptized by Pope St. Sylvester who died in 335

Evidence from official sources used by the whole Church, such as the *Liber Pontificalis*, *Roman Martyrology*, *Roman Breviary*, and the inscription outside of St. John Lateran, say that St. Constantine was baptized by Pope St. Sylvester (314-335). Pope St. Sylvester died in 335 and Constantine died in 337. Hence St. Constantine had to have been baptized sometime between 314 and 335 and thus not on his deathbed in 337. The error that St. Constantine was baptized on his deathbed in 337 also denies the great miracle that attended St. Constantine's baptism.

St. Constantine's conversion was like that of many others. It took some time and went step by step. At first he believed that the Catholic God was one god among the other gods. Then he believed that the Catholic God was the most powerful God of all the gods. And upon his total conversion, he believed that the Catholic God was the only God. Because St. Constantine unduly delayed his conversion, God struck him with leprosy, which was cured when he got baptized by Pope St. Sylvester:

Liber Pontificalis, 4th century onward: "XXXIV. Sylvester (314-335) ...He was an exile on Mount Soracte...and afterward he returned and baptised with glory Constantine Augustus, whom the Lord cured through baptism of leprosy..."

Roman Breviary, 11th Month, 9th Day, Dedication of Archbasilica of St. Savior, Matins, Lesson V: "But when the Emperor Constantine had by the Sacrament of Baptism received health both of body and soul, then first in a law by him published was it allowed to the Christians throughout the whole world to build Churches, to the which holy building he exhorted them by his example as well as by his decree. He dedicated his own Lateran Palace a Church to the Saviour, and built hard by it a Cathedral in the name of St. John the Baptist, upon the place where he had been baptized by holy Sylvester, and cleansed from his leprosy."

Roman Breviary, 12th Month, 31st Day, St. Sylvester, pope and confessor: "Sylvester...was chosen as the successor of Pope Melchiades, under the reign of the Emperor Constantine. This Emperor, having been advised by his physicians to seek the cure of his leprosy by bathing in infants' blood, was visited in his sleep by the holy Apostles Peter and Paul. They bade him...if he desired to be cleansed from his leprosy...go to Sylvester, who was then

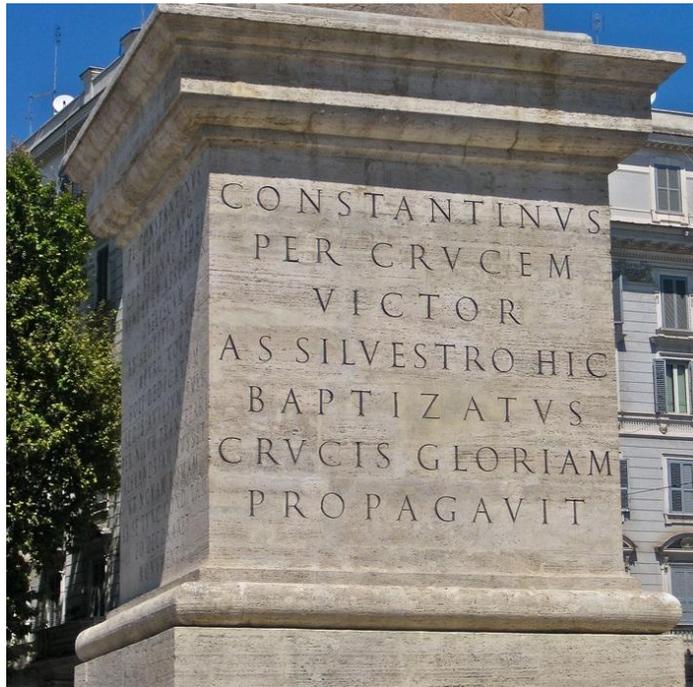
⁸¹⁶ Footnote 2: "Tillemont, *Hist. des Empereurs*, t. iv. p. 267, ed. Venise 1782. The great difference made by Athanasius between Constantine the Great and his son Constantinus appears from his *Hist. Arian. ad Monachos*, c. 60."

⁸¹⁷ v. 2, b. 3, s. 52, pp. 36-37.

hiding on Mount Soracte; that having been regenerated in the saving waters of baptism, he should give orders that Churches, after the manner of the Christians, should be built in every part of the Roman empire; and that he should destroy the idols of the false gods, and worship the true God. Constantine therefore, obeying the heavenly admonition, caused the most diligent search to be made for Sylvester, and ordered him, when found, to be brought to him. This being done, and the Pontiff having shown Constantine the portraits of the two Apostles he had seen in his sleep, the Emperor was baptized and healed, and became exceedingly zealous for the defence and propagation of the Christian religion. By the persuasion of the holy Pontiff, Constantine also built several Basilicas, which he enriched with sacred images, and most princely donations and gifts; he moreover granted permission to the Christians publicly to erect churches, which previously they were forbidden to do.”

Roman Martyrology, 12th Month, 31st Day: “At Rome, the birthday of Pope St. Silvester I, confessor, who baptized Emperor Constantine the Great, and confirmed the Council of Nicaea. After performing many other holy deeds, he rested in peace.”

Inscription on the ancient obelisk in the Piazza of St. John Lateran:



CONSTANTINVS	CONSTANTINE
PER CRUCEM VICTOR	WHO CONQUERED THROUGH THE CROSS
A S. SILVESTRO HIC	WAS BAPTIZED
BAPTIZATVS	HERE BY ST. SYLVESTER
CRVCIS GLORIAM	AND PROPAGATED
PROPAGAVIT	THE GLORY OF THE CROSS

Breviary of an old Abbatial (now the Collegiate) Church of St. Barbara at Mantua, Office of Pope St. Sylvester, Antiphons and Responsories:

“Sylvester... Being chosen Pontiff of God’s Church, he sought a hiding place on Mount Soracte, that he might escape the cruelty of the tyrant Maxentius: there he besought God to bless the Church at length with peace.

“Whilst hid on the mount, the Apostles Peter and Paul admonish the Emperor to call the Pontiff: Sylvester regenerates Constantine in the saving waters of baptism, and heals him of leprosy.

“Having fully instructed the Emperor Constantine in the faith of Christ, he was the first publicly to consecrate a Church, and it was the Basilica built by the Emperor: he called it *Our Saviour’s*.”

Constantine the Great and Christianity, by Christopher Bush Coleman, Ph.D., 1914: “3. Armenian Version: We meet this legend, later, in the History of Armenia which bears the name of Moses of Chorene (d. 489)... Its story of Constantine’s conversion runs thus: Constantine, while still only a Caesar, turned defeat into victory by putting a cross upon his banners as had been suggested to him in a dream. Later, however, induced by his wife, Maximina [Flavia Maxima Faustula], ...he persecuted the Christians and was therefore smitten with leprosy. Physicians and sorcerers, even one sent by Trdat, king of Armenia, did him no good. A [pagan] priest commanded a bath in infants’ blood, but at the last moment Constantine shrank from the execution of the children. As a reward for his tenderheartedness, he was, in a dream, commanded by the Apostles to seek healing in baptism at the hands of Sylvester, Bishop of Rome, then in hiding from persecution at Mt. Soracte. He did so, and received instruction and baptism, became sound, and continued victorious over his enemies.”⁸¹⁸

2) He had to have been baptized before the Council of Nicaea in 325 because he called and presided over it

St. Constantine had to be Catholic and thus baptized by at least 325 when he called and presided over the First Council of Nicaea. Non-Catholics are not allowed to preside over or even attend a Catholic council. He was one of the four presiders at the council. The other three were papal legates:

Abbot Theophanes (d. 817), *Chronology*, 9th century: “A.C. 314: This year, as some record, Constantine the Great with Crispus, his son, were baptized at Rome by Sylvester: to this day the residents preserve the baptistery in Old Rome, in testimony and faith of him, who after the death of the tyrant [Maxentius], was baptized by Sylvester of Rome.

“Others in the east, namely from Nicomedia, the bishop Eusebius of Nicomedia, an eager supporter of the Arians, around the time of his death, after he had been purified by baptism, assert it was in the same place where he fell asleep [died]. Having deferred his baptism, as they say, he hoped to be soaked in the River Jordan.

“For me it is certainly indisputable that he was baptized in Rome by Sylvester, having made decrees to Militiades in his name, and that beyond a doubt the Arians circulated these fabrications. Hence they strive to at least certainly defame this most pious emperor, and to declare that he withdrew from baptism is absurd and foreign to the truth. If he was not yet purified, he could not take part in the Synod of Nicaea, nor certainly take part in the Divine Mysteries, nor appropriately stand in with the Holy Fathers. Truly to say, let alone to think that, is iniquitous. Others, however, Arians and heathens, like bastards calumniate Constantine the Great...”⁸¹⁹

In a letter to the church of the Alexandrians regarding the Council of Nicaea, St. Constantine implies that he is Catholic:

The Ecclesiastical History, by the apostate Socrates Scholasticus, 325, The Emperor’s Letter to the Church of Alexandria concerning the Council of Nicaea: “Constantine Augustus, to the Catholic church of the Alexandrians. Beloved brethren, hail! ...I assembled at the city of Nicaea most of the bishops with whom I myself also, who am but one of you, and who

⁸¹⁸ pt. 2, c. 5, pp. 155-156.

⁸¹⁹ *Theophanis Chronographia*, ex recensione, Ioannis Classeni, v. 1, 1339, pp. 24-25.

rejoice exceedingly in being your fellow-servant, undertook the investigation of the truth... May the Divine Majesty pardon the fearful enormity of the blasphemies which some were shamelessly uttering concerning the mighty Saviour, our life and hope; declaring and confessing that they believe things contrary to the divinely inspired Scriptures... Arius alone beguiled by the subtlety of the devil, was discovered to be the sole disseminator of this mischief, first among you, and afterwards with unhallowed purposes among others also.”

Speaking to the bishops, St. Constantine says, “I myself also, who am but one of you.” He does not mean that he is a bishop because he is the Emperor. He does not mean that he is a catechumen because bishops are not catechumens. Hence he means that he is Catholic just as the bishops are Catholic and thus was baptized sometime before the Council of Nicaea.

While the apostate Bishop Hefele held the error that St. Constantine was baptized on his deathbed in 337, and correctly taught that St. Constantine called and participated in the Council of Nicaea and many other councils, he contradicts himself when he correctly teaches that unbelievers and catechumens are not allowed to even be present during a Catholic council:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894:

VOLUME 1: “Sec. 28. Arrival of the Emperor—Solemn Opening of the Council—Presidency: During these preparatory conferences the Emperor arrived... the Synod was solemnly opened the very day following... When all the bishops had entered the place appointed for their session,⁷ the sides of which were filled by a great number of seats, each took his place and awaited in silence the arrival of the Emperor. Ere long the functionaries of the court entered, but only those who were Christians; and when the arrival of the Emperor was announced, all those present rose. He appeared as a messenger from God... The Emperor had opened the Council as a kind of honorary president, and he continued to be present at it... Hosius of Cordova presided at the assembly as Papal legate, in union with the two Roman priests Vito (Vitus) and Vincentius.”

VOLUME 2: “Sec. 49. *Synod of Tyre* in 335: ...The parts were well assigned at Tyre; the Meletians were the accusers, the Eusebians were the judges; the presidency was held by the Church historian Eusebius, who had long been embittered against the Egyptians, and especially against Athanasius... Their chief confidant in Egypt was the Prefect Philagrius, formerly a Christian, who had relapsed into heathenism; and while they rejected the testimony of the Alexandrian and Mareotic priests, even of those who had been eye-witnesses of the affair of Ischyras, not even allowing these clergy to be present at the trial and verbal process, they listened to the testimony of Jews and heathens, and even of catechumens, who were to speak concerning proceedings in a sanctuary where they were yet never allowed to go.”

According to Hefele’s correct teachings above, only “Christians” and thus not “Jews and heathens, and even catechumens” could attend a council. Therefore St. Constantine had to be Catholic by at least 325 because he not only attended the Council of Nicaea in 325 but also called it, presided over it, and participated in it.

3) St. Constantine testifies that he was baptized by Pope St. Sylvester

St. Constantine himself testifies that he was baptized by Pope St. Sylvester and miraculously cured of leprosy. He writes this in his famous, holy, and pious letter titled “Donation of Constantine”:

Donation of Constantine, by the Holy Roman Emperor St. Constantine, 4th century: “In the name of the holy and indivisible Trinity, the Father, namely, and the Son and the Holy Spirit. The emperor Caesar Flavius Constantine in Christ Jesus, the Lord God our Saviour, one of that same holy Trinity...to the most holy and blessed father of fathers Sylvester, bishop of the city of Rome and pope, and to all his successors, the pontiffs who shall occupy the See of the Blessed Peter until the end of time. Also to all the most reverend and of God beloved Catholic bishops...”

“For we wish you to know, as we have signified through our former imperial decree, that we have gone away from the worship of idols, from mute and deaf images made by hand, from devilish contrivances and from all the pomps of Satan, and have arrived at the pure

faith of the Christians, which is the true light and everlasting life. Believing, according to what he—that same one, our revered supreme father and teacher, the pontiff Sylvester—has taught us, in God the Father, the almighty maker of Heaven and earth, of all things visible and invisible; and in Jesus Christ, his only Son, our Lord God, through whom all things are created; and in the Holy Spirit, the Lord and vivifier of the whole creature. We confess these, the Father and the Son and the Holy Spirit, in such way that, in the perfect Trinity, there shall also be a fulness of divinity and a unity of power. The Father is God, the Son is God, and the Holy Spirit is God...

“We exhort, therefore, all people, and all the different nations, to hold, cherish, and preach this faith; and, in the name of the Holy Trinity, to obtain the grace of baptism; and, with devout heart, to adore the Lord Jesus Christ our Saviour, who with the Father and the Holy Spirit, lives and reigns through infinite ages; whom Sylvester our father, the universal pontiff, preaches.

“For he himself, our Lord God, having pity on me a sinner, sent his holy Apostles to visit us, and caused the light of his splendour to shine upon us. And do ye rejoice that I, having been withdrawn from the shadow, have come to the true light and to the knowledge of truth. For, at a time when a mighty and filthy leprosy had invaded all the flesh of my body, and the care was administered of many physicians who came together, nor by that of any one of them did I achieve health: there came hither the priests of the Capitol, saying to me that a font should be made on the Capitol, and that I should fill this with the blood of innocent infants; and that, if I bathed in it while it was warm, I might be cleansed. And very many innocent infants having been brought together according to their words, when the sacrilegious priests of the pagans wished them to be slaughtered and the font to be filled with their blood: Our Serenity perceiving the tears of the mothers, I straightway abhorred the deed. And, pitying them, I ordered their own sons to be restored to them; and, giving them vehicles and gifts, sent them off rejoicing to their own. That day having passed therefore, the silence of night having come upon us when the time of sleep had arrived, the Apostles St. Peter and St. Paul appear, saying to me:

‘Since thou hast placed a term to thy vices, and hast abhorred the pouring forth of innocent blood, we are sent by Christ the Lord our God to give to thee a plan for recovering thy health. Hear, therefore, our warning, and do what we indicate to thee. Sylvester, the bishop of the city of Rome, on Mount Soracte, fleeing thy persecutions, cherishes the darkness with his clergy in the caverns of the rocks. This one, when thou shalt have led him to thyself, will himself show thee a pool of piety in which, when he shall have dipped thee for the third time, all that strength of the leprosy will desert thee. And when this shall have been done, make this return to thy Saviour, that by thy order through the whole world the churches may be restored. Purify thyself, moreover, in this way, that, leaving all the superstition of idols, thou do adore and cherish the living and true God, who is alone and true, and that thou attain to the doing of his will.’

“Rising, therefore, from sleep, straightway I did according to that which I had been advised to do by the holy Apostles; and, having summoned that excellent and benignant father and our enlightener, Sylvester the universal pope, I told him all the words that had been taught me by the holy Apostles; and asked him who were those gods Peter and Paul. But he said that they were not really called gods, but Apostles of our Saviour the Lord God Jesus Christ. And again we began to ask that same most blessed pope whether he had some express image of those Apostles, so that, from their likeness, we might learn that they were those whom revelation had shown to us. Then that same venerable father ordered the images of those same Apostles to be shown by his deacon. And when I had looked at them, and recognized, represented in those images, the countenances of those whom I had seen in my dream: with a great noise, before all my officials, I confessed that they were those whom I had seen in my dream.

“Hereupon that same most blessed Sylvester our father, bishop of the city of Rome, imposed upon us a time of penance within our Lateran palace in the chapel, in a hair garment, so that I might obtain pardon from our Lord God Jesus Christ our Saviour by vigils, fasts, and tears and prayers, for all things that had been impiously done and unjustly ordered by me. Then through the imposition of the hands of the clergy, I came to the bishop himself; and there, renouncing the pomps of Satan and his works, and all idols made by hands, of my own will before all the people I confessed: that I believed in God the Father almighty, maker of Heaven and earth, and of all things visible and invisible; and in Jesus Christ, his only Son

our Lord, who was born of the Holy Spirit and of the Virgin Mary. And the font having been blessed, the wave of salvation purified me there with a triple immersion. For there I, being placed at the bottom of the font, saw with my own eyes a band from heaven touching me; whence rising, clean, know that I was cleansed from all the squalor of leprosy. And I being raised from the venerable font, putting on white raiment, he administered to me the sign of the seven-fold Holy Spirit, the unction of the holy oil; and he traced the sign of the holy cross on my brow, saying: God seals thee with the seal of his faith in the name of the Father and the Son and the Holy Spirit, to signalize thy faith. All the clergy replied: ‘Amen.’ The bishop added, ‘peace be with thee.’

“And so, on the first day after receiving the mystery of the holy baptism, and after the cure of my body from the squalor of the leprosy, I recognized that there was no other God save the Father and the Son and the Holy Spirit; whom the most blessed Sylvester the pope doth preach; a trinity in one, a unity in three. For all the gods of the nations, whom I have worshipped up to this time, are proved to be demons; works made by the hand of men...”

4) John Malalas testifies that St. Constantine was baptized by Pope St. Sylvester

John Malalas, *The Chronicle of John Malalas*, 6th century: “2. In the time of his reign a great war broke out in the West. The most sacred Constantine went out against the barbarians, but was defeated and encircled by them. In his distress, when he was on the point of sleep, he prayed that he might be rescued from them. Overcome by sleep he saw in a dream a cross in the sky on which was inscribed, ‘In this, conquer.’ After reading the inscription on the cross, he awoke. He got up and made a standard showing the cross, just as he had seen it in the sky, and had it carried before him. After urging on his army, saying, ‘Victory is ours,’ he set out and joined battle with the barbarians. He won the battle so completely that none of the barbarians survived but all perished. He returned to Rome victorious amidst great joy, with the standard of the cross carried before him. He explained to everyone the meaning of the vision and of the standard of the cross, saying, ‘This is the sign of the God of the Galileans who are known as Christians.’ Immediately he destroyed the temples and all the shrines of the Hellenes and opened up the Christian churches, sending imperial edicts everywhere that the churches of the Christians should be opened. After fasting and having taken instruction, he was baptised by Sylvester, Bishop of Rome—he himself and his mother Helena and all his relatives and his friends and a whole host of other Romans. And so the emperor Constantine became a Christian.”

5) The Life of Sylvester says that St. Constantine was baptized sometime in or before 315

Constantine the Great and Christianity, by Christopher Bush Coleman, Ph.D., 1914: “5. Vita Silvestri⁸²⁰—The best known version of the *Vita* (or *Gesta*) *Silvestri* is the Latin one given by Mombricitus.⁸²¹ The following synopsis is based chiefly on his account:

“A dedicatory letter says the accompanying life of Sylvester was taken from the Acts of the bishops of the principal sees which, together with many Acts of martyrs, were written by Eusebius of Caesarea but not included in his Church History.⁸²² Sylvester, a young Roman,

⁸²⁰ Footnote 1: “The chief apocryphal or legendary account of Sylvester is a long and fairly well defined story variously referred to as *Liber Silvestri*, *Vita Silvestri*, or *Gesta Silvestri*, not to be confused with the ‘vita’ or gesta *Silvestri* in the *Liber Pontificalis*, though this refers to incidents in the story and evidently accepts it. The legend has been preserved in three languages, as follows: Latin: Mombricitus, *Sanctuarium, sive Vitae collectae ex codibus MSS.* (Milan, about 1479, and in a recent edition in Paris in 1910) vol. ii, folio 279 *et seq.*, and ii, 508-531, respectively. Cf. also *Analecta Bollandiana*, vol. i, p. 613 *et seq.*, by P. Ch de Smedt. Cf. also *Catalogus Cod. Hagiographicorum bibl. reg. Bruxellensis*, pp. 5, 119; L. Surius, *De probatis sanctorum vitis* (Coloniae Agrippinae, 1618), in volume on December, Dec. 31, pp. 368-375, a translation from the Greek of Simeon Metaphrastes. Greek: Combefis, *Illustrium Christi martyrum triumphi* Paris, 1659, p. 254 *et seq.*, from MS. Mazarinaeus, No. 513, Bibliothèque Nationale. Another Greek text is in MS. Cod., Paris, 1448, folio 1. Syriac: Land, *Anedocta syriaca*, vol. iii, pp. 46-76, from MS. Brit. Mus. Add., 17202, of the sixth or seventh century. Another version in MS. 12174, Brit. Mus. Cf. Duchesne: *op. cit.*, i, cix. Later repetitions of the legend in Byzantine authors are: Ephraem (in the 14th century): ed. Bekker (Bonn, 1840), pp. 21-25; ed. Migne, *P. G.*, vol. 143, cols. 1-380. Cedrenus: *Compendium of History*, ed. Bekker (Bonn, 1838-9), vol. i, pp. 472-520; ed. Migne, *P. G.*, vols. 121-122. Zonaras: *Chronicle*, ed. Migne, *P. G.*, vol. 134, cols. 1097-1118. Glycas: *Chronicle*, ed. Bekker (Bonn, 1836), pp. 460-468; ed. Migne, *P. G.*, vol. 158, cols. 1-958. For a short summary of Glycas’ version, see Richardson’s ‘Prolegomena,’ in *Nicene and Post-Nicene Fathers, Eusebius*, p. 442; and for comments on the other authors, pp. 453-454.”

⁸²¹ Footnote 2: “See Duchesne: *Liber Pontificalis*, i, pp. cx, cxii, cxiii. Synopsis given here is, in part, taken from this work, vol. i, p. cx, *et seq.* For a short summary in English, see Hodgkin: *Italy and her Invaders*, vii, p. 135 *et seq.*”

⁸²² Footnote 1: “The version published by Surius (p. 368) does not connect Eusebius’ name with the story, leaving it anonymous. Cf. Friedrich: *Constantinische Schenkung*, pp. 79-81.”

entertained Timothy of Antioch fleeing from persecution. Timothy, however, was executed and Sylvester threatened with death, which he escaped by a miracle. Bishop Miltiades (or Melchiades) raised him to the priesthood, and at the death of that bishop, Sylvester, against his own will, was made his successor. After a long description of his administration, a visit of Euphronius from Antioch to Rome is narrated, at whose advice Sylvester changes the garb of his higher clergy, calls the days of the week by numerals instead of names, and makes Sundays and Thursdays festival days, with Wednesdays, Fridays, and Saturdays fast days. Next, Sylvester frees Rome from a dragon dwelling under the Tarpeian rock. (This episode is omitted by Mombritius).

“Then begins the legend of Constantine’s conversion. At the instance of his wife, Maximiana, daughter of Diocletian,⁸²³ Constantine begins a persecution from which Sylvester took refuge in Mt. Syraptim [Soracte]. The emperor is afflicted with leprosy, to cure which pagan priests order a bath in the blood of infants. Infants are collected for the purpose, but Constantine relents and sends them home. In the night Saints Peter and Paul appear to him, promising in reward for this, healing from his disease if he will seek out Sylvester and do as he says. In the presence of the emperor, Sylvester shows likenesses of Peter and Paul, who are identified by Constantine as the persons who appeared to him. Then follows Christian instruction, a solemn fast, and baptism of the emperor in the baths of the Lateran palace. As Constantine enters the water, a bright light is seen, and he is healed.

“Constantine then directs that Christ be worshipped everywhere, that blasphemy be punished, and that churches be built with public money. There is, however, to be no new church organized without sanction from the bishop of Rome, and all other bishops are to be subject to him. The eighth day after his baptism Constantine commenced the building of the basilica of a church of St. Peter; the next day he began to build a church in the Lateran palace, and issued edicts for the conversion of pagans. The Senate still remaining pagan, Constantine called an assembly in the Ulpian Basilica, at which he urged conversion on the strength of his experience, but says he will not compel men to change.

“Helena, then living in Bithynia with her grandchildren, writes approving Constantine’s renunciation of paganism, but urging him to adopt Judaism. The matter is decided on August 13, 315 (die iduum aug. Constantino Aug. IV et Licinio Aug. IV cons.) [Roman consuls in AD 315] by a disputation before Constantine and Helena at Rome between Sylvester and twelve Jewish rabbis. The pope successfully upholds the doctrine of the Trinity and the Incarnation. The rabbis then show the power of their religion by whispering the name of Jehovah into the ear of a bull, killing him instantly, to the astonishment of all. Sylvester, however, raises the bull from the dead by whispering the name of Christ. Helena and great multitudes with her are thereby converted to Christianity.

“The Latin versions of the legend end with two episodes, the miraculous founding of Constantinople, and the finding of the true cross, which are not found in the Greek versions.”⁸²⁴

This account of St. Constantine’s baptism was held by all until the 15th century, when it began to be denied by humanists. But even then, many still held the true account:

Constantine the Great and Christianity, by Christopher Bush Coleman, Ph.D., 1914:

“General Acceptance of the Sylvester-Constantine Legend— ... The Sylvester legend, however, won the field almost completely and in the later middle ages was seldom disputed. It furnished one of the arguments at the Second Council of Nicaea for the use of images.⁸²⁵ Even in modern times it was incorporated in Baronius’ *Annals* and taken seriously by Severinus Binius, whose comments are printed as notes in Migne’s *Patrologia*.⁸²⁶

“The whole story of Constantine’s leprosy, cure, and baptism gained graphical representation in a series of ten pictures in the oratory of St. Sylvester adjoining the church of Quattro Incoronati at Rome. These probably date from the restoration of the oratory in the thirteenth century, but may possibly be earlier. Later, tradition located the spot where Constantine and Sylvester were supposed to have parted.”⁸²⁷

⁸²³ The wife of St. Constantine, Flavia Maxima Fausta, was not the daughter of Diocletian. She was the daughter of Maximian, who was co-emperor with Diocletian. However, let no one try to discredit the whole document because of this minor mistake.

⁸²⁴ pt. 2, c. 5, pp. 161-164.

⁸²⁵ Footnote 1: “*Cf.* the first Act of the Council.”

⁸²⁶ Footnote 3: “Latin series, viii, col. 795 *et seq.*”

⁸²⁷ pt. 2, c. 5, pp. 169-170.

6) Abbot Theophanes' Chronology says that St. Constantine was baptized in 314

The *Chronology* of Abbot Theophanes places St. Constantine's baptism by Pope St. Sylvester in the year 314:

Abbot Theophanes (d. 817), *Chronology*, 9th century: "[A.D. 314] This year, as some record, Constantine the Great with Crispus, his son, were baptized at Rome by Sylvester: to this day the residents preserve the baptistery in Old Rome, in testimony and faith of him, who after the death of the tyrant [Maxentius], was baptized by Sylvester of Rome."

7) The error that Constantine was baptized on his deathbed was resurrected by humanists in the 15th century

During the Middle Ages, most if not all Catholics believed that St. Constantine was baptized by Pope St. Sylvester and thus not on his deathbed. The error that he was baptized on his deathbed was resurrected and gained success in the 15th century by the Renaissance humanist apostates Aneas Sylvius (aka Apostate Antipope Pius II) and Nicholas of Cusa. This error was also held by the apostate Dr. Von Dollinger:

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: "Seeing, then, that all the chronicles of the popes subsequent to the *Liber Pontificalis*, and based upon it, relate the baptism of Constantine at Rome, and that Martinus Polonus, with his predilection for what is fantastic and distorted [RJMI: denies miracles], has imported the *Gesta Silvestri* with its whole tissue of fables into his standard work, the fable [RJMI: true story] maintained itself in unquestioned sovereignty throughout the Middle Ages; until, with the re-awakening of the knowledge of the Greek language and literature, and of the critical historic sense, the two most advanced spirits of their age, Aneas Sylvius and Nicolas of Cusa, recognised the truth [RJMI: spread the lie].⁸²⁸ Nevertheless it needed still two centuries and more before the powerful authorities which gave support to the fable were demolished. All the canonists kept fast to the theory of a Roman baptism for some time longer, for in the collections of canons by Anselm and Deusdedit, and, above all, in the Decretum of Gratian (here indeed marked as 'palea,' that is, as a later insertion), bits out of the *Gesta Silvestri* found a place, and these presupposed the truth of the statement respecting the emperor's baptism. Hence the Cardinals Jacobazzi, Reginald Pole, Baronius, Bellarmine, and in later times even Ciampini himself, and Schelstrate, still continued to defend the theory of a baptism in Rome... It was the profound erudition and historical criticism of French theologians which first enabled truth [RJMI: the lie] to win a complete victory."⁸²⁹

Beware, also, of the lie hatched in the 15th century by the humanist apostates Nicholas of Cusa and Lorenzo Valla⁸³⁰ that the Donation of Constantine is not authentic. Up until the 15th century, all of the popes and other Catholics, including St. Charlemagne, believed that the Donation of Constantine was authentic. The humanists denied the authenticity of the Donation of Constantine because they denied the dogma of papal supremacy and the dogma that the Catholic Church has the right to own and rule over lands.

Proof that St. Constantine did not die as an Arian heretic

1) He condemned Arianism and Arius in 325 at the Council of Nicaea

St. Constantine's orthodoxy was proved in 325 at the First Council of Nicaea in which he professed the Nicene Creed and condemned Arianism and Arius and punished the Arians:

⁸²⁸ Footnote 1: "Opera, Basil., 1551, p. 338."

⁸²⁹ pt. 1, c. 4, pp. 101-103.

⁸³⁰ To his greater damnation, the humanist apostate heretic Lorenzo Valla was among the first to deny that the Apostles were the authors of the Apostles' Creed.

The Letter of the Synod in Nicaea to the Egyptians: “First of all the affair of the impiety and lawlessness of Arius and his followers was discussed in the presence of the most pious emperor Constantine. It was unanimously agreed that anathemas should be pronounced against his impious opinion and his blasphemous terms and expressions which he has blasphemously applied to the Son of God, saying ‘he is from things that are not,’ and ‘before he was begotten he was not,’ and ‘there once was when he was not,’ saying too that by his own power the Son of God is capable of evil and goodness, and calling him a creature and a work. Against all this, the holy synod pronounced anathemas and did not allow this impious and abandoned opinion and these blasphemous words even to be heard.”

The Ecclesiastical History, by the apostate Socrates Scholasticus, 325, The Emperor’s Letter to the Church of Alexandria concerning the Council of Nicaea: “Constantine Augustus, to the Catholic church of the Alexandrians. Beloved brethren, hail! We have received from Divine Providence the inestimable blessing of being relieved from all error, and united in the acknowledgment of one and the same faith. The devil will no longer have any power against us, since all that which he had malignantly devised for our destruction has been entirely overthrown from the foundations. The splendor of truth has dissipated at the command of God those dissensions, schisms, tumults, and so to speak, deadly poisons of discord. Wherefore we all worship one true God, and believe that he is. But in order that this might be done, by divine admonition I assembled at the city of Nicaea most of the bishops with whom I myself also, who am but one of you, and who rejoice exceedingly in being your fellow-servant, undertook the investigation of the truth. Accordingly, all points which seemed in consequence of ambiguity to furnish any pretext for dissension, have been discussed and accurately examined. And may the Divine Majesty pardon the fearful enormity of the blasphemies which some were shamelessly uttering concerning the mighty Saviour, our life and hope; declaring and confessing that they believe things contrary to the divinely inspired Scriptures. While more than three hundred bishops remarkable for their moderation and intellectual keenness, were unanimous in their confirmation of one and the same faith, which according to the truth and legitimate construction of the law of God can only be the faith; Arius alone beguiled by the subtlety of the devil, was discovered to be the sole disseminator of this mischief, first among you, and afterwards with unhallowed purposes among others also. Let us therefore embrace that doctrine which the Almighty has presented to us: let us return to our beloved brethren from whom an irreverent servant of the devil has separated us: let us go with all speed to the common body and our own natural members. For this is becoming your penetration, faith and sanctity; that since the error has been proved to be due to him who is an enemy to the truth, ye should return to the divine favor. For that which has commended itself to the judgment of three hundred bishops cannot be other than the doctrine of God; seeing that the Holy Spirit dwelling in the minds of so many dignified persons has effectually enlightened them respecting the Divine will. Wherefore let no one vacillate or linger, but let all with alacrity return to the undoubted path of duty; that when I shall arrive among you, which will be as soon as possible, I may with you return due thanks to God, the inspector of all things, for having revealed the pure faith, and restored to you that love for which ye have prayed. May God protect you, beloved brethren.”⁸³¹

The Ecclesiastical History, by the apostate Socrates Scholasticus, Another Epistle of Constantine, after the Council of Nicaea regarding the condemnation of Arius, 325: “Victor Constantine Maximus Augustus, to the bishops and people.—Since Arius has imitated wicked and impious persons, it is just that he should undergo the like ignominy. Wherefore as Porphyry,⁸³² that enemy of piety, for having composed licentious treatises against religion, found a suitable recompense, and such as thenceforth branded him with infamy, overwhelming him with deserved reproach, his impious writings also having been destroyed; so now it seems fit both that Arius and such as hold his sentiments should be denominated Porphyrians, that they may take their appellation from those whose conduct they have imitated. And in addition to this, if any treatise composed by Arius should be discovered, let it be consigned to the flames, in order that not only his depraved doctrine may be suppressed, but also that no memorial of him may be by any means left. This therefore I decree, that if any one shall be detected in concealing a book compiled by Arius, and shall not instantly

⁸³¹ b. 1, c. 9.

⁸³² Footnote: “Cf. III. 23, where the author makes further mention of Porphyry and his writings; see also Smith, *Dict. Greek and Roman Biog.*”

bring it forward and burn it, the penalty for this offense shall be death; for immediately after conviction the criminal shall suffer capital punishment. May God preserve you!”⁸³³

2) He opposed Arianism and Arians within one year before he died

St. Constantine died in 337. Bishops at the Council of Jerusalem in 335 declared that Arius had recanted his heresies and was now orthodox. Hence St. Constantine sent Arius to Alexander, the Bishop of Constantinople, and commanded the bishop to enter into communion with Arius. Bishop Alexander did not believe that Arius was orthodox and wrote to the Emperor. St. Constantine respected Bishop Alexander’s concern and ordered Arius to come to him at Nicomedia so that he could examine Arius’ faith to see if he professed the Arian heresy or professed to be orthodox. This examination took place in 336, within one year before St. Constantine died, and hence proves that St. Constantine was not an Arian heretic within one year before he died.

Arius lied to St. Constantine by pretending to be orthodox. St. Constantine warned Arius that if his oath was sincere, then all was well and good, but if not, then God would punish him:

Heretic Epiphanius, *Panarion*, 4th century: “Arius’ sect was anathematized... For he first denied his heresy before the blessed emperor Constantine and pretendedly professed the orthodox formularies under oath. But the emperor said to him, ‘If you are swearing with full sincerity, may your oath be confirmed, and you guiltless. But if you are swearing guilefully, may God, by whom you have sworn, take the vengeance on you!’ And this happened to him not long afterwards, as I shall say later.”⁸³⁴

St. Constantine then ordered Arius to return to Constantinople and commanded Bishop Alexander to enter into communion with Arius. Bishop Alexander still did not believe Arius was sincere and thus prayed to God to prevent the heretic from entering into his church. God heard Alexander’s prayer and killed Arius the day before Arius planned to enter into communion with Bishop Alexander, which was in 336. The Emperor Constantine then praised God for exposing Arius’ deception and for helping him defend the Catholic Church from Arianism and Arians. What follows is evidence from St. Athanasius and the apostate Socrates Scholasticus:

St. Athanasius, *Letter 54*, to Serapion, concerning the death of Arius: “2. I was not at Constantinople when he died, but Macarius the Presbyter was, and I heard the account of it from him. Arius had been invited by the Emperor Constantine, through the interest of Eusebius and his fellows; and when he entered the presence the Emperor enquired of him whether he held the Faith of the Catholic Church? And he declared upon oath that he held the right Faith, and gave an account of his Faith in writing, suppressing the points for which he had been cast out of the Church by the Bishop Alexander, and speciously alleging expressions out of the Scriptures. When therefore he swore that he did not profess the opinions for which Alexander had excommunicated him, [the Emperor] dismissed him, saying, ‘If thy Faith be right, thou hast done well to swear; but if thy Faith be impious, and thou hast sworn, God judge of thee according to thy oath.’ When he thus came forth from the presence of the Emperor, Eusebius and his fellows, with their accustomed violence, desired to bring him into the Church. But Alexander, the Bishop of Constantinople of blessed memory, resisted them, saying that the inventor of the heresy ought not to be admitted to communion; whereupon Eusebius and his fellows threatened, declaring, ‘As we have caused him to be invited by the Emperor, in opposition to your wishes, so tomorrow, though it be contrary to your desire, Arius shall have communion with us in this Church.’ It was the Sabbath when they said this.

“3. When the Bishop Alexander heard this, he was greatly distressed, and entering into the church, he stretched forth his hands unto God, and bewailed himself; and casting himself upon his face in the chancel, he prayed, lying upon the pavement. Macarius also was present, and prayed with him, and heard his words. And he besought these two things, saying, ‘If Arius is brought to communion tomorrow, let me thy servant depart, and destroy not the pious with the impious; but if Thou wilt spare thy Church (and I know that Thou wilt spare), look upon the words of Eusebius and his fellows, and give not thine inheritance to destruction and reproach, and take off Arius, test if he enter into the Church, the heresy also

⁸³³ b. 1, c. 9.

⁸³⁴ 68 (48) Meletians, 4, 6.

may seem to enter with him, and henceforward impiety be accounted for piety.’ When the Bishop had thus prayed, he retired in great anxiety; and a wonderful and extraordinary circumstance took place. While Eusebius and his fellows threatened, the Bishop prayed; but Arius, who had great confidence in Eusebius and his fellows, and talked very wildly, urged by the necessities of nature withdrew, and suddenly, in the language of Scripture, ‘falling headlong he burst asunder in the midst,’ and immediately expired as he lay, and was deprived both of communion and of his life together.”

St. Athanasius, *Letter to the Bishops of Egypt and Libya*, 356: “18. ... Thus when Arius himself, the author of the heresy, and the associate of Eusebius, was summoned through the interest of Eusebius and his fellows to appear before Constantine Augustus of blessed memory, and was required to present a written declaration of his faith, the wily man wrote one, but kept out of sight the peculiar expressions of his impiety, and pretended, as the Devil did, to quote the simple words of Scripture, just as they are written. And when the blessed Constantine said to him, ‘If thou holdest no other opinions in thy mind besides these, take the Truth to witness for thee; the Lord is thy avenger if thou swear falsely:’ the unfortunate man swore that he held no other and that he had never either spoken or thought otherwise than as he had now written. But as soon as he went out he dropped down, as if paying the penalty of his crime, and ‘falling headlong burst asunder in the midst.’

“19. ... The end of Arius was not after an ordinary manner, and therefore it deserves to be related. Eusebius and his fellows threatening to bring him into the Church, Alexander, the Bishop of Constantinople, resisted them; but Arius trusted to the violence and menace of Eusebius. It was the Sabbath, and he expected to join communion on the following day. There was therefore a great struggle between them; the others threatening, Alexander praying. But the Lord, being judge of the case, decided against the unjust party: for the sun had not set when the necessities of nature compelled him to that place, where he fell down, and was forthwith deprived of communion with the Church and of his life together. The blessed Constantine, hearing of this at once, was struck with wonder to find him thus convicted of perjury.”

The apostate Socrates Scholasticus, *Ecclesiastical History*, Book 1, Chapter 38, The Death of Arius: “Such was the supplication of Alexander. Meanwhile the emperor, being desirous of personally examining Arius, sent for him to the palace and asked him whether he would assent to the determinations of the Synod at Nicaea. He without hesitation replied in the affirmative, and subscribed the declaration of the faith in the emperor’s presence, acting with duplicity. The emperor, surprised at his ready compliance, obliged him to confirm his signature by an oath. This also he did with equal dissimulation... The emperor being thus convinced, ordered that he should be received into communion by Alexander, Bishop of Constantinople. It was then Saturday, and Arius was expecting to assemble with the church on the day following: but divine retribution overtook his daring criminalities. For going out of the imperial palace, attended by a crowd of Eusebian partisans like guards, he paraded proudly through the midst of the city, attracting the notice of all the people.

“As he approached the place called Constantine’s Forum, where the column of porphyry is erected, a terror arising from the remorse of conscience seized Arius, and with the terror a violent relaxation of the bowels: he therefore enquired whether there was a convenient place near, and being directed to the back of Constantine’s Forum, he hastened thither. Soon after, a faintness came over him, and together with the evacuations his bowels protruded, followed by a copious hemorrhage and the descent of the smaller intestines: moreover portions of his spleen and liver were brought off in the effusion of blood, so that he almost immediately died. The scene of this catastrophe still is shown at Constantinople, as I have said, behind the shambles in the colonnade: and by persons going by, pointing the finger at the place, there is a perpetual remembrance preserved of this extraordinary kind of death... The report of it quickly spread itself over the city and throughout the whole world... The king... confessed that the confession at Nicaea was attested by God...[and] rejoiced at the occurrences.”

Yet the apostate lying bastard Jerome would have us believe that St. Constantine fell away from the faith and into Arianism within one year before he died in spite of seeing how God punished Arius.

3) He was praised by St. Athanasius as a saint after his death

Yet even after St. Constantine died, he was praised for his orthodoxy by many testimonies of St. Athanasius, the great hater of Arianism, who referred to St. Constantine as God-beloved, blessed, and holy, and thus as orthodox. I will only present a few quotes:

St. Athanasius, *Letter to the Bishops of Egypt and Libya*, 356: “[Chap. 1] 18. Arius,¹²⁰¹ the author of the heresy and the associate of Eusebius, having been summoned before the most blessed Constantine Augustus, at the solicitation of the partisans of Eusebius, was desired to give in writing an exposition of his faith. He drew up this document with great artfulness, and like the devil, concealed his impious assertions beneath the simple words of Scripture. The most blessed Constantine said to him, ‘If you have no other points in mind than these, render testimony to the truth; for if you perjure yourself, the Lord will punish you.’”

St. Athanasius, *Apology against the Arians*, 350: “70. But a stronger and clearer proof of the calumny against us is the recantation of John, of which the most God-beloved Emperor Constantine of blessed memory is a witness...”

And all others with the exception of the apostate Jerome praised St. Constantine’s orthodoxy after he died:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “It must not be overlooked that, excepting Jerome, all the Fathers, and especially Athanasius himself, always speak most honourably of the Emperor Constantine, and entertain no doubts of his orthodoxy.^{835,,836}

4) His banishing of St. Athanasius and communion with Eusebians did not concern his orthodoxy

St. Constantine did not banish St. Athanasius for anything regarding the faith but for supposed crimes against the State and charity. And some say that he banished St. Athanasius to protect him. St. Constantine was deceived by Eusebius of Nicomedia and Eusebius of Cesarea (aka Eusebius Pamphilius). They pretended to be orthodox in order not to lose the favor of the Holy Roman Emperor St. Constantine:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “What Jerome infers...is manifestly wrong, namely, that Constantine had thereby become implicated in the Arian heresy. As we have already seen, since the recall of Bishop Eusebius (of Nicomedia) from exile, the Emperor no longer suspected him of Arianism. The orthodox confession which the former had made had set him entirely at rest on this point. Nay, he even thought he might regard Eusebius as a zealous promoter of the restoration of Church unity. Neither can the exile of Athanasius nor the reception of Arius testify against the Emperor’s orthodoxy; for Constantine, as it is known, expressly demanded of Arius and his friends the orthodox confession, and their consent to the Nicene faith, as whose zealous champion he ever busied himself. For this reason Arius could only through falsehood and equivocation succeed in deceiving the Emperor as to his orthodoxy, and therefore Walch rightly says, ‘What had been done by the Emperor in favour of Arius had been done because he was deceived, not in the question as to what faith was true, but as to what faith Arius held.’⁸³⁷

“In all his measures against Athanasius, however, Constantine had never in any way called in question the orthodoxy of the man, which would surely have been the case had he himself inclined towards Arianism; but then Athanasius had been represented to him as a disturber of peace, and it was for this reason that he was so much out of favour with him.

“Lastly, it must not be overlooked that, excepting Jerome, all the Fathers, and especially Athanasius himself, always speak most honourably of the Emperor Constantine, and entertain no doubts of his orthodoxy.^{838,, 839}

⁸³⁵ Footnote 2: “Tillemont, *Hist. des Empereurs*, t. iv. p. 267, ed. Venise 1782. The great difference made by Athanasius between Constantine the Great and his son Constantinus appears from his *Hist. Arian. ad Monachos*, c. 60.”

⁸³⁶ v. 2, b. 3, s. 52, pp. 36-37.

⁸³⁷ Footnote 1: “Walch, *Krtzerhist.* ii, 513.”

⁸³⁸ Footnote 2: “Tillemont, *Hist. des Empereurs*, t. iv. p. 267, ed. Venise 1782. The great difference made by Athanasius between Constantine the Great and his son Constantinus appears from his *Hist. Arian. ad Monachos*, c. 60.”

⁸³⁹ v. 2, b. 3, s. 52, pp. 36-37.

His banishing of St. Athanasius

St. Constantine's orthodoxy cannot be questioned for banishing St. Athanasius because he banished him for supposed crimes against the State and charity or, as some say, for St. Athanasius' own protection. Hence the banishment had nothing to do with the faith. The best witness of this is St. Athanasius himself who praised St. Constantine as a saint after St. Constantine died.⁸⁴⁰ What follows is a summary of events regarding St. Constantine's dealings with St. Athanasius and the apostate Arius.⁸⁴¹

Around the year 334, some secret Arians and Meletians, and some not so secret, accused St. Athanasius of giving gold to one of St. Constantine's enemies and thus accused him of the crime of treason. However, this false accusation was exposed and St. Constantine defended St. Athanasius.

They then accused St. Athanasius of sending his friend Macarius into the chapel of a false priest named Ischyrras and overthrowing his altar, breaking his chalice, and burning the sacred volumes. They also accused St. Athanasius of murdering Arsenius, Bishop of Hypsole, and cutting off his hand and using it for magic. In 334 they called a council at Caesarea in order to try St. Athanasius for these crimes. They ordered St. Athanasius to attend the council. He did not and wrote a letter to St. Constantine defending himself against the false charges. St. Constantine put a stop to the council and, again, defended St. Athanasius and favored him.

A year or a year and a half passes.

In 335 Arius made an orthodox profession of the faith before St. Constantine, and St. Constantine sent Arius to Alexandria and commanded St. Athanasius, who was the Bishop of Alexandria, to enter into communion with Arius. St. Athanasius did not trust Arius and thus would not enter into religious communion with him. He wrote a letter to St. Constantine telling him that he could not let heresy and thus a heretic come into the Church and therefore could not be in communion with Arius. St. Constantine respected St. Athanasius' decision and left it to a council of bishops to decide if Arius was orthodox or not. Hence he told the bishops to decide this in two councils, one at Tyre and then one at Jerusalem.

In 335 the bishops called the Council of Tyre. But instead of deciding the question on Arius, they again brought up the false charges against St. Athanasius of overthrowing an altar, breaking a sacred chalice, and murdering Arsenius and using his cut-off hand for magic. They also accused St. Athanasius of sins against charity for not letting repentant heretics enter the Church and for punishing men too severely. St. Athanasius had no chance of getting justice because his accusers were Meletians, his judges were Eusebians, and the president was Eusebius of Caesarea. All of them were secret heretics, and some not so secret, and thus were enemies to St. Athanasius. When St. Athanasius produced the so-called dead man Arsenius—alive and with both hands—his enemies rushed upon St. Athanasius and threatened his life. St. Athanasius fled. After he fled, they excommunicated him and deposed him and made it seem that he fled because he was guilty. They sent out letters informing the other bishops and the Emperor St. Constantine of St. Athanasius' excommunication and deposition, and St. Constantine honored the decision.

The bishops then assembled at the Council of Jerusalem in 335. They sent for Arius and declared him to be orthodox.

Meanwhile, St. Athanasius wrote letters to St. Constantine but received no answer or audience. He then confronted St. Constantine on a road and finally had an audience with him. After St. Constantine heard St. Athanasius' account, he wrote a letter defending St. Athanasius against the false charges and threatened to punish those who falsely accused him. He stopped the Council of Jerusalem and ordered the bishops to come to him at Constantinople to hold a council so that he could hear the case with St. Athanasius present.

In 335 only six bishops went from Jerusalem to St. Constantine to attend a council at Constantinople. They did not bring up the charges against St. Athanasius of overthrowing the altar, breaking the chalice, and murdering Arsenius since they knew that St. Constantine would punish them if they did. Instead, they maintained their charge against St. Athanasius of being uncharitable to penitents and others. And they added a new accusation, that St. Athanasius had threatened to withhold the grain shipments from Alexandria to Constantinople, which in essence is an attack against the State. When St. Constantine heard this charge, he got angry and banished St. Athanasius to Gaul. But he did not make a new bishop for the See at Alexandria. Hence St. Athanasius was still the Bishop of Alexandria, but in exile:

⁸⁴⁰ See in this book: [3\) He was praised by St. Athanasius as a saint after his death](#), p. 509.

⁸⁴¹ For a more in-depth account, see Hefele, *A History of the Councils of the Church*, v. 2, secs. 45-52.

St. Athanasius, *Apology against the Arians*, 350: “87. When Eusebius and his fellows read this letter, being conscious of what they had done, they prevented the rest of the bishops from going up [to a council at Constantinople in 335], and only themselves went, viz. Eusebius, Theognius, Patrophilus, the other Eusebius, Ursacius, and Valens. And they no longer said anything about the cup and Arsenius (for they had not the boldness to do so), but inventing another accusation which concerned the Emperor himself, they declared before him that Athanasius had threatened that he would cause the corn to be withheld which was sent from Alexandria to his own home. The Bishops Adamantius, Anubion, Agathammon, Arbethion, and Peter were present and heard this. It was proved also by the anger of the Emperor; for although he had written the preceding letter and had condemned their injustice, as soon as he heard such a charge as this, he was immediately incensed, and instead of granting me a hearing, he sent me away into Gaul.”

St. Constantine, acting upon the bishops’ declaration at the council of Jerusalem that Arius was orthodox, sent Arius to Alexandria. This caused a great disturbance between the pro- and anti-Athanasius parties. Hence St. Constantine sent Arius to Constantinople and ordered Alexander, the Bishop of Constantinople, to enter into communion with Arius.

When Arius went to Constantinople, Bishop Alexander refused to enter into communion with him and wrote a letter to St. Constantine telling him that he still believed that Arius was a heretic. St. Constantine respected Bishop Alexander’s decision and called Arius to come to him so that he could personally question Arius about his orthodoxy. This meeting took place in 336, the year Arius died and within one year before St. Constantine died.⁸⁴² On his deathbed in 337, St. Constantine recalled St. Athanasius:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “In course of time Constantine even took a more favourable view of Athanasius, and shortly before his own death he decided upon his recall.⁸⁴³ Theodoret adds that he gave this order in the presence of Eusebius of Nicomedia, and in spite of the latter’s dissuasion.⁸⁴⁴ But the Emperor’s own son, Constantine the younger, probably gives the most accurate account when he says, in the letter which he gave to Athanasius to take with him to Alexandria, that his father had already decided to reinstate Athanasius, but that death had prevented his doing so, and that he now therefore considered the execution of this design as a duty devolved upon him by his father.^{845,846}”

St. Constantine’s son Constantine fulfilled this command and said that the real reason his father exiled St. Athanasius was to protect St. Athanasius from his rabid and violent enemies. St. Athanasius accepted this as the true reason why he was exiled by St. Constantine the Great, even though St. Constantine used the excuse of St. Athanasius’ supposed threatening to withhold the grain shipment:

St. Athanasius, *Apology against the Arians*, 350: “87. ...Inventing another accusation which concerned the Emperor himself, they declared before him that Athanasius had threatened that he would cause the corn to be withheld which was sent from Alexandria to his own home. ...As soon as he [the Emperor] heard such a charge as this, he was immediately incensed, and instead of granting me a hearing, he sent me away into Gaul. And this again shews their wickedness further; for when the younger Constantine, of blessed memory, sent me back home, remembering what his father had written, he also wrote as follows:

‘Constantine Caesar [son of St. Constantine the Great], to the people of the Catholic Church of the city of Alexandria.

‘I suppose that it has not escaped the knowledge of your pious minds that Athanasius, the interpreter of the adorable Law, was sent away into Gaul for a time with the intent that, as the savageness of his bloodthirsty and inveterate enemies persecuted him to the hazard of his sacred life, he might thus escape suffering some irremediable calamity through the perverse dealing of those evil men. In order therefore to escape this, he was snatched out of the jaws of his assailants and was ordered to pass some time under my government and so

⁸⁴² For more information on these events, see in this book: [2\) He opposed Arianism and Arians within one year before he died](#), p. 507.

⁸⁴³ Footnote 3: “Sozom. iii. 2.”

⁸⁴⁴ Footnote 4: “Theodoret, *Hist. Eccl.* i. 32.”

⁸⁴⁵ Footnote 5: “Athanas. *Apol. c. Arian.* c. 87.”

⁸⁴⁶ v. 2, s. 52, p. 37.

was supplied abundantly with all necessaries in this city, where he lived, although indeed his celebrated virtue, relying entirely on divine assistance, sets at nought the sufferings of adverse fortune. Now seeing that it was the fixed intention of our master Constantine Augustus, my Father, to restore the said Bishop to his own place and to your most beloved piety, but he was taken away by that fate which is common to all men and went to his rest before he could accomplish his wish, I have thought proper to fulfil that intention of the Emperor, of sacred memory, which I have inherited from him. When he comes to present himself before you, you will learn with what reverence he has been treated. Indeed it is not wonderful, whatever I have done on his behalf; for the thoughts of your longing desire for him, and the appearance of so great a man, moved my soul and urged me thereto. May Divine Providence continually preserve you, beloved brethren.

‘Dated from Treveri the 15th before the Calends of July 6.’

“88. This being the reason why I was sent away into Gaul, who, I ask again, does not plainly perceive the intention of the Emperor, and the murderous spirit of Eusebius and his fellows, and that the Emperor had done this in order to prevent their forming some more desperate scheme?”

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “That the Emperor only meant to withdraw Athanasius from his enemies, and that the punishment therefore was not really intended, was afterwards asserted by Constantine the younger, but probably only in order to shield his father’s memory. Yet Athanasius himself afterwards appears to have in some degree credited this assertion. For the rest, the Emperor rejected the demand of the Eusebians that another bishop should be chosen for Alexandria; and his son, Constantine the younger, residing at Treves, received the exile kindly, and provided him with all necessaries.”⁸⁴⁷

His inculpable communion with the Eusebians

St. Constantine was deceived by the Arian heretic Eusebius of Nicomedia (the head of the Eusebians) and by the Arian heretic Eusebius of Cesarea (aka Eusebius Pamphilius). These heretics hid their heresies and even lied about their heretical beliefs, pretending to be orthodox. Hence St. Constantine’s communion with these heretics did not implicate him in their heresy nor make him guilty of sins of omission or association:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Debates with the Eusebians: Athanasius gives us some details respecting the intervention of a third party, known under the name of Eusebians. It was composed, at the time of the Council [of Nicaea], of about twelve or fifteen bishops,⁸⁴⁸ the chief of whom was Eusebius of Nicomedia, who gave them his name. Theodoret [i, 7] says of them: ‘They attempted to conceal their impiety, and only secretly favoured the blasphemies of Arius.’ Eusebius of Caesarea often sided with them, although he was rather more adverse to Arianism than the Eusebians, and stood nearer to the orthodox doctrine. If we wished to employ expressions in use in reference to modern parties and assemblies, we should say: At Nicaea the orthodox bishops formed, with Athanasius and his friends, the right; Arius and some of his friends the left; whilst the left centre was occupied by the Eusebians, and the right centre by Eusebius of Caesarea...”

“Athanasius speaks also of the internal divisions of the Eusebians, and of the discussions which arose in the midst of them, in consequence of which some completely kept silence, thereby confessing that they were ashamed of their errors.⁸⁴⁹ As they began more clearly to foresee that Arianism would be condemned, the Eusebians grew colder in its defence; and the fear of losing their offices and dignities so influenced them, that they ended by nearly all subscribing to...the entire Nicene formula.⁸⁵⁰ Eusebius of Nicomedia, in particular, proved himself very feeble and destitute of character, so much so that even the Emperor, before and afterwards his protector, publicly reproached him for his cowardice, in a letter which we still

⁸⁴⁷ v. 2, s. 51, p. 29.

⁸⁴⁸ Footnote 4: “That is the number, after deducting from the eighteen to twenty-two original friends of Arius (see above, p. 277) those who were decidedly and completely on his side.”

⁸⁴⁹ Footnote 2: “Athanas. de decret., Syn. Nic. c. 3, p. 165.”

⁸⁵⁰ Footnote 3: “Athanas. l. c.”

possess, and related how Eusebius had personally and through others entreated him to forgive him and allow him to remain in his office.⁸⁵¹ ...

“All the bishops, with the exception of five, declared themselves ready immediately to subscribe to this Creed under the conviction that the formula contained the ancient faith of the apostolic Church. This was so clear that even the Novatian bishop Acesius, although separated from the Church on points of discipline, gave witness to its dogmatic truth and adopted the Creed unconditionally, saying, ‘The Council has introduced nothing new in this act, O Emperor; this has been the universal belief since apostolic times.’⁸⁵² The five bishops who at first refused to sign were: Eusebius of Nicomedia, Theognis of Nicaea, Maris of Chalcedon, Theonas of Marmarica, and Secundus of Ptolemais... In the end, however, all signed except Theonas and Secundus, who were anathematized together with Arius and his writings.⁸⁵³ They were also excommunicated.⁸⁵⁴ ...But a writer on their own side, Philostorgius, says that these three bishops did not act honestly in their subscription... We see, indeed, from the beginning that the signatures of these three bishops were not considered sincere; for Bishop Secundus, when he was exiled, said to Eusebius of Nicomedia: ‘Thou hast subscribed in order not to be banished; but I hope the year will not pass away before thou shalt have the same lot.’⁸⁵⁵ ...⁸⁵⁶

One proof that St. Constantine did not hold the Arian heresy or tolerate Arians and their supporters is that he deposed and exiled Eusebius, the bishop of Nicomedia, because Eusebius did not condemn Arius even though Eusebius consented to the Nicene Creed and the orthodox faith:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “Subsequently Eusebius of Nicomedia and Theognis of Nicaea were also deposed and banished because, while admitting the Creed, they would not recognise the deposition of Arius and had admitted Arians amongst them.⁸⁵⁷ At the same time, the churches of Nicaea and Nicomedia were required by the Emperor to elect orthodox bishops in their place. The Emperor particularly blamed Eusebius of Nicomedia not only for having taught error but for having taken part in Licinius’ persecution of the Christians, as well as plotted intrigues against Constantine himself, and deceived him.⁸⁵⁸ ...⁸⁵⁹

“In consequence of the decrees of Nicaea, the Emperor Constantine, as we have seen, exiled Arius and the two Egyptian bishops, Theonas and Secundas, with the priests who adhered to them, to Illyria, and adopted other means for the immediate extermination of Arianism. He ordered the books of Arius and his friends to be burnt, threatened those who concealed them with death, and forbade even the name of Arians. But still the heretical fire was not thereby extinguished; nay, it went on smoldering in secret all the more when several bishops, above all the highly esteemed Eusebius of Nicomedia and Theognis of Nicaea, who, without being thorough-going Arians, still held Subordinationist views from fear of the Emperor and as a matter of form only, subscribed the Nicene Creed...

“If a document found in Socrates, of which we shall speak later, may be trusted,⁸⁶⁰ these bishops, so-called Eusebians, had not joined in the anathema pronounced against the person of Arius but accepted the Creed without admitting that Arius had taught the errors of which he was accused, thus availing themselves of the well-known distinction between *question du fait* and *du droit*.

“It would have been wonderful if, in Egypt as well as in Alexandria where, before the Council of Nicaea, Arianism had already taken such deep root, it had not tried to break out afresh. When this happened, and the Emperor therefore again banished from Egypt several Alexandrians who had fallen from the Nicene faith and ‘re-lighted the torch of disunion,’ then (as he himself relates⁸⁶¹), ‘Eusebius of Nicomedia and Theognis not only sided with

⁸⁵¹ Footnote 4: “Theodoret, i. 20.”

⁸⁵² Footnote 2: “Socr. i. 10; Soz. i. 22; Gelas. ii. 29.”

⁸⁵³ Footnote 4: “Soz. i. 21.”

⁸⁵⁴ Footnote 5: “Soz. i. 9; Theod. i. 7, 8.”

⁸⁵⁵ Footnote 1: “Philostorg. Frag. i. 9.”

⁸⁵⁶ v. 1, s. 32, pp. 285-296.

⁸⁵⁷ Footnote 1: “Theodor. i. 19, 20; Sozom. i. 21; Athanasii *Apolog. contra Arianos*, c. 7, p. 102, ed. Patav.”

⁸⁵⁸ Footnote 2: “Constantine’s letter against Eusebius is found partly in Theodoret, *Hist. Eccles.* i. 20; complete in Gelas. iii. 2; in Mansi, ii. 939; and Boron. ad. an. 829 [or 329], n. 13 sq. Cf. the notes of Valesius on Theodoret, i. 20.”

⁸⁵⁹ v. 1, s. 36, pp. 297-298.

⁸⁶⁰ Footnote 1: “Socrates, *Hist. Eccl.* i. 14.”

⁸⁶¹ Footnote 2: “Theodoret, *Hist. Eccl.* i. 20, and Gelasius, vol. Actorum Concil. Nic. lib. iii. c. 2, in Mansi, *Coll. Concil.* t. ii. p. 939; and Harduin, *Coll. Conc.* t. i. p. 459.”

them and took measures for their safety, but took part in their wickedness and received them into the communion of the Church,' so that Constantine banished them also to a distant country⁸⁶² (Gaul). At the same time he accused the Nicomedians of having also joined in Licinius' earlier persecution of the Christians and intrigued against himself, and ordered the communities of Nicomedia and Nicaea to elect new bishops. Thus Amphion was appointed to Nicomedia, Ehretas to Nicaea.⁸⁶³

"According to some accounts, Eusebius and Theognis bribed an imperial notary to efface their signatures from the Acts of the Council of Nicaea.⁸⁶⁴ Philostorgius says, however, that both they and Bishop Maris of Chalcedon had openly confessed to the Emperor their regret at having subscribed to the Nicene Creed and thus brought the sentence of banishment upon themselves. This took place three months after the conclusion of the Council of Nicaea, in December 325, or in January of the year following.⁸⁶⁵ About the same time, Constantine, in a letter to Theodotus of Laodicea, set before him as a warning the fate of his deposed colleagues since they had made endeavors to win him also to their side.^{866,867}

After his deposition and exile, Eusebius of Nicomedia recanted his errors in order to regain the favor of St. Constantine. But his recantation was insincere:

Ecclesiastical History, by the apostate Socrates Scholasticus, Book 1: "Chapter XIV.—Eusebius Bishop of Nicomedia and Theognis Bishop of Nicaea, who had been banished for agreeing in opinion with Arius, having published their recantation and assented to the Creed, are reinstated in their Sees. Eusebius and Theognis, having sent a penitential confession to the principal bishops, were by an imperial edict recalled from exile and restored to their own churches, displacing those who had been ordained in their places; Eusebius [displacing] Amphion, and Theognis Chrestus. This is a copy of their written retraction:

'We having been sometime since condemned by your piety, without a formal trial, ought to bear in silence the decisions of your sacred adjudication. But since it is unreasonable that we by silence should countenance calumniators against ourselves, we on this account declare that we entirely concur with you in the faith; and also that, after having closely considered the import of the term *consubstantial*, we have been wholly studious of peace, having never followed the heresy. After suggesting whatever entered our thought for the security of the churches, and fully assuring those under our influence, we subscribed the declaration of faith; we did not subscribe the anathematizing, not as objecting to the creed but as disbelieving the party accused to be such as was represented, having been satisfied on this point both from his own letters to us and from personal conversations. But if your holy council was convinced, we not opposing but concurring in your decisions, by this statement give them our full assent and confirmation: and this we do not as wearied with our exile, but to shake off the suspicion of heresy. If therefore ye should now think fit to restore us to your presence, ye will have us on all points conformable and acquiescent in your decrees, especially since it has seemed good to your piety to deal tenderly with and recall even him who was primarily accused. It would be absurd for us to be silent and thus give presumptive evidence against ourselves when the one who seemed responsible has been permitted to clear himself from the charges brought against him. Vouchsafe then, as is consistent with that Christ-loving piety of yours, to remind our most religious emperor to present our petitions and to determine speedily concerning us in a way becoming yourselves.'

"Such was the language of the recantation of Eusebius and Theognis..."

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: "As soon, however, as Eusebius had regained a firm footing, a time of severe trial commenced for the truest upholders of the ὁμοούσιος [homoousios or consubstantial]. The crafty Nicomedian, inwardly leaning to the Arian doctrine of the Logos, was aware that he

⁸⁶² Footnote 3: "Philostorg. *Supplem. ex Niceta*, p. 540, ed. Vales. Morgunt."

⁸⁶³ Footnote 4: "Theodoret, *Hist. Eccl.* i. 20."

⁸⁶⁴ Footnote 5: "Sozom. *Hist. Eccl.*, ii. 21."

⁸⁶⁵ Footnote 6: "Philostorg. i. 10, p. 469, ed. Vales."

⁸⁶⁶ Footnote 1: "Gelas. iii. 3."

⁸⁶⁷ v. 2, s. 45, pp. 1-2.

could not betray his views openly, for the Emperor desired above all things the unity of the Church, and for this very cause had convoked the Council of Nicaea, and therefore no open attack on this Synod would have been tolerated by him. Eusebius and his friends therefore made their submission to the Council very publicly (hence their recall from banishment), trying at the same time, by all kinds of crafty and secret means, to set aside the ὁμοούσιος which was so entirely opposed to their theological views, and to obtain the victory for their Arian and Subordinationist theology. Eusebius, by his apparent return to the orthodox faith, had not only pacified the Emperor but pleased him in the highest degree;⁸⁶⁸ and, being related to him,⁸⁶⁹ contrived, by his pretended support of Constantine's grand project of entire unity in the Church, to ingratiate himself considerably with him.⁸⁷⁰ Thus it was not hard to convince him that Arius and others were at heart orthodox and would certainly make a satisfactory confession of faith if only they were recalled from banishment."⁸⁷¹

The Arian heretic Eusebius, Bishop of Cesarea (aka Eusebius Pamphlius), was not as bold as the Arian heretic Eusebius of Nicomedia. He was more careful in hiding his heresy. He lied about his heresy and professed the orthodox faith in order to remain in good favor with St. Constantine, and others that were orthodox, and only showed his heresy to those who would accept it:

Pope Hadrian I, *Second Council of Nicaea*, 787: "For who of the faithful ones in the Church, and who of those who have obtained a knowledge of true doctrine, does not know that Eusebius Pamphlius [Bishop of Caesarea] has given himself over to a reprobate cause and holds the same opinions as those who follow the impiety of Arius? In all his historical books, he calls the Son and Word of God a creature, a servant, and to be adored as second in rank. But if any speaking in his defense say that he subscribed in the council [of Nicaea in 325], we may admit that that is true; but while with his lips he has respected the truth, in his heart he is far from it, as all his writings and epistles go to show. But if from time to time, on account of circumstances or from different causes, he has become confused or has changed around, sometimes praising those who hold to the doctrines of Arius, and at other times feigning the truth, he shows himself to be, according to James the brother of our Lord, a double-minded man, unstable in all his ways; and let him not think that he shall receive anything of the Lord. For if with the heart he had believed unto righteousness, and with the mouth had confessed the truth unto salvation, he would have asked forgiveness for his writings, at the same time correcting them. ... So then from these writings of his, he shows that he holds to the doctrines of Arius and his followers..."⁸⁷²

St. Athanasius, *Epistle on the Decrees of the Council of Nicea*, 352: "[Chap. 2] (3) ... And what is strange indeed, Eusebius of Cæsarea in Palestine, who had denied the day before, but afterwards subscribed, sent to his Church a letter, saying that this was the Church's faith, and the tradition of the Fathers; and made a public profession that they were before in error, and were rashly contending against the truth... (4) ... After subscription [to the Council of Nicea], Eusebius and his fellows did change again, and return like dogs to their own vomit of irreligion, do not the present gainsayers deserve still greater detestation, because they thus sacrifice their souls' liberty to others; and are willing to take these persons as masters of their heresy, who are, as James has said, double-minded men, and unstable in all their ways, not having one opinion, but changing to and fro, and now recommending certain statements, but soon dishonoring them, and in turn recommending what just now they were blaming? But this, as the Shepherd has said, is 'the child of the devil' and the note of hucksters rather than of doctors. For, what our Fathers have delivered, this is truly doctrine; and this is truly the token of doctors, to confess the same thing with each other, and to vary neither from themselves nor from their fathers; whereas they who have not this character are to be called not true doctors but evil. Thus the Greeks, as not witnessing to the same doctrines, but quarrelling one with another, have no truth of teaching; but the holy and veritable heralds of the truth agree together, and do not differ. For though they lived in different times, yet they one and all tend the same way, being prophets of the one God, and preaching the same Word harmoniously."

⁸⁶⁸ Footnote 1: "Socrates i. 23."

⁸⁶⁹ Footnote 2: "That he was related to Julian the Apostate, the cousin of Constantine, has been stated by Ammianus Marcellinus in the 22d book of his history. Cf. Tillemont, t. vi. pp. 108, 321, note 3, *Sur les Ariens*."

⁸⁷⁰ Footnote 3: "Socrates i. 23."

⁸⁷¹ v. 1, s. 45, pp. 5-6.

⁸⁷² This extract is translated from the original Greek of the Acts of the Second Nicene Council, Act VI. Tom.

(See in this book: [Eusebius of Cesarea \(c. 260-c. 341\)](#), p. 422.)

His heresy of Stoicism

The apostate Jerome was also a stoic and thus was a heretic on this point alone. (See in this book: Some Stoics: [Apostate Jerome \(c. 347-420\)](#), p. 287.)

He undermined the Septuagint

The most credible text of the Old Testament is the *Septuagint* (also known as *The Seventy*), a miraculous Greek translation of the Hebrew Old Testament in Egypt around 280 BC. This is the Old Testament text which was read and quoted by Jesus Christ, the Apostles, and the other Church Fathers. I call it Jesus' Septuagint:

St. Irenaeus, *Against Heresies*, Book 3, Chapter 21: “3. Since, therefore, the Scriptures have been interpreted with such fidelity and by the grace of God; and since from these God has prepared and formed again our faith towards his Son and has preserved to us the unadulterated Scriptures in Egypt [the Septuagint], where the house of Jacob flourished, fleeing from the famine in Canaan, where also our Lord was preserved when he fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord’s descent [to earth] and came into being before the Christians appeared—for our Lord was born about the forty-first year of the reign of Augustus, but Ptolemy was much earlier, under whom the Scriptures were interpreted;—since these things are so, I say, truly these men are proved to be impudent and presumptuous who would now show a desire to make different translations when we refute them out of these Scriptures and shut them up to a belief in the advent of the Son of God. But our faith is steadfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related, and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetic announcements just as the interpretation of the elders contains them.”⁸⁷³

If the Septuagint was good enough for Jesus and the Apostles, it is good enough for everyone—that is, except for Jerome who thought he knew better and used a corrupted text from apostate Jews as his template for his new Old Testament translation, which came to be known as the Masoretic Text:

A General and Critical Introduction to the Study of Holy Scripture, by A. E. Breen, D.D., 1897: “(5) The Hebrew MS., used by Jerome, for the most part agrees with the Masoretic text, though there are a few unimportant various readings.”⁸⁷⁴

The Vulgate, by B. F. Westcott, 1881: “The critical labors of Jerome were received...with a loud outcry of reproach. He was accused of disturbing the repose of the Church and shaking the foundations of faith... Even Augustine...endeavored to discourage Jerome from the task of a new translation (*Ep. civ.*), which seemed to him to be dangerous and almost profane. Jerome, indeed, did little to smooth the way for the reception of his work. The violence and bitterness of his language is more like that of the rival scholars of the 16th century than of a Christian Father...”⁸⁷⁵

Hence, by presenting his new translation as the primary and thus most credible text of the Old Testament, Jerome rejected sacred Tradition and fell under the sentence declared by St. Irenaeus: “I say, truly these men are proved to be impudent and presumptuous who would now show a desire to make different translations.”

For in-depth evidence, see “On RJMI’s Revisions of Biblical Texts and Commentaries” contained in *The Holy Catholic Bible*, revised by RJMI. As of 7/2018, these items have not yet been published.

⁸⁷³ b. 3, c. 21.

⁸⁷⁴ c. 17, p. 394.

⁸⁷⁵ Taken from *Dr. William Smith’s Dictionary of the Bible ... revised and edited by Prof. H. B. Hackett ... V. IV* (Boston: Houghton Mifflin & Co., 1881). IV. The History of Jerome’s Translation to the Invention of the Printing Press; s. 21, pp. 345-82.

His idolatries, heresies, and immoralities are covered up by other apostates

From reading many histories of the apostate Jerome from nominal Catholic sources, one would think that Jerome was faithful, holy, and virtuous and thus a saint. That is because these sources hide, cover up, leave out, and lie about his idolatries, heresies, and immoralities. They do the same to all of the anti-saints and apostate antipopes. I will only give a few examples here regarding Jerome.

Butler's Lives of the Saints

The apostate Fr. Alban Butler, in his *Lives of the Saints*, says that Jerome was “entirely converted to God...not long before the year 370”:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “September 30, Jerome: Jerome went out of this school free indeed from gross vices, but unhappily a stranger to a Christian spirit, and enslaved to vanity and the more refined passions, as he afterwards confessed and bitterly lamented... He arrived at Triers with his friend Bonoeus not long before the year 370, and it was in that city that the sentiments of piety which he imbibed in his infancy were awakened and his heart was entirely converted to God.”

Yet Butler speaks of Jerome’s dream in 384, as recorded in Jerome’s *Letter 22*, in which God told Jerome that he was not a Christian but instead a Ciceronian for glorifying the works of Cicero and other pagans:

Ibid.: “However, he [Jerome] still continued to read the classics with an eagerness and pleasure which degenerated into a passion and gave him just remorse, it being an impediment to the perfect disengagement of his affections and the entire reign of God in his heart. Of this disorder he was cured by the merciful hand of God. The saint, in his long epistle to Eustochium, exhorting that virgin, who had embraced a religious state, to read only the holy scriptures and other books of piety and devotion, relates, that being seized with a grievous sickness in the desert, in the heat of a burning fever, he fell into a trance or dream, in which he seemed to himself arraigned before the dreadful tribunal of Christ. Being asked his profession, he answered that he was a Christian. ‘Thou liest,’ said the judge, ‘thou art a Ciceronian, for the works of that author possess thy heart.’ The judge thereupon condemned him to be severely scourged by angels, the remembrance of which chastisement left a strong impression upon his imagination after his recovery and gave him a deep sense of his fault.”

Butler, then, lied and hung himself with his own words when he said that Jerome was “entirely converted” in 370 but says that Jesus Christ called Jerome a Ciceronian and not a Christian in 384!

Butler again lied and hung himself with his own words when he correctly said that Jerome promised God “never more to read” the classics yet says that Jerome corrected himself by *moderating* his reading of the classics:

Ibid: “He [Jerome] promised the judge never more to read those profane authors... From that time he corrected this immoderate passion for reading the classics.”

If Jerome promised God to never more read the classics and still read them but moderately, then Jerome broke his vow to God. And even a moderate glorifying of the classics (of pagan philosophies and mythologies) is still a mortal sin of idolatry. In the same way, an adulterer who moderates his adultery is still guilty of the mortal sin of adultery.

Yet when Butler said that Jerome only moderately read the classics, he lied again and covered up the truth. As you have read in this section, Jerome continued to read the classics and not moderately. He quoted them in a glorifying manner often in many of his works so others then could read them and be corrupted by them. And he had copies of the classics made and commanded his students to read them.

And Butler covered up completely Jerome’s other heresies, as recorded in this section, by not even mentioning them.

Yet Butler is not ashamed of and even proudly tells of Jerome’s stoic exploits, which he supposes will convince the reader of how holy Jerome was, which only proves Jerome to be a stoic heretic and thus an arrogant, pride-filled, self-righteous Pharisee.⁸⁷⁶

⁸⁷⁶ See in this book: Some stoics: [Apostate Jerome \(c. 347-420\)](#), p. 287.

These so-called “holy” stoics, like Butler, lie worse than whores, prostitutes, and gangsters, and care nothing about the full deposit of the Catholic faith. They cover their own asses. They cover up one another’s idolatries, heresies, and immoralities so that they all appear to be orthodox and holy. They are no different from pedophile clerics and priests who physically rape little children and cover up the crime, except these stoics rape the souls of all men.

The apostate Rev. Laux’s Church History

The apostate Rev. Laux lies by misquoting Jerome’s *Letter 22*. He says that God reproached Jerome “for caring more to be a good Ciceronian than a good Christian”:

Church History, by apostate Rev. John Laux, M.A., 1989: “At Antioch he fell seriously ill, and resolved to renounce forever all that kept him back from God. He was passionately fond of the old Latin Classics and disliked the uncouth style of the Scriptures. In a dream, which he has described for us in minute detail, Christ appeared to him in the form of a stern judge, who reproached him severely and scourged him unmercifully for caring more to be a good Ciceronian than a good Christian. When he awoke he vowed to devote his intellect henceforth to the study of the Scriptures. For five years he lived as a hermit in the Syrian desert, practicing the most intense asceticism...”⁸⁷⁷

This is not what God told Jerome. What follows is the true quote:

Apostate Jerome, *Letter 22*, to Eustochium, 384: “I was caught up in the spirit and dragged before the judgment seat of the Judge; and here the light was so bright, and those who stood around were so radiant, that I cast myself upon the ground and did not dare to look up. Asked who and what I was, I replied: ‘I am a Christian.’ But he who presided said: ‘Thou liest, thou art a follower of Cicero and not of Christ.’”

Laux lied by presenting Jerome as a Christian but not a good Christian. Whereas in the true translation, the Judge says that Jerome is not a Christian at all but a Ciceronian.

Laux, then, ends this story here by presenting Jerome at the time of this dream as a Christian but not a good Christian. Hence he does not go on to mention that Jerome broke his vow and continued to glorify the classics (the pagan philosophies and mythologies). And the apostate liar Laux covered up completely Jerome’s other heresies, as recorded in this section, by not even mentioning them.

The nominal Catholic Encyclopedia

The nominal *Catholic Encyclopedia* article on Jerome covers up Jerome’s dream, as recorded in Jerome’s *Letter 22*, and his glorification of philosophy and mythology in a different way. It does not touch it with a ten-foot pole! It does not mention it at all!

And it lies about Jerome by saying that he never held any of Origen’s heresies. It says it only *appears* that Jerome held some of Origen’s heresies because of Jerome’s hasty work and ill-temperament:

Nominal *Catholic Encyclopedia*, “Jerome”: “Nevertheless, it is certain that...Jerome greatly praised and made use of Origen, that he even transcribed some erroneous passages without due reservation. But it is also evident that he never adhered thoughtfully and systematically to the Origenistic doctrines. Under these circumstances it came about that when Rufinus, who was a genuine Origenist, called on him to justify his use of Origen, the explanations he gave were not free from embarrassment. At this distance of time it would require a very subtle and detailed study of the question to decide the real basis of the quarrel. However that may be, Jerome may be accused of imprudence of language and blamed for a too hasty method of work. With a temperament such as his, and confident of his undoubted orthodoxy in the matter of Origenism, he must naturally have been tempted to justify anything.”

Yes, indeed, “At this distance of time it would require a very subtle and detailed study of the question to decide the real basis of the quarrel.” I have done this study in this section which proves that Jerome did hold several of Origen’s heresies. But this is not so great and monumental of a task for anyone who is a

⁸⁷⁷ s. 1, Second Period, c. 2, s. B.3, p. 136.

historian or theologian. They could have done the same as I did. The fact is that these historians and theologians (all professors with many years of study) did know the truth about Jerome but covered it up. The fact that they leave out quotes from works they know about, or they misquote them, proves that they know the truth.

This is just another ploy, which I call the insufficient-evidence ploy, which these liars use in order to present a heretic as orthodox. They pretend that the evidence is so obscure or ambiguous or not available that no one can figure it out and thus no one can denounce a heretic as a heretic for what, they say, is lack of sufficient evidence. Hence notorious heretics, such as Jerome, are presented as orthodox. Even if they were presented with the notorious evidence in this section, they would continue to try to discredit it in order to continue to refer to their idol Jerome as orthodox and thus a saint and Church Father. No doubt, they excuse the apostate Origen who was condemned as a heretic by nine popes, four of them teaching in ecumenical councils.

These apostates are lovers of men more than God, lovers of idolatries and heresies more than the Catholic faith, and thus they do not really love God and the Catholic faith:

“For they loved the glory of men more than the glory of God.” (Jn. 12:43)

“How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?” (Jn. 5:44)

“Men shall be lovers of themselves, covetous, haughty, proud, blasphemers,...ungrateful, wicked,... slanderers,... traitors, stubborn, puffed up, ... Having an appearance indeed of godliness, but denying the power thereof. Now these avoid. For of these sort are...ever learning, and never attaining to the knowledge of the truth.” (2 Tim. 3:2-7)

Ennodius (474-521)

His apostasy for glorifying philosophy, mythology, and Boethius

Nominal *Catholic Encyclopedia*, “Magnus Felix Ennodius”: “Rhetorician and bishop, b. probably at Arles, in Southern Gaul, in 474; d. at Pavia, Italy, 17 July, 521... In 513 Ennodius was still at Milan, but shortly afterwards he was made Bishop of Pavia... Ennodius is the last representative of the ancient schools of rhetoric. His ‘*Paraenesis didascalica*’ (511) celebrates the wonderful power of that foremost of the liberal arts, by which a guilty man is made to appear innocent, and vice versa. He illustrates his own method in a few declamatory exercises called ‘*Dictiones*’; they deal with themes once the delight of pagan rhetoricians, e.g. grief of Thetis on beholding the corpse of Achilles; Menelaus contemplating the ruins of Troy; the lament of Dido forsaken by Æneas, etc. Again, with all the resources of his rhetoric he denounces a man who placed a statue of Minerva in a place of ill-repute; a player who gambled away the field in which his parents lay buried; etc. He shared the popular fallacy of his contemporaries who saw in the reign of Theodoric a revival of the Roman Empire under the control of men of letters. Ennodius remained to the end faithful to the academic traditions of the Roman schools, whose mythological apparatus he was the last to retain; thus in an epithalamium he describes the beauty of the nude Venus, and makes love argue against virginity... In him are visible the two tendencies whose conflict is never quite absent from Christian life; outwardly he remains true to classic tradition.”

Encyclopedia Britannica, 1768: “BOETHIUS, ANICIUS MANLIUS SEVERINUS (c. aud. 480-524) - The contemporaries of Boethius regarded him as a man of profound learning... Ennodius [474-521], the bishop of Pavia, knows no bounds for his admiration.”⁸⁷⁸

⁸⁷⁸ v. 3, p. 777.

Boethius (480-c. 524)

His apostasy for glorifying philosophy and believing in Stoicism

Boethius was an apostate for glorifying philosophy and believing in stoicism. He translated the philosophical works of Aristotle and other philosophers and made commentaries on them not for historical or refutational purposes but to glorify them. And he used philosophical methods and terminologies to explain theology.

He glorified philosophy so much that when he was in prison waiting to be put to death, he wrote his last and most famous book, not on Christianity but on philosophy. He called it *On the Consolation of Philosophy*. He says that this is where he found his consolation, in Lady Philosophy. In it he did not mention Jesus Christ or anything at all about Christianity. This was his last will and testament—a tribute to Lady Philosophy! Jesus' words condemn him: "For where thy treasure is [Lady Philosophy], there is thy heart also." (Mt. 6:21)

A few nominal Catholics in Boethius' days (such as Ennodius and Cassiodorus) followed him, but not many. He did not begin to become famous until the end of the 10th century when in 986 the apostate Otto III (980-1102) re-buried Boethius with honors in a Catholic church in Pavia. Most of the scholastics loved him and his works and looked upon him as a predecessor and pioneer in the glorification of philosophy:

The Letters of Cassiodorus, Introduction by Thomas Hodgkin, 1886: "In Boethius'... '*Consolation of Philosophy*'... we have the author entering cheerfully into the most abstruse points of the controversy concerning the Nature of Christ, without apparently one wavering thought as to the Deity of the Son of Mary. There, in the '*Consolation*,' a book written in prison and in disgrace, with death at the executioner's hands impending over him—a book in which above all others we should have expected a man possessing the Christian faith to dwell upon the promises of Christianity—the name of Christ is never once mentioned, the tone, though religious and reverential, is that of a Theist only; and from beginning to end, except one or two sentences in which an obscure allusion may possibly be detected to the Christian revelation, there is nothing which might not have been written by a Greek philosopher ignorant of the very name of Christianity... Boethius, though undoubtedly professing himself a Christian, and about to die..., turned for comfort in his dungeon to the philosophical studies of his youth, especially to the ethical writings of Plato and Aristotle."⁸⁷⁹

Philosophy in the Middle Ages, edited by Arthur Hyman and James J. Walsh, 1973: "The last of the Roman philosophers, and the first of the scholastic theologians (as he has been described)... Even after the reintroduction of the complete Aristotelian corpus diminished his importance, scholastics continued to study his works and comment on them.

"Boethius' contributions to medieval thought were many. In philosophy, thinkers of the eleventh and twelfth centuries gained from him most of the knowledge of Aristotle they possessed; and his translations of Aristotelian logical works, his commentaries on them, and his independent treatises formed the foundations of their logical doctrines. In theology, his use of technical philosophic terms for the solution of theological issues, his rigorous demonstrations, and his distinction between faith and reason contributed to what was to become the scholastic method. Moreover, his contention that each science has its own principles, made of theology an autonomous science...

"Boethius' masterwork, however, was his *Consolation of Philosophy* which he wrote during his imprisonment... Drawing for his imagery, style, and philosophic notions upon his extensive classical learning, Boethius (in alternating rhyme and prose sections) relates how Lady Philosophy visited him in prison to offer him her consolation and to cure him of his grief... Though the general tenor of the work is neoplatonic, Boethius freely draws upon Aristotelian and Stoic teachings. Direct references to the Bible or any of the Christian writings are lacking from the work. The *Consolation* was the recipient of many glosses and commentaries, and it was translated early into the various European tongues. It became one of the most popular books of medieval times."⁸⁸⁰

A History of the Church, by apostate Rev. Philip Hughes, 1934: "...A timely denunciation led to the arrest and trial for treason of three officers of high rank, almost the last

⁸⁷⁹ c. 2, "Religious position of Boethius," pp. 81, 83.

⁸⁸⁰ "Boethius," pp. 114, 116.

representatives in public life of the old consular stock, the Patrician Albinus, Boethius, and Symmachus his father-in-law. They were judged by the senate and unanimously judged guilty. After a longish interval they were put to death. That interval Boethius employed to write the classic ever since associated with his name, *De Consolatione Philosophiae*, one of the world's great [RJMI: idolatrous and wretched] books... Boethius was perhaps the last man in the West to possess, as his natural inheritance, the philosophic and scientific culture of classical antiquity. He was... a student of Aristotle. His translations and commentaries of Aristotle were, in fact, almost the only source through which the early Middle Ages knew anything at all of the thought [of Aristotle]... [Footnote 1]

“Footnote 1: ...Boethius set himself to interpret Greek philosophy to the Latin world; and, as a first means, he proposed to translate into Latin the whole of Plato and of Aristotle. This immense task he never indeed realised. But ‘Boethius, we may say, became through his various treatises Professor of Logic to the whole of the Middle Ages, down to the moment when, in the thirteenth century, the complete *Organon* of Aristotle himself (i.e., the collection of Aristotle’s works on logic) was translated into Latin and directly commented,’ *ibid.* 139; for the philosophical achievement and importance of Boethius *cf. ib.* pp. 138-50.”⁸⁸¹

Encyclopedia Britannica, 1768: “BOETHIUS, ANICIUS MANLIUS SEVERINUS (c. aud. 480-524), philosopher and statesman, has been described as the last of the Romans and the first of the Scholastics... He was condemned and sent to the prison at Lindum (Pavia). It was during his confinement there that he wrote the famous *De Consolatione Philosophiae*. He was put to death in 524, and in 996 Otho III ordered his remains to be removed from Pavia to the church of S. Pietro in Ciel d’Oro.

“The contemporaries of Boethius regarded him as a man of profound learning. Priscian the grammarian speaks of him as having attained the summit of honesty and of all sciences. Cassiodorus, *magister officiorum* under Theodoric and the intimate acquaintance of the philosopher, employs language equally strong, and Ennodius [474-521], the bishop of Pavia, knows no bounds for his admiration. During the Middle Ages, the influence of Boethius was exceedingly powerful [RJMI: among the scholastics], and rightly, for he had preserved for them the learned treatises of expiring antiquity. Although he had planned to translate all the works of Plato and of Aristotle and to reconcile their systems of philosophy, he did not fully accomplish this; but his work on Aristotle entitles him to the credit of having introduced that philosopher into the West. He translated into Latin Aristotle’s *Categories* and his *Perihermenias*, and wrote a commentary on the first and a double commentary on the second... He also produced commentaries on the Isagoge of Porphyry and the Topica of Cicero... The most famous of the works of Boethius is his *De Consolatione Philosophiae*, its high reputation in mediaeval times being attested by the numerous translations, commentaries, and imitations which then appeared. Among others, Asser, the instructor of Alfred the Great, and Robert Grosseteste, bishop of Lincoln, commented on it. Alfred translated it into Anglo-Saxon and Chaucer into English. Versions of it appeared in German, French, Italian, Spanish, and Greek before the end of the 15th century.

“This famous work, which is alternately in prose and verse, exhibits the Neo-Platonism and stoicism that Boethius had imbibed at Rome, and because it deals with natural theology only, ignores the possibility of finding consolation in any Christian belief. The first book opens with a few verses, in which Boethius describes how his sorrows had brought him to a premature old age. As he is thus lamenting, a majestic woman, whom he recognizes as his guardian Philosophy, appears. Resolving to apply the remedy for his grief, she questions him for that purpose. She finds that he believes that God rules the world, but does not know what he himself is; and this absence of self-knowledge is the cause of his weakness.”⁸⁸²

Invalid Pseudo-Gelasius Decretal (c. 550)

The so-called Gelasius Decretal was not authored by Pope St. Gelasius (492-496) in the 5th century nor by any other pope. It was authored by an anonymous person in the early part of the 6th century. The first time it was mentioned was by the apostate Isidore, bishop of Seville, (c. 560-636):

⁸⁸¹ v. 2, c. 2, s. 4.

⁸⁸² v. 3, p. 777.

Journal of Theological Studies 14 (1913), *The Decretum Gelasianum*, by F. C. Burkitt, pp. 469-479:

“Das Decretum Gelasianum de libris recipiendis et non recipiendis in kritischem Text herausgegeben und untersucht von ERNST VON DOBSCHÜTZ (T. & U. vol. xxxviii). (J. C. Hinrichs, Leipzig, 1912.)...

“The *Decretum Gelasianum* consists of five chapters:

“I. About Christ and the Spirit.

“II. List of Canonical Books.

“III. About the three chief Sees: Rome, Alexandria, Antioch.

“IV. List of Books to be received.

“V. List of Apocryphal Books.

“...According to v. Dobschütz all five chapters belong to the same original work, which is no genuine decree or letter either of Damasus or Gelasius, but a pseudonymous literary production of the first half of the sixth century (between 519 and 553).

“There can, I think, be little doubt that v. Dobschütz has made out his case. The really decisive point is that in I 3, in the part most directly associated with Damasus, there is a quotation of some length from Augustine in *Joh. ix 7* (Migne, xxxv 146l).⁸⁸³ As Augustine was writing about 416, it is evident that the Title *Incipit Concilium Urbis Romae sub Damaso Papa de Explanacione Fidei* is of no historical value.

“The proof that the document is not a real Decretal of Gelasius or any other Pope is almost as decisive, if not quite so startling. In the first place v. Dobschütz makes it clear (p. 213) that the shorter form I-III implies the longer form,⁸⁸⁴ and therefore is derived from it. Further, the short form III-V, which was supposed to contain the genuine decree of Gelasius, turns out to be a recension of the whole work, in which the phrases which refer back to I and II have been carefully suppressed or altered (p. 214). This recension appears to have been made in Gaul in the seventh century (p. 399): that known as Hormisdas, containing II-V, is a Spanish recension, but the Spaniard Isidore used chap. I, in fact he is the earliest witness to the work. Had it been an official decree of Gelasius, it would have been known and used by Dionysius Exiguus and Cassiodorus. Thus these famous Lists represent no Papal ordinance, but are the production of an anonymous scholar of the sixth century.”

When philosophy was banned in Catholic realms in 529, the purpose of the Pseudo-Gelasius Decretal was to give so-called papal credence to reading some of the works of the Hellenizing anti-Church Fathers who were on its approved books list in order to Hellenize Christianity in this deceptive way, under the guise of Catholicism, which was actually a mixture of the Catholic religion with the false religions of philosophy or mythology. For example, it approved the following anti-Church Fathers and their works:

Pseudo-Gelasius Decretal, Part 4, 1: “The holy Roman Church...does not prohibit the reception of these writings: ...the works of...Gregory Nanzanensis the bishop; likewise the works of...Basil Bishop of Cappadocia; likewise the works of...Jerome the priest...”

This false decretal also erroneously decreed that John the Elder and not John the Apostle was the author of the Biblical letters 1 John and 2 John:

Pseudo-Gelasius Decretal, Part 2, 4: “**LIKEWISE THE ORDER OF THE SCRIPTURES OF THE NEW TESTAMENT** which the holy and catholic Roman church upholds and is venerated:... The canonical [catholic] letters in number seven... of the apostle John, one letter; of the other John the elder, two letters...”

And it contradicted itself by approving and then condemning Eusebius of Caesarea’s *Church History*:

Pseudo-Gelasius Decretal, Part 4: “[1] The holy Roman church...does not prohibit the reception of these writings: ...[4] the chronicle of Eusebius of Caesarea and the books of his church history, however much he fell flat in the first book of his narration and [although he also] afterwards wrote one book in praise and to excuse Origen the schismatic, however on

⁸⁸³ Footnote 1: “The passage is printed *J. T. S.* 1 556 f, ll. 23-27: v. Dobschütz, p. 245 f.”

⁸⁸⁴ Footnote 2: “Chap. II, title, *post haec quid uitare debeat* implies a list of rejected Books, such as chap. V.”

account of his narration of remarkable things, which are useful for instruction, we do not say to anyone that it must be refused.”

Pseudo-Gelasius Decretal, Part 5: “The remaining writings which have been compiled or been recognised by heretics or schismatics the Catholic and Apostolic Roman Church does not in any way receive; of these we have thought it right to cite below a few which have been handed down and which are to be avoided by Catholics: ...the History of Eusebius Pamphili, apocrypha.”

As much as the Hellenizers wanted this false decretal to take hold of the masses when it was fabricated in the 6th century, it remained hidden among a few and did not begin to succeed and make progress until the 11th century when it was included in Gratian’s *Decretum*:

Papal Letters in the Early Middle Ages, by Detlev Jasper and Horst Fuhrmann, 2001: “A great number of Gelasian texts reached Gratian’s *Decretum* where they were arranged correctly and systematically... The Pseudo-Gelasian Index...is preserved in hundreds of manuscripts and attained normative status through its inclusion in Gratian’s *Decretum* [c. 1130’s].”⁸⁸⁵

Isidore of Seville (c. 560-636)

His apostasy for glorifying mythology

Isidore, bishop of Seville, was an apostate for glorifying mythology by promoting as a course of study un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar, which thus contained idolatrous examples.⁸⁸⁶ The following are quotes from Isidore’s *Etymologies*:

Apostate Isidore of Seville, *Etymologies*, 7th century:

“Book 1 (Grammar):

“xxxvi. ... 4. ...

‘You, father Neptune, whose white temples, wreathed with crashing brine, resound; to whom the great Ocean flows forth as your eternal beard, and in whose hair rivers wander.’

“For ‘beard,’ ‘temples,’ and ‘hair’ pertain not to the Ocean but to men. 5. In this way, some terms for things are transferred very elegantly from one kind to another for the sake of beauty, so that the speech may be greatly adorned...

“9. Also, it expresses what has been discovered by the discoverer, as (Terence, *Eunuch* 732):

‘Without Ceres and Liber, Venus grows cold,’

“and (Vergil, *Aen.* 9.76):

‘Vulcan sends mingled embers to the stars.’...

“xxxvii. ...19. Tmesis (*tmesis*) is a division of one word by the interposition of other words, as (cf. Vergil, *Aen.* 1.412):

‘The goddess surrounded (them) with a thick mantle of mist’...

“35. ...And from a lesser to a greater (Vergil, *Aen.* 6.119):

‘If Orpheus could summon the spirit of his wife, relying on a Thracian cithara and its melodious strings,’

“as if he meant, relying on a small unimportant object; that is, if he relies on a cithara, I rely on my piety.

⁸⁸⁵ Published by Catholic University of America, p. 63.

⁸⁸⁶ See in this book: [True logic, true dialectics, true rhetoric, and correct grammar must not contain anything contrary to the Catholic faith or morals](#), p. 203.

“Book 2 (Rhetoric and Dialectic):

“xxi. ...18. ...Some demonstrative (*demonstrativus*), as: ‘There!’ or ‘Behold!’ Some optative (*optativus*), as (*Aen.* 8.560):

‘O that Jupiter would bring me back bygone years.’

The following quotes are from Isidore’s *First Book of Differences*:

First Book of Differences, 7th century:

“The Letter L: ...*sanctus* is what pertains to some sanctity, as in Homer (Odyssey 12) ‘the bulls are sacred to the sun.’

“The Letter S: ...Some people say that *cruor* is the blood of a sacrificial victim, *sanguius* is that of human beings. As Virgil says (*Aeneid* 2.116) ‘You have placated the winds with the blood (*sanguis*) and a slain virgin’...

“The Letter A: ...Cruel love is against nature (as that of Pasiphae)...”

In Greek mythology, Pasiphae, by intercourse with a bull, was the mother of the Minotaur.

John Damascene (c. 676-c. 749)**His apostasy for using philosophy and mythology to edify and enlighten men on faith and morals**

Nominal *Catholic Encyclopedia*, “John Damascene”: “Some consider him the precursor of the Scholastics, whilst others regard him as the first Scholastic, and his ‘*De fide orthodoxa*’ as the first work of Scholasticism. The Arabians, too, owe not a little of the fame of their philosophy to his inspiration. The most important and best known of all his works is that to which the author himself gave the name of ‘Fountain of Wisdom’ (*pege gnoseos*)...”

The Fathers of the Church, “St. John of Damascus Writings,” translated by apostate Frederic H. Chase, Jr., 1958: “The *Fount of Knowledge* not only contains much that is original and a fresh viewpoint on many things, but it is in itself something new. It is the first real Summa Theological. Even the philosophical introduction is new, being the first attempt to present a complete manual of philosophy to serve as a basis for the study of Christian theology [RJMI: Theophilosophy]. The whole work is not a mere compilation; it is a new synthesis... In the West, the Philosophical Chapters (PG 94.525-676) are commonly called the *Dialectica* and are always so cited. This part contains sixty-eight chapters followed by an Explanation of Expressions.”⁸⁸⁷

While the apostate John Damascene admitted that the philosophers, such as Aristotle, taught errors and were idolaters, he nevertheless promoted the study of their philosophy for edification or for enlightenment on faith and morals and used their philosophical methods and terminology:

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “John extols the authority of Scripture (IV, 17)⁸⁸⁸ ...As to philosophy, he values it so much and deems a knowledge of it so important for Catholic dogma, that he constantly introduces it in his doctrinal expositions, and devotes the first part of the *Source of Knowledge* to an explanation (under the heading *Capitula philosophica* or more briefly *Dialectica*) of the categories of Aristotle and the *quinque voces* or universals of Porphyry in the *Isagoge*.⁸⁸⁹ However much he may depend on Aristotle,...John, following in the footsteps of Leontius of Byzantium and St. Maximus, gives a goodly share of attention to Neo-Platonism. For the rest, he proclaims that, in matters of faith, we must listen not to philosophers, but to the Fathers,⁸⁹⁰ and himself does not hesitate to give up and even to correct Aristotle whenever he seems to express views that cannot be reconciled with dogma. He leaves it to heretics to follow the Stagyrite [Aristotle]

⁸⁸⁷ v. 37, Intro., p. xxvi.

⁸⁸⁸ Footnote 3: “Unless otherwise stated, all the references are to the *De fide orthodoxa*.”

⁸⁸⁹ Footnote 5: “Notice especially his words in *Fons scientiae*, prolog., col. 524; *Dialectica*, 3, col. 533-8.”

⁸⁹⁰ Footnote 6: “*Fons scientiae*, prolog., col. 525.”

blindly, as if he were ‘a thirteenth apostle,’ and to prefer an ‘idolater’ to the inspired writers.^{891,892}

Hence, according to the apostate John Damascene, we should nevertheless follow Aristotle and the other philosophers, although not blindly. Catholics do not need to and must not follow any non-Catholic regarding his teachings and practices of faith and morals. Catholics can *admire* a pagan for virtues he possesses or morals he upholds or dogmas of faith he holds, but they do not need to and must not *follow* him in these matters. Catholics have all they need to know about faith and morals from the Catholic Church, Catholic faith, and good Catholics. Catholics have God’s Church, the Catholic faith, and God’s faithful and holy chosen people from the Old Testament era and New Testament era to follow in order to hold the faith and be virtuous and holy. Is there anyone who would dare say that an unbeliever is holy—let alone as holy as God’s faithful chosen people!

Even though the apostate John Damascene correctly said that in matters of faith the Catholic Fathers should be followed and not Aristotle, and even though he correctly denounced Aristotle as an idolater, he nevertheless taught that the philosophers can edify and enlighten Catholics on morals and that their teachings on faith can be used to better understand or explain Catholic dogmas. And he taught the heresy that Catholics can better understand and explain dogmas by using philosophical methods and terminologies.

Damascene even contradicted his own truthful teaching that the Church Fathers should be followed and not the philosophers because he followed the philosophers instead of the Church Fathers on several occasions and fell into heresy, such as the heresy that original sin is not a real sin and that God has no form (which I call the blob-god heresy). He got these heresies from the philosophers and not from the Church Fathers (Catholic dogmas) which condemn these heresies. So we see, he blindly followed Aristotle and other philosophers on doctrines of faith, even though he did not think himself to be blind:

“There is a way that seemeth to a man right, and the ends thereof lead to death.” (Prv. 16:25)

“The way of a fool is right in his own eyes, but he that is wise hearkeneth unto counsels.” (Prv. 12:15)

“[There is] a generation that are pure in their own eyes, and yet are not washed from their filthiness.” (Prv. 30:12)

“They are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.” (Mt. 15:14)

God cursed and blinded John Damascene for glorifying the false religions of philosophy and hence placed him under the operation-of-error curse, which is why he fell into heresy and did not even know it:

“They are cursed who decline from thy commandments [on faith or morals].” (Ps. 118:21)

“Anti-Christ, whose coming is according to the working of Satan, in all power and signs and lying wonders, and in all seduction of iniquity to them that perish because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error to believe lying: That all may be judged who have not believed the truth but have consented to iniquity.” (2 Thes. 2:9-11)

His apostasy for glorifying philosophy by using its unique methods and terminologies

The apostate John Damascene is the Father of Scholastic Babble since he was the first to write a complete dictionary of philosophical terms to be used with theology:

The Fathers of the Church, “St. John of Damascus Writings,” translated by apostate Frederic H. Chase, Jr., 1958: “All of the Philosophical Chapters, however, do not depend upon Aristotle and his commentators. Many of them are concerned with philosophical terms which had come to acquire very special meanings in theology and terms which had been used in various senses—terms which had played an important part in the development of the Christian dogmatic tradition... In the Philosophical Chapters, or *Dialectica*, we have the first example of a manual of philosophy especially composed as an aid to the study of theology. It

⁸⁹¹ Footnote 7: “*Contra Jacobitas*, 10 (col. 1441).”

⁸⁹² v. 3, c. 9, s. 1, pp. 469-470.

is more than a curiosity. Useful in its own time and useful in the succeeding centuries, it has remained to the present day indispensable for a proper understanding of Greek theology [RJM]: of Greek Theophilosophy].”⁸⁹³

For an example of his scholastic babble, see in this book: Examples of scholastic babble: [Apostate John Damascene](#), p. 172.

His apostasy for glorifying anti-Church Father Basil’s apostate works

Saint Basil, the Letters, translated by the apostates Roy J. Deferrari and Martin R. P. McGuire, 1934: “[Prefatory Note] It is clear that Basil recommends the study of pagan Greek literature on ethical and not aesthetic or scientific grounds. The chief value of this study, in his mind, is to stimulate the practice of virtue... The essay [*Address to Young Men on the Right Use of Greek Literature*]...has exercised a unique influence in the history of education, whether through being employed as a guide and defence for the study of pagan literature or through being read for its own worth... The work was evidently esteemed by the later Greeks, for...John Damascene⁸⁹⁴ quotes it in several places in his ‘*Sacra Parallela*.’ ”⁸⁹⁵

See in this book: Basil of Cesarea: [His apostasy for using philosophy and mythology to edify and enlighten men on faith and morals](#), p. 429.

His blob-god heresy

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “The teaching of the treatise *De fide ortliodoxa* about God is evidently copied from that of the Pseudo-Areopagite and St. Maximus. Of God we can know that he exists... But what God is we cannot understand or even know. When we speak of God’s essence, we mean to say rather what he is not than what he is, for none of the positive attributes which we ascribe to him, and of which the concepts are drawn from creatures, not even that of being, befits him formally; not indeed because God does not exist, but because he is above whatever we may affirm of him, above being as well as above everything else (I, 4)... These [are] high philosophical speculations...”⁸⁹⁶

(See in this book: [The stoic heresy that God is a formless blob and men will become formless blobs](#), p. 249.)

His heresy that original sin is not a true sin

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “Through Adam, the same death and sufferings have entered into the world and passed to his descendants.”⁸⁹⁷ However, although St. John speaks of our inheriting from our first parents the miseries of life, which are the result of sin, he does not speak of a strictly so-called moral stain transmitted to us together with life. In his commentary on the Epistle to the Romans, chapter V, he explains the ἐφ’ ᾧ of verse 12 in the causative sense of δι’ οὗ, and the ἀμαρτωλοί of verse 19 in the sense of ‘subject to death on account of sin.’^{898,899}

His heresy that the Holy Spirit does not proceed from the Son

The apostate John Damascene held the heresy that the Holy Spirit proceeds from the Father and *through* the Son and thus not from the Father and *from* the Son:

The Fathers of the Church, “St. John of Damascus Writings,” translated by apostate Frederic H. Chase, Jr., 1958: “On the Holy Trinity (PG 95.9-18) is a concise summary of the

⁸⁹³ v. 37, Intro., p. xxvii-xxviii.

⁸⁹⁴ Footnote 1: “Cf. Migne, P.G. 95, col. 1254 C.D.; 96, col. 75D, also 433D.” See in this book: [Anti-Church Father John Damascene](#), p. 524.

⁸⁹⁵ v. 4, “Address to Young Men on Reading Greek Literature,” Prefatory Note, pp. 370-371.

⁸⁹⁶ v. 3, c. 9, s. 1, p. 470.

⁸⁹⁷ Footnote 50: “II, 28.”

⁸⁹⁸ Footnote 51: “*In epist. ad Roman.*, V, 12, 19 (P. G., XCV, 477, 481).”

⁸⁹⁹ v. 3, c. 9, s. 2, p. 478.

Damascene's teaching on the Trinity, including that of the procession of the Holy Ghost from the Father through the Son. It is given in question and answer form...⁹⁰⁰

This heresy was infallibly condemned in 382 at the Council of Rome by Pope St. Damasus:

Pope St. Damasus, *Council of Rome*, 382: "...For the Holy Spirit is not only the Spirit of the Father or not only the Spirit of the Son, but the Spirit of the Father and of the Son. For it is written: *If anyone love the world, the Spirit of the Father is not in him* (1 Jn. 2:15). Likewise it is written: *Now if any man have not the Spirit of Christ, he is none of his* (Rom. 8:9). When the Father and the Son are mentioned in this way, the Holy Spirit is understood, of whom the Son himself says in the Gospel, that the Holy Spirit *proceedeth from the Father* (Jn. 15:26), and *he shall receive of mine and shall announce it to you*. (Jn. 16:14)" (D. 83)

His works were not translated into Latin until 1150

Nominal *Catholic Encyclopedia*, "John Damascene": "It is no small credit to John of Damascus that he was able to give to the Church in the eighth century its first summary of connected theological opinions. At the command of Eugenius III it was rendered into Latin by Burgundio of Pisa, in 1150, shortly before Peter Lombard's 'Book of Sentences' appeared. This translation was used by Peter Lombard and Thomas Aquinas, as well as by other theologians... As a result, his work is an inexhaustible thesaurus of tradition which became the standard for the great Scholastics who followed."

Nominal *Catholic Encyclopedia*, "Peter Lombard": "He was acquainted before this date with the works of Gratian the canonist, for he utilizes the 'Decretum' in his 'Sentences.' About the same time he had in his hands the newly-finished translation of John Damascene by Burgundio of Pisa: all these details show the care he had to enlarge the circle of his knowledge..."

⁹⁰⁰ v. 37, Intro., p. xxi.

THE SCHOLASTICS

History of the Scholastics' Hellenization of Christianity

Scholastics glorified not only philosophy but also mythology

Scholasticism consists primarily of the glorification of philosophy. But all of the scholastics also glorified mythology by either sins of omission or sins of commission or sins of association. For example, all of the scholastics either promoted or did not sufficiently condemn the following things or did not sufficiently denounce those who promoted them:

1. The desecration of Catholic places with images of devils, idols, and the false gods and false religions of mythology
2. The study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar, which thus contained examples that glorified mythology and philosophy
3. The practice of astrology and other occult practices
4. The study of mythological works as a means to learn about faith or attain virtues

Scholasticism was underground from the 4th to the 10th centuries

The scholasticism of the Hellenizing anti-Church Fathers flourished from the mid-2nd century to the beginning of the 4th century. From the 4th century to the 11th century the glorification of philosophy and mythology went underground and thus was never totally eradicated. During this period, some nominal Catholics continued to glorify philosophy or mythology but it never made steady progress. When it became manifest, it was put down quickly. Hence during this period of time, nominal Catholics glorified philosophy or mythology in secret or semi-secret among the few who shared their apostate beliefs. For example,

- In the 8th century, the apostate John Damascene was the first nominal Catholic to author a dictionary of philosophical terminologies (aka scholastic babble).
- In the 9th century, the apostate Rabanus Maurus published excerpts from *Priscian's Grammar* that were un-purged of their glorification of mythology and philosophy.⁹⁰¹ And other nominal Catholics published works of the philosophers on logic, dialectics, and rhetoric that were also un-purged of their glorification of mythology or philosophy.
- In the 9th century, the apostate John Scotus Erigena glorified the philosophical works of the pagan Plato and of the apostate Boethius. He also used the unique methods and terminologies of philosophy.

Scholasticism progressed from the 11th century onward

From the time that Satan was unchained in 1033, in the 11th century, scholasticism, which consists of the glorification of philosophy or mythology, began to make steady progress among nominal Catholics:

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: "Some years later we have Siegebert of Gemblours (died A.D. 1113) stating that some did not reckon Gerbert [Sylvester II] among the popes at all, but put in his place a (fictitious) pope Agapetus, because Gerbert had been addicted to the practice of the black art, and had been struck dead by the devil. Siegebert may have had before him the work of Cardinal Benno... Benno, whose work must have been written about the year 1099, asserts that to a certain extent, during the whole of the eleventh century, a school of black magic existed in Rome, with a succession of adepts in this art, and he enumerates them in order. The most important personage among them is archbishop Laurentius of Amalfi, who at times gave

⁹⁰¹ See in this book: [Un-Purged Priscian's Grammar](#), p. 534.

utterance to prophecies, and could also interpret⁹⁰² the notes of birds. Theophylact (Benedict IX) and the archpriest John Gratian (Gregory VI) learnt the unholy art from Laurentius, and Hildebrand from John Gratian. But Laurentius himself was the pupil of Gerbert, who was the first to bring the art to Rome... Benno certainly did not invent the fable. He found it already existing in Rome.”⁹⁰³

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The movement initiated by Scotus Erigena did not survive its author. Even apart from the aberrant character of some of its features, the doctrine did not find a political and social environment favorable to the development of a philosophical school... When all is said and done, there is for historians of philosophy little to reap on the desolate ground which extends from the death of Erigena up to the early eleventh-century...”⁹⁰⁴

A Manual of the History of Dogmas, by apostate Rev. Bernard J. Otten, S.J., 1918: “Up to the eleventh century Scholastic activities were almost exclusively directed by traditionalism, but thereafter a new tendency began to manifest itself. Men were no longer satisfied with repeating and systematizing traditional teaching, although the contents of this teaching were even then universally regarded as sacrosanct. They began to emphasize the rational side of revealed doctrines, to search for philosophical proofs, which, though in the very nature of things [were] incapable of demonstrating the mysteries of Christian revelation... It was from these first attempts at placing the faith, so far as might be, on a rational basis that Scholasticism in the strict sense of the term was born.”⁹⁰⁵

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 8. Reverting to the origin of the Scholastic Philosophy and Theology, we repeat that, instead of being created suddenly by external impulses... it rather emerges from the obscurity as a living growth, which had been long maturing in the church schools, and which new intellectual forces now perfected, and the more settled political state of Europe fostered. The epoch at which the revival assumes the special character now under consideration—the middle of the eleventh century—was also, as we have seen, that which marks the beginning of the new style of medieval church architecture [RJMI: when churches began to become desecrated]...”⁹⁰⁷

Renaissance Thought, by Paul Oskar Kristeller, 1961: “The...rise of philosophical, theological, and scientific studies that began during the second half of the eleventh century and culminated in the thirteenth. During that period, the body of learning expanded steadily until it surpassed the traditional limits of the seven arts. A large amount of writings on philosophy, on the sciences and the pseudo sciences was translated from Arabic and from Greek that introduced precious [RJMI: idolatrous and heretical] material previously unavailable in Latin and tended to stimulate and transform Western thought.⁶ Among the philosophical authors thus translated, Proclus and other Neoplatonic authors were well represented, but the most extensive and most important body of literature consisted of the nearly complete corpus of Aristotle, accompanied by a few Greek commentaries...”⁹⁰⁸

Scholasticism made steady progress from the 11th century in the following manner:

1. In the 11th century, great numbers of the scholastics learned about philosophy from the un-purged works of the philosophers on logic, dialectics, rhetoric, or grammar, such as Aristotle’s works on logic and dialectics, Cicero’s works on rhetoric, and Priscian’s works on grammar.
2. In the 12th century, scholastics learned Plato’s philosophical works and thus glorified philosophy in all the three ways; that is, 1) by using philosophy or mythology to edify or enlighten oneself or others on faith or morals; 2) by using methods unique to philosophy; 3) by using terminologies unique to philosophy (scholastic babble). For more information on this topic, see in this book: [The Methods and Effects of Hellenizing Christianity](#), p. 107.

⁹⁰² Footnote 1: “*Vita et Gesta Hildebrandi*, in Brown, Fascicul., i., 83.”

⁹⁰³ c. x (Sylvester II), pp. 268-279. See in this book: [Gerbert of Aurillac \(c. 945-1003\)/Antipope Sylvester II \(999-1003\)](#), p. 587.

⁹⁰⁴ pt. 4, c. 2, p. 128.

⁹⁰⁵ v. 2, Intro., s. A, pp. 5-6.

⁹⁰⁶ Footnote 3: “The Emperor Henry III (a.d. 1039-1056) was a great patron of learning.”

⁹⁰⁷ b. 5, c. 27, p. 460.

⁹⁰⁸ c. 2 (The Aristotelian Tradition), p. 30.

3. In the 12th century, some scholastics glorified philosophy only in the second way by using its unique methods, such as the apostate Abelard used with theology in his *Sic et Non (Yes and No)*, the apostate Gratian used with canon law in his *Decretum*, and the apostate Peter Lombard used with theology in his *Sentences*. I call this way of glorifying philosophy by only using its unique methods Lombardian Scholasticism because Lombard was the most influential.
4. From the beginning of the 13th century, Aristotle's philosophical works became popular among the scholastics and thus glorified philosophy in all the three ways. I call this way of glorifying philosophy by all of the three ways Aquinian Scholasticism because the apostate Aquinas was the most influential.

In the 11th century philosophers' un-purged works on logic, dialectics, rhetoric, and grammar were studied

In the 11th century the glorification of philosophy and mythology began to make progress among the theologians by their studying the works of the philosophers on logic, dialectics, rhetoric, or grammar that were un-purged of their glorification of philosophy or mythology:

"The Ancient Philosophical Legacy and Its Transmission to the Middle Ages," by Charles H. Lohr, 2002: "Rational philosophy...takes up the subjects of the trivium, assigning to grammar the works of Priscian and Donatus, to rhetoric Cicero's *De inventione*, and to dialectic Aristotle's *Organon* together with the *Isagoge* of Porphyry and the logical treatises of Boethius."⁹⁰⁹

A History of the University in Europe, edited by Hilde de Ridder-Symoens, 1992: "At Oxford officially, at least in the regulations, Priscian appears to have remained in use longer than Donatus, well into the sixteenth century... It had its beginnings in the mid-eleventh century, emerging as a separate field of enquiry in the second half of the twelfth century under Peter Helias and Peter of Spain (not to be confused with the thirteenth-century logician Petrus Hispanus, who became Pope John XXI in 1276)."⁹¹⁰

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "In the eleventh century philosophy proper was reduced to Aristotle's dialectic. No physics, no anthropology, no metaphysics, no purely rational ethics were known to the men of that period."⁹¹¹

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: "Aristotle was the father of the scholarly discipline of logic, Boethius the guardian and herald of Aristotelian dialectic in the Christian West. For almost five hundred years, the latter's works enjoyed only limited influence. The time was perhaps not yet ripe for rationality to assume a dominant role in how people thought. Heralding this innovation was the appearance of individualists who possessed a strong intellectual bent: Gerbert of Aurillac, Fulbert of Chartres, and Berengar of Tours. A new golden age in the study of logic commenced with the close of their era, ushered in by the appearance of a handbook attributed to a certain Garlandus (before 1076)..."⁹¹²

Renaissance Thought, by Paul Oskar Kristeller, 1961: "During the early Middle Ages, the Latin West was largely cut off from the richer Greek tradition and reduced to the indigenous resources of Roman literature, which was weak in philosophy, as we have noticed. The body of secular learning provided in the monastic and cathedral schools of the period was limited to the elementary encyclopaedia of the seven liberal arts, that is, grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, and music. In this scheme, which prevailed to the eleventh century, grammar was the leading subject, which included at times the study of the Latin poets. Philosophy was represented only by dialectic, that is, elementary logic, and this subject was largely based on the Aristotelian treatises translated by Boethius. Philosophy in the broad sense of the word as known to the ancient Greeks was almost forgotten, and the

⁹⁰⁹ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, p. 16.

⁹¹⁰ v. 1 (Universities in the Middle Ages), pt. 4, c. 10, s. 1, p. 313.

⁹¹¹ pt. 4, c. 2, s. 1, p. 130.

⁹¹² pt. 1, c. 4, p. 109.

only author who made a genuine contribution to philosophical thought in that period, Scotus Eriugena, was an isolated figure distinguished for his acquaintance with Greek Neoplatonism.”⁹¹³

Un-Purged Priscian's Grammar

The pagan Priscianus completed a book on Latin grammar in 527. The book is called the *Institutiones Grammaticae* (*Grammatical Foundations*) or *Priscian's Grammar*:

Nominal *Catholic Encyclopedia*, “Priscianus”: “Latin grammarian, born at Caesarea (Mauretania), taught at Constantinople under Anastatius I (491-518)... He is chiefly celebrated for a great work of which the last-named is an extract, the eighteen books of the ‘*Institutiones Grammaticae*,’ the most important grammatical work of antiquity which we possess. Each of these eighteen books has its own special title and subject. The first sixteen, often separately copied (‘Priscianus Maior’) treat of forms (‘*De accidentibus*’); the last two (‘Priscianus Minor’) of syntax... Priscian lacks judgment and taste, but he is valuable because he has preserved for us the theories of the Greek grammarians, and numerous Latin quotations for which he is our sole authority, the best edition is Heitz in Keil’s ‘*Grammatici Latini*,’ II, III (1855-9).”

A History of Classical Scholarship, by Sir John Edwin Sandys, Litt.D., F.B.A., 1921: “It was only two years after Boethius was consul in Rome (510) that Priscian eulogised an emperor of the East in Constantinople (512). Between these dates is the death of Clovis (511), for whom Boethius had some seven or eight years previously selected a skilled harper at the request of Theodoric’s minister, Cassiodorus. Two years after the death of Boethius (524) falls the death of Theodoric (526), and within a year of that event the copy of *Priscian's Grammar*, from which all our extant MSS are ultimately descended, was being transcribed in Constantinople. The close of the Roman age is marked by the death of Boethius; and the fact that the great work of Priscian was copied by his pupil, not in Rome, but in Constantinople, foreshadows the beginning of the Byzantine age of scholarship. Two years after the archetype of Priscian had been transcribed, the Schools of Athens were closed in the early part of the reign of Justinian, probably at the very time when in the West the monastery of Monte Cassino was rising above the ruins of the altar of Apollo.”⁹¹⁴

Priscian's Grammar contained numerous examples and teachings that glorified the pagan gods and false religions of mythology and philosophy:

Wikipedia, “Priscian”: “*Priscian's Grammar* is based on the earlier works of Herodian and Apollonius. The examples it includes to illustrate the rules preserve numerous fragments from Latin authors which would otherwise have been lost, including Ennius, Pacuvius, Accius, Lucilius, Cato, and Varro. But the authors whom he quotes most frequently are Virgil, and, next to him, Terence, Cicero, Plautus; then Lucan, Horace, Juvenal, Sallust, Statius, Ovid, Livy, and Persius.”

In the following passages, *Priscian's Grammar* glorifies the false gods Jupiter, Apollo, and Mars, and the false goddess Venus:

Priscianus, *Institutionem Grammaticarum*, 527:

“[b. 1, 18-21] At Venus haud animo nequiquam exterrita mater.”⁹¹⁵

English translation: “Now Venus, a mother fearful, and not without reason, in her mind.”

“[b. 1, 18-21] Nivesque deducunt Iovem, nunc mare nunc silvae.”⁹¹⁶

English translation: “Jupiter launches rain and snow, from woods to sea.”

“[b. 17, c. 20, 159] Dictamum genitrix Cretaea carpit ab Ida, puberibus caulem foliis et flore comantem purpureo: non illa feris incognito capris gramina, cum tergo volucres haesere

⁹¹³ c. 2 (The Aristotelian Tradition), p. 30.

⁹¹⁴ v. 1 (From the Sixth Century B.C. to the End of the Middle Ages), bk. 1, c. 2, pp. 18-19.

⁹¹⁵ Contained in *Grammatici Latini*, edited by Henrici Keilii (Henry Keil). Vol. 2, “Prisciani Institutionem Grammaticarum Libri I-XII, edited by Martini Hertzii. Publisher: LIPSIAE, 1855. P. 15.

⁹¹⁶ *Ibid.*, p. 16.

sagittae. Hoc Venus obscure faciem circumdata nimbo detulit, hoc fusum labris splendentibus amnem inficit, occulte medicans, spargitque salubris.”⁹¹⁷

English translation: “His mother culled a dittany plant from Cretan Ida, with downy leaves and purple flowers: a herb not unknown to the wild goats when winged arrows have fixed themselves in their sides. This Venus brought, her face veiled in dark mist, this, with its hidden curative powers, she steeped in river water.”

“[b. 17, c. 23, 173] O regina novam cui condere Juppiter urbem.”⁹¹⁸

English translation: “O queen, whom Jupiter grants the right to found a new city.”

“[b. 18, c. 6-7, 69] Fuimus Troes, fuit Ilium, et ingens gloria Dardanidum, ferus omnia Juppiter Argos transtulit, incense Danai dominantur in urbe.”⁹¹⁹

English translation: “Troy is past, Ilium is past, and the great glory of the Trojans: Jupiter carries all to Argos: the Greeks are lords of the burning city.”

“[b. 18, c. 2, 29] Puerum minaci voce dum terret, viduus pharetra risit Apollo.”⁹²⁰

English translation: “While he tried to scare children with his threatening voice, Apollo was laughing.”

“[b. 18, c. 25, 214] Parte alia Martis currumque rotasque volucres instabant.”⁹²¹

English translation: “Elsewhere they pressed on with a chariot for Mars, with winged wheels.”

This was certainly one of the grammar courses that some nominal Catholics were using that Pope St. Gregory the Great (590-604) condemned as grave, heinous, blasphemous, and abominable and thus idolatrous because it glorifies the false gods and false religions of mythology and philosophy:

Pope St. Gregory the Great, Book 11, *Letter 54*, to Desiderius, Bishop of Gaul, 6th century: “Gregory to Desiderius, etc. ...It...came to our ears, what we cannot mention without shame, that thy Fraternity is in the habit of expounding grammar to certain persons. This thing we took so much amiss, and so strongly disapproved it, that we changed what had been said before into groaning and sadness, since the praises of Christ cannot find room in one mouth with the praises of Jupiter. And consider thyself what a grave and heinous offence it is for bishops to sing what is not becoming even for a religious layman... Whence, if hereafter what has been reported to us should prove evidently to be false, and it should be clear that you do not apply yourself to trifles and secular literature, we shall give thanks to our God, who has not permitted your heart to be stained with the blasphemous praises of the abominable...”

After Pope St. Gregory the Great’s condemnation, *Priscian’s Grammar* went underground and resurfaced in the 8th century:

Nominal *Catholic Encyclopedia*, “Priscianus”: “A copy of Priscian carried to England in the time of Aldliehn (d. 709) was quoted by Bede and Aldlielm, and copied by Rabanus Maurus, who reintroduced Priscian on the Continent. Together with Donatus he became the personification of grammar. More than a thousand manuscripts of his work exist.”

A History of Classical Scholarship, by Sir John Edwin Sandys, Litt.D., F.B.A., 1921: “A MS of Priscian had reached England in the life of Aldhelm (d. 709). He is quoted by Bede, and is described as ‘Latinae eloquentiae decus’ by Alcuin, who mentions his name in the list of the library at York. He is copied in a grammatical treatise by Alcuin’s pupil, Rabanus Maurus, and minutely studied by the latter’s pupil, Servatus Lupus (d. 862). His grammar was one of the great text-books of the Middle Ages and is accordingly still represented by more than 1000 MSS.”⁹²²

⁹¹⁷ Contained in *Prisciani Caesariensis Grammatici Opera*, by Priscianus (Caesariensis). Edited by Augustus Krehl. Publisher: LIPSIÆ In Libraria Weidmannia, 1820. Vol. 2, p. 83.

⁹¹⁸ *Ibid.*, p. 94.

⁹¹⁹ *Ibid.*, p. 133.

⁹²⁰ *Ibid.*, p. 119.

⁹²¹ *Ibid.*, p. 207.

⁹²² v. 1 (From the Sixth Century B.C. to the End of the Middle Ages), b. 1, c. 2, pp. 18-19.

It is most probable that Alcuin used a purged version of *Priscian's Grammar*:

"Alcuin's Priscian," by J. R. O'Donnell, 1976: "The text follows that of Priscian quite accurately, but the great amount of Greek in Priscian is left out as also are many of the quotations from Latin authors. Sometimes too a passage from one book of Priscian is supplemented by and conflated with passages from other books."⁹²³

"Grammar and Dialectic," by Anneli Luhtala, 1995: "Alcuin composed pedagogical manuals on the arts of the trivium, among which there is an elementary grammar, set out in dialogue form between a teacher and two pupils. It shows the first signs of the use of Priscian's principal work by the Carolingians. Alcuin has incorporated into his somewhat traditional pedagogical exposition Priscian's novel definitions of the parts of speech... A careful scrutiny of Alcuin's grammar suggests that this was a highly conscious choice with important consequences."⁹²⁴

However, if Alcuin allowed the un-purged work to be taught, then he was an apostate on this point, just as he was for glorifying Virgil. In either case, later in his life he repented of his earlier glorification of philosophy.⁹²⁵

In the 9th century, the apostate Rabanus Maurus was the first to make *Priscian's Grammar* popular among the few intellectual elite. His truncated version is un-purged and thus he was an apostate on this point alone. And there is no record of his repenting before he died.⁹²⁶ His version is titled *Excerptio de arte grammatica Prisciani* (*Excerpts from the Art of Grammar* by Priscian):

Nominal *Catholic Encyclopedia*, "Maurus Rabanus": "His literary activity extended over the entire field of sacred and profane learning as then understood. ...His chief pedagogical works are: 'De universo,' a sort of encyclopedia in 22 books, based on the Etymologies of Isidore; 'De computo,' a treatise on reckoning; 'Excerptio de arte grammatica Prisciani,' a treatise on grammar; etc. ..."

Apostate Rabanus Maurus, *Excerptio De Arte Grammatica Prisciani*, 9th century:

"[*De littera*] ...simplicis videtur habere consonantis, ut: At Venus haud animo nequidquam exterrita mater."⁹²⁷

English translation: "...seems to have a simple consonant, such as: Now Venus, a mother fearful, and not without reason, in her mind."

"[*De littera*] ...silvae trissyllabum protulit in epodo hoc versu: Nivesque deducunt Jovem nunc mare, nunc silvae."⁹²⁸

English translation: "*Woods*, brings these syllables forward in the next verse: Jupiter launches rain and snow, from woods to sea."

"[*De littera*] ...scribere solebant: unde jugum dictum est velut *zugon*, et Jupiter velut *zeuspater*."⁹²⁹

English translation: "...as they were accustomed to write *jugum* (Latin word for *yoke*) meaning *zugon* (Greek word for *yoke*), just as Jupiter and *zeuspater* (the Greek equivalent of Jupiter is *Zeus*)."

"[*De syllaba*] Aulai medio libabant pocula Bacchi."⁹³⁰

English translation: "In the center of the hall they were sipping cups of Bacchus."

"[*De pronomine*] Vix e conspectu Siculae telluris in altum Vela dabant laeti. In eodem: Adsit laetitiae Bacchus dator et bona Juno."⁹³¹

⁹²³ Contained in *Latin Scripts and Letters A.D. 400-900*, edited by John J. O'Meara and Bernd Naumann. Publisher: E. J. Brill, Leiden, 1976. C. 5, art. 3 (J. R. O'Donnell, Pontifical Institute of Mediaeval Studies, "Alcuin's Priscian"), p. 223.

⁹²⁴ *Iohannes Scottus Eriugena: The Bible and Hermeneutics*. Proceedings of the Ninth International Colloquium of the Society for the Promotion of Eriugenan Studies Held at Leuven and Louvain-la-Neuve, June 7-10, 1995. Edited by Gerd Van Riel, Carlos Steel, and James McEvoy. Publisher: Leuven University Press, 1996. "Grammar and Dialectic: A Topical Issue in the Ninth Century," by Anneli Luhtala. Section 2, Carolingian Grammar, p. 283. "Alcuin composed pedagogical manuals..."

⁹²⁵ See in this book: Catholic Church's Teachings against Philosophy: *Alcuin of York, ex-scholastic (730-804)*, p. 67.

⁹²⁶ See in this book: *Rabanus Maurus (c. 776-856)*, p. 584.

⁹²⁷ Contained in Migne's *Patrologia Latina* (MPL 111, col. 616).

⁹²⁸ *Ibid.*

⁹²⁹ *Ibid.*, col. 617.

⁹³⁰ *Ibid.*, col. 619.

English translation: “Scarcely out of sight of Sicilian land they happily were giving sails into the deep sea. So also: Let Bacchus, the joy-bringer, and kind Juno be present.”

However, un-purged versions of *Priscian’s Grammar* (such as Rabanus Maurus’) did not begin to make steady progress until the 11th century onward:

A History of the University in Europe, edited by Hilde de Ridder-Symoens, 1992: “At Oxford officially, at least in the regulations, Priscian appears to have remained in use longer than Donatus, well into the sixteenth century... It had its beginnings in the mid-eleventh century, emerging as a separate field of enquiry in the second half of the twelfth century under Peter Helias and Peter of Spain (not to be confused with the thirteenth-century logician Petrus Hispanus, who became Pope John XXI in 1276).”⁹³²

“The Patristic Background,” by Stephen Brown, 2002: “In the era of Peter Abelard and Peter Lombard [12th century], the grammatical writings of Donatus and Priscian, and the logical treatises of Aristotle, aimed at greater precision of expression.”⁹³³



Priscian, or the Grammar, relief from the bell tower of Florence, by Luca della Robbia, c. 1450

A History of Classical Scholarship, by Sir John Edwin Sandys, Litt.D., F.B.A., 1921: “Early in the Renaissance, in a poem on the reported death of Petrarch, Priscian appears as the foremost representative of Grammar (1343); and, after the middle of the fourteenth century, it was either Priscian or Donatus whose portrait was placed beneath the personification of Grammar among the Seven Earthly Sciences in the chapter-house (afterwards called the Spanish chapel) of Santa Maria Novella at Florence...”⁹³⁴



Priscian, archivolt of the right bay, West Portal, Chartres Cathedral, c. 1150

Nominal *Catholic Encyclopedia*, “Priscianus”: “His [Priscianus’ manuscript] accompanies the allegorical figure of Grammar at Santa Maria Novella, and on the doorway of Cathedral of Chartes.”

One of the most influential apostates who promoted the study of the un-purged *Priscian’s Grammar* was apostate Antipope Gregory IX:

Apostate Antipope Gregory IX, *Statutes for the University of Paris*, 1231: “We order that the masters in arts shall always read one lecture on Priscian, and one book after the other in regular courses...”

⁹³¹ Ibid., col. 649C.

⁹³² v. 1 (Universities in the Middle Ages), pt. 4, c. 10, s. 1, p. 313.

⁹³³ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, c. 3, p. 25.

⁹³⁴ v. 1 (From the Sixth Century B.C. to the End of the Middle Ages), b. 1, c. 2, pp. 18-19.

As you have read, another Gregory, Pope St. Gregory the Great, a true saint and a true pope, condemns Gregory IX, an evil Gregory and apostate antipope.⁹³⁵

The apostate Dante says that Priscian was a sodomite:

“The Divine Comedy - Inferno - A Study Help for Undergraduate Students,” *Priscian*: “(Canto 15). A Latin grammarian of the 6th century, born in Cesarea, Mauretania. Priscian taught grammar at Constantinople. He was the author of a Latin grammar called *Institutiones grammaticae*. This book was used/read in all medieval schools and was undoubtedly the most wide spread Latin grammar in the Middle Ages. Dante places Priscian among the Sodomites, or homosexuals, in the Third Ring of Circle 7. Critics have not been able to ascertain why Dante placed Priscian among the homosexuals. It has been pointed out recently that a passage in Ugucione’s *Magnae derivationes* (a medieval dictionary that Dante knew very well) may give credence to such an opinion.”⁹³⁶

The Divine Comedy: Inferno, Dante, c. 1300 A.D: “[106] Know them in sum, that all of them were clerks, [107] And men of letters great and of great fame, [108] In the world tainted with the selfsame sin... [109] Priscian goes yonder with that wretched crowd, [110] And Francis of Accorso; and thou hadst seen there [111] If thou hadst had a hankering for such scurf, [112] That one, who by the Servant of the Servants [113] From Arno was transferred to Bacchiglione, [114] Where he has left his sin-excited nerves.”⁹³⁷

From the 11th century onward, the philosophers’ un-purged works on logic, dialectics, and rhetoric which thus glorified philosophy and mythology were also studied among nominal Catholic theologians.

In the 12th century Plato’s philosophical works were studied and glorified

From 1108 the School at Chartres glorified Plato’s philosophy and used philosophical methods

In the 12th century, the glorification of philosophy began to make progress among some theologians by their studying and glorification of Plato’s philosophical works. In 1108 the apostate Bernard of Chartres may have been the first, or at least the first *influential* scholastic, who corrupted the Cathedral school at Chartres with scholasticism. This school glorified the philosophical works of Plato, used philosophical methods, and studied the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The twelfth century witnessed the development of a Platonist movement whose center was the school of Chartres... The first master whose philosophical positions are somewhat known to us is Bernard of Chartres, chancellor of the school, who died between 1124 and 1130. From what we know of him, chiefly through John of Salisbury, his teaching was characterized by a strong insistence on the humanities and, in philosophy, by a distinctly Platonist trend.”⁹³⁸

A History of the Church, by apostate Rev. Philip Hughes, 1934: “With Abelard, for instance, the three Persons in God appeared simply as God’s power, his wisdom and his love; Original Sin was an impossibility; the fall made no difference to man’s ability to do good; Jesus Christ is united to God by a union that is no more than moral, and the supreme value of his life lies in its appeal to love and in its example. The tendencies of the masters at Chartres—still the chief centre of philosophical studies—were not more reassuring. Here Neoplatonism was influential, and the Neoplatonist inclination to Pantheism is evident in more than one of the works that issued from Chartres. God is the essential form of all things; his presence in created things is their whole being; apart from that they are nothing, cannot exist. Such was

⁹³⁵ See in this book: Antipope Gregory IX: [His apostasy for promoting un-purged works of the philosophers on logic, rhetoric, dialectics, and grammar](#), p. 617.

⁹³⁶ Internet reference: <https://www.gicas.net/inferno.html>. Index and Glossary, *Priscian*.

⁹³⁷ Translated by H. W. Longfellow. Publisher: The World Wide School, 11/1997, Seattle, WA. Canto 15, 106-114.

⁹³⁸ pt. 4, c. 3, pp. 139, 140.

the teaching of Thierry, head of the school from 1141 to 1150.⁹³⁹ ...In the last years of the twelfth century...at Chartres the Platonic tradition was still strong.”

Nominal *Catholic Encyclopedia*, “Plato and Platonism”: “There were...episodes, so to speak, of Platonism in the history of Scholasticism—e.g., the School of Chartres in the twelfth century—and throughout the whole scholastic period some principles of Platonism, and especially of neo-Platonism, were incorporated in the Aristotelean system adopted by the schoolmen. The Renaissance brought a revival of Platonism, due to the influence of men like Bessarion, Plethon, Ficino, and the two Mirandolas.”

“The School of Chartres,” by Winthrop Wetherbee, 2002: “The ‘School of Chartres’ of modern scholarly legend originates with Bernard (d. ca. 1130), who appears in cathedral documents in 1108, was chancellor of the cathedral by 1124, and at his death left twenty-four books to the cathedral library. Not only was Bernard the teacher of William of Conches and Gilbert of Poitiers, but he is the hero of John of Salisbury’s *Metalogicon* (1159)...

“As the student of William and Gilbert, John had good authority for what he tells us of the great teacher’s habits of quotation, his famous comparison of modern scholars to dwarfs perched on the shoulders of the giants of the classical past, and his pre-Socratic habit of couching everything from pedagogical maxims to complex metaphysical principles in gnomic hexameters. But John’s ‘old man of Chartres’ is also a mythic figure, a personification of humanism. We see the ideals he represents in John’s account of how one should present the texts of the auctores for study, a passage which surely owes as much to Martianus Capella as to twelfth-century praxis (Met. 1.24)...

“The classic text is ‘an image of all the arts,’ and the teacher assumes the role of the ancient expositor of Homer or Vergil, authorized to draw back the veil of poetic language and imagery, and reveal the hidden treasure of philosophical and religious knowledge. Such a teacher must himself be possessed of encyclopedic learning and a clear vision of the scope and coherence of philosophy and the liberal arts. In such terms Bernard, William, Thierry, and Gilbert were remembered by their disciples; and it is this encyclopedic ideal that their writings aim to realize.

“To cast Bernard as a grammaticus and mentor of genius is a fundamental strategy of the *Metalogicon*, but when John calls him ‘the most perfect among the Platonists of our time’ (Met. 4.35), we should hear a veiled criticism; perfectissimus here probably means ‘thoroughgoing,’ or ‘extreme.’ John was suspicious of any attempt to reconcile a Platonic doctrine of ideas with Aristotle’s rejection of universal (Met. 2.17, 20), and that such an undertaking was central to Bernard’s thought is confirmed by his recently identified commentary on the *Timaeus*, that unique mixture of myth and science which, with the *opuscula theologica* of Boethius, provided the framework for the work of the Chartrians... Bernard’s contribution is to have focused on the Aristotelian element in Calcidius’ version of Plato, and assigned his ‘native forms’ a function in the creative process. Bernard’s glosses exhibit two distinguishing traits of the Chartrian scholars. The first is their focus on natural causality within the framework defined by the *Timaeus*...

“A second hallmark is their willingness to engage the *Timaeus* and other ancient texts directly and on their own terms. Biblical allusions in Bernard’s *Glosae* note correspondences of Platonic with Christian ideas at the level of primary meaning... These principles are set forth in the glosses of William of Conches, and the same assumptions inform the writings of Thierry.”⁹⁴⁰

From 1108 the School at St. Victor glorified philosophical works and used philosophical methods

See in this book: Scholastics: [William of Champeaux \(c. 1070-1121\) \(Victorine School\)](#), p. 592.

⁹³⁹ v. 2, c. 7, s. 2 (The Progress of Catholic Thought: Abelard - Gilbert of La Porree - Hugh of St. Victor - Peter Lombard - Gratian - Roland Bandinelli).

⁹⁴⁰ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt.1, s. 4, pp. 36-44.

In the 12th century philosophy's unique methods were used

Abelard's Yes and No, Gratian's Decretum, and Lombard's Sentences

In the 12th century, the glorification of philosophy by only using the second way of glorifying philosophy by using its unique methods made steady progress. This way only used the unique methods of philosophy and thus did not use its unique terminologies nor use philosophical works for edification or enlightenment. The three most influential apostates who glorified philosophy in this way were Abelard, who used this method with theology in his *Sic et Non (Yes and No)* (1134); Gratian, who used this method with canon law in his *Decretum* (1140); and Peter Lombard, who used this method with theology in his *Four Books of Sentences* (1150). Because Lombard was the most influential, I call this way of glorifying philosophy by only using its unique methods Lombardian Scholasticism:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert, Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’⁹⁴¹”

Canon Law, apostate Amleto Cicognani, 1934: “Other collections, especially those belonging to the eleventh and twelfth centuries, prepare the way for giving canon law its proper place among sacred sciences. This is more particularly true when there is an attempt to harmonize discordant texts and reconcile contradictory canons... Immediately, great discrepancies became apparent... Later collections were drawn up in accordance with these rules. These were called scholastic collections because they followed the method of scholastic Theology. [Footnote 12: Examples of this are *Liber de misericordia et justitia* of Alger and the Decretum of Gratian...]”⁹⁴² The ‘Decretum’ contains 3945 canons or chapters and is divided into three parts. ...The work is not simply a collection of canons but truly a treatise setting forth the opinions and teachings of Gratian. ...As it fell within the scope of his work to resolve the antinomies of canons, he either explained away the seeming discordance or indicated the more authoritative law... N. ERRORS OF THE DECRETUM...⁹⁴³”

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: “Gratian’s *Decretum* appeared at Bologna, the first school of law in Europe, about 1150... It displaced all the older collections of canon law, and became the usual manual for canonists and theologians. No book has ever had such influence in the Church, although it teems with errors, both intentional and unintentional. For further particulars, see Janus, *Der Papst und das Concil*, iii., pp. 154-162.”⁹⁴⁴

Giulio Silano, Introduction to Peter Lombard’s *The Sentences*, 2010: “The texts which Peter presents are largely those which the schoolmen have already designated as the significant ones. Abelard’s *Sic et Non* and Gratian’s *Decretum* are two of the great collections mined by Lombard...”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “To his great contemporaries, Abelard, Gratian, Hugh of St. Victor and the author of the *Summa Sententiarum*, he [Peter Lombard] is especially indebted, but to Abelard, whom he never names, most of all. It is Abelard’s principles that guide his interpretation of conflicting texts, and Abelard’s *Sic et Non* supplied him with most of his patristic erudition...”⁹⁴⁵

(See in this book: Scholastics: [Peter Abelard \(1079-1142\)](#), p. 594; [Gratian \(d. c. 1160\)](#), p. 601; and [Peter Lombard \(c. 1095-1164\)](#), p. 602.)

⁹⁴¹ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

⁹⁴² pt. 2, s. 3, pt. 1, c. 9, art. 2, s. 3, pp. 263-264.

⁹⁴³ pt. 2, c. 10, s. 3, p. 276.

⁹⁴⁴ VII, Anastasius II, p. 211, Footnote 1.

⁹⁴⁵ v. 2, c. 7, s. 2.

In 1150 the apostate John Damascene's scholastic works were translated into Latin

Nominal *Catholic Encyclopedia*, "John Damascene": "Some consider him the precursor of the Scholastics, whilst others regard him as the first Scholastic, and his 'De fide orthodoxa' as the first work of Scholasticism. The Arabians, too, owe not a little of the fame of their philosophy to his inspiration. The most important and best known of all his works is that to which the author himself gave the name of 'Fountain of Wisdom' (*pege gnoseos*)... At the command of Eugenius III it was rendered into Latin by Burgundio of Pisa, in 1150, shortly before Peter Lombard's 'Book of Sentences' appeared. This translation was used by Peter Lombard and Thomas Aquinas, as well as by other theologians... As a result, his work is an inexhaustible thesaurus of tradition which became the standard for the great Scholastics who followed."

In the 12th century scholasticism corrupted canon law

"Woe to you lawyers, for you have taken away the key of knowledge:
you yourselves have not entered in,
and those that were entering in, you have hindered."
(Luke 11:52)

Theologians were not the only scholastics. Canon lawyers were also scholastics. They were guilty of glorifying philosophy in the second way by using methods unique to philosophy. From the 11th century onward, canon laws and commentaries were full of contradictions, ambiguities, confusion, heresies, and intrinsically harmful disciplinary laws. They, too, presented dogmas and heresies as allowable opinions and thus left the reader free to choose whichever opinion he believed was correct:

Foundations of the Conciliar Theory, by apostate Brian Tierney, 1955: "The Decretists, for their part, showed considerable ingenuity in pursuing all the implications of the texts cited. At times they even seem to have been more interested in elaborating the possible corollaries of conflicting texts than in producing a final reconciliation... An examination of their arguments will suggest that the Decretists did not... produce any... coherent theory, that their achievement was rather to assemble raw material from which later theorists of all schools could build their opposing systems."⁹⁴⁶

Even though Dante (1265-1321) was an apostate, he correctly testifies to the corruption of canon law by scholasticism in the 13th and 14th centuries:

Canon Law, by the apostate Amleto Cicognani, 1934: "Footnote 8: Dante is amazed at the emphasis given to the study of law and utters bitter complaints concerning it. In the *Divina Commedia* [1308 to 1320] he introduces the Provençal Bard, Folques, thus speaking:

"For this,
The gospel and great teachers laid aside,
The decretals, as their stuff margins show,
Are the sole study. Pope and Cardinals,
Intent on these...— (Paradiso, Canto IX, 133 ff. Cary's translation.)

"(By *this* in the first verse the poet means love of money, by *stuffed margins* he indicates *Glosses*.)

"In his *Epistola ad Cardin. Ital.* (his noble letter to the Italian cardinals, Epist. VIII) he writes: 'Your Gregory lies in cobwebs; Ambrose rests in the forgotten cupboards of clerics, so too does Augustine; Dionysius, Damascene, Bede are cast aside; and Innocent (Pope Innocent IV, the great [RJMI: apostate] canonist) and Hostiensis (Cardinal Henry of Ostia, d. 1271) declaim I know not what *speculum* (Dante refers to the *Speculum Legatorum* or *Speculum Iudiciale* of William Durandus, the Elder, d. 1296). But why? The former sought God as the last end and greatest good; these seek after property and benefices.' See also *De Monarchia*, III, 3."⁹⁴⁷

⁹⁴⁶ pt. 1, c. 1, p. 25.

⁹⁴⁷ pt. 2, s. 10, p. 269, Footnote 8.

Gratian, Alexander III, Innocent III, and Honorius III

When canon law began to become infected with scholasticism in the 11th century, it became a unique course of study separate from theology. Hence those who studied canon law became known as *decretists* or canon lawyers and not theologians:

Canon Law, apostate Amleto Cicognani, 1934: “Those who taught civil law at Bologna were called *Legists* or *Domini*, and later Doctors of Laws, while those who professed canon law were called Masters because theologians were thus called; but after the ‘Decretum’ the name was changed to Doctors of Decrees or *Decretists*; and their pupils or hearers were called *Canonists*. Some Masters were called *Lectors* (Readers) and their readings lectures, for the reason that they were wont to read the text and comment upon it. Hence arose the *praelectiones*, in which the readers wrote a summary of the lecture to be given. These lectures were given daily for one year, both morning and evening. The lecturer or professor who remained away or was late paid a sum of money as a fine. Others were called *Expositors* or *Glossarists*. These gave a fuller and more scientific exposition of the ‘Decretum.’ Their commentary or explanation was called ‘Glossa’ or ‘Glossarium’...”⁹⁴⁸

The first popular collection of scholastic canon laws was authored by the apostate Gratian and was appropriately called *A Harmony of Conflicting Canons* and later simply called the *Decretum*:

Canon Law, apostate Amleto Cicognani, 1934: “Other collections, especially those belonging to the eleventh and twelfth centuries, prepare the way for giving canon law its proper place among sacred sciences. This is more particularly true when there is an attempt to harmonize discordant texts and reconcile contradictory canons... Immediately, great discrepancies became apparent... Later collections were drawn up in accordance with these rules. These were called scholastic collections because they followed the method of scholastic Theology. [Footnote 12: ‘Examples of this are *Liber de misericordia et justitia* of Alger and the *Decretum* of Gratian...’]⁹⁴⁹...

“The ‘Decretum’ contains 3945 canons or chapters and is divided into three parts. ...The work is not simply a collection of canons but truly a treatise setting forth the opinions and teachings of Gratian. ...As it fell within the scope of his work to resolve the antinomies of canons, he either explained away the seeming discordance or indicated the more authoritative law.”⁹⁵⁰ ...

“N. ERRORS OF THE DECRETUM: ...2. Among the laws many are spurious or defective. Many canons given as conciliar are not the work of councils; nor do they emanate from Popes or the Fathers. Various sayings assigned to the Fathers are not found in their writings. Sometimes the authorities cited are corrupted. Many errors of history are found, as the attributing of the work of councils to Popes, or vice versa; or the decision of one Pope to another; or the confusing of places and persons, Anastasius for Athanasius, Julius for Vigilius, etc. Occasionally canons are mutilated or given with no clue as to their source... The following rules were observed in the work of correction. [O.] ...Notations are given for the more obscure passages, especially those which show a meaning opposed to truth and the Catholic faith... [Q.] Historically speaking, this collection, as we have seen, contained many errors, some of which remained even after the Roman revision.”⁹⁵¹ ...

“K. HISTORY AND INFLUENCE OF THE DECRETUM: Because of the ‘Decretum,’ canon law was taught as a separate subject and not as a part of theology. Thus it tended to approach the civil law; and canonists became legists rather than theologians. As soon as the ‘Decretum’ appeared, it was publicly taught and lectured upon, first at their own monastery by the Master himself and the disciple Paucapalea; and for some centuries by learned men at the University of Bologna. Prominent among these were Paucapalea; Rolando Bandinelli (later Pope Alexander III, d. 1181); John, Bishop of Faenza (d. 1190); Rufinus, a Frenchman; Stephen, Bishop of Tournai (d. 1203); Augustus, Bishop of Ferrara; Tancred, Archdeacon of Bologna (d. c. 1235); Huguccio of Pisa, teacher of Pope Innocent III, and later Bishop of Ferrara (d. 1210); Ognibene, later Bishop of Verona (1157-1185); Joannes Teutonicus (d. 1245 or 1247); and Bazianus (d. 1197). These will all be spoken of in No. 93. So celebrated

⁹⁴⁸ pt. 2, s. 3, pt. 2, c. 11, pp. 281-282.

⁹⁴⁹ pt. 2, s. 3, pt. 1, c. 9, art. 2, s. 3, pp. 263-264.

⁹⁵⁰ pt. 2, s. 3, pt. 2, c. 11, p. 276.

⁹⁵¹ *Ibid.*, pp. 284-287.

did the lectures at Bologna become that students from all the nations of Europe thronged to hear them, sometimes to the number of 10,000.⁹⁵²”

Foundations of the Conciliar Theory, by apostate Brian Tierney, 1955: “[p. 24] The immediate occasion for most such debate was provided, not by the exigencies of contemporary ecclesiastical politics, but by the continuing problem of reconciling the discordant texts of Gratian’s *Decretum*.”⁹⁵³

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Of Gratian’s life we know almost nothing, except that he was monk of the order of Camaldoli, that he taught at the school of Bologna and that he wrote the great work which is the foundation of the science of ecclesiastical jurisprudence. We do not know when he was born nor when he died, but the book which gives him his unique place in history was written, apparently, by 1142. That book is commonly called, was universally called, Gratian’s *Decretum*. Its author’s own title, *Concordantia Discordantium Canonum*, that is, *A Harmony of Conflicting Canons*, expresses best what it is, a vast collection of decrees of popes and councils with texts from the Fathers too, arranged systematically according to their subject matter and so treated as to make, of the vast miscellany, a single, ordered whole. It is a book to teach not merely laws but law, in which there is everywhere at work the practical desire to adapt the texts, intelligently, to all the actual needs of the Church. By his application, throughout the whole vast field of ecclesiastical legislation, of Abelard’s critical principles for the interpretation of warring authorities, Gratian did much more than add to existing collections a newer, and best, collection of all. He produced a book of a new kind altogether, a private work indeed, but one which had the distinction not only of serving as the basis of all subsequent teaching in Canon Law, but also as the exemplar of all subsequent ecclesiastical legislation... With Gratian the science of ecclesiastical jurisprudence is born, and thence begins the series of great lawyer popes... Gratian’s separation of Canon Law from theology is not the least part of his fundamental service to the development of thought. Gratian, it has been said, made use of Abelard’s critical legacy.^{954,955}

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1920: “Furthermore, the Master [the apostate Gratian] employed at times some longer expositions, which were either to prove his view on certain canons or a deduction from the authorities alleged. These elucidations were styled *paragraphi* or *dicta Gratiani*. They are to be found either before or after a *distinctio* or *causa* or *quaestio*, and savor of the scholastic disputation... (2) The reception given to the *Decretum* is almost incredible in our critical time. It was called ‘*opus aureum*’ or ‘*divinum decretorum opus*.’... The Decree soon made other collections superfluous and was generally used in schools and courts... At the same time it must be remembered that the Decree, on account of its popularity and the influence it exerted on teachers and judges, paved the way for other collections, which were no longer of merely private authority.”⁹⁵⁶

Additions and thus new compilations were made to Gratian’s *Decretum* by the apostate antipopes Alexander III, Innocent III, and Honorius III, which thus gave Gratian’s *Decretum* official status:

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1920: “Appendices and Compilations.—Soon after the publication of the Decree [Gratian’s *Decretum*] some decretals were added to it or separately published, e.g., the ‘*Appendix Concilii Lateranensis*,’ the ‘*Collectio Bambergensis*,’ the ‘*Collectio Lipsiensis*,’ the ‘*Decretales Alexandri III*.’

“Of greater importance than these were the five so-called *Compilations*, viz.:

“a) *Compilatio I Bernardi Papiensis*, entitled by the author ‘*Breviarium Extravagantium*,’ issued between 1187 and 1191, divided into 5 books with titles and chapters according to the famous verse, ‘*iudex, iudicium, clerus, connubia, crimen*.’

“b) *Compilatio II*, by John of Wales (Joannes Walensis), published before 1200. Neither of these compilations is *authentic*, whereas the following three must be considered authentic:

⁹⁵² Ibid., pp. 282-283.

⁹⁵³ pt. 1, c. 1, p. 24.

⁹⁵⁴ See in this book: [Abelard’s Yes and No, Gratian’s Decretum, and Lombard’s Sentences](#), p. 540.

⁹⁵⁵ v. 2, c. 7, s. 2.

⁹⁵⁶ v. 1, c. 4, s. 2, art. 1, pp. 33-34.

“c) *Compilatio III*, made at the request of Innocent III by Petrus Collavicinus or Beneventanus (1210).

“d) *Compilatio IV*, perhaps made by Innocent III himself, and consequently before or about 1216, although published only in 1217.

“e) *Compilatio V*, made and promulgated under the auspices of Honorius III, 1226. These three collections were alleged in schools and courts in the same manner as the Decretals.”⁹⁵⁷

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Gratian, it has been said, made use of Abelard’s critical legacy. But, much more than in Gratian, Abelard’s influence is evident in one of Gratian’s pupils, his first great commentator, the Bolognese professor, Roland Bandinelli [future apostate Antipope Alexander III], whose personality was to dominate the second half of the twelfth century... The early life of Roland Bandinelli is wrapt in the same tantalizing uncertainty that obscures Gratian, his master, and Peter Lombard, his contemporary. He was born—when, we know not—at Siena. He came to teach at Bologna, then the chief centre of intellectual life in Italy, somewhere in the thirties of the twelfth century, and he won the name of being the foremost professor of Sacred Scripture and Canon Law of his generation. He was rewarded with a canonry at Pisa and, in 1147, with a like appointment in the Lateran. In 1150 Eugene III made him one of the cardinal-deacons, and the next year cardinal-priest. In 1153 he became Chancellor of the Roman Church and thereby the most influential person in the Curia after the pope. Six years later he was himself elected pope, Alexander III.”⁹⁵⁸

For a list of some of apostate Antipope Alexander III’s heresies, see in this book: [Scholastics: Antipope Alexander III \(d. 1181\)](#), p. 616.

Gregory IX, Innocent IV, Alexander IV, Clement IV, Urban IV, Boniface VIII, Clement V, and John XXII

Apostate Antipope Gregory IX was an apostate scholastic. Hence he promoted the study and collections of heretical and scholastic canon laws. He made his own contribution to these collections by authorizing the apostate Raymond of Penafort to compile a standardized version of canon laws, which is known as the *Decretals of Gregory IX* or simply the Decretals. It was completed in 1234. The Decretals was not based upon Gratian’s Decretum and was more organized and not as defective as Gratian’s Decretum. But it still used the scholastic method and thus contained heresies, other errors, contradictions, ambiguities, confusion, and intrinsically harmful disciplinary laws. And Gregory did not condemn nor abrogate Gratian’s Decretum and thus promoted it:

Nominal *Catholic Encyclopedia*, “Gregory IX”: “Among the greatest achievements of Gregory IX must be counted the collection of papal decretals, a work with which he entrusted Raymond of Pennaforte and which was completed in 1234 (see Decretals).”

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1920: “*Decretales Gregorii IX* (1234) - I. NAME.—By a Bull dated Sept. 5th, 1234, Gregory IX promulgated a collection of ‘Constitutions and Decretals,’ to which he himself, referring to the five preceding, attributed the name ‘*compilatio*.’ It was soon called ‘*nova*’ (*scil. compilatio*) as well as ‘*Liber Extravagantium*’ (*scil. extra Decretum*) and added to the five other compilations. However, the name ‘Decretales’ became more usual and finally exclusive, and is now constantly employed.

“The reason for this collection is stated in the Bull ‘*Rex pacificus*’ as follows: Some decretals, on account of their length and resemblance to each other, appeared to cause confusion and uncertainty in the schools as well as courts, and to remedy this evil, the present collection is issued as an authentic one, to be employed in schools and ecclesiastic courts exclusively of all others. This meant that (a) the former five compilations were henceforward destitute of juridical value, and therefore could not be alleged as law-texts by the ecclesiastical judges; (b) each and every chapter in its dispositive part, no matter what its source or authority, was to have full juridical value as a law-text; (c) the collection was to be considered the Code of Law for the universal (Latin) Church, to the exclusion of all others of a general character. But this collection did not abrogate either the Decretum Gratiani or existing particular laws and customs, nor did it prevent the publication of later codes.

⁹⁵⁷ *Ibid.*, pp. 35-36.

⁹⁵⁸ v. 2, c. 7, s. 2.

“2. Compiler and Matter.—As the Bull ‘*Rex pacificus*’ tells us, the Pope commissioned his chaplain and confessor, Raymund de Penaforte (d. 1275), to make this compilation, and he accomplished his task within the space of four years, so that the collection could be published in 1234.”⁹⁵⁹

A History of the Inquisition of the Middle Ages, by Henry Charles Lea, 1901: “Elsewhere throughout Europe, by the end of the twelfth century, the repression of sorcery seems to have been well-nigh abandoned by both secular and ecclesiastical authorities... So easily were such offences condoned that in the case of a priest who, to recover something stolen from his church, employed a magician and looked into an astrolabe, Alexander only ordered the punishment of a year’s suspension, and this decision was embodied by Gregory IX in the canon law as a precedent to be followed. This method of divination involved the invocation of spirits, and was wholly unlawful, yet it was employed without scruple... A synod of Anjou, in 1294, declares that according to the canons priests should expel from their parishes all diviners, soothsayers, sorcerers, and the like, and laments that they were permitted to increase and multiply without hindrance, to remedy which all who know of such persons are ordered to report them to the episcopal court, in order that their horrible malignity may be restrained⁹⁶⁰... the supineness of the Church with regard to such offences is remarkable.”⁹⁶¹

Additions and thus new compilations were made to Gregory’s Decretals by the apostate antipopes Innocent IV, Alexander IV, Clement IV, Urban IV, Boniface VIII, Clement V, and John XXII. Boniface VIII’s edition was promulgated in 1298 and called *Liber Sextus*. Clement V’s was promulgated in 1317 and called the *Clementinae*. John XXII’s was promulgated in 1325 and called the *Extravagantes*:

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1920: “From the time of Gregory IX, the Roman Pontiffs developed much legislative activity. Thus Innocent IV (Fiesco), a canonist of [RJMI: de-] merit, issued various Decretals, which he himself collected and divided into 28 titles with 42 chapters. Another collection was sent by the same Pope to the famous University of Bologna, in 1253. Alexander IV, Clement IV, and Urban IV also issued Decretals, which were sometimes simply added to Gregory’s collection, sometimes remained ‘x,’ as *Novellae*. These motley decretals caused some uncertainty. Whereupon three dignitaries, William, Archbishop of Embruns, Berengarius, Bishop of Beziers, and Richard of Siena, Vice-chancellor S.R.E., were ordered by the Pope to ‘revise’ the Decretals, and after revision, to send them to the universities of Bologna and Paris. This was done in 1298, and the collection thus made at the request of Boniface VIII was added to the existing Decretals of Gregory IX as a continuation to the same, and therefore called ‘*Liber Sextus*.’ So we read in the Bull ‘Sacrosanctae,’ March 3, 1298...”⁹⁶²

“I. As the troublesome times required, Clement V published several constitutions, especially at the Council of Vienne in France (1313). He had them collected later, it seems, and sent to the two French universities of Orleans and Paris. This was after their promulgation at a public consistory held in the castle of Monteaux (de Montiliis), near Carpentras, in southern France. This collection, for some reason or other, was revoked by Clement himself, and only after his death (1314) were these Decretals, which had meanwhile been revised by ‘more skillful’ hands, promulgated by his successor, John XXII, in the Bull ‘Quoniam nulla,’ October 25th, 1317. This collection is styled in the manuscripts ‘*Liber Septimus*’ but owing to the influence of the glossators, the title was soon changed into ‘Constitutions Clementinae’ or simply ‘Clementinae.’...”⁹⁶³

“1. Pope John XXII published several important constitutions, touching chiefly upon beneficiary subjects, not contained in the *Clementinae* and yet commented on by the glossators. Thus William de Monte Laudano had furnished ‘*glossae*’ on three decretals of the aforesaid Pope: ‘*Sedes apostolica*,’ ‘*Suscepti regiminis*,’ and ‘*Execrabilis*,’ issued in the first year of John’s pontificate (1317). Zenzelinus de Cassanis also composed glosses on these three constitutions and, besides, on seventeen others of the same Pontiff, in the year 1325. These twenty decretals became known as the ‘*Decretales extravagantes, quae emanaverunt*’

⁹⁵⁹ v. 1, c. 4, s. 2, art. 2, pp. 36-37.

⁹⁶⁰ Footnote *: “Rogerii Bacon Epist. de Secretis Operibus Artis c. i., ii. (M. R. Series, pp. 523-7). Th. Cantimprat. Bonum universal. Lib. II. c. 56. —Praecept. Antiq. Rotomag. c. 109 (Bessin, Concil. Rotomagens. II. 67, 76). —Durandi Specul. Juris Lib. IV. Partic. IV. Rubr. de Sortilegiis. —Synod. Andegavens. ann. 1294 c. 2 (D’Achery, I. 787).”

⁹⁶¹ v. 3, c. 4, pp. 422, 426.

⁹⁶² v. 1, c. 4, s. 2, art. 3, pp. 38-39.

⁹⁶³ Ibid., art. 4, pp. 40-41.

post Sextum,’ or later as ‘*Extravagantes Johannis XXII.*’ They were divided into 14 titles and 20 chapters.

“2. These ‘*Extravagantes*’ were published by John Chappuis in 1501 and 1503, together with some other decretals which had emanated from the Holy See, from John XXII to Sixtus IV. Out of these materials Chappuis made a collection, which he called ‘*Extravagantes Communes,*’ in five books with titles and chapters. However, the fourth book (*De Matrimonio*) is missing, for lack of materials. The whole collection is poorly digested and cannot claim authenticity as a collection...⁹⁶⁴”

Gregory XIII (*Corpus Juris Canonici*)

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1920: “After having considered the several collections which were all published after the art of printing had been invented, either in five or in three volumes, a word must be added concerning the whole body of them, known as ‘*Corpus Juris Canonici.*’

“1. ‘*Corpus Juris*’ was a term applied at first to any body of laws, and later, in the twelfth century, to the collection of civil laws. In a Brief of Gregory XIII, ‘*Quum pro munere pastorali,*’ July 1, 1580, the collection containing the *Decretum Gratiani*, the *Decretales Gregorii*, the *Decretales Bonifacii*, the *Clementinae* and the two *Extravagantes* was styled ‘*Corpus Juris Canonici.*’ Hence, in a wider sense, these five collections may be said to constitute the Corpus.

“In the strict sense, however, the title can be applied only to the three authentic collections, viz.: to the Decretals of Gregory IX and Boniface VIII, and the *Clementinae*...⁹⁶⁵”

Pius X and Benedict XV (*1917 Code of Canon Law*)

The *1917 Code of Canon Law*, authorized by apostate Antipope Pius X and promulgated in 1918 by apostate Antipope Benedict XV, contains heresies, other errors, sinful disciplinary laws, contradictions, and ambiguities.

For example, apostate Antipope Pius X’s idolatrous law that all men who want to be priests, theologians, or canonists must first study the traditional philosophies and scholastic philosophy was incorporated into the *1917 Code of Canon Law* which was promulgated by the apostate Antipope Benedict XV:

“Canon 589. The religious, after due instruction in the inferior studies, shall engage in the study of philosophy for at least two years, in theology four years, following the teaching of Thomas, according to Canon 1366, 2, and the instructions of the Holy See...

“Canon 1365. In the lower grades of the seminary... The course of philosophy, together with other allied subjects, is to last at least two years...

“Canon 1366. As professors of philosophy, theology, and law, the bishop and seminary boards should prefer those who have the degree of doctor in a university, or a faculty recognized by the Holy See, or, if there is question of religious, those who have received a similar title from their major superiors. Philosophy and theology shall be taught by the professors absolutely according to the manner of the Angelic Doctor, without deviating from his doctrine and principles...

“Canon 1380. It is desirable that the Ordinary send pious and gifted clerics to Universities approved by the Church, in order that they may take up specially the studies of philosophy, theology, and Canon Law and obtain academic degrees.”

A Practical Commentary on the Code of Canon Law, by apostates Revs. Stanislaus Woywod and Callistus Smith, 1957, Commentary on Canon 976: “At present the law of the Church does not permit a young man who is studying for the priesthood to begin the course of theology until he has gone through the elementary course or grammar grades, the high-school grades, and the course of philosophy.”

⁹⁶⁴ Ibid., art. 5, p. 42.

⁹⁶⁵ Ibid., art. 6, p. 43.

And all the apostate antipopes since Benedict XV upheld these idolatrous and heretical laws.⁹⁶⁶

In the 13th century Aristotle's philosophical works were studied and glorified

In the beginning of the 13th century, the glorification of Aristotle's philosophical works made steady progress:

History of Philosophy, by apostate William Turner, S.T.D., 1903: "The use of dialectic by the schoolmen was determined by the conditions in which Scholasticism developed. Until the end of the twelfth century the schoolmen's knowledge of Greek philosophy was virtually limited to an acquaintance with Aristotle's logical treatises. When, however, Aristotle's metaphysical and psychological works were introduced into Christian Europe, the schoolmen began to construct a system of speculation based on Aristotelian metaphysics and psychology."⁹⁶⁷

Nominal *Catholic Encyclopedia*, "Education": "Two other movements form the climax of the Church's activity during the Middle Ages. The development of Scholasticism meant the revival of Greek philosophy, and in particular of Aristotle; but it also meant that philosophy was now to serve the cause of Christian truth. Men of...learning, like Albertus Magnus and Thomas Aquinas, far from dreading or scorning the products of Greek thought, sought to make them the rational basis of belief. A synthesis was thus effected between the highest speculation of the pagan world and the teachings of theology..."

Church History, by apostate Rev. John Laux, M.A., 1989: "New ways were sought by which to penetrate more deeply into the truths of revelation; instead of repeating over and over again the opinions handed down from antiquity, determined efforts were made to throw light on the doctrines of the Church with the aid of Greek philosophy, especially that of Aristotle, whose works were gradually becoming known in Europe through translations from the Arabian. This new theology, which used philosophy and the conclusions of the natural sciences insofar as they were known at that time, as its handmaids, is called *Scholasticism*... The immense vogue which philosophical studies enjoyed...was fraught with elements of danger. The intellect was worshiped by many at the expense of the will, reason at the expense of faith. St. Bernard raised his voice in warning: 'Of what use is philosophy to me?' he cried. 'My teachers are the Apostles. They have not taught me to read Plato and to understand Aristotle. But they have taught me how to live. Do you think that to know how to live is a small matter? It is the most important of all.' ...Some Mystics, such as Walter of St. Victor,...in their opposition to the philosophers, denounce[d] them as heretics and their dialectics as the 'devil's own art.'⁹⁶⁸

"The Ancient Philosophical Legacy and Its Transmission to the Middle Ages," by Charles H. Lohr, 2002: "At this stage the reception of Aristotle was part of a vast effort to absorb the philosophical, medical, astrological, and natural science not only of ancient Greece, but also of past and contemporary Judaism and Islam. The Aristotelian encyclopedia provided the framework for all this new material. At Barcelona, in the Archives of the Crown of Aragon, there is a manuscript (Ripoll 109 fo. 134r-158v) which contains a guidebook or manual for students in the arts faculty in Paris. This text, which was apparently based on early thirteenth-century practice, was composed about 1230-40 by an unknown master of the faculty for the benefit of students who had to prepare for examinations. It reveals very clearly the role which the Aristotelian encyclopedia played in mastering the ancient legacy. For the author of the guidebook, the arts are no longer simply the seven liberal arts of the trivium and quadrivium; they comprise rather all the philosophical and scientific disciplines newly recovered at his time."⁹⁶⁹

Aristotle's philosophical works became known in the Catholic West by translations of and commentaries on Aristotle's philosophical works by two Moslems, Avicenna and Averroes. Avicenna's works came from the East into the West by way of the Crusaders. Averroes' works came from the West in Moslem Spain into the Catholic West:

⁹⁶⁶ See RJMI *Topic Index*: Canon Law: Bad Laws in the 1917 Code of Canon Law.

⁹⁶⁷ pt. 2, s. B, c. 47, p. 418.

⁹⁶⁸ c. 6, 2, "Scholasticism and Mysticism."

⁹⁶⁹ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, p. 16.

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “But if the light and love of learning [RJMI: the idolatries, heresies, and unique methods and terminologies of philosophy] lived on, obscured though not extinguished, through the worst period of the ‘dark ages,’ a number of impulses combined to revive it at the epoch already indicated, about the middle of the 11th century. The renewed intercourse with the Greek Empire, brought about by the Othos in the 10th century, was bearing its fruit in a new infusion of Greek learning into the West.

“We can trace it chiefly to the works of two Arabian philosophers, representatives of the Eastern and Western schools, who are commonly mentioned together, though they lived a century and a half apart. Both were physicians, and both were led through physical science to the profound study and further development of the whole system of Aristotle’s philosophy. Avicenna, born near Bokhara, a.d. 980, died at Hamadan, a.d. 1037, having served the sovereigns of Bokhara and Persia as minister and physician... Averrhoes was born at Cordova, as is commonly said in 1149, but probably much earlier in the century; as he is said to have been very old at his death, 1198. He succeeded his father as chief mufti of Andalusia, and afterwards held the same office in Morocco, where he was deposed for a time on a charge of heresy, but again restored to his post...

“§ 7. The influence of Aristotle on Latin Christendom through these channels belongs to the second stage of Scholasticism, in the latter part of the 12th century and throughout the 13th; but his fame and an imperfect knowledge of his dialectic system had never ceased to be preserved and honoured. The question, how and through what channels Aristotle rose to his ascendancy, is answered as follows by Dean Milman: ‘During all the earlier period, from Anselm and Abelard to the time of Albert the Great, from the 11th to the 13th centuries, the name of Aristotle was great and authoritative in the West, but it was only as the teacher of Logic, as the master of Dialectics... Throughout the intermediate period, to Gilbert de la Porree, to the St. Victors, to John of Salisbury, to Alain de Lille, to Adelard of Bath [in the 12th century], Aristotle was the logician and no more. Of his *Morals*, his *Metaphysics*, his *Physics*, his *Natural History*, there is no knowledge whatever. His fame as a great universal philosopher hardly lived, or lived only in obscure and doubtful tradition.’ The commotion produced by his new revelation in this character, at the beginning of the 13th century, will claim our attention presently.”⁹⁷⁰

Nominal *Catholic Encyclopedia*, “Philosophy”: “Aristotle’s classification of the theoretic sciences, though made known by Boethius, exerted no influence for the reason that in the early Middle Ages the West knew nothing of Aristotle except his works on logic and some fragments of his speculative philosophy... The Arab philosophers of the twelfth century (Avicenna, Averroes) accepted the Aristotelean classification, and when their works—particularly their translations of Aristotle’s great original treatises—penetrated into the West, the Aristotelean division definitively took its place there... At the end of the twelfth century the Arabic and Byzantine movement entered into relation with Western thought, and effected... the philosophical revival of the thirteenth century. This was due, in the first place, to the creation of the University of Paris; next, to the foundation of the Dominican and Franciscan orders; lastly, to the introduction of Arabic and Latin translations of Aristotle and the ancient authors. At the same period the works of Avicenna and Averroes became known at Paris. A pleiad of brilliant [RJMI: diabolical] names fills the thirteenth century—Alexander of Hales, Bonaventure, Albertus Magnus, Thomas Aquinas, Godfrey of Fontaines, Henry of Ghent, Giles of Rome, and Duns Scotus—bring Scholastic synthesis to perfection. They all wage war on... anti-Scholasticism, defended in the schools of Paris by Siger of Brabant. Roger Bacon, Lully, and a group of neo-Platonists occupy a place apart in this century, which is completely filled by remarkable figures.”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “As has already been said, the arrival of Greco-Arabian learning confronted the Latin world with an entirely new problem, namely, how to interpret it in a Christian way? It has likewise been seen that the first Christians who dealt with the problem did not at once realize its deepest implications. When their attitude was not a wholesale rejection of the new learning as harmful to faith, they simply attempted to reconcile the psychology and the metaphysics of Avicenna with the traditional teaching of the Fathers, especially Saint Augustine... The personal contribution of Albert to the evolution of the problem was a decisive one. With Roger Bacon, he seems to have been the first among the Latins fully to realize the

⁹⁷⁰ b. 5, c. 27, pp. 456-460.

significance of the event. Albert saw that the mental universe of Greco-Arabian learning was specifically other than the patristic world of Christian faith... The consequences of these distinctions were manifold. Instead of inferring from them that Christians should take no interest in philosophy, Albert concluded that the first task for them was to achieve a complete mastery of philosophical and scientific learning under all its forms. This rediscovery of the philosophical world, which the Christians had lost sight of ever since the second century, marks a turning point in the history of Western thought... Even in theology, Albert has used philosophy rather than changed it... For this reason, his own philosophical positions are a free blending of Aristotle, Avicenna, Alfarabi, Gabirol, and, on the Christian side, Augustine and Denis... As Roger Bacon was to say, Albert wrote as an ‘author.’ His avowed intention was to rewrite, for the benefit of the Latins, all the treatises of Aristotle and even to add to this philosophical *corpus* those treatises which it was necessary to compose in order to complete it, either because Aristotle had not had the time to write them, or else because they had been lost.”⁹⁷¹

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Aristotle had ceased to be studied in the lands that were once the Roman Empire since, in 529, Justinian closed the schools of Athens. The cult, so to call it, found a refuge with the Monophysites of Egypt and Syria, and in Persia too. When the Arabs conquered these lands in the first half of the sixth century, Aristotle, with much other cultural riches, passed to the new empire of Islam. How Greek philosophy developed in that empire, of the inevitable strife between its devotees and the Mohammedan theologians, of the alternations of protection and persecution from the different caliphs that were its lot throughout the next three centuries, must be read elsewhere. As the philosophy was driven from the Eastern caliphate, it began to flourish in Moslem Spain. From Spain, through translations made under the direction of the Archbishop Raymond of Toledo (1126-1150), this Greco-Arab philosophical and scientific culture began, in the last half of the twelfth century, to be known to the Catholic intellectual world which Abelard and his fellows had recently restored to life... To translate into Latin these three related thinkers was part of the great work of Dominic Gondisalvi, Archdeacon of Toledo... Apart altogether from translating Aristotle’s text, these clerics of Toledo did something destined to fire every intelligence in France and Italy, and to give the whole Catholic world matter for thought eternally, when they translated the great Arabs and the great Jews whom in the past three centuries the study of Aristotle—and no less importantly the study of Neoplatonic writings that passed for Aristotle—had inspired. Finally, the translators were also authors, Catholics philosophising in the spirit of the writings they had translated. With these translations, philosophical ideas, true and false... entered into the very heart of the Catholic life...”⁹⁷²

Encyclopedia Britannica, 1952: “PHILOSOPHY-...JEWISH PHILOSOPHY – Already in pre-Christian times there existed among the Jews a kind of philosophical mysticism which resembled Neo-Platonism in some respects. It is possible that Philo, the Jewish founder of Neo-Platonism, came under its influence at one time. This mystical doctrine is known as the *Kabbalah* (Hebrew for ‘traditional lore’)... Side by side with this movement, however, there grew up, a more genuine philosophy under the influence of Plato and Aristotle. This movement had two interesting periods, namely, the Alexandrian period, about the beginning of the Christian era, in which Philo and various other Egyptian Jews *flourished*; and the Spanish period, from about the 10th till the 14th century, when many Jews vied with the Moors in the cultivation of Platonic and Aristotelian philosophy.

“The favourable conditions under which Jews lived, during these centuries, throughout the Muslim world encouraged their participations in the interest which Islam then took in philosophy. In Baghdad and in Cairo, in Cordova and Toledo, they kept abreast of their Muslim neighbours. Numerous as were the Mohammedan schools and sects produced by the study of Greek philosophy, almost every one of them was reflected in contemporary Jewish thought. Traditionalism and anti-traditionalism, rationalism and dogmatism, fatalism and voluntarism, Platonism and Aristotelianism—all these and other tendencies had their Jewish counterparts, and almost every Muslim philosopher of repute had his Jewish double. This does not argue imitation but a similar susceptibility to similar influences. During the 10th and 11th centuries Platonism and Aristotelianism were about equal in favour. The chief

⁹⁷¹ pt. 7, c. 1, s. 1, pp. 277-278.

⁹⁷² v. 2, c. 8, s. 3.

Jewish thinkers of this period were Israeli (between 850 and 950), the author of a treatise *On the Elements*; Seadiah (892-942), author of *Faith and Philosophy*; and Bachyah Ibn Pakuda (?1000-1050), who wrote a *Guide to the Duties of the Heart*. To this period belongs also the Jewish Neo-Platonist and poet Ibn Gabirol (c. 1021-c. 1070), whose *Fons Vitae* ("Fountain of Life") was probably the first book to re-introduce Greek philosophy into the West after the close of the dark [RJMI: light] ages. During the 12th century, Aristotelianism gained in influence, and enjoyed almost undisputed supremacy during the 13th and 14th centuries. The most important Jewish thinkers of this period were Maimonides (1135-1204), author of the *Guide of the Perplexed*; Gersonides (1288-1344), author of *The Wars of the Lord*; and Crescas (1340-1410), author of *The Light of the Lord*.

"These Jewish philosophers served the interests of subsequent philosophy in two principal ways. They helped to make the works of Plato and Aristotle accessible to the Scholastics by helping to get them translated from the Arabic versions into Latin, frequently through the medium of Hebrew. (The transmission was thus very roundabout, as the Arabic versions were in their turn usually based on Syriac translations made by the Nestorians from the Greek originals.) But some of them also exercised a more direct influence on the Scholastics. Avicenna's *Fons Vitae* (the Jewish origin of which was not suspected for many centuries) had no small share in moulding the thought of Duns Scotus, among others. And Maimonides exercised an equally strong influence on others, among them the two most important Scholastics, Albertus Magnus and Thomas Aquinas. Maimonides and Crescas also influenced Spinoza in some ways, and both are referred to by him. (See *Jewish Philosophy*.)

"SCHOLASTICISM – In the meantime various tendencies were preparing the way for a re-awakening of Christian interest in philosophy. The schools founded throughout France by Charles the Great, in the 8th century, were sufficiently developed in the 9th and 10th centuries to take up some philosophic problems, a faint interest in which had been just kept alive by various mystics and Neo-Platonists. The teachers who taught the so-called seven liberal arts at these schools were known as *doctores scholastici*. (The seven liberal arts were grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music.) But the name was applied later to all who taught philosophy and theology, especially at the new universities of Paris, Bologna, Salerno, Oxford, and Cambridge, which were all founded during the 11th and 12th centuries. The chief aim of the Scholastics was to reconcile Christian theology with philosophy...

"The Crusades (1097-1290) brought Christendom into contact with Eastern learning and so helped to promote a fuller knowledge of Platonism and Aristotelianism, especially the latter, as expounded by Arabian and Jewish philosophers. This tendency made a good beginning when in 1085 Toledo fell into the hands of the Christians who thus came into possession of numerous philosophical manuscripts. And the movement reached its climax when in the course of the 13th century Aristotelian manuscripts in the original Greek found their way gradually from Constantinople to the new centres of European learning. Aristotelianism, rejected by the Church in the early part of the 13th century, grew rapidly in favour, especially in the Dominican order, which produced the two greatest Aristotelian Scholastics, namely, Albertus Magnus (1193-1280) and Thomas Aquinas (1225-1274). Albertus wrote voluminous expositions of Aristotelianism with the help of Arabian and Jewish commentators, especially Avicenna and Maimonides. In the realm of natural knowledge he respected the authority of Aristotle as much as he trusted Augustine in the sphere of Christian faith. In fact, it was he who first distinguished sharply between *natural* and *theological* knowledge—a distinction of no little importance in the history of Scholasticism, and even later.

"Aristotelian Scholasticism culminated in Thomas Aquinas. He also emphasized the distinction between natural and theological knowledge, between the light of reason (*lumen naturale*) and the light of revelation, and even admitted, in principle, the autonomy of the former. In practice, however, he subordinated natural to theological knowledge in the sense of making the former aid to the latter. Philosophy is thus treated as the handmaid of theology, and nature as the mere forerunner of grace, though grace is alleged to crown nature, not to reject it."

Hence by the 13th century, philosophy was glorified by theologians as follows:

1. By studying the un-purged works of the philosophers on logic, dialectics, rhetoric, or grammar;
2. By glorifying Plato's philosophical works;

3. By using the unique methods of philosophy, such as Lombardian Scholasticism;
4. By glorifying Aristotle's philosophical works.

Aquinas' Summa glorified philosophy in all the three ways

Because the apostate Thomas Aquinas' *Summa* is the most influential book that glorified philosophy in all the three ways, I call this type of scholasticism Aquinian Scholasticism.

In the 13th century Lombard's *Sentences* became the standard theology textbook

In the 13th century, around 1223, apostate Alexander of Hales organized Peter Lombard's heretical and scholastic *Sentences*, which then began to be used as the standard theology textbook. Hence Lombardian Scholasticism began to corrupt many theologians and priests. (See in this book: [His *Sentences* became the standard theology textbook from the 13th to the 16th centuries](#), p. 603.)

The opposition to some aspects of scholasticism

One proof that the glorification of philosophy by the scholastics was making progress from the 11th century onward was the opposition to it by some theologians. Some of these theologians only opposed some forms of scholasticism while accepting others, and thus evil-doers were exposing other evil-doers:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "How, amid this general revival of Catholic spirituality, did the movement fare which strove to construct a reasoned exposition of Catholicism [scholasticism]? At first, it seemed fated to decline. From the moment when this tendency to satisfy rationally the interest of the human intelligence in the truths revealed through the Church first began to show itself, it had met with opposition... Studies of this kind were, they declared roundly, a menace to the faith of those who engaged in them. What the Church taught should suffice; and where this presented difficulties to human understanding, man should be content to bow his head and humbly accept the difficulties without seeking further to resolve them. Such had been the attitude of Peter Damian in the time of Lanfranc and Berengarius; such was now the attitude of Bernard. The eleventh century opponent of these studies had been largely influenced by the spectacle of the new difficulties into which the none-too-competent logicians had tumbled. The like catastrophes were not lacking in Bernard's time, also, to serve as a powerful argument against the new attempt to satisfy the never-old, innate desire to know."⁹⁷³

"Attitudes Towards Philosophy and Dialectic During the Gregorian Reform," by Irven M. Resnick, 1990: "At the turn of this century, the German scholar Joseph Entires described the second half of the eleventh century in terms of a growing conflict between an incipient philosophical humanism and an entrenched antagonism to the arts in general, and to dialectics or philosophy in particular."⁹⁷⁴ The attack upon philosophy, in his view, was led by three prominent anti-humanists or anti-dialecticians: Peter Damian,⁹⁷⁵ Otloh of St. Emmeram,⁹⁷⁶ and Manegold of Lautenbach.⁹⁷⁷ Gilson corroborates Endres' view when he suggests that the polemics that issue from the pens of Damian, Otloh of St. Emmeram, and Manegold of Lautenbach are characteristic... An attack upon philosophy such as theirs 'becomes vocal chiefly during such times when philosophy is threatening to invade the field of Revelation.'⁹⁷⁸ Within this framework, we are encouraged to view these polemics as signaling a conflict between reason and revelation, between philosophy and faith, between

⁹⁷³ v. 2, c. 7, s. 2 (The Progress of Catholic Thought: Abelard - Gilbert of La Porree - Hugh of St. Victor - Peter Lombard - Gratian - Roland Bandinelli).

⁹⁷⁴ Footnote 1: "See, for example, 'Die Dialektiker und ihre Gregner im 11. Jahrhundert,' *Philosophisches Jahrbuch*, vol. 19, 1906, pp. 20-33."

⁹⁷⁵ Footnote 2: "J. A. Bodies, 'Petrus Damiani und die Weltliche Wissencftaft,' in *Beirge zur Geschicshite der Philosophie und Theologie des Mittelalters*, C. Baeumker (ed.), vol. 8, Munster 1910."

⁹⁷⁶ Footnote 3: "J. A. Endres, 'Otlohs von St. Emmeram Verhatinis zu dem freien Kunsten, insbesondere zur Dialektik,' *Philosophisches Jahrbuch*, vol. 17, 1904, pp. 44-52."

⁹⁷⁷ Footnote 4: "J. A. Endres, 'Manegold von Lautenbach, *Modernorum Magister Magistrorum*,' in *Historisches Jahrbuch*, vol. 25, 1904, pp. 168-176."

⁹⁷⁸ Footnote 5: "Etienne Gilson, *Reason and Revelation in the Middle Ages*, New York, 1938, p. 8."

the conservative theology of monastic schools and an emerging liberal humanism in the cathedral precincts, and between ecclesiastical authority and intellectual freedom—all constituting the birth pangs of the twelfth-century renaissance.”⁹⁷⁹

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Peter Lombard’s success, for all the merits of his work, was hardly won. Opposition to the method of his book showed itself immediately, and opposition also to some of his teachings... Walter of St. Victor... was, at any rate, one of the most bitter of Peter’s critics, as his pamphlet—provoked by Peter of Poitiers, great commentary on the Lombard, the first of hundreds—shows. It is called *Against the Four Labyrinths of France*, and attacks with a violence that knows no limits, Abelard, Gilbert of la Porree, Peter Lombard, and Peter of Poitiers.”⁹⁸⁰

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert, Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’⁹⁸¹ In Walter’s view, the four theologians... wished to investigate the mysteries of the faith, although it had been well established ‘that nothing is more foolish than wishing to understand something beyond the grasp of created beings.’⁹⁸² The classical philosophers seemed to furnish the tools for such investigations, but ‘all heretics are engendered by philosophers and dialecticians.’^{983,984}

The Ecclesiastical Prohibition of Books, by apostate Rev. Joseph M. Pernicone, A.B., J.U.L., 1932: “Many books were condemned by the Church because in some way or other they endangered the faith and morals of Christians. Thus history records the proscriptions by Councils and Popes of Scotus Erigena’s works in 855 and 1050; of Abelard and Arnold of Brescia in 1141; of Gilbert de la Porree in 1149; of the Abbot Joachim in 1215; of translations of Aristotle’s philosophy in 1209 and 1231”⁹⁸⁵ ...⁹⁸⁶

In the 19th century, the apostate Orestes Brownson speaks of the bombastic scholastics of his day and the effect it had on students:

Apostate Orestes Brownson, 19th century: “I feel surprised at the fact that so many of the young men educated at certain Catholic colleges have become infidels. I cannot account for this otherwise than by presuming that the religious training there is not solid enough; that the heathen world is too much read and studied; that principles somewhat too lax are in vogue; that the truths of our religion are taught too superficially; that the principles which underlie the dogmas are not sufficiently explained, inculcated, and impressed upon the minds of the young men, and that their educators fail in giving them a correct idea of the spirit and essence of our religion, which is based on divine revelation, and invested in a body divinely commissioned to teach all men, authoritatively and infallibly, in all its sacred and immutable truths—truths which we are consequently bound in conscience to receive without hesitation.

“Now what I have said of certain colleges applies also, unhappily, to many of our female academies; they are by no means what they should be, according to the spirit of the Church; they conform too much to the spirit of the world; they have too many human considerations; they make too many allowances for Protestant pupils, at the expense of the Catholic spirit and training of our young Catholic women; they yield too much to the spirit of the age; in a word, they attend more to the intellectual than to the spiritual culture of their pupils.

“But what is even more surprising than all this is, that some of our Catholic clergy, and among them some even of those who should be first and foremost in fighting for sound religious principles, and see that our youth are carefully brought up in them, are too much inclined to yield to the godless spirit of the age, to the so-called liberal views on Catholic education, which have been clearly and solemnly condemned by the Holy See. They tell us

⁹⁷⁹ Article by Irven M. Resnick, Professor of Judaic Studies, University of Tennessee, Chattanooga. In *The Journal of Religious History*, v. 16, n. 2, December 1990, pp. 115f.

⁹⁸⁰ v. 2, c. 7, s. 2.

⁹⁸¹ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

⁹⁸² Footnote 21: “Ibid., 197 (concerning III, 7).”

⁹⁸³ Footnote 22: “Ibid., 197 (concerning IV, 8).”

⁹⁸⁴ pt. 3, c. 12, p. 285.

⁹⁸⁵ Footnote 121: “*Conc. Parisiense*, Cap. II—Mansi, 804; Raynaldi, *Ann. Eccl.*, a. 1231, n. 48.”

⁹⁸⁶ pt. 1, art. ii, s. ii, pp. 34-35.

poor people in the world, that, if we are careless in bringing up our children as good Catholics, we are worse than heathens, and have denied our faith! That, if our children are lost through our neglect, we also shall be lost! I would like to know whether God will show himself more merciful to those of our clergy who take so little interest in the religious instruction of our youth; who make little or no exertions to establish Catholic schools where we could have our children properly educated; who, when they condescend to instruct them, do so in bombastic language, in scholastic terms, which the poor children cannot understand, taking no pains to give their instructions in plain words and in a manner attractive for children?

“As the pastor is, so is the flock... All we need is good courageous pastors, —standard-bearers in the cause of God and the people. We would be only too happy to follow them, and to support and encourage them by every means in our power. What an immense amount of good could thus be achieved in a short time! Our religion never loses anything of its efficacy upon the minds and hearts of men; it can lose only so far as it is not brought to bear upon them. What is most wanted is not argument, but instruction and explanation.

“I can hardly account for this want of zeal for true Catholic education in so many of our clergy, who are otherwise models of every virtue, than by supposing the fact that their ecclesiastical training must have been deficient in many respects, or that they must have spent their youth in our godless public schools, where they were never thoroughly imbued with the true spirit of the Catholic Church—the spirit of God.”⁹⁸⁷

And down to this day, scholasticism and its many bombastic offshoots of modern theology continue to infect the world with a false Catholicism.

The corruption of the Dominicans and Franciscans

The history of God’s chosen people shows that when a just and holy shepherd is present (such as St. Moses, St. Jeremias, St. Peter, St. Paul, and St. Jude), he and his teachings and holy ways are attacked by his own people who are un-faithful or immoral:

“And the Lord spoke to Moses, saying: Go, get thee down; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them; and they have made to themselves a molten calf and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: I see that this people is stiffnecked: Let me alone, that my wrath may be kindled against them and that I may destroy them, and I will make of thee a great nation.” (Ex. 32:7-10)

“And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words: Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie; the Lord our God hath not sent thee, saying: Go not into Egypt to dwell there.” (Jer. 43:1-2)

“But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of.” (2 Pt. 2:1-2)

St. Paul says, “O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? (Gal. 3:1) False brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you. (Gal. 2:4-5) For there are also many disobedient, vain talkers, and seducers, especially they who are of the circumcision: Who must be reprov'd, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. (Titus 1:10-11) For I fear lest perhaps when I come I shall not find you such as I would...lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. (2 Cor. 12:20)”

⁹⁸⁷ *The Catholic Dogma*, apostate Fr. Michael Müller, C.S.S.R., New York, Cincinnati, and Chicago: Benziger Brothers, Permissu Superiorum, copyright 1888, by Elias Frederick Schauer. Pt. 2, s. 13.

St. Jude says, “For certain men are secretly entered in (who were written of long ago unto this judgment), ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.” (Jude 1:4)

When the just and holy man is alive, he can fend off the attacks; but when he dies, he cannot. Hence, in many cases, as soon as a just and holy man dies, evildoers enter in and ruin his good teachings and good works and subvert the people:

St. Moses said, “For I know thy obstinacy and thy most stiff neck, while I am yet living and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you...” (Deut. 31:27-29)

“And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle. And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a fornicating after strange gods in the land to which it goeth in to dwell. There will they forsake me and will make void the covenant which I have made with them, and my wrath shall be kindled against them in that day...” (Deut. 31:15-17)

St. Paul said, “I know that after my departure ravaging wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things to draw away disciples after them.” (Acts 20:29-30)

The same is true of the just and holy St. Francis of Assisi and St. Dominic. They were opposed by evildoers in their own Orders while they lived. And as soon as they died, their Orders, the Franciscans and Dominicans, progressively became corrupted with teachings against the faith and morals. The main corruption was caused by scholasticism, the glorification of philosophy and, in many cases, the glorification of mythology:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 5. Among the students of Aristotle, none were more zealous in bringing his philosophy to the service of Theology than the Mendicant Friars, who from this time take the lead in the development of Scholasticism. With scarcely an exception, all the great doctors of this *Second Age of Scholasticism* were either Franciscans or Dominicans. They were connected with the Universities of Oxford and Paris, the former contributing many of the great lights [RJMI: great evildoers] who made the latter the great centre of theological learning.”⁹⁸⁸

Church History, by apostate Rev. John Laux, M.A., 1989: “The credit of having made Paris the seat of a truly ‘classic’ system of philosophy and theology belongs to the Mendicant Orders, to the Dominicans and Franciscans... When the first Dominican, Roland of Cremona, mounted the professor’s chair in 1229, followed by the first Franciscan, Alexander of Hales, in 1231, the golden age of Scholasticism began.”⁹⁸⁹

For a history on the corruption of the Dominican Order, see in this book: [The Dominicans and idolizers and non-idolizers of Aquinas](#), p. 643. It shows how the Dominican Order was corrupted with scholasticism by the first master general after St. Dominic, Jordan of Saxony (1222-1237), as well as by all the following master generals, such as Raymond of Penafort (1238-1274), John Teutonicus (1241-1252), Humbert of Romans (1254-1263), and John of Vercelli.⁹⁹⁰

During the life of St. Francis, men from his own Order tried to corrupt it with scholasticism. They tried to bring in courses of study that glorified philosophy. But St. Francis resisted it. He cursed a Franciscan who tried to introduce into his Order courses of study based upon philosophy and the philosophy (scholasticism):

The Little Flowers of St. Francis, by Brother Ugolino, 13th to 14th centuries, translated by E. M. Blaiklock and A. C. Keys, 1985: “[Chap. 61] A certain friar minor, namely John of Sciaca, in the days of blessed Francis was a priest at Bologna—a very cultured man. Without permission from the blessed Francis, he instituted a course of study at Bologna. It was

⁹⁸⁸ b. 5, c. 29, p. 494.

⁹⁸⁹ s. 2, Second Period, c. 6, s. 3, pp. 376-377.

⁹⁹⁰ For details on some of the prominent apostate scholastic Dominicans, see in this book: [Roland of Cremona \(1178-1259\) \(Dominican\)](#), p. 623; [Thomas Aquinas \(1225-1274\) \(Dominican\)](#), p. 623; [Raymond of Penafort \(1175-1275\) \(Dominican\)](#), p. 690; [Robert Kilwardby \(c. 1215-1279\) \(Dominican\)](#), p. 690; and [Albert the Great Wretch \(c. 1193-1280\) \(Dominican\)](#), p. 691.

reported to blessed Francis while he was absent, that such a course had been instituted at Bologna. He immediately went to Bologna and severely reprimanded the priest, saying: 'You want to destroy my Order: I desired and wished, following the example of my Lord Jesus Christ, that my brethren should pray rather than read.' Leaving Bologna, Saint Francis pronounced a grievous curse upon him. After the pronouncement of the curse, the friar began to fail in health. Grievously ill, he sent a request through the brothers asking Saint Francis to lift the curse. Blessed Francis replied: 'The curse with which I cursed him was confirmed in heaven by the blessed Lord Jesus Christ; he remains accursed.' So the afflicted minister lay on his bed dejected and without consolation. And behold there descended from the heights of heaven a drop of sulphurous fire upon his body, passing through him and the bed on which he lay, and amid the foulest stench the unhappy man expired and the Devil took his soul."⁹⁹¹

We know that St. Francis was not against all study because he promoted the study of the Bible and had priests in his Order who hence had to study to become priests. What he was against was scholasticism, the glorification of philosophy. We know this by additional information given us by Fr. Faber regarding this same event mentioned above:

An Essay on Beatification, Canonization, and the Process of the Congregation of Rites, by Fr. F. W. Faber, 1847: "[pp. 91-93] The patriarch St. Francis of Assisi, visiting the houses of the Order in Tuscany, found that in one monastery the young friars spent too much time in philosophical disputes, which he judged contrary to the spirit of prayer and the religious life. He ordered the provincial to correct that, he promised to do so; but St. Francis, discovering afterwards that he had not fulfilled his promise, cursed him. The provincial fell ill, and sent to beg his superior's pardon; the Saint's answer was, 'I have cursed him, and he shall be cursed,' at which words a bolt fell from heaven, and killed the provincial on his bed..."

It is possible that Br. Elias, who was the master general of the Order while St. Francis was alive, tried to corrupt the Order with scholasticism without Francis' knowledge:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "§ 6. The energy developed by the friars in England was quickly brought to stimulate the progress of scholastic theology on the Continent. [Footnote 1]

"Footnote 1: Eccleston (p. 38) tells us that the fame of the brethren caused Elias (the successor of St. Francis as Minister General) to send for the brethren Philip of Wales, or Wallis (*Wallensis, Waleys*), and Adam of York, to lecture at Lyon. Others taught at Cologne, and repeated applications were made from Ireland, Denmark, France, and Germany, for English friars. (See Letters of Adam Marsh in the *Mon. Francisc.*, pp. 93, 354, 365, 378.)"⁹⁹²

The Little Flowers of St. Francis of Assisi, by Brother Ugolino, 13th to 14th centuries: "That he was equally acquainted with the defects of his brethren, we learn in the case of Brother Elias, whom he often reproved for his pride... As St. Francis and Brother Elias were living together in a convent, it was revealed by God to St. Francis that Brother Elias was damned, seeing he was about to apostatize, and that he would die out of the Order. In consequence of this revelation, the saint took such a dislike to him that he neither spoke to him nor conversed with him..."⁹⁹³

On his deathbed St. Francis did not allow Br. Elias to remain head of the Order but made Br. Bernard the head instead:

The Little Flowers of St. Francis of Assisi, by Brother Ugolino, 13th to 14th century: "For when St. Francis was about to leave this world, being surrounded like the holy prophet Jacob by his devoted sons, all grieving at the departure of so beloved a Father, he thus addressed them: 'Where is my first-born son? Let him come to me, that my soul may bless him before I die.' Then Brother Bernard said in a whisper to Brother Elias, who at that time was vicar of the Order: 'Go to the right hand of the saint, that he may bless thee.' On this Brother Elias placed himself on the right side of St. Francis—who had lost his sight through much weeping—and the saint, putting his right hand on the head of Brother Elias, said: 'This is not the head of my first-born, Brother Bernard.' Then Brother Bernard placed himself on the left

⁹⁹¹ c. 61, p. 145.

⁹⁹² b. 5, c. 29, p. 496.

⁹⁹³ *The Little Flowers of St. Francis of Assisi*. In the first English translation, 1864, revised and emended by Dom Roger Hudleston, O.S.B. Pt. 1, c. 31, c. 38.

side of St. Francis, who, crossing his arms in the form of a cross, put his right hand on the head of Brother Bernard and his left on that of Brother Elias. Then said he to Brother Bernard: 'May God, the Father of our Lord Jesus Christ, bless thee with every blessing, spiritual and celestial; for thou art my first-born son in God, chosen in this Order to set an example of every virtue, and to follow Christ in evangelical poverty; for not only didst thou give all thy possessions and distribute them freely and liberally to the poor, but thou didst likewise offer thyself to God in this Order as a sacrifice of love; blessed be thou, then, by our Saviour Jesus Christ and by me, his poor servant, with everlasting blessings, when thou goest out and when thou comest in, when thou wakest and when thou sleepest, both living and dying; he that blesseth thee shall be blessed, he that curseth thee shall not remain unpunished. Thou shalt be at the head of all thy brethren, and all thy commands the brethren shall obey. I give thee power to receive into this Order whomsoever thou wilt; no brother shall rule over thee. Thou art free to go where thou wilt, and to remain where it pleaseth thee best.' So, after the death of St. Francis, the brethren loved and revered Brother Bernard as their father...⁹⁹⁴

Shortly after St. Francis' death, the apostates Alexander of Hales, Adam Marsh (de Marisco), Bonaventure, William de la Mare, John Pecham, Roger Bacon, and others corrupted the Franciscan Order with scholasticism:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "We have already seen how soon the learning, which St. Francis rejected as needless [RJMI: heretical] for the spiritual man, was cultivated by his very first disciples as a needful means of fulfilling their mission. Even before their master's death, the little band of 'Minor Brethren' who came over to England (1224) found a home at Oxford, where the Dominicans were already settled; and their historian gives a graphic account of the growth of the school which was soon to be as famous abroad as at home.⁹⁹⁵ Their leader, Fr. Agnellus, caused a decent school to be built at Oxford; and, as its first teacher, he obtained the services of the great man, who shines above all his contemporaries for his union of learning and pure religious zeal with wise patriotism, Robert Grosseteste⁹⁹⁶ (that is, Great-head), the friend and faithful (sometimes sharply faithful) counsellor of Simon de Montfort. The anecdotes told of him by Eccleston 'confirm the popular estimation of his character, but they also present him in a new light, as the liberal friend and supporter of the Minorite friars, fully alive to the importance and even the necessity of their mission.'⁹⁹⁷ ...

"§ 6. The energy developed by the friars in England was quickly brought to stimulate the progress of scholastic theology on the Continent. [Footnote 1, as quoted above] 'Foreigners were sent to the English school as superior to all others. It enjoyed a reputation throughout the world... As a university, Oxford rose to a position second not even to Paris itself.'⁹⁹⁸ The great Parisian school of theology, which occupies the second period of Scholasticism, had for its earliest teachers the Welshman Thomas Wallis⁹⁹⁹ and the more famous Englishman, Alexander of Hales,¹⁰⁰⁰ the 'Irrefragable Doctor' or 'Doctor of Doctors.' His brief eulogy in a list of the great men of the Order¹⁰⁰¹ describes him as doctor, chancellor, and archdeacon of Paris, and records that, giving up the pomp of secular life (*conversations*), he took the habit of the Minor Brethren in the year 1228, in which he lived 17 years '*virgo et doctor irrefragabilis*,' and died at Paris in 1245. He is reckoned by some historians as the true father of Scholasticism; and he certainly seems to have been the first who adopted the specially

⁹⁹⁴ Ibid., c. 6.

⁹⁹⁵ Footnote 3: "Thomas de Eccleston, *de Adventu, &c.*; in *Monum. Francisc.*; and the other records (*Prima Fundatio, &c.*) in the Appendix."

⁹⁹⁶ Footnote 4: "...His political relations with Simon de Montfort, Henry III., &c., belong of course to the History of England. Several very interesting anecdotes of him are told by Eccleston, and he plays an important part in the correspondence of Adam Marsh in the *Monumenta Francisoana*."

⁹⁹⁷ Footnote 1: "Brewer, *Mon. Francisc.* pref. p. lxxvi."

⁹⁹⁸ Footnote 2: "Brewer, *Mon. Francisc.* pref. p. lxxxi. Besides Alexander Hales and Thomas Wallis, Oxford gave Paris its most popular lecturer, Richard of Cornwall (or Richardus Anglicus). Mr. Brewer suggests that 'perhaps the opposition the friars incurred in that university arose as much from national as professional jealousy but it was as strong against the continental Dominicans as the English Franciscans.' "

⁹⁹⁹ Footnote 3: "Thomas Waleys (*Wallensis*) was one of the early Franciscan readers of theology at Oxford, and afterwards Bishop of St. David's (from 1248 to 1255)."

¹⁰⁰⁰ Footnote 4: "Alexander ab Hales, Halesius or Alesius, is said to have taken his surname from Hales (or Hailes) in Gloucestershire, where a Franciscan monastery was built by Richard of Cornwall and dedicated in 1251. If, therefore, as some say, he was surnamed from his residence in that cloister, it must have been in a temporary establishment, like several of the early foundations of the friars; but this seems to be only conjecture."

¹⁰⁰¹ Footnote 5: "*Prima Fundatio, &c.*, in *Mon. Francisc.*, p. 542. His death at Paris, in 1245, is also mentioned in a letter of Bishop Grosseteste, who had gone with Adam Marsh in that year to the First Council of Lyon. (*ibid.* p. 627.)"

scholastic form of a complete summary of theology,¹⁰⁰² of great labour and bulk, in which the doctrines were set forth as a series of propositions, with the arguments marshalled in syllogistic array. In Hales the influence of Aristotle becomes fully visible...¹⁰⁰³

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The arrival of the Franciscans at Oxford took place in 1224; their first master in theology at that university was Adam of Marsh, whose learning Roger Bacon has several times highly praised, but whose writings have not yet been discovered. Adam seems to have taught there about 1247-1250; he died between 1259 and 1269. The fourth Franciscan master at Oxford was Thomas of York, author of a still unpublished *Sapientiale* whose very nature remains in doubt. From what we know of it, it seems to be a sort of philosophical compilation, or mosaic work, whose elements are connected by personal transitions and whose general pattern is a distinctly visible one. Thomas borrows from Alfarabi, Avicenna, Averroes, Gabirol, Maimonides... An excellent picture of the average philosophy of its time and an inexhaustible source of historical information, because Thomas usually quotes his sources, the *Sapientiale* seems to be an impersonal exposition of philosophical interests.¹⁰⁰⁴ ...

“The Franciscans (Grey Friars) arrived at Oxford in 1224. Their first masters at the university were Adam of Marsh, then Thomas of York, of whom mention has already been made. The successor of Thomas of York was Richardus Rufus (Richard of Cornwall). He first read the *Sentences* at Oxford from 1250 to 1253; then at Paris, where he succeeded Bonaventure, from 1253 to 1255; in 1256, he returned to Oxford.¹⁰⁰⁵”

Nominal *Catholic Encyclopedia*, “Robert Grosseteste”: “It was while at Oxford that Grosseteste formed an intimate and lifelong friendship with the newly arrived Franciscans. It is quite possible that he was chancellor when the friars first came to Oxford, the Dominicans in 1221 and the Franciscans three years later; he at any rate befriended the latter in a very practical manner by being the first lecturer in the school which was one of the earliest of their very simple buildings. Short of becoming a friar himself, as indeed he at one time thought of doing, he could not have identified himself more closely with the sons of St. Francis, and his influence with them was proportionately great. He must have helped to give the English Franciscans that devotion to learning which was one of their most distinguishing characteristics, and which affected the whole history of the Order...the friars without it would have lost a most powerful means of influencing a century in which intellectual interests played so large a part. Grosseteste and the Friars Minor were inseparable for the rest of his life. The most intimate of his friends was Adam Marsh, the first Franciscan to lecture at Oxford, a man of great learning and an ardent reformer.”

Indeed, the downfall of Francis’ Order was prophesied in which one of the main corrupters was the apostate Bonaventure, who would be the head of the Order. (See in this book: [Franciscan prophecy against Bonaventure](#), p. 690.)

For details on some other prominent apostate scholastic Franciscans, see in this book: Scholastics: [Alexander of Hales \(1186-1245\) \(Franciscan\)](#), p. 618; [Adam Marsh \(de Marisco\) \(c. 1200-1257\) \(Franciscan\)](#), p. 622; [Bonaventure \(1221-1274\) \(Franciscan\)](#), p. 688; [William de la Mare \(d. c. 1285\) \(Franciscan\)](#), p. 705; [John Pecham \(d. c. 1292\) \(Franciscan\)](#), p. 706; and [Roger Bacon \(c. 1214-1294\) \(Franciscan\)](#), p. 707.

The corruption of the Augustinians

Most of the scholastic Franciscans and some scholastic Dominicans were called Augustinians and followed and glorified the philosophy of Plato. Hence they were not true followers of St. Augustine because St. Augustine did not follow and glorify the philosophy of Plato. He correctly taught that Plato’s philosophy was the closest to the truth and thus a lesser evil than other philosophies, but he did not glorify it. While he pointed out the truths Plato taught, he also refuted him on many points. And he did not base

¹⁰⁰² Footnote 6: “*Summa Universae Theologiae in IV. Lib. Sententiarum* (printed Venet. 1475, col. 1622). Its bulk is humorously described as more than a horse-load of divinity by Roger Bacon... Hales is said to have written some exegetical works and...a Commentary on Aristotle’s *Metaphysics*. Another famous Schoolman, his contemporary, was William of Auvergne, archbishop of Paris from 1228 to 1249.”

¹⁰⁰³ b. 5, c. 29, pp. 494-497.

¹⁰⁰⁴ pt. 6, c. 3, s. 2, pp. 264-265.

¹⁰⁰⁵ pt. 8, c. 2, p. 355.

his theology on Plato's philosophy. Whereas, the scholastic Augustinians glorified the philosophy of Plato and used philosophical methods and terminologies.¹⁰⁰⁶

The University of Paris

The two main centers of scholasticism were the University of Paris in France and the University of Oxford in England, the former was the most influential of them all.

Founded in 1200 and sanctioned in 1205 by apostate Antipope Innocent III

While schools of scholastic theology thrived in the 12th century in Paris, the University of Paris was not founded until around 1200 and officially sanctioned in 1205 by apostate Antipope Innocent III:

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: "August 20, Bernard: [Footnote] The General Study of Paris, as it was first called, was founded by Charlemagne about the year 800. King Lewis VI, surnamed the Big or the Fat, was not only a great scholar but a most zealous patron of the sciences. He succeeded his father Philip I in 1110. By his protection and encouragement, studies began to flourish exceedingly, and there were in his reign more students than citizens at Paris, to which the name of Academy was first given about that time. In the following century it was called the University, from the whole circle of sciences being there taught... So many set up for teachers, and some, like Abelard, sold their lessons at so dear a rate that such an abuse stood in need of a restraint. Ecolatres or Scholastics were established in cathedrals in the eleventh century, who often governed the bishops' seminaries. An order was published in the twelfth century that none should teach without their license. In universities academical degrees were introduced in the same age for this purpose of licensing persons to teach... The degree of Licentiate was first given at Paris in the twelfth age and consisted originally in a public license given to teach. Soon after, that of Master or Doctor was added. In conferring this degree a wand or bacillus was delivered, whence the name Baccalaureus. The title was, sometime after, made an interior distinct degree."¹⁰⁰⁷

A History of the Church, by apostate Rev. Philip Hughes, 1934: "It was amid this swirl and turbulence of the new thought that in 1205, the pope, Innocent III, called into existence a new institution whose special purpose was the promotion of higher studies and the safeguarding of the traditional faith, alike among those who studied and among those who taught. This institution was the University of Paris. It was the forerunner of scores of similar institutions, set up in the next two centuries by the same papal authority and, to some extent, it was the model on which all of them were fashioned; but in one important respect it was from the beginning a thing apart. What made this university at Paris unique was the extraordinary number of its students, the fact that these students (and the masters, too) came from all over Christendom, and the prestige in its schools of theological studies and of the study of the newly-revealed Aristotelian books. Already, for nearly a hundred years continuously, before the decisive act of Innocent III, this group of schools that centered around the school of the Bishop of Paris had been the universally recognised capital of the theological intelligence of the Church. Innocent III himself was a product of these schools... The decisive act was the constitution of the whole body of these students and masters as a self-governing corporation, free at once from the jurisdiction of the local bishop and the local civil authorities; and this was what Innocent III did in 1205..."¹⁰⁰⁸

The University glorified philosophy from its founding onward

From the very beginning of its founding in 1200, the University of Paris glorified philosophy in one way or another. At times one way was condemned and banned while other ways were allowed until all ways were eventually allowed:

¹⁰⁰⁶ See in this book: [St. Augustine was not a Platonist](#), p. 59.

¹⁰⁰⁷ v. 8, August 20, Bernard, pp. 247-249.

¹⁰⁰⁸ v. 2, c. 8, s. 3 (Catholic Thought: The Menace of Aristotle and Averroes).

A History of the Church, by apostate Rev. Philip Hughes, 1934: “And this papal control of the schools, in these years that were so critical, both for the faith and for the whole future of Western civilisation... The first, early prohibition of lectures on the *Physics* of Aristotle and the *Metaphysics*, while these were yet such novelties that, inevitably, like men filled with new wine, students and masters fell with passionate enthusiasm into one error after another, into errors about the new doctrines as surely as into errors about their relation to the traditional faith; then, the strong insistence on the primacy of theology among the sciences; and the gradual relaxation of the ban on Aristotle, until, finally, the great pagan is given *droit de cite*, and the study of his works becomes an obligatory part of the theologian’s training.”¹⁰⁰⁹

When the University of Paris was sanctioned in 1205, it was already glorifying philosophy by giving courses in the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar. And it glorified philosophy by studying and glorifying the philosophical works of Plato and Aristotle.

In 1210 a Provincial Council at Paris banned the study of Aristotle’s philosophical works

In 1210, a provincial Council at Paris condemned the study of the philosophical works of Aristotle and commentaries on them.¹⁰¹⁰ But it still allowed the study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar.

In 1215 the study of Aristotle’s philosophical works was again banned

This 1210 condemnation either went unheeded or was obeyed only for a short time because another condemnation of the philosophical works of Aristotle and commentaries on them followed in 1215 by the papal legate. But the study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar was still allowed:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “In 1209 [RJMI: 1210] a synod at Paris was held against his disciples, several of whom were delivered to the secular arm (to be burnt) and others condemned to perpetual imprisonment; the deceased Amalric was excommunicated, and his body was ordered to be taken out of the cemetery and thrown into unconsecrated ground; and the synod decreed that the books of David of Dinant should be brought to the Archbishop of Paris to be burnt, and that ‘neither the books of Aristotle on Natural Philosophy nor comments (on them) should be read at Paris in public or in private.’ The prohibition was repeated in a more specific form (including both the *Physics* and *Metaphysics*, while sanctioning the *Dialectics*) in a statute made for the university by the Papal Legate six years later (1215).^{1011,1012}

Science and Technology in World History, “Early Christianity, the Rise of Islam in the Middle Ages,” by David Deming, 1954: “In A.D. 1215, the Papal Legate at Paris, Robert de Courcon, prescribed that ‘the treatises of Aristotle on logic, both the old and the new,¹⁰¹³ are to be read in the schools...but the books of Aristotle on metaphysics or natural philosophy, or the abridgments of these works, are not to be read.’”¹⁰¹⁴

Between 1223 and 1228 the University introduced Lombard’s Sentences

The apostate Peter Lombard’s *Sentences* was arranged into distinctions and thus made ready for study in the schools by the apostate Alexander of Hales between 1223 and 1227:

¹⁰⁰⁹ Ibid.

¹⁰¹⁰ See in this book: [Provincial Council at Paris \(1210\)](#), p. 69.

¹⁰¹¹ Footnote 2: “*Statutum Roberti*, &c., in Bulaeus, iii., 81.”

¹⁰¹² b. 5, c. 29, pp. 492-493.

¹⁰¹³ Footnote 365: “Norton, A. O. (editor), 1909, *Readings in the History of Education, Mediaeval Universities*. Harvard University, Cambridge, pp. 45-46.”

¹⁰¹⁴ v. 2, c. 4, p. 137.

Giulio Silano, translator of Peter Lombard's *Sentences*, 2010: "The *Sentences*, their structure, and their success - The *Sentences* are divided into four books... The division into Distinctions was devised in the early thirteenth century in response to the needs of instruction in the schools, and even in the middle of the thirteenth century there was no unanimity on where some of the Distinctions should end and others begin. Additional authorities were occasionally added—some apparently by Peter, others not—in a process of gradual accretion that is not untypical of important school texts. [Footnote 40] There is, in other words, a certain open-endedness about the work, even in its formal structure, which may be one of the reasons for its success."¹⁰¹⁵

"Footnote 40: The story of each of these subdivisions is told with great clarity by Brady, *Prolegomena*, pp. 137-144; at p. 144, Brady credits Alexander of Hales with first dividing the text into Distinctions, between 1223 and 1227. See also Brady, 'The Distinctions of Lombard's *Sentences* and Alexander of Hales,' *Franciscan Studies* 25 (1965) 90-116."

Wikipedia, "Sentences": "Probably between 1223 and 1227, Alexander of Hales grouped the many chapters of the four books into a smaller number of 'distinctions.' In this form, the book was widely adopted as a theological textbook in the high and late Middle Ages (the 13th, 14th, and 15th centuries). A commentary on the *Sentences* was required of every master of theology, and was part of the examination system. At the end of lectures on Lombard's work, a student could apply for bachelor status within the theology faculty."

We know that the *Sentences* was a course of study at the University of Paris by at least 1228. Hence between 1223 and 1228, the University of Paris glorified philosophy by allowing courses and commentaries on Peter Lombard's heretical and scholastic *Sentences*. And this way of glorifying philosophy by Lombardian Scholasticism was never condemned or banned by anyone in authority.

In 1228 apostate Antipope Gregory IX insufficiently condemned philosophy taught at the University

This 1215 condemnation either went unheeded or was obeyed only for a short time because another condemnation of the philosophical works of Aristotle and commentaries on them followed in 1228 by apostate Antipope Gregory IX and was directed against the University of Paris. He condemned the use of scholastic babble; that is, the third way of glorifying philosophy by the use of the unique terminologies of philosophy. But he did not condemn the study of Aristotle's philosophical works and commentaries on them altogether but only the placing of them over theology. He taught the heresy that philosophy is a handmaid to theology.¹⁰¹⁶ Hence he is the first apostate antipope to approve and promote the study of Aristotle's philosophical works as long as they were relegated to theology. He also allowed the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar. And he also allowed Lombardian Scholasticism; that is, the study of the apostate Peter Lombard's *Sentences*.¹⁰¹⁷

From 1229 to 1231 the University was closed

Nominal *Catholic Encyclopedia*, "University of Paris": "A denial of justice by the queen brought about in 1229 a suspension of the courses. Appeal was taken to the pope who intervened in the same year by a Bull which began with a eulogy of the University. 'Paris,' said Gregory IX, 'mother of the sciences, is another Cariath-Sepher, city of letters.' He compared it to a laboratory in which wisdom tested the metals which she found there, gold and silver to adorn the Spouse of Jesus Christ, iron to fashion the spiritual sword which should smite the inimical powers. He commissioned the Bishops of Le Mans and Senlis and the Archdeacon of Châlons to negotiate with the French Court for the restoration of the University. The year 1230 came to an end without any result, and Gregory IX took the matter directly in hand by a Bull of 1231 addressed to the masters and scholars of Paris."

¹⁰¹⁵ b. 1, Intro., xxvi.

¹⁰¹⁶ See in this book: [Against the Heresy That Philosophy Is a Handmaid to Theology](#), p. 23.

¹⁰¹⁷ See in this book: [Antipope Gregory IX \(c. 1145-1241\)](#), p. 617.

In 1231 apostate Antipope Gregory IX approved the study of purged philosophical works

The only thing that prevented philosophy from being taught at the University of Paris was its closing in 1229 for political reasons. It re-opened in 1231 by the efforts of apostate Antipope Gregory IX, who glorified this cesspool of idolatry, heresy, and iniquity and authorized it to continue to teach philosophy but this time only if it was purged from its errors, which is still the glorification of philosophy with the added sins of hypocrisy and deception:

Nominal *Catholic Encyclopedia*, “University of Paris”: “A denial of justice by the queen brought about in 1229 a suspension of the courses. Appeal was taken to the pope who intervened in the same year by a Bull which began with a eulogy of the university. ‘Paris,’ said Gregory IX, ‘mother of the sciences, is another Cariath-Sepher, city of letters.’ He compared it to a laboratory in which wisdom tested the metals which she found there, gold and silver to adorn the Spouse of Jesus Christ, iron to fashion the spiritual sword which should smite the inimical powers. He commissioned the Bishops of Le Mans and Senlis and the Archdeacon of Châlons to negotiate with the French Court for the restoration of the university. The year 1230 came to an end without any result, and Gregory IX took the matter directly in hand by a Bull of 1231 addressed to the masters and scholars of Paris.”

Nominal *Catholic Encyclopedia*, “Gregory IX”: “He bestowed many privileges on the University of Paris, his Alma Mater, but also watched carefully over its professors, whom he warned repeatedly against the growing tendency of subjecting theology to philosophy by making the truth of the mysteries of faith dependent on philosophical proofs. He also possesses the great merit of having again made Aristotelianism the basis of scholastic philosophy, after the Physics of Aristotle had been prohibited in 1210; and his Metaphysics in 1215... Gregory IX commissioned William of Auvergne and other learned men to purge the works of Aristotle of their errors and thus made them again accessible to students.”

Apostate Antipope Gregory IX, *Statutes for the University of Paris*, 1231: “Paris, the mother of the sciences, like another Cariath Sepher, a city of letters, shines forth illustrious, great indeed, but concerning herself she causes greater things to be desired, full of favor for teaching and students... We order that...those books on natural philosophy which for a certain reason were prohibited in a provincial council, are not to be used at Paris until they have been examined and purged of all suspicion of error. The masters and students in theology shall strive to exercise themselves laudably in the branch which they profess; they shall not show themselves philosophers but strive to become God’s learned. And they shall not speak in the language of the people, confounding the sacred language with the profane. In the schools they shall dispute only on such questions as can be determined by the theological books and the writings of the holy Fathers.”

Gregory’s command in 1231 to purge philosophical works condemns himself when previous to this he allowed un-purged philosophical works to be taught at the University of Paris.¹⁰¹⁸ However, even purged philosophical works must be banned and thus Gregory sinned in this matter also.¹⁰¹⁹

While Gregory, in 1231, ordered philosophical works to be purged, he did not order the non-philosophical works of the philosophers to be purged. Hence he allowed the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar.¹⁰²⁰ And he allowed the apostate Peter Lombard’s heretical and scholastic *Sentences* and commentaries on them. And hence he was an apostate on these two counts also.

From 1231 to 1255 un-purged philosophical works banned

Gregory IX’s decree to purge philosophical works from all errors was never completed. Hence the study of the philosophical works of Aristotle and others remained banned at the University of Paris until 1255. However, many scholastics of the University of Paris still studied and glorified the un-purged philosophical works of Aristotle and others from 1231 to 1255 *outside* of the University of Paris. But the

¹⁰¹⁸ See in this book: [In 1228 apostate Antipope Gregory IX insufficiently condemned philosophy taught at the University](#), p. 560.

¹⁰¹⁹ See in this book: [Purged philosophical works must still be banned](#), p. 27.

¹⁰²⁰ See in this book: [In 1231 apostate Antipope Gregory IX approved the study of purged philosophical works](#), p. 561; and [His apostasy for promoting un-purged works of the philosophers on logic, rhetoric, dialectics, and grammar](#), p. 617.

University and scholastic theologians continued to glorify philosophy by studying Lombardian Scholasticism and the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar, as these idolatrous and heretical things were not condemned or banned. At the same time some universities, such as the University of Toulouse, did not ban un-purged philosophical works:

Science and Technology in World History, “Early Christianity, the Rise of Islam in the Middle Ages,” by David Deming, 1954: “Aristotle’s natural philosophy was difficult to condemn wholesale because his logic had been an integral part of the Christian curriculum for hundreds of years. Even the leader of the conservative opposition, Bonaventure, had ‘nothing against Aristotle himself.’¹⁰²¹ The half-hearted nature of the opposition revealed itself in the decree of Pope Gregory IX in 1231. Gregory allowed Aristotle’s books on natural philosophy to be used at the University of Paris if their heretical content had been redacted. ‘The masters of arts...shall not use in Paris those books on natural philosophy which for a definite reason were prohibited in the provincial council of 1210, until they have been examined and purged from every suspicion of error.’¹⁰²² But the conservative desire to censor offensive material from Aristotle’s works faced difficulties. The University of Toulouse took advantage of the restrictions imposed at Paris by circulating a flyer that read, ‘those who wish to scrutinize the bosom of nature to the inmost can hear the books of Aristotle which were forbidden at Paris.’¹⁰²³ The inference follows that the author or authors of this flyer considered the inducement significant enough to be able to lure students from Paris to Toulouse.”¹⁰²⁴

In 1255 the University sanctioned Aristotle’s un-purged philosophical works

By the influence of apostates like Albert the Great Wretch and Thomas Aquinas, and in disobedience to the dogma that condemns the study and glorification of philosophy and to the decree of apostate Antipope Gregory IX in 1231, the un-purged philosophical works of Aristotle entered into the curriculum at the University of Paris in 1255:

“The Ancient Philosophical Legacy and Its Transmission to the Middle Ages,” by Charles H. Lohr, 2002: “A second stage: the late thirteenth and fourteenth centuries: On March 19, 1255, Aristotelianism was officially adopted in the University of Paris as the arts faculty proclaimed a new syllabus which imposed the study of all the known works of Aristotle. On that day a second stage in the attitude to the ancient philosophical legacy began. The arts faculty became what we might call a philosophical faculty, with a tendency to develop a teaching independent of the theological faculty. Such a development was bound to cause a growing rivalry between the two faculties... Their commentaries on the works of the Philosopher [Aristotle] open a new epoch in the history of medieval exegesis... Medieval exegesis had been concerned with the Bible. Its premise was that the exegete was already in possession of a truth revealed by God himself. The task of the exegete was not the discovery of new truths, but rather the unveiling of the truth concealed in the words of the sacred text. In accomplishing this task, he not only turned to the councils and Church Fathers as authorities to lead him, he also felt himself, as a living link in a corporate undertaking, endowed with the same authority to teach. In the twelfth century,...since the work of Aristotle, the primary source for a member of the arts faculty, was for him neither a new dogma nor an infallible guide, he need make no clerical attempt at harmonizing science and the Bible. The interpreter, having abandoned the notion of truth possessed for the notion of truth to be sought, could approach the text of the Philosopher in a critical, questioning way. Behind this revolution lay, no doubt, the de facto conflicts between Aristotle’s teachings and the doctrines of faith...”

“In the Parisian statute of 1255, however, all of the twelfth-century emphasis upon quadrivium and trivium was set aside and efforts were made instead to accommodate the Aristotelian writings by ceding the majority of the time for lecturing and disputing to the newly translated literature. According to the terms of the statute, practically all of the Aristotelian *corpus* was required reading and material for examination, including: the

¹⁰²¹ Footnote 366: “Gilson, E., 1955, *History of Christian Philosophy in the Middle Ages*. Random House, New York, p. 404.”

¹⁰²² Footnote 367: “Norton, A. O. (editor), 1909, *Readings in the History of Education, Mediaeval Universities*. Harvard University, Cambridge, p. 46.”

¹⁰²³ Footnote 368: “Grant, E. (editor), 1974, *A Source Book in Medieval Science*. Harvard University Press, Cambridge, Massachusetts, p. 42.”

¹⁰²⁴ v. 2, c. 4, p. 137.

Physics, De generatione et corruption, De anima, the Parva a naturalia, Nicomachean Ethics, Metaphysics, and the pseudo-Aristotelian Liber de causis. Shortly thereafter, further translations made available Aristotle's Oeconomica, Rhetorica, and Politics, which were subsequently added to the curriculum."¹⁰²⁵

Science and Technology in World History, "Early Christianity, the Rise of Islam in the Middle Ages," by David Deming, 1954: "By the year A.D. 1255, the liberal faction had triumphed at Paris. None of Aristotle's works were excluded from the curriculum, and 'nearly the whole range of the Aristotelian writings [were] prescribed [as required readings] by a statute of the Faculty of Arts as textbooks for the lectures of its Masters.'¹⁰²⁶ The required readings included *Physica, Metaphysica, De Caelo, Meteorologica, and De Animalibus*.¹⁰²⁷ The popular saying among masters and students at Paris was, 'every one is excluded and banned who does not come clad in Aristotle's armor.'^{1028,,1029}

St. Paul says that it is the armor and word of God, and not the armor of Aristotle, that protects men from the attacks of the Devil:

"Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice and your feet shod with the preparation of the gospel of peace: In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the Spirit (which is the word of God)." (Eph. 6:11-17)

Instead, the scholastics teach that the "armor of Aristotle" and the "word of Aristotle" protect them from the Devil and give them the graces and other helps they need to know the truth and have faith. The only thing the armor and word of Aristotle gives them is heresy, idolatry, blasphemy, sacrilege, and immorality and makes them friends and soldiers of the Devil and enemies of the true God. Hence instead of protecting them from the Devil, it places them fully into the camp of the Devil.

Opposition to Aristotle's philosophy

The inclusion of Aristotle's philosophical works at the University of Paris and elsewhere, such as the University of Oxford in 1256 and the Dominican Order in 1259, was met with opposition, not just by non-scholastics but also by many scholastics:

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: "In 1267, Bonaventure, the colleague and friend of Thomas Aquinas who had become the Minister General of the Franciscans, gave a series of conferences traditionally offered to the students and Masters of the University [of Paris] during Lent. Following the *pro forma* requirement for a commentary of some sort on the Ten Commandments, Bonaventure addressed one of the most burning issues at that moment. About five years earlier, Aristotelian thought, though once censored by ecclesiastical decree, had gained the right to be included among official topics for instruction and had become firmly rooted as one of the enthusiasms of the Masters...

"At this point, Aristotle's philosophy of nature and of human nature were considered even more appealing. Theologians were confronted not only with useful new methodologies (which they could integrate into their work), but also with independent new ideas about nature and anthropology that raised topics for serious reflection beyond the revealed data of the faith. Given this dualism of content and source, could the truth remain one?..."

¹⁰²⁵ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, pp. 17-19, 60.

¹⁰²⁶ Footnote 369: "Rashdall, H., 1895, *The Universities of Europe in the Middle Ages*, vol. 1. Oxford at the Clarendon Press, Oxford, p. 358."

¹⁰²⁷ Footnote 370: "Grant, E. (editor), 1974, *A Source Book in Medieval Science*. Harvard University Press, Cambridge, Massachusetts, p. 44."

¹⁰²⁸ Footnote 371: "Schaff, P., and Schaff, D. S., 1907, *History of the Christian Church*, vol. 5, part 1, *The Middle Ages, from Gregory VII, 1049, to Boniface VIII, 1294*. Charles Scribner's Sons, New York, p. 592."

¹⁰²⁹ v. 2, c. 4, p. 137.

“In the following year, 1268, Bonaventure attacked Aristotelian ideas with even greater vigor. Controversies had become more widespread and more impassioned, especially in the Faculty of Arts, where the direct reading of the text of Aristotle had a strong influence. In the Faculty of Theology, unanimity in the commitment to defending the faith did not hide profound differences of positions with respect to theological systems. Bonaventure had discreetly made reference to those who, without giving in to error, nonetheless made room for it under the pretext of their rational methodology...

“In 1273, Bonaventure again took up the battle in a series of conferences in the style of a commentary on the biblical account of creation that clearly addressed the issues under debate. Bonaventure denounced the naturalistic foundations of a conception of the universe and of an anthropology that failed to support the Augustinian vision that he considered the criterion of authentic faith.”¹⁰³⁰

“The Ancient Philosophical Legacy and Its Transmission to the Middle Ages,” by Charles H. Lohr, 2002: “But in the thirteenth century the newly translated philosophical and scientific sources rendered questionable the simple concordances which the twelfth century had made between authorities limited to the Latin ecclesiastical tradition. In this new situation, some rejected the new literature and attempted, by ecclesiastical condemnations, to prevent its being read; others, like Bonaventure and Peter Olivi, saw in Aristotle the apocalyptic beast of the last days and took refuge in the historical speculations of Joachim of Fiore; still other theologians, like Albert the Great and Thomas Aquinas, showed themselves receptive to the new sources and tried in a new and very subtle way to continue the clerical enterprise of a *concordia discordantium*... Thomas went furthest in the attempt to answer the challenge posed by the approach of the masters of arts to the new literature... Thomas sought to justify the inclusion of philosophical questions in the subject matter of theology.”¹⁰³¹

In 1270 and 1277 apostate Bishop Tempier condemned philosophical opinions held at the University

Opposition to the philosophical works of Aristotle and other philosophers succeeded in eliciting two famous condemnations by the apostate Bishop of Paris, Stephen Tempier, one in 1270 and the other in 1277, of some philosophical opinions held by some at the University of Paris. While he condemned some of the philosophical opinions as heresy, he continued to allow the study and glorification of the philosophical works of Aristotle, Plato, and other philosophers. He also glorified philosophy by promoting Lombardian Scholasticism; by promoting the study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar; and by promoting scholastic babble (that is, the use of unique philosophical terminologies and way of speaking), as is evident in parts of his 1277 Condemnation. He also glorified philosophy and mythology by allowing or not sufficiently condemning the desecration of Catholic places with images of devils, idols, pagan philosophers, and the false gods and religions of mythology. He was also a heretic by sins of omission for not denouncing Thomas Aquinas as a heretic for holding some of the philosophical opinions that he condemned in 1270 and 1277 while he denounced others who held the same heretical opinions as Aquinas.¹⁰³²

After Stephen Tempier’s 1277 Condemnation, effective opposition by some scholastics to the philosophical works of Aristotle and commentaries on them continued, which included the condemnation of Thomas Aquinas and his Thomism. However, the canonization of the apostate Thomas Aquinas in 1323 put an end to all effective opposition to Aristotle’s philosophical works and Thomas Aquinas and his Thomism.¹⁰³³

¹⁰³⁰ c. 5, pp. 81-84.

¹⁰³¹ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 1, p. 19.

¹⁰³² See in this book: Thomas Aquinas: [Apostate Bishop Stephen Tempier in 1270 and 1277 condemned heresies taught at the University of Paris and by the apostate Thomas Aquinas](#), p. 628.

¹⁰³³ See in this book: Thomas Aquinas: [Tempier denounced Giles of Rome but not Aquinas, and the attack on the 1277 Condemnation](#), p. 634; [He was condemned by some of his peers](#), p. 625; and [Apostate Aquinas’ canonization by apostate Antipope John XXII in 1323](#), p. 650.

Other evil fruits of the University

“Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.”

(Mt. 7:15-17)

Miscellaneous

The word of God teaches that sins against the faith lead to massive and obstinate sins of immorality. This is known as the Roman’s One Curse:

“For the beginning of fornication is the devising of idols [and heresies]: and the invention of them is the corruption of life... For the worship of abominable idols is the cause, and the beginning and end of all evil.” (Wis. 14:12, 27)

“And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:28-32)

Hence when massive and obstinate sins of immorality are committed by so-called Catholics, it is a sure sign that they are not Catholic but are nominal Catholic heretics or idolaters. The whole University of Paris was under the Romans’ One Curse for teaching heresies and idolatries, and thus most of its teachers and students were massively and obstinately immoral. It and its teachers and students were heretical and idolatrous and hence were nominally Catholic and thus not Catholic:

The Dublin Review, “Ecclesiastical Seminaries,” 1839: “Still, these establishments [universities] were liable to many abuses. They contained within themselves the elements of their own dissolution, and were unhappily productive of lasting mischief to religion. The course of studies pursued in them became gradually contracted, and an undue preponderance was given to the dangerous and alluring art of dialectics. In the universities arose an unrestrained freedom of thought and expression, an eagerness of inquiry into mysteries the most impenetrable, that bordered closely upon disrespect, and led to doubts and errors; and finally, a vehemence of disposition which degenerated into fierce and angry controversy. Professors and students were divided into opposite factions, and the doctrines of a favourite professor were supported by his disciples with all the violence of partisanship. The same evil, in a word, prevailed, which St. Augustine long ago complained of in the schools of Carthage.¹⁰³⁴ Not only was each university the seat of internal dissensions, but the merits of one university provoked the jealousy of the others. Their cause was espoused by princes; and to such a pitch had this evil extended at the commencement of the thirteenth century, that the emperor Frederick II, being incensed against Bologna, erected a university at Naples, and prohibited students from resorting to any other in Italy. But an evil of wider and more disastrous influence, if it did not originate in the universities, was at least fearfully augmented and extended by them. This was the corruption of morals, especially among the clergy. At the universities, youth, no longer kept under the vigilant eye of a parent, or guardian, and emancipated from those restraints which are so wholesome and necessary in order to check the passions to which this age is prone, fell an easy prey to ambition and the allurements of pleasure. Hence, these institutions became the terror of parents, and the fatal rock upon which youthful innocence was wrecked. For vice was here presented under its most insinuating forms; and if temptation was great, example was overpowering. Hence it happened that, as Hurter remarks, in his excellent and impartial history of Innocent III, ‘the brilliant eulogiums of those in whose eyes the splendour of science was everything, sadly

¹⁰³⁴ Footnote *: “Confess. Lib. v, c. 8.”

contrasted with the lamentations and complaints of men who regarded purity of morals as the brightest ornament and richest treasure of youth.' 'O Paris,' exclaimed a writer of the latter class, 'where every vice has its abode, and every evil lies in ambush, thou art the poisoned arrow which hell discharges against unwary souls, and with which it pierces them to the quick!'¹⁰³⁵ But if the unbridled licentiousness of the universities was a perilous trial to students in general, it proved a fatal stumbling-block to the clergy. The ruinous expenses; the gaieties and pleasures of promiscuous society; the distracting, tumultuous, and altogether worldly spirit of a life at the university were not becoming preparation for the sacred ministry. What is more, the ordeal had to be passed at the very period of life which is most critical when the soul is yet tender and yields easily to every impression, and the habits of after-life are acquired; and generally also, at a time when near approach to the priesthood rendered it but proper that even venial dissipation should give place to serious thoughts and occupation.

"It is not, therefore, surprising, if the clerical students, wanting the retirement which rears, the example which cherishes, the discipline which strengthens against the storm of temptation, the delicate flowers of virtue, gradually lost, and finally almost renounced, the spirit of their calling; or if, borne along by a torrent of evil example, they plunged recklessly into the same excesses as their lay associates. Happy if yet an asylum existed to afford them a timely shelter from utter ruin, or an opportunity of recovering their lost habits of virtue; happy, even if a pure leaven had still remained to preserve the entire mass from corruption, or to work off gradually its grosser particles and impurities. But those institutions which had fostered morality among the clergy in the early days of the Church, and had maintained it for so long a time against the insidious aggression of the spirit of the world, were now no more. The seminaries had perished. The trumpet which proclaimed the glory of the universities, had pronounced against them a sentence of ignominy, which condemned them to insignificance and obscurity. Nor did they long survive the stroke that annihilated their importance. The clergy, ever foremost in the love of science, eagerly sought her in her most favoured abode. A home-education was despised by all who could afford to travel to the foreign universities; it was to be avoided by all who aspired to honour, fame, or preferment; it was distasteful to such as, neither animated with a zeal for study, nor caring for the rewards of legitimate ambition, resorted to the universities in pursuit of the gaieties, the dissipation, and liberty, that reigned there... Faith and morals in general, as a necessary consequence, declined."¹⁰³⁶

In the 13th century the University allowed its members to promote occult practices

The apostate Bishop Stephen Tempier's 1277 Condemnation of 219 propositions held by some at the University of Paris also condemned occult teachings and practices that were promoted or at least allowed by the University of Paris:

Stanford Encyclopedia of Philosophy, 2003, "Condemnation of 1277": "The Condemnation of 1277 not only covered the already mentioned syllabus of 219 errors, but also the work *'De amore'* by Andreas Capellanus, a treatise on geomancy with the incipit *'Estimaverunt Indi'* and the explicit *'Racionare ergo super eum, et invenies, etc.'*—which has not yet been identified—and unnamed treatises on necromancy, witchcraft, or fortunetelling..."

Heresy and Authority in Medieval Europe, Documents in Translation, edited by Edward Peters, 1980: "At the end of the letter [the 1277 Condemnation], Tempier lists several other works that he condemns, including the popular *Art of Courtly Love*, written by Andreas Capellanus late in the twelfth century, and certain books of magic and necromancy. For Andreas, see John J. Parry, trans., *Art of Courtly Love*, by Andreas Capellanus (reprint ed., New York, 1969) and A. J. Denomy, 'The De Amore of Andreas Capellanus and the Condemnation of 1277,' *Medieval Studies* 8 (1946): 107-49. For the importance of the condemnation of the magic books, see my own work, *The Magician, the Witch, and the Law* (Philadelphia, 1978), chap. 4."¹⁰³⁷

¹⁰³⁵ Footnote *: " 'O Parisiu! idonea es ad capiendas et decipiendas animas. In te retinacula vitiorum, in te malorum decipula, in te sagitta inferni transfigit insipientium corda.'—Pet. Cellons, ep. iv. 4."

¹⁰³⁶ *Il Seminario Ecclesiastico, o gli otto Giorni a Santo Eusebio in Roma, opera del Dottore Agostino Theiner*. Translated from the German into Italian, by G. Mazio, Rome, 1834. Contained in the *Dublin Review*, v. 6, Ecclesiastical Seminars, pp. 183-184.

¹⁰³⁷ c. 7, s. 47 (The Condemnation of 219 Propositions at Paris, 1277), p. 224.

Apostate Bishop Stephen Tempier, *Condemnation of 1277*, to the University of Paris: “By this same sentence of ours we also condemn the book *De Amore*, or *De Deo Amoris*, which begins with the words, *Cogit me multum*, and so on, and ends with the words, *Cave, igitur, Galtere, amoris exercere mandata*, and so on, as well as the book of geomancy that begins with the words, *Existimaverunt Indi*, and so on, and ends with the words, *Ratiocinare ergo super eum invenies*, and so on. We likewise condemn the books, scrolls, and leaflets dealing with necromancy, or containing experiments in fortunetelling, invocations of devils or incantations endangering lives, or in which these and similar things evidently contrary to the orthodox faith and good morals are treated. We pronounce the sentence of excommunication against those who shall have taught the said scrolls, books, and leaflets, or listened to them... Given in the year of the Lord 1277, on the Sunday on which Laetare Jerusalem is sung at the court of Paris.”

For example, the apostate Albert the Great Wretch, a prominent member of the University of Paris, was guilty of promoting occult practices. (See in this book: Scholastics: [Albert the Great Wretch \(c. 1193-1280\) \(Dominican\)](#), p. 691.)

In the 15th century the University held the Conciliarist heresy

In the early 15th century at the invalid and heretical Council of Constance, apostate Antipope Martin V and many theologians taught the Conciliarist heresy, which states that a council of bishops has jurisdiction and authority over the pope in governing the Catholic Church and teaching the Catholic faith. The main center that defended this heresy was the University of Paris:

Protector of the Faith, by apostate Thomas M. Izbicki, 1981: “On March 20, 1418, a second series of reform decrees was enacted. In a closing session, on April 22, 1418, Pope Martin affirmed his acceptance of all decrees enacted *conciliariter* at Constance... At that time the University of Paris was the intellectual center of the conciliar movement [RJMI: conciliar heresy]. Among its masters and students were such future leaders of the Council of Basel as Thomas de Courcelles and the Dominican John of Ragusa.”¹⁰³⁸

A Disputation Concerning the Authority of the Council over the Supreme Pontiff, by apostate John Mair, 1518: “The question at issue here is whether the supreme pontiff is over the universal council or the universal...council [is over the pope]... On this question there are opposing ways of speaking, one of which holds that a pope is above the universal council... The other has always been followed by our University of Paris since the days of the Council of Constance, so that any member taking the other view, upon being challenged, is compelled to recant it.”¹⁰³⁹

In the 16th century, the University of Paris also promoted the Gallican heresy, which states that within his own domain a Catholic monarch has power over the pope in governing the Catholic Church:

Protector of the Faith, by apostate Thomas M. Izbicki, 1981: “In the sixteenth century, Huguenots would cite conciliarist doctrines, kept alive by the Galilean party at the University of Paris, to justify resistance to the Catholic regime in France.”¹⁰⁴⁰ And Turrecremata himself, during his career as diplomat, made common cause with the monarchist movement in France.”¹⁰⁴¹

The University of Paris also held the heresy that denies papal supremacy, which states that jurisdiction is given to bishops and priests directly from Christ and thus does not come from the pope, the papacy:

Protector of the Faith, by apostate Thomas M. Izbicki, 1981: “The secular masters at Paris taught the episcopalist doctrine, which was often extended to making parish priests the direct successors of the Disciples; and their adherence to this proto-Gallican notion was undeterred

¹⁰³⁸ c. 1, p. 2.

¹⁰³⁹ This text is contained in *Conciliarism and Papalism*, edited by J. H. Burns and Thomas M. Izbicki, 1997. C. 4, pp. 285-286.

¹⁰⁴⁰ c. 3, Footnote 84: “Otto Gierke, *Political Theories of the Middle Ages* (Cambridge, 1900), pp. 97-100; Francis Oakley, ‘From Constance to 1688 Revisited,’ *Journal of the History of Ideas* 17 (1966): 429-32; idem, ‘Almain and Major: Conciliar Theory on the Eve of the Reformation,’ *American Historical Review* 70 (1965): 673-90; MC 54-55.”

¹⁰⁴¹ c. 2, pp. 50-51.

even by papal condemnation of one of their number, Jean de Pouilly, who was prosecuted for heresy by the Dominicans Herveus Natalis and Petrus de Palude.^{1042,1043}

In the 15th century apostate Jean Gerson
spoke of the corruption at the University

Scholasticism and the heresies taught by the scholastics continued to flourish in the 14th and 15th centuries, as proved by the apostate Jean Gerson who was the chancellor of the University of Paris from 1395 to 1411. Gerson condemns some of the heresies and absurdities being taught by the theologians at the University and the gross immorality of its teachers and students. At one point he wanted to resign (see his *Letter 2*, below) but instead remained and thus became guilty of all the evils that he knew about. As you will see, he was afraid of persecution and martyrdom and thus committed massive sins of omission and association and thus was guilty of the very sins he did not sufficiently condemn, shared in the guilt of the sinners he did not sufficiently denounce, and was guilty for remaining in religious communion with them. He did not have the spirit of martyrdom that all Catholics need in order to be saved—to be willing to die and kill for Christ and the Catholic faith. He was an effeminate coward because he himself was an idolater for glorifying philosophy, philosophers, and mythology and was a heretic on other counts, such as for holding the Conciliarist heresy:¹⁰⁴⁴

Apostate Jean Gerson, *Letter 2*, 1400: “The following contains some of the difficulties and calamities I have experienced in the office of the University of Paris... I am forced [in my position of chancellor] to struggle with the most importune and even most oppressive people to the point of sinning... I am forced because of the consideration of others or because of the custom of the age to promote those who lack knowledge and are morally corrupt, and sometimes to prefer them to those who are more capable... I am forced to deal with and to accommodate men who are most uncouth... I am forced to work on inane sermons... I am forced in the face of pernicious dogmas that some people already have sown either to go against my conscience and remain silent, or with the greatest danger to myself, and even more important, to truth, to correct them by revoking them. But I can only correct them if those who have favored them allow me to do so instead of confirming them...”

Who was forcing the apostate and coward Gerson? – No one but himself! It is a dogma that all men have freewill and thus no one can force a man to sin. Gerson was afraid of persecution and thus denied the faith in order to save his puny and fleeting life:

“For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul?” (Mk. 8:35-36)

The young virgin martyrs who underwent extreme torture could not be forced against their will to deny the faith by sins of omission, commission, or association. Yet Gerson, the so-called master theologian, denied the faith at the mere *thought* of being persecuted or tortured. Nevertheless, just as a broken clock tells the right time twice a day, the apostate Gerson does speak some truths regarding the heresies, scholastic method, and immoralities at the University of Paris, which only condemns him all the more for staying in communion with the University:

Apostate Jean Gerson, *Letter 2*, 1400: “How small is the hope of doing any good among those who are wise in their own eyes and who take time out for nothing except with the Athenians to speak or hear anything that is new (Acts 17:21)... Many doctors of theology and preachers in what they reply to magnates amaze them by speaking as jesters and entertainers. These learned men are willing to dance about, altering and carrying their songs, that is their doctrines, according to the whims of such magnates.”

Apostate Jean Gerson, *Letter 3*, 1400: “Pointless teachings that are fruitless or superficial are not to be dealt with by the theological community, since thereby useful teachings that are necessary for salvation are abandoned. People do not know what is necessary because they

¹⁰⁴² c. 3, Footnote 19: “Yves Congar, ‘Aspects ecclesiologiques de la querelle entre mendiants et seculiers dans la seconde moitie du xiii siecle et le debut du xiv,’ *Archives d’histoire doctrinale et litteraire* 38 (1961): 35-151; Jeffrey Garrett Sikes, ‘John de Pouilli and Peter de la Palu,’ *English Historical Review* 49 (1934): 219-40; Herveus Natalis, *De iurisdictione*, ed. Ludwig Hodl (Munich, 1959).”

¹⁰⁴³ c. 3, p. 57.

¹⁰⁴⁴ See in this book: [Jean \(John\) Gerson](#) (1363-1429), p. 714.

have learned what is superfluous... Through these useless teachings, they who do not study are seduced because they think that the theologians in principle are they who dedicate themselves to such concerns, spurning the Bible and other doctors of the Church... The terms used by the holy Fathers are changed, in opposition to Augustine's saying that it is necessary for us to use language in accord with a fixed rule. Corruption of any type of knowledge can hardly come about more quickly than through this new method... Through these teachings, theologians [who use this new method] are ridiculed by the other faculties. For they then are called dreamers and are said to know nothing about solid truth and morals and the Bible... Through these teachings, numberless paths to error are opened. For theologians speak and make up for themselves, at will, terms that other doctors and masters neither understand nor have any interest in understanding. They say the most unbelievable and absurd things, which are said to follow from the senseless fictions... Through these teachings the Church and faith are neither strengthened on the inside nor the outside. Such teachings instead give opportunities for believing that God is not at all simple..."

Apostate Jean Gerson, *Letter 5*, 1400: "There are those who by all kinds of trifles and clumsy novelties clutter up parchment and the minds of listeners... They fill them with sterile cockles (if only they were not also diseased) of their doctrines and burden the stomach of memory not with food but with husks. They sow the field of the heart with thorns rather than with grain... They also complain that it is wretched to use what already has been discovered and never to be able to discover anything... How much wiser it would be to make use of what already has been well invented rather than to invent what is sought for. Why should one try to produce such things in undermining what already has been well made?"

Apostate Jean Gerson, *Letter 6*, to his Colleagues at the College of Navarre, Bruges, 1400: "...Rushing in upon my thoughts come many sorrowful matters that call for a strict hand of correction and improvement. This is the case witty rivalries among opposing opinions and the excessively obstinate statements that here resound. These interrupt very much the study of truth and overstrain the whole body of the University [of Paris], upsetting it, driving away modesty, and making it more prone to upheaval than its calling requires..."

"Take hold of what I say. Otherwise peace will never be given to you. There will never be any sense of security in your studies or an adequate feeling of tranquility. Blocking your way are also some affected partialities and a stubborn insistence on winning, as well as prejudice or outright contempt of persons and of nations..."

"I see another problem in the studies of the University, and indeed a very great one. For there is a great defect and error in terms of the discipline of its youths in morals, even in their basic learning in the most basic matters. This is caused by the very great numbers of teachers in whose multitude there are some who are harmful to their pupils... [They] show blind ignorance or lazy negligence, or they wrongly pursue adulation. Sometimes they act out of an inappropriate fickleness, or, something intolerable in its pestilence, by the contagious example of the most base way of life. Such teachers do not pull up the evil roots of such proclivities but nourish and increase them. Either they are afraid to correct their pupils, who might leave them, or religion and piety are uncouth for them. They think it beneath their position to teach such things to their pupils, or they are afraid that if they teach that which they neglect, they will fall into that impropriety which is most noticeable for youths: it is shameful for the teacher when his guilt refutes him. Thus restraints on the young are removed, and they indulge in their inventions, freed according to the desire of their hearts. Headlong they rush off the path into vices. Youth thus become contentious, unsettled, impudent, prone to inflicting injuries, and most short-tempered when offenses are committed against them. Moreover, they are devoid of religion, for they know nothing more about the Christian religion than pagans. Finally, as Jude the Apostle said of some, they are blemishes (Jude 12), or as the common folk say, sacks of coal, the one defiling the other in the worst ways. But just as they behave at home, so too they act abroad in public speech.

"Instead of the modesty of behavior that should be observed there, they confound all things with the most insolent and hostile hissing, gestures, and murmuring. They basely spurn the word of God in the one who is spreading it. They hinder him, disturb him, and cut him off. This injury is not to be considered something minor... There is no doubt that from youths who are not obedient or are badly instructed, young men and later adults are made who are not only useless for the community of the University but who also pollute its entire body and lacerate it. These creatures arm themselves in cruelty for the destruction of the good.

“Why should one wonder if out of unschooled disciples pernicious doctors are made? The conferring of an academic degree does not root out evil. Rather, it can increase it out of pride or bring forth what has been latent. In the end the foundation of doctrine falters in a person when it has been established too quickly, imperfectly, or ineptly. Whatever you build on top of it in terms of more learning necessarily will be insecure and will have less than solid strength.”

Indeed, “He that toucheth pitch shall be defiled with it: and he that hath fellowship with the proud shall put on pride.” (Eccus. 13:1)

The University of Oxford

Founded around 1180

Nominal *Catholic Encyclopedia*, “University of Oxford”: “It is not until the end of Henry II’s reign, that is about 1180, that we know, chiefly on the authority of Giraldus Cambrensis, that a large body of scholars was in residence at Oxford, though not probably yet living under any organized constitution. Half a century later Oxford was famous throughout Europe as a home of science and learning; popes and kings were among its patrons and benefactors; the students are said to have been numbered by thousands; and the climax of its reputation was reached when, during the fifty years between 1220 and 1270, the newly-founded orders of friars—Dominican, Franciscan, Carmelite, and Austin—successively settled at Oxford, and threw all their enthusiasm into the work of teaching. Kindled by their zeal, the older monastic orders, encouraged by a decree of the Lateran Council of 1215, began to found conventual schools at Oxford for their own members.”

History of the Christian Church, by Philip Schaff, 19th century: “Next to Paris in age and importance, as a school of philosophy and theology, is the University of Oxford... One of the very earliest notices of Oxford as a seat of study is found in a description by Giraldus Cambrensis, the Welsh traveller and historian. About the year 1185 he visited the town and read ‘before the faculties, doctors, and students’ his work on the Topography of Ireland.¹⁰⁴⁵ ...The University of Oxford was less bound by ecclesiastical authority than Paris. An unsuccessful attempt was made by the bishop of Lincoln, in whose diocese it was located, to assert supervisory authority... Among the illustrious [RJMI: apostate] men who taught at Oxford, in the earlier periods, were Edmund Rich, Roger Bacon, Grosseteste, Adam Marsh, Duns Scotus, Ockam, Bradwardine, Richard of Armagh, Wyclif. As a centre of theological training, Oxford has been closely identified with some of the most important movements in the religious history of England. There Wyclif preached his doctrine and practical reforms. There the Humanists, Grocyn, Colet, and Linacre taught.”¹⁰⁴⁶

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 6. ...[The] university, Oxford rose to a position second not even to Paris itself.”^{1047,1048}

In 1256 Lombard’s Sentences and Aristotle’s philosophical works entered the University

The University of Oxford did not allow Lombardian Scholasticism and the study of Aristotle’s philosophical works until 1256:

Servant to England, The Biography of Adam Marsh (de Marisco), by Jason A. S. Drake, 2008: “The ascension of Richard of Cornwall to the Oxford regency in 1256 heralded the end of Adam’s brand of theology at Oxford. Richard brought with him the *Sentences* of the Paris

¹⁰⁴⁵ Footnote 1307: “Quoted by Rashdall, II., 341.”

¹⁰⁴⁶ v. 5, Oxford and Cambridge, pp. 444-446.

¹⁰⁴⁷ Footnote 2: “Brewer, *Mon. Francisc.* pref. p. lxxx. Besides Alexander Hales and Thomas Wallis, Oxford gave Paris its most popular lecturer, Richard of Cornwall (or Richardus Anglicus). Mr. Brewer suggests that ‘perhaps the opposition the friars incurred in that university arose as much from national as professional jealousy but it was as strong against the continental Dominicans as the English Franciscans.’ ”

¹⁰⁴⁸ b. 5, c. 29, pp. 496.

schools. From here on out, the metaphysical speculation of Aristotelianism would dominate the study of Theology throughout the English province.”¹⁰⁴⁹

1277 condemnation of opinions held at the University

In 1277, eleven days after the apostate Stephen Tempier’s 1277 Condemnation of propositions held by some at the University of Paris, the apostate Archbishop of Canterbury, Robert Kilwardby, condemned thirty propositions held by some at the University of Oxford. Some of the condemned propositions were held by the apostate Thomas Aquinas, who died in 1274. Albert the Great Wretch defended the dead-and-in-hell Aquinas from charges of heresy and glorified him and thus shared equally in Aquinas’ heretical guilt.¹⁰⁵⁰

From 1305 to 1376 the Babylonian Captivity

From the time that the apostate Thomas Aquinas’ Summa became the standard theology book in 1305, God punished the apostate antipopes and anticardinals with the “Babylonian Captivity.” They moved from Rome and set up their main home in Avignon, France, from 1305 to 1376. This is known as the Babylonian Captivity because it lasted about seventy years, just like the Babylonian Captivity of the Jews during the Old Covenant era:

History of the Christian Church, by Philip Schaff, 19th century: “The so-called Babylonian captivity, or Avignon exile, of the papacy,...lasted more than seventy years and included seven popes, all Frenchmen, Clement V, 1305–1314; John XXII, 1316–1334; Benedict XII, 1334–1342; Clement VI, 1342–1352; Innocent VI, 1352–1362; Urban V, 1362–1370; Gregory XI, 1370–1378. This prolonged absence from Rome was a great shock to the papal system. Transplanted from its maternal soil, the papacy was cut loose from the hallowed and historical associations of thirteen centuries. It no longer spake as from the centre of the Christian world.”¹⁰⁵¹

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “The Popes at Avignon, 1305-1376: ...A change came over this state of things in the time of Clement V (1305-1314), a native of Gascony. Fearing for the independence of the Ecclesiastical power amid the party struggles by which Italy was torn, and yielding to the influence of Philip the Fair, the strong-handed oppressor of Boniface VIII, he remained in France and never set foot in Rome... [pp. 110-111] On the 13th September, 1376, Gregory XI left Avignon for Genoa...[and thus] the conclusion of the unnatural exile of the Papacy in France...”¹⁰⁵²

The Babylonian Captivity was not a blessing but a punishment and a curse. It was a manifest sign of the great evilness of the apostate antipopes and anticardinals for their Hellenization of Christianity, because they supported or allowed the glorification of the false religions of philosophy (aka scholasticism), the glorification of the false gods and false religions of mythology, the glorification of immorality, sins of omission, and non-judgmentalism and non-punishmentalism. This punishment did not cause the apostate antipopes and anticardinals to repent of these main crimes. Instead, they hardened their hard hearts and became more evil. This is when humanists who explicitly glorified mythology began to enter into the service of the apostate antipopes. (See RJMI book *The Great Apostasy*: Some apostate antipopes who favored humanism or humanists.) During the Babylonian Captivity, Rome was desolated:

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “The city in which these poor creatures lived consisted of a few miserable dwellings scattered through a great field of ruins. Many monuments which had survived the calamities of the Avignon period had been destroyed during the terrible years of the Schism. Amongst these was the Castle of St. Angelo, which, in the spring of 1379, was demolished, all but the central keep, containing the room where was the grave of Hadrian. The other relics of antiquity had met with the same

¹⁰⁴⁹ Scholarly Tradition, p. 33.

¹⁰⁵⁰ See in this book: [Apostate Bishop Stephen Tempier in 1270 and 1277 condemned heresies taught at the University of Paris and by the apostate Thomas Aquinas](#), p. 628.

¹⁰⁵¹ v. 6, s. 6 (The Transfer of the Papacy to Avignon), p. 42.

¹⁰⁵² v. 1, b. 1, pp. 57-58, 110-111.

barbarous treatment. Manuel Chrysoloras, who was in Rome towards the end of the fourteenth century, wrote word to his Emperor at Constantinople, that scarcely any ancient sculpture remained standing; it has been used for steps, for door-sills, for building, and for mangers for beasts; the colossal figures of the Dioscuri were the only specimens of the work of Phidias and Praxiteles to which he could still point. If any statues were found, they were mutilated or completely destroyed as heathen; moreover, the ancient edifices were used as quarries for building materials, and for burning into lime.¹⁰⁵³ The other structures in the City had also suffered dreadfully during the vicissitudes of the Schism; most of the houses had fallen, many churches were roofless, and others had been turned into stables for horses.¹⁰⁵⁴ The Leonine City was laid waste; the streets leading to St. Peter's, the portico of the church itself, were in ruins, and the walls of the City were, in this quarter, broken down, so that by night the wolves came out of the desolate Campagna, invaded the Vatican Gardens, and with their paws dug up the dead in the neighbouring Camp Santo.^{1055,1056}

The apostate antipopes during the Babylonian Captivity promoted Thomism

During the Babylonian Captivity from 1305 to 1376, the apostate antipopes favored the Dominicans, idolized Aquinas, and promoted his Thomism.¹⁰⁵⁷

In 1323 effective opposition to philosophy and Thomism ended when Aquinas was canonized

In 1323 effective opposition to philosophy and Aquinas' Theophilosophy (known as Thomism) ended when Aquinas was canonized by the apostate Antipope John XXII.¹⁰⁵⁸

From 1347 to 1350 the Black Death killed many priests, religious, theologians, and laymen

Because of their great evil of the Hellenization of Christianity (that is, the glorification of philosophy and mythology, which includes the desecration of Catholic places), God punished the apostate Dominicans, Franciscans, Augustinians, and many other nominal Catholic clergy, religious, and laymen by killing most of them by the Black Death from 1347 to 1350 during the Babylonian Captivity:

Encyclopedia of the Black Death, by Joseph Patrick Byrne, 2012: "Friars suffered more during the first outbreak of plague than other religious groups... Some suffered and recovered, but many more succumbed. Of 140 Dominicans in the university town of Montpellier, only seven survived; of 160 at Maguellore in Languedoc, likewise only seven remained. Tuscan Dominicans fared better, with 78 of around 150 surviving in Santa Maria Novella's convent, and smaller numbers remaining in Pisa (57), Siena (49), and Lucca (39). Thriving Italian Franciscan communities lost 60 brothers and 40 nuns in Florence, 50 friars and 30 nuns in Venice, 100 brothers in Bologna, and 30 in and around Ferrara. As these raw numbers suggest, we rarely know how many resided in any of these houses at the time. When we do have base figures, as for Llanthony Augustinian priory in Gloucester, England, where four of 30 survived, the numbers prove profound. While many of these data come from contemporary accounts, others were recorded later, for example, those of the English Augustinian Henry Knighton of Leicester, who wrote in the 1390s. He noted that at Avignon, all of his Augustinian brethren died..."

"Plague's immediate impact on the orders was devastating. Victims included leaders, teachers, and models for the next generations, and the depletion was widely felt. The intellectual elites were the Dominicans, who now had to admit boys as young as 10 to 14 years of age to the adult world of spiritual formation. At the 1376 Chapter General meeting, after two or even three more epidemics across much of Europe, the complaint was recorded

¹⁰⁵³ Footnote †: "Papencordt, 493. See Reumont, III, I, 3, *et seq.* (Rom. nach dem Schisma.)"

¹⁰⁵⁴ Footnote *: "Diarium Antonii Petri (an eye-witness), in Muratori, xxiv, 977, 979, 985, 1003 *et seq.*, 1008, 1009, 1010, 1011, 1014, 1031, 1035, 1050."

¹⁰⁵⁵ Footnote †: "See the evidence of a document from the Archives of the Campo Santo at the Vatican, of which we shall say more in the History of Eugenius IV."

¹⁰⁵⁶ v. 1, b. 1, s. 1, pp. 215-217.

¹⁰⁵⁷ See in this book: Thomas Aquinas: [He was idolized by the apostate antipopes of the Babylonian Captivity](#), p. 657.

¹⁰⁵⁸ See in this book: Thomas Aquinas: [Templier denounced Giles of Rome but not Aquinas, and the attack on the 1277 Condemnation](#), p. 634; and [Apostate Aquinas' canonization by apostate Antipope John XXII in 1323](#), p. 650.

that few of the novices were even literate and few proved a good fit for the order. The leaders decided that, nonetheless, a large portion of their income had to support the novices and their education.”¹⁰⁵⁹

Daily Life during the Black Death, by Joseph Patrick Byrne, 2006: “The most comprehensive blow against the Catholic clergy was, of course, the initial outbreak of plague in 1347-1352. Subsequent outbreaks, being both less severe and more localized, were far less drastic in their effects and have been far less diligently studied by scholars. Information on deaths among the mendicant orders clearly shows that casualties were quite high. However, the preplague populations of the local communities are unknown, so to say that among Italian Dominicans 49 died in Siena, 39 in Lucca, and 57 in Pisa is to provide limited information. The huge convent of Santa Maria Novella in Florence could house about 150 Dominicans, and of them 68, or about half, died in 1348. Was this percentage typical? The English friar Henry Knighton reported that at Montpellier in southern France only seven of 140 survived, and at Maguellone only seven of 160. Among the Franciscan Cordeliers at Carcassonne and Marseille, not one survived. All of these communities were rather small and locally based, with administrators who were among the best educated men in Europe, so the figures would seem to be trustworthy. They clearly support anecdotal reports from the likes of the Sicilian Franciscan Michele da Piazza, whose chronicle notes that ‘the Franciscans and Dominicans...died in such large numbers that their priories [residences] were all but deserted.’”¹⁰⁶⁰

Characters of the Inquisition, by apostate William Thomas Walsh, 1940: “In 1356, Eymeric became Grand Inquisitor... He was only thirty-six, for even an ordinary Inquisitor, as a rule, had to be forty. Allowing for the toll the Black Death had taken among the Dominicans, it must be inferred that Eymeric, to attain such a responsibility at his age, was noted for scholarship, judgment, prudence and common sense.”¹⁰⁶¹

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Clement VI’s reign was marked by two great catastrophes, the effective opening of the Hundred Years’ War between England and France, and the Black Death. The immense upheaval caused by the war in the social life of both countries is a commonplace of general history. In that general deterioration—and from that deterioration—the religious life suffered too, as it must, when such calamities come upon a generation where religion is already failing and lacking zealous and competent leaders.”³³⁷

“The Black Death is the special name given to the great plague which, between 1348 and 1350, visited every country of Europe in turn, carrying off from all of them between a third and a half of the population. The witness of the contemporary writers in all these various countries is roughly concordant. In the proportion of dead to survivors which they give, their accounts tally, as they do in the description of the symptoms and course of the disease...

“It was in the early weeks of 1348 that the disease first appeared in the West, at Genoa, brought thither by a ship from the Genoese colony of Caffa in the Crimea. Thence it rapidly spread to Venice, where 100,000 died; and down through central Italy, to Florence, where again 100,000 is given as the number of the dead; and to Siena, where 80,000 died, four-fifths of the population. Sicily was especially its victim. At Marseilles, where the disease began to show itself in the same month it arrived at Genoa, 57,000 died in a month—two-thirds of the population—with the bishop, all his canons, nearly all of the friars. The ravages at Narbonne and Arles and at Montpellier—the seat of the great medical university of the Middle Ages—were just as severe. Avignon suffered still more severely, losing more than half its population in the seven months the plague raged. As the year wore on, the contagion gained the north of France, 80,000 falling victims at Paris, and in July it reached the south coast of England, whence it spread, during the next eighteen months, over the whole of the country.

“No part of northern and western Europe escaped. The plague ravaged Spain in 1349 and, crossing the Alps from Italy, it passed through Switzerland and the valley of the Rhine to Germany and to the Low Countries, and by Denmark to Sweden and Norway. The ease with which the infection was taken, the speed with which death followed, the seeming hopelessness of the case once the disease took, caused everywhere the most terrible panic

¹⁰⁵⁹ v. 1, Friars (Mendicants), p. 151.

¹⁰⁶⁰ c. 5, Problems of the Medieval Clergy, p. 119.

¹⁰⁶¹ c. 4, pp. 91-93.

and, with the general fear, a general feeling of despair that showed itself in wild outbreaks of licentiousness...

“Gradually, in the winter of 1349-1350, the plague wore itself out, and the survivors slowly took up the task of reconstructing their social and political life. Ten years later the disease appeared again (1361), to ravage France and England once more, and more severely than any plague, except that of 1348. Who shall reckon the extent of the moral disaster of these visitations? Did they indeed, coming at a time when spiritual resistance was already low, take the heart out of the Middle Ages?

“Certainly the Black Death was not the sole begetter of the complication of spiritual evils under which the medieval organisation of religion ultimately went down. But in many respects life was never the same. The population seems never to have climbed back to its earlier density, the élan of the earlier time was never recovered, the note of despondency, of pessimism, in religious writers is now hardly relieved, the spring has indeed been taken out of the year. One particularly heavy loss ought to be mentioned. The Church, considered as a great organisation of human beings, finds itself henceforward faced with the insoluble problem of staffing its innumerable conventual institutions from the depleted and less generously-spirited population. The thousands of its great abbeys depend, ultimately, for their spiritual effectiveness on the diligent performance of the *Opus Dei*, the daily round of solemn liturgical prayer. If in an abbey, over a long period, there are not monks or nuns enough to ensure this as a matter of course, its end as a spiritual powerhouse is inevitable; and not only does the semi-derelict abbey cease to be useful to religion, it is a parasite, an active source of new serious weakness. And more and more this now came to pass. Very few indeed were the abbeys which, after the plagues of the fourteenth century, ever regained the full number of religious needed for the fullness of healthy community life.”¹⁰⁶²

History of the Christian Church, by Philip Schaff, 19th century: “During Clement’s pontificate, 1348-1349, the Black Death swept over Europe from Hungary to Scotland and from Spain to Sweden, one of the most awful and mysterious scourges that has ever visited mankind. It was reported by all the chroniclers of the time, and described by Boccaccio in the introduction to his novels. According to Villani, the disease appeared as carbuncles under the armpits or in the groin, sometimes as big as an egg, and was accompanied with devouring fever and vomiting of blood. It also involved a gangrenous inflammation of the lungs and throat and a fetid odor of the breath. In describing the virulence of the infection, a contemporary said that one sick person was sufficient to infect the whole world. The patients lingered at most a day or two. Boccaccio witnessed the progress of the plague as it spread its ravages in Florence. Such measures of sanitation as were then known were resorted to, such as keeping the streets of the city clean and posting up elaborate rules of health. Public religious services and processions were appointed to stay death’s progress. Boccaccio tells how he saw the hogs dying from the deadly contagion which they caught in rooting amongst cast-off clothing. In England all sorts of cattle were affected, and Knighton speaks of 5000 sheep dying in a single district. The mortality was appalling. The figures, though they differ in different accounts, show a vast loss of life.

“A large per cent of the population of Western Europe fell before the pestilence. In Siena, 80,000 were carried off; in Venice, 100,000; in Bologna, two-thirds of the population; and in Florence, three-fifths.

“In Marseilles the number who died in a single month is reported as 57,000. Nor was the papal city on the Rhone exempt. Nine cardinals, 70 prelates, and 17,000 males succumbed. Another writer, a canon writing from the city to a friend in Flanders, reports that up to the date of his writing, one-half of the population had died. The very cats, dogs, and chickens took the disease...

“No class was immune except in England, where the higher classes seem to have been exempt. The clergy yielded in great numbers, bishops, priests, and monks. At least one archbishop of Canterbury, Bradwardine, was carried away by it. The brothers of the king of Sweden, Hacon and Knut, were among the victims. The unburied dead strewed the streets of Stockholm. Vessels freighted with cargoes were reported floating on the high seas with the last sailor dead. Convents were swept clear of all their inmates. The cemeteries were not large enough to hold the bodies, which were thrown into hastily dug pits. The danger of infection and the odors emitted by the corpses were so great that often there was no one to give sepulture to the dead. Bishops found cause in this neglect to enjoin their priests to preach on the resurrection of the body as one of the tenets of the Catholic Church, as did the

¹⁰⁶² c. 2, s. 3 (The Avignon Regime), ii.

bishop of Winchester. In spite of the vast mortality, many of the people gave themselves up without restraint to revelling and drinking from tavern to tavern and to other excesses, as Boccaccio reports of Florence.

“In England, it is estimated that one-half of the population, or 2,500,000 people, fell victims to the dread disease. According to Knighton, it was introduced into the land through Southampton. As for Scotland, this chronicler tells the grewsome story that some of the Scotch, on hearing of the weakness of the English in consequence of the malady, met in the forest of Selfchyrche (Selkirk) and decided to fall upon their unfortunate neighbors, but were suddenly themselves attacked by the disease, nearly 5000 dying. The English king prorogued parliament. The disaster that came to the industries of the country is dwelt upon at length by the English chroniclers. The soil became ‘dead,’ for there were no laborers left to till it. The price per acre was reduced one-half, or even much more. The cattle wandered through the meadows and fields of grain, with no one to drive them in. The dread fear of death made the prices of live stock cheap. Horses were sold for one-half their usual price, 40 solidi, and a fat steer for 4 solidi. The price of labor went up, and the cost of the necessaries of life became very high. The effect upon the Church was such as to interrupt its ministries and perhaps check its growth. The English bishops provided for the exigencies of the moment by issuing letters giving to all clerics the right of absolution. The priest could now make his price, and instead of 4 or 5 marks, as Knighton reports, he could get 10 or 20 after the pestilence had spent its course. To make up for the scarcity of ministers, ordination was granted before the canonical age, as when Bateman, bishop of Norwich, set apart by the sacred rite 60 clerks, though only shavelings under 21. In another direction the evil effects of the plague were seen. Work was stopped on the Cathedral of Siena, which was laid out on a scale of almost unsurpassed size, and has not been resumed to this day.

“The Black Death was said to have invaded Europe from the East, and to have been carried first by Genoese vessels. Its victims were far in excess of the loss of life by any battles or earthquakes known to European history, not excepting the Sicilian earthquake of 1908.”¹⁰⁶³

From 1378 to 1417 the Western Schism

About two years after the end of the Babylonian Captivity, God punished the apostate antipopes and other nominal Catholics with the Western Schism. During this schism several apostate antipopes claimed to be the pope and thus Catholics and nominal Catholics were split, first into two parties and then into three. The Western Schism lasted for forty years:

Church History, by apostate Rev. John Laux, M.A., 1989: “[The Great Schism of the West (1378-1417)] The Babylonian Captivity was followed by the Great Schism, which disrupted ecclesiastical unity for forty years... For forty years Christendom was treated with the melancholy spectacle of two and even three rival Popes claiming its allegiance. It was the most perilous crisis through which the Church had ever passed. Both of the Popes declared a crusade against each other. Each of the Popes claimed the right to create cardinals and to confirm archbishops, bishops, and abbots, so that there were two Colleges of Cardinals and in many places two claimants for the highest positions in the Church. Each Pope attempted to collect all the ecclesiastical revenues, and each excommunicated the other with all his adherents.”¹⁰⁶⁴

Characters of the Inquisition, by apostate William Thomas Walsh, 1940: “The Great Schism of the West proved more injurious to the Church than even the exile at Avignon had been. Nothing so impaired the respect men owed the Papacy than the general feeling of uncertainty as to which of two or even three claimants was the real Vicar of Christ.”¹⁰⁶⁵

This punishment from God was because the apostate antipopes and other nominal Catholics did not repent of their Hellenization of Christianity but instead added sin upon sin:

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me, and would begin a web, and not by my spirit, that you might add sin upon sin...” (Isa. 30:1)

¹⁰⁶³ v. 6, The Later Avignon Popes, pp. 83-86.

¹⁰⁶⁴ c. 3, s. 1, pp. 404-405.

¹⁰⁶⁵ c. 4, p. 117.

In 1445 apostate Antipope Eugene IV desecrated St. Peter's Basilica

Even though other churches in Rome were desecrated in the 12th century, from the information I have, St. Peter's Basilica was first desecrated in 1445 under the reign of apostate Antipope Eugene IV, who commissioned the making of the basilica's central bronze doors (sometimes called "gates"). The doors were desecrated with images of devils, idols, false gods, false religions, immodesty, and immorality. And the desecrations remain even till today! (See RJMI book *The Desecration of Catholic Places: St. Peter's Basilica*.)

In the 1500's the anti-Church Father Basil's *Address to Young Men on the Right Use of Greek Literature* was translated into Latin

The anti-Church Father Basil's idolatrous and blasphemous *Address to Young Men on the Right Use of Greek Literature* was translated from Greek into Latin by Leonardo Bruni and was used by scholastics and other humanists to defend their re-Hellenization of Christianity and re-paganization of the world.¹⁰⁶⁶

In 1540 the apostate Society of Jesus was founded

The apostate Society of Jesus (the Jesuits) was founded by the apostate Ignatius of Loyola and was apostate from its birth for glorifying philosophy and mythology and for not condemning the desecrations and desecrators of Catholic places. Ignatius was also a stoic and thus a heretic on this count alone.

From the birth of his Order, Ignatius commanded that in his rule all priests should first study the classics (mythology) for two years, then philosophy for three years, and then theology for four years:¹⁰⁶⁷

Nominal *Catholic Encyclopedia*, "The Society of Jesus": "A religious order founded by Saint Ignatius Loyola. Designated by him 'The Company of Jesus' to indicate its true leader and its soldier spirit, the title was Latinized into 'Societas Jesu' in the Bull of Paul III approving its formation and the first formula of its Institute ('*Regimini militantis ecclesia*,' 27 Sept., 1540). The term 'Jesuit' (of fifteenth-century origin, meaning one who used too frequently or appropriated the name of Jesus), was first applied to the society in reproach (1544-52), and was never employed by its founder, though members and friends of the society in time accepted the name in its good sense. The Society ranks among religious institutes as a mendicant order of clerks regular, that is, a body of priests organized for apostolic work, following a religious rule, and relying on alms for their support [Bulls of Pius V, '*Dum indefessae*,' 7 July, 1571; Gregory XIII, '*Ascendente Domino*,' (q.v.) 25 May, 1585]...

"The noviceship over, the scholastic members, i.e., those who are to become priests in the Society, follow a special course in classics and mathematics lasting two years, usually in the same house with the novices. Then, in another house and neighbourhood, three years are given to the study of philosophy, about five years to teaching in one or other of the public colleges of the Society, four years to the study of theology, priestly orders being conferred after the third, and finally, one year more to another probation or noviceship, intended to help the young priest renew his spirit of piety and to learn how to utilize to the best of his ability all the learning and experience he has acquired. In exceptional cases, as in that of a priest who has finished his studies before entering the Order, allowance is made and the training periods need not last over ten years, a good part of which is spent in active ministry."

Nominal *Catholic Encyclopedia*, "Renaissance": "It is remarkable that the healthy Christian [RJMI: idolatrous, un-Christian] use of ancient literature was destined to be taught by a Spanish reforming saint, himself not learned and certainly no *dilettante*. This was Ignatius Loyola, whose antecedents did not promise him the inheritance which Bembo and the other Ciceronian pendants had turned to such ill account. St. Ignatius, who began his Order in Paris, who walked the same streets with Erasmus, Calvin, and Rabelais, did the most astonishing feat recorded in modern history. He reformed the Church by means of the papacy when sunk to its lowest ebb; and he took the heathen Classics from neo-pagans to make them instruments of Catholic education... He had looked into the lighter productions of Erasmus; they gave him a shock; but he recognized the power, if not the charm, which Humanism

¹⁰⁶⁶ See in this book: [The Renaissance humanists looked upon the apostate Basil as a role model](#), p. 431.

¹⁰⁶⁷ See in this book: [The Ways That Philosophy or Mythology Are Glorified: 1b\) By presenting philosophy or mythology as necessary or useful to better understand Christianity](#), p. 124.

wielded over young imaginations. His militant company took up again, without distinctly perceiving it, the task that Erasmus intended and Petrarch had set before Italians two hundred years previously.”

The Lives of the Saints, by apostate Rev. Alban Butler, 1866: “December 3, Francis Xavier: His [Francis Xavier’s] inclination determined his parents to send him to Paris in the eighteenth year of his age, where he entered the college of St. Barbara [in 1525], and commencing a course of scholastic philosophy, with incessant pains and incredible ardour, surmounted the first difficulties of the crabbed and subtle questions... Having studied philosophy two years, he proceeded master of arts; then taught philosophy at Beauvais college, though he still lived in that of St. Barbara.

“St. Ignatius came to Paris in 1528 with a view to finish his studies, and after some time entered himself pensioner in the college of St. Barbara...

“The course of philosophy which he [Francis Xavier] read, and which had lasted three years and a half, according to the custom of those times, being completed, by the counsel of Ignatius, he entered on the study of divinity.”

Apostate Ignatius Loyola, *Spiritual Exercises*, 1548: “To have true sentiment, which we ought to have in the Church Militant, let the following Rules be observed: ... Eleventh Rule—To praise positive and scholastic theology: for as it is rather the object of the positive doctors, as ...St. Austin, St. Gregory, &c., to stir up the affections to the love and service of God our Lord in all things: so it is rather the object of the scholastic doctors, as St. Thomas, St. Bonaventure, and the Master of the Sentences, &c., to define and explain more exactly, in conformity with the wants of our times, what is necessary for salvation, the better to attack and to expose all errors and fallacies; because the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and of the writings of the holy positive doctors, but being themselves illuminated and enlightened by the Divine Power, profit by the Councils, Canons, and Constitutions of our Holy Mother the Church.”

Not only was Ignatius an apostate for glorifying philosophy by promoting scholasticism, but he was also a heretic for teaching that the Church Fathers were not as smart and wise as the scholastics and thus teaching the heresy that the intellect and truth evolve in conformity with the wants of the time. In contrast to the Church Fathers, he said,

“The Scholastic doctors...define and explain more exactly, in conformity with the wants of our times, what is necessary for salvation, the better to attack and to expose all errors and fallacies; because the scholastic doctors being of later date can avail themselves...of the right understanding of the Holy Scriptures...”

Here, then, we see the root mortal sin of the scholastics: Intellectual pride! They believe they are wiser than the true Church Fathers and explain things better than they did. With the scholastics, it is an ongoing competition (conscious or unconscious) to be the smartest, the wisest. And thus if one is truly wise, they must outdo him and try to become wiser and thus try to refute him or come up with a different wisdom and in so doing end up denying the true wisdom that the truly wise man taught. Hence in their quest to become the wisest, they become stupid: “Be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17)¹⁰⁶⁸

In 1567 apostate Antipope Pius V proclaimed Aquinas a Doctor of the Universal Church

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “Pius V proclaimed Thomas a Doctor of the Universal Church in the year 1567.”

In 1622 Albert the Great Wretch was beatified by apostate Antipope Gregory XV

Nominal *Catholic Encyclopedia*, “Albertus Magnus”: “He was beatified by...Gregory XV in 1622...”

¹⁰⁶⁸ See in this book: [Ignatius of Loyola \(1491-1556\) and Francis Xavier \(1506-1552\) \(Jesuits\)](#), p. 740.

In 1879 apostate Antipope Leo XIII proclaimed Aquinas the prince and master of all scholastics

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “In the Encyclical *Aeterni Patris*, of 4 August, 1879, on the restoration of Christian philosophy, Leo XIII declared him ‘the prince and master of all Scholastic doctors.’ The same...pontiff, by a Brief dated 4 August, 1880, designated him patron of all Catholic universities, academies, colleges, and schools throughout the world.”

In 1907 apostate Antipope Pius X made the study of philosophy and Thomism mandatory to become a bishop, priest, theologian, or canonist

In 1907 apostate Antipope Pius X made the study of philosophy and Thomism mandatory to become a bishop, priest, theologian, or canonist.

In 1917 apostate Antipope Benedict XV and the 1917 Code of Canon Law upheld Pius X’s decree

The evil, soul-killing law of apostate Antipope Pius X of making the study of philosophy and Thomism mandatory to become a bishop, priest, theologian, or canonist was codified in the *1917 Code of Canon Law* and promulgated by apostate Antipope Benedict XV.¹⁰⁶⁹

In 1931 Albert the Great Wretch was canonized by apostate Antipope Pius XI

Nominal *Catholic Encyclopedia*, “Albertus Magnus”: “The Bishops of Germany, assembled at Fulda in September, 1872, sent to the Holy See a petition for his canonization; he was finally canonized in 1931.”

From the 11th century onward the glorification of philosophy and mythology, occult practices, immorality, and the desecration of Catholic places made steady progress

From the 11th century onward, the glorification of philosophy (aka scholasticism), the glorification of mythology, occult practices, immorality, and the desecration of Catholic places with images against the faith and morals made steady progress. And hence nominal Catholics became more and more Hellenized. This book contains many of the crimes from the 11th century to the 14th century and some from the 14th century onward. However, my other books *The Desecration of Catholic Places* and *The Great Apostasy* contain some evidence from the 11th century to the 13th century and extensive evidence from the 14th century and onward. This book and the other two books give a complete picture of the Great Apostasy which began when Satan was unchained in 1033.

¹⁰⁶⁹ For apostate Antipopes Pius V, Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII’s glorification of Aquinas, see in this book: Thomas Aquinas: [He was idolized by other apostate antipopes](#), p. 662.

A Chronology of Scholasticism

Chronology of the Scholastics' Hellenization of Christianity	
Date	Event
400's to 1000's	Hellenization of Christianity goes underground and is practiced by a few in secret or semi-secret. It is put down when made manifest.
700's	In the 8th century, the apostate John Damascene is the first nominal Catholic to author a dictionary of philosophical terminologies (aka scholastic babble). His works do not take root until 1150 when apostate Antipope Eugene III has them translated into Latin.
800's	Apostate John Scotus Erigena glorifies the philosophies of Plato, Boethius, and others and falls into several heresies because of it. He is condemned, and his scholasticism does not take root.
800's	Apostate Rabanus Maurus makes excerpts from the idolatrous <i>Priscian's Grammar</i> available to a few intellectuals and does not purge it from its glorification of mythology and philosophy. Also, the philosophers' un-purged works on logic, dialectics, and rhetoric, such as Aristotle's works on logic and dialectics and Cicero's on rhetoric, are circulated among a few intellectuals.
1014	From the information I have, the first Catholic place is desecrated with images of false gods and immodesty. The place is Aachen Cathedral in Germany. The desecration of Catholic places with images against the faith and morals makes steady progress from this point onward and remains even till today. As the glorification of philosophy and mythology progresses among the apostate canonists, theologians, antipopes, and other clerics, the desecration of Catholic places likewise progresses.
1033	The Great Apostasy begins. Satan is unchained and thus God allows Satan's diabolical plans to make steady progress in corrupting men as a punishment for their faithlessness and many sins.
1000's	About the year 1099 Cardinal Benno wrote that during the whole of the eleventh century a school of black magic existed in Rome.
1000's	The philosophers' un-purged works on logic, dialectics, rhetoric, and grammar make steady progress. This is the first way that most theologians and others became corrupted with scholasticism, and thus the glorification of philosophy and/or mythology begins to take root. Some of the prominent scholastics of the 1000's are the apostates Antipope Sylvester II (aka Gerbert of Aurillac), Berengarius of Tours, and Anselm of Bec.
1100's	Plato's works on philosophy are studied and glorified by some scholastics, especially those at the school at Chartres, France.
1108	The Cathedral School at Chartres becomes corrupted with scholasticism by the apostate Bernard of Chartres. From this point forward, the members of this school glorify the works of philosophers, especially Plato's, and use philosophical methods. Some of its prominent apostate scholastics are William of Conches, Theodoric (Thierry) of Chartres, Gilbert of Poitiers, and John of Salisbury.
1108	The Monastery of St. Victor becomes corrupted with scholasticism by the apostate William of Champeaux. The apostate scholastics from this school are called the Victorines. The members of this school glorify philosophical works and use philosophical methods. Some of its prominent apostate scholastics are Hugh of St. Victor and Richard of St. Victor.
1130	The desecration of Catholic places with images of devils, false gods, idols, false religions, immodesty, immorality, and grotesque deformity accelerates like a plague.
1134	The apostate scholastic Peter Abelard corrupts theology with philosophical methods in his work <i>Sic et Non (Yes and No)</i> . As a result, he falls into heresies and is eventually condemned at the Council of Sens in 1140. However,

	scholastics, such as the Victorines at the School of St. Victor, continue to use his philosophical methods.
1140	Apostate Gratian completes his scholastic <i>Decretum</i> and is a major cause of the corruption of canon law with scholasticism. He glorifies philosophy by using philosophical methods. Others corrupted canon law with scholasticism before him, but he is the most successful to that time. From this point forward, all canon law is corrupted with scholasticism.
1150	Apostate John Damascene's scholastic works are translated into Latin by command of the apostate Antipope Eugene III.
1150	Apostate Peter Lombard publishes his heretical and scholastic <i>Sentences</i> and is a major cause of the corruption of theology with scholasticism. He glorifies philosophy by using the philosophical methods of the apostate Abelard's <i>Sic et Non</i> . Others corrupted theology with scholasticism in this way before him, such as Abelard, but Lombard was the most famous and influential. Hence I call his type of glorification of philosophy "Lombardian Scholasticism," which glorifies philosophy by using philosophical methods only and thus not using philosophy or mythology to edify or enlighten and not using philosophical terminologies (scholastic babble).
1200 c.	Aristotle's philosophical works become known in the Catholic West from translations by the Moslems Avicenna and Averroes and their commentaries on them. Avicenna's works come from the East into the Catholic West by way of the Crusaders, and Averroes' works come from Moslem Spain into Catholic Spain. Hence Aristotle's philosophical works begin to gain ground among the scholastics.
1200 c.	The University of Paris is founded.
1205	The University of Paris is officially sanctioned by apostate Antipope Innocent III.
1210	A provincial council at Paris bans the study of Aristotle's philosophical works but still allows the study of the philosophers' un-purged works on logic, dialectics, rhetoric, and grammar.
1215	The study of Aristotle's philosophical works at the University of Paris is again banned, this time by apostate Antipope Innocent III's papal legates. Hence the University had not obeyed the 1210 ban.
1220	St. Dominic in his Dominican Constitution of 1220 bans the works of pagans and philosophers. He authorizes the study of Church history, the Bible, and biblical commentaries and does not include the apostate Peter Lombard's heretical and scholastic <i>Sentences</i> .
1221	St. Dominic dies.
1223 c.	Apostate Alexander of Hales organizes Peter Lombard's heretical and scholastic <i>Sentences</i> , which is then used as the standard theology textbook. Hence Lombardian Scholasticism begins to corrupt many theologians and others.
1225	A monster is born into the world, the apostate Thomas Aquinas.
1226	St. Francis of Assisi dies.
1228	Corruption of the Dominican Order: In the Dominican Constitution of 1228, the apostate Jordan of Saxony, Master General of the Dominican Order after St. Dominic, adds the apostate Peter Lombard's scholastic <i>Sentences</i> as a course of study but still bans the works of pagans and philosophers. This is the first time the heresy of scholasticism enters into the Dominican Order, and it is by Lombardian Scholasticism. Some of the prominent Dominicans who corrupted the Order with scholasticism are Alexander of Hales (d. 1245), Roland of Cremona (d. 1259), Humbert of Romans (d. 1263), Raymond of Penafort (d. 1274), Thomas Aquinas (d. 1274), Robert Kilwardby (d. 1279), Albert the Great Wretch (d. 1280).
1228	Corruption of the Franciscan Order: The apostate scholastic Alexander of Hales, at about fifty years old, enters the Franciscan Order and is one of the most

	<p>influential Franciscans to corrupt the Order with scholasticism. It is said that he was the first to incorporate Aristotle's metaphysics and other philosophical works into theology. He had great influence on the Universities of Paris and Oxford.</p> <p>Some apostate Franciscans attempted to corrupt the Order with scholasticism even while St. Francis of Assisi was alive but without success until Alexander of Hales and Adam Marsh corrupted it. Some of the prominent Franciscans who corrupted the Order with scholasticism are Alexander of Hales (d.1245), Adam Marsh (de Marisco) (d. 1257), Bonaventure (d. 1274), William de la Mare (d. c. 1285), John Pecham (d. c. 1292), and Roger Bacon (d. 1294).</p>
1228	<p>In his encyclical <i>Ab Aegyptiis</i> addressed to the University of Paris, the apostate Antipope Gregory IX correctly condemns the use of philosophical terminologies (aka scholastic babble). However, in that same letter he promotes the study and glorification of philosophical works as long as philosophy is the handmaid of theology. Hence he is the first apostate antipope to promote the study and glorification of philosophical works. He also glorifies philosophy and mythology by promoting the study of the philosophers' un-purged works on logic, dialectics, rhetoric, and grammar and glorifies philosophy by promoting Lombardian Scholasticism.</p>
1229	<p>The University of Paris is closed because of civil unrest.</p>
1231	<p>Apostate Antipope Gregory IX writes a letter in which he authorizes the re-opening of the University of Paris. In that letter he continues to allow philosophical works to be taught but only if they are purged of their errors, which is still the glorification of philosophy with the added sins of hypocrisy, deception, and scandal. By this letter he condemns himself for promoting un-purged philosophical works in his 1228 encyclical <i>Ab Aegyptiis</i>, since in that encyclical he never said that the philosophical works needed to be purged of their errors.</p> <p>In his letter of 1231, Gregory IX also glorifies philosophy and mythology by promoting the un-purged <i>Priscian's Grammar</i>, which glorifies philosophy and mythology. He allows all of the un-purged philosophers' works on logic, dialectics, rhetoric, and grammar to be studied.</p> <p>Gregory IX's 1231 decree to purge philosophical works from all errors is never completed. Hence the study of the philosophical works of Aristotle and others remains banned at the University of Paris until 1255. However, many scholastics continue to study and glorify un-purged philosophical works from 1231 to 1255 either by liberal dispensations or by attending universities that allow the un-purged philosophical works of Aristotle and other philosophers to be taught. Gregory IX again condemns himself by this. If it is contrary to the faith to allow un-purged philosophical works to be studied at the University of Paris, then this must also apply to the whole Catholic world and thus to all the Catholic universities and other schools. But Gregory IX did not ban nor condemn other universities who taught un-purged philosophical works.</p>
1231	<p>Apostate Alexander of Hales starts his scholastic <i>Summa</i>, which at that time is the first or at least most influential work of a scholastic to comment on Aristotle's philosophy.</p>
1236 c.	<p>Apostate Thomas Aquinas studies Aristotle's philosophy at the University of Naples under Pietro Martin and Peter Ireland. He, as well as his teachers, glorifies philosophy by using it to edify and enlighten and by using its unique methods and terminologies, as was done by Alexander of Hales. But because Aquinas was the most famous and influential, I refer to this type of glorification of philosophy as Aquinian Scholasticism.</p>
1240 c.	<p>Apostate Aquinas receives the habit of the Order of St. Dominic.</p>
1244	<p>Apostate Aquinas studies under the apostate Albert the Great Wretch at Cologne.</p>

1245	Albert the Great Wretch receives the Doctor's degree in the University of Paris and teaches there. Aquinas continues to learn under Albert and begins to teach at the University.
1248	Albert and Aquinas return to Studium Generale of Cologne. Albert is appointed Regent, and Aquinas becomes second professor and Magister Studentium (Master of Students).
1250	Aquinas is made a priest at Cologne by Conrad of Hochstaden.
1252 c.	Aquinas is sent to teach at the Dominican Studium in Paris and becomes famous.
1254	Albert the Wretch is elected Provincial of his Order in Germany.
1255	By influence of apostates like Albert the Great Wretch and Thomas Aquinas, the un-purged philosophical works of Aristotle, which were banned in 1231, again enter into the curriculum at the University of Paris. And they remain even till today. Hence the University of Paris again denies the dogma which bans the study and glorification of philosophical works. And the University also disobeys apostate Antipope Gregory IX's 1231 decree which said that philosophical works cannot be studied unless they are purged of their errors, which still would have been idolatry with the added sins of hypocrisy, deception, and scandal.
1256	Albert goes to Rome and is made Master of the Sacred Palace. He resigns the office in 1257.
1256	The University of Oxford for the first time allows the study of Lombardian Scholasticism and Aristotle's philosophical works. And it continues to allow the study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar.
1257	Apostate Aquinas receives the degree of Doctor of Theology.
1259	The General Chapter of the Dominicans, presided over by the apostate Humbert of Romans (the Master General of the Order) and attended by Albert, Aquinas, and other scholastics, passes a law which adds, for the first time, philosophical works to the Dominican curriculum. Hence the Order officially denies the dogma which bans the study and glorification of philosophical works, and thus it disobeys St. Dominic's 1220 Constitution that banned the study of philosophy "even for an hour." However, not all of the Dominican schools and provinces obey this heretical and idolatrous law.
1260	Albert the Great Wretch is made Bishop of Ratisbon, resigns in 1262, and resumes duties of a professor in the Studium at Cologne.
1261, 1265	Some and then all of the Dominican schools are ordered to teach philosophy in an attempt to quash any resistance. Till then many Dominican provinces still forbid the study of philosophical works. Not until the beginning of the 14th century do all the provinces comply.
1268	Apostate Aquinas returns from Italy and takes up his chair again at the University of Paris. And his teachings begin to be opposed.
1268-1325	Apostate Aquinas' heretical teachings are condemned by many.
1269	Apostate Aquinas obtains the Chair of Theology at the University of Naples.
1270	Apostate Franciscan John Pecham condemns some of Aquinas' teachings.
1270	Apostate Bishop Stephen Tempier, Bishop of Paris, condemns philosophical opinions held by some at the University of Paris. Aquinas holds some of these heretical opinions but his teachings are not condemned nor is he denounced.
1274	On the way to the invalid Second Council of Lyons, Aquinas dies and goes straight to hell to suffer for all eternity. Albert attends the council.
1277	Apostate Bishop Stephen Tempier condemns 219 propositions held by some at the University of Paris. Some of the condemned propositions were held by the apostate Thomas Aquinas. The condemnation was promulgated on 3/7/1277, exactly three years to the day after Aquinas died. However, Aquinas' heretical works are not condemned nor is he denounced. But Giles of Rome is condemned for holding the same heretical opinions that Aquinas held.
1277	Eleven days after the apostate Stephen Tempier's 1277 Condemnation, apostate

	Archbishop Robert Kilwardby condemns thirty propositions held by some at the University of Oxford. Some of the condemned propositions were held by apostate Aquinas, but his heretical works are not condemned nor is he denounced as a heretic. The apostate Albert the Great Wretch defends Aquinas from charges of heresy and glorifies him and thus shares equally in Aquinas' heretical guilt.
1278	The apostate William de la Mare, in his <i>Correctorium Fratris Thomae</i> , condemns 118 heresies and other errors of the apostate Aquinas.
1282	William de la Mare's works are officially recognized by the Franciscan chapter meeting at Strasbourg in the 5th month 1282. And the chapter decrees that Aquinas' <i>Summa</i> and other works that contain heresies are not to be read unless accompanied by Mare's <i>Correctorium</i> .
1284, 1286	Apostate Archbishop John Pecham renews the apostate Archbishop Kilwardby's Oxford Condemnations. He also condemns some of Aquinas' heresies.
1286	General Chapter of Dominicans orders all Dominicans to defend and promote Aquinas' teachings.
1288	Schools in Rome allow philosophy to be taught. Until then, it was banned.
1305-1376	Apostate Antipopes from Clement V to Gregory XI are banished to Avignon, France, for seventy years, which is known as the Babylonian Captivity. All of these apostate antipopes favored the Dominicans and apostate Aquinas. They canonized Aquinas, nullified condemnations against his heretical teachings, and made his <i>Summa</i> the standard theology textbook instead of Lombard's <i>Sentences</i> .
1314-1317	The study of Aquinas' teachings, known as Thomism (aka Aquinian Scholasticism) is added as a course of study to the core curriculum of Dominican higher education.
1323	Apostate Aquinas is canonized by apostate Antipope John XXII. Effective opposition to Aquinas and his Thomism ends. But some opposition still remains.
1325	Apostate Bishop Stephen of Bourret nullifies the apostate Bishop Stephen Tempier's 1277 Condemnations that apply to Aquinas' heresies. From this point forward, almost every Dominican idolizes Aquinas and thus is a Thomist; and no Dominican is allowed to oppose or criticize any of Aquinas' teachings. If they do, they are cast out of the Order.
1347-1350	The Black Death kills most of the Dominicans, Franciscans, and Augustinians.
1378-1417	About two years after the end of the Babylonian Captivity, God punishes the apostate antipopes and other nominal Catholics with the Western Schism. During this schism several apostate antipopes claim to be the pope; and thus Catholics and nominal Catholics are split, first into two parties and then into three. The Western Schism lasts for forty years.
1400's	Apostate Jean Gerson, chancellor of the University of Paris, speaks publicly of the great corruption of the University.
1445	St. Peter's Basilica is first desecrated under the reign of apostate Antipope Eugene IV, even though other churches in Rome were desecrated in the 12th century. Eugene IV desecrates the basilica by erecting central bronze doors that contain images of devils, idols, false gods, false religions, immodesty, and immorality. And the desecrations remain even till today!
1500's	The anti-Church Father Basil's idolatrous and blasphemous <i>Address to Young Men on the Right Use of Greek Literature</i> is translated from Greek into Latin by the apostate humanist Leonardo Bruni and is used by scholastics and other humanists to defend their re-Hellenization of Christianity and re-paganization of the world.
1540	The apostate Society of Jesus is founded by the apostate Ignatius of Loyola and is apostate from its birth for glorifying philosophy and mythology and for not condemning the desecrations and desecrators of Catholic places. Ignatius was also a stoic and thus a heretic for this reason also.
1567	Apostate Aquinas is declared a Doctor of the Church by apostate Antipope Pius

	V.
1622	The apostate Albert the Great Wretch is beatified by apostate Antipope Gregory XV.
1879	Apostate Aquinas is declared the prince and master of all scholastic doctors by apostate Antipope Leo XIII in his encyclical <i>Aeterni Patris</i> .
1907	Thomism (Aquinian Scholasticism) and philosophy are made mandatory to become a bishop, priest, theologian, or canonist by apostate Antipope Pius X in his encyclical <i>Pacendi Dominici Gregis</i> .
1917	The <i>1917 Code of Canon Law</i> , promulgated by apostate Antipope Benedict XV, upholds Pius X's law that makes the study of philosophy and Thomism (Aquinian Scholasticism) mandatory to become a bishop, priest, theologian, or canonist.
1931	The apostate Albert the Great Wretch is canonized by apostate Antipope Pius XI.

Rabanus Maurus (c. 776-856)

His apostasy for glorifying philosophy and mythology

Rabanus Maurus was an apostate for glorifying philosophy and mythology:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "Rabanus Maurus, Abbot of Fulda in 822 and Archbishop of Mainz from 847...wrote *Manuals of Grammar and Philosophy*..."¹⁰⁷⁰

The apostate Rabanus was the first scholastic to make popular among a few intellectual elites the idolatrous *Priscian Grammar*. His version was un-purged from mythological examples and thus he was an apostate on this point alone.¹⁰⁷¹ And he glorified dialectics (which is a good but unnecessary thing) by teaching that it is necessary and the only way to understand and explain things:

The Age of Charlemagne, by Charles L. Wells, Ph.D., 1898: "In the meantime the monastery of Fulda was rising to importance through one of the greatest scholars of the century, Rabanus Maurus. He had been sent as a young man to receive instruction from Alcuin at Tours, and speedily became a great favorite. On his return, deeply impressed with the learning and character of his teacher, he was appointed head of the monastery school, though only twenty-seven years of age... He showed a greater liberality of sentiment than Alcuin and Gregory on the subject of pagan literature and secular learning, especially in regard to Dialectic, of which he says: 'This is the study of studies. It teaches how to teach. It alone knows how to know, and not only will, but can make men wise. Wherefore it behooves the clergy to be acquainted with this noble art.' 'Indeed, it would seem,' says Mullinger, 'that the decline of the orthodox mistrust of Dialectics may be held to date from his teachings.' His words in regard to philosophy are of remarkable breadth, and show how he had already departed from his teacher's precepts."¹⁰⁷²

John Scotus Erigena (c. 810-c. 877)

His apostasy for glorifying philosophy and Boethius, and his other heresies

John Scotus Erigena was an apostate for glorifying philosophy. He glorified Plato and Platonism. He glorified the apostate Boethius and his philosophical works. He also glorified philosophy by using its unique methods. And he fell into many heresies:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "As the ninth century drew to its close, the Carolingian empire disappeared... There appeared in Gaul an Irishman of

¹⁰⁷⁰ v. 2, c. 5, s. 2.

¹⁰⁷¹ See in this book: [Un-Purged Priscian's Grammar](#), p. 534.

¹⁰⁷² c. 30, pp. 354-355.

[RJMI: evil] genius, the greatest speculative mind since Boethius... This was John Scotus Erigena. Erigena's learning was in its origin not Carolingian but Irish. Of his early life we know nothing. He makes his first appearance at the court of Charles the Bald in 847, and for thirty years he is the chief figure of this last generation of Carolingian culture. Then, after 877, history loses all trace of him. He had the advantage over all his contemporaries of a superior understanding of Greek, and he was the Catholic West's one really constructive mind between Boethius and Anselm. His influence on the first development of medieval philosophy was very great indeed."¹⁰⁷³

The Age of Charlemagne, by Charles L. Wells, Ph.D., 1898: "In the midst of the intellectual life and learning of the ninth century, a new light [RJMI: darkness] appears... It had received little encouragement from Louis the Pious, but a new impulse came under Charles the Bald, at whose court appeared the intellectual wonder of his age, John Scotus Erigena. He forms the connecting link between the [RJMI: Hellenistic] traditions of the past and the later scholastic philosophy, of which he has been regarded as the real inaugurator. With far greater boldness than Rabanus, he employed the art of dialectic and carried speculation to its utmost limit. He was born in the first or second decade of the ninth century, educated probably in Irish monasteries, as is shown by his Greek learning and his Celtic sympathies, but the only trustworthy information regarding him concerns his life at the court of Charles the Bald, where he appeared about 845. His favorite manual was the much mistrusted [RJMI: idolatrous and heretical] treatise of Martianus Capella, and he was well versed in the Greek Fathers, especially in Origen, who was no less an object of suspicion by the Church. Indeed, the Greek Fathers were his constant study, and the Greek methods of thought and points of view were his own. He at once established a close and sympathetic intimacy with Charles the Bald, whose mind naturally tended towards philosophical subtleties. Charles the Bald did for philosophy what his grandfather, Charles the Great, did for theology. His father, Louis the Pious, had been fond of the mysteries of scriptural interpretation, and mistrusted all that savored of speculation or showed a new and untraditional line of thought, but Charles was the patron of all schools and of all parties, and the most liberal benefactor of learning in his age. The very name of his palace was 'The School.'¹⁰⁷⁴

Nominal *Catholic Encyclopedia*, "John Scotus Eriugena": "Life: ...About 847 he appeared in France at the court of Charles the Bald, was received with special favour by that prince, appointed head of the palace school, which seems to have had some kind of permanent location at Paris... After leaving Ireland he spent the rest of his days in France, probably at Paris and Laon...

"Writings: ...Glosses...on the theological opuscula of Boethius (Rand ed., Munich, 1906), with which is connected a brief 'Life' of Boethius (Pieper ed., 'Consolatio Philos.', Leipzig, 1871)... 4. Philosophical works: 'De Divisione Naturae,' his principal work, and a treatise, 'De Egressu et Regressu Animae ad Deum,' of which we possess only a few fragments...

"Doctrine: The errors into which Eriugena fell both in theology and in philosophy were many and serious... From the fragment which has come down to us of his commentary on St. John, we infer that he held the Eucharist to be merely a type or figure. At least he insists on the spiritual, to the exclusion, apparently, of the physical, 'eating of the Flesh of the Son of Man.' In the 'De Divisione Naturae,' his most important and systematic work, Eriugena treats in the form of a dialogue the principal problems of philosophy and theology... 'Nature' is synonymous with reality, and also with God. For, whatever reality the world of ideas and the world of phenomena possess, is, in the truest and most literal sense, the reality of God himself... So supremely perfect is the essence of the Divinity that God is incomprehensible not only to us but also to himself. For if he knew himself in any adequate sense, he should place himself in some category of thought, which would be to limit himself... The material world, therefore, of our experience is composed of ideas clothed in matter—here Eriugena attempts a reconciliation of Platonism with Aristotelean notions... Not only man, however, but everything else in nature is destined to return to God... The doctrine of the final return of all things to God shows very clearly the influence of Origen. In general, the system of thought just outlined is a combination of neo-Platonic-mysticism, emanationism, and pantheism which Eriugena strove in vain to reconcile with Aristotelean empiricism, Christian creationism, and theism. The result is a body of doctrines [heresies] loosely articulated, in

¹⁰⁷³ v. 2, c. 5, s. 2.

¹⁰⁷⁴ c. 30, pp. 365-366.

which the mystic and idealistic elements predominate, and in which there is much that is irreconcilable...

“**Influence:** Eriugena’s influence on the theological thought of his own and immediately subsequent generations was doubtless checked by the condemnations to which his doctrines of predestination and of the Eucharist were subjected in the Councils of Valencia (855), Langres (859), and Vercelli (1050). The general trend of his thought... was referred to with suspicion in a letter addressed by Pope Nicholas I to Charles the Bald in 859. It was not, however, until the beginning of the thirteenth century that the pantheism of the ‘De Divisione Naturae’ was formally condemned. The Council of Paris (1225) coupled the condemnation of Eriugena’s work with the previous condemnations (1210) of the doctrines of Amalric of Chartres and David of Dinant, and there can be no doubt that the pantheists of that time were using Eriugena’s treatise. While the great Scholastic teachers, Abelard, Alexander of Hales, Bonaventure, Thomas, and Albert the Great knew nothing, apparently, of Eriugena and his pantheism, certain groups of mystical theologians, even as early as the thirteenth century, were interested in his work and drew their doctrines from it. The Albigenses, too, sought inspiration from him. Later, the Mystics, especially Meister Eckhart, were influenced by him. And in recent times the great transcendental idealists, especially the Germans, recognize in him a kindred spirit and speak of him in the highest terms...”

The Ecclesiastical Prohibition of Books, by apostate Rev. Joseph M. Pernicone, A.B., J.U.L., 1932: “Many books were condemned by the Church because in some way or other they endangered the faith and morals of Christians. Thus history records the proscriptions by Councils and Popes of Scotus Eriugena’s works in 855 and 1050...”¹⁰⁷⁵

Council of Valence, 855, Against John Scotus [Eriugena]: “Canon 1. We have faithfully and obediently heard that Doctor of the Gentiles warning in faith and in truth: ‘O Timothy, guard that which has been entrusted to you, avoiding the profane novelties of words, and oppositions under the false name of knowledge, which some promising concerning faith have destroyed’ (2 Tim. 6:20 f.); and again: ‘Shun profane and useless talk; for they contribute much toward ungodliness, and their speech spreadest like an ulcer’ (2 Tim. 2:16 f.); and again: ‘Avoid foolish and unlearned questions, knowing that they beget strifes; but the servant of the Lord must not quarrel’ (2 Tim. 2:23 f.); and again: ‘Nothing through contention, nothing through vain glory’ (Phil. 2:3), desiring to be zealous for peace and charity, in so far as God has given, attending the pious counsel of this same apostle: ‘Solicitous to preserve the unity of the spirit in the bond of peace’ (Eph. 4:3). Let us with all zeal avoid novel doctrines and presumptuous talkativeness, whence rather the smoke of contention and of scandal between brothers can be stirred up, than any increase of the fear of God arise. Without hesitation, however, to the doctors piously and correctly discussing the word of truth, and to those very clear expositors of Sacred Scripture, namely, Cyprian, Hilary, Ambrose, ... Augustine, and others living tranquilly in Catholic piety, we reverently and obediently submit our hearing and our understanding, and to the best of our ability we embrace the things which they have written for our salvation.” (D. 320)

The apostate Eriugena’s glorification of philosophy, his scholasticism, was greatly resisted and did not take root in his days in the 9th century:

Renaissance Thought, by Paul Oskar Kristeller, 1961: “During the early Middle Ages, the Latin West was largely cut off from the richer Greek tradition and reduced to the indigenous resources of Roman literature, which was weak in philosophy, as we have noticed... Philosophy was represented only by dialectic, that is, elementary logic, and this subject was largely based on the Aristotelian treatises translated by Boethius. Philosophy in the broad sense of the word as known to the ancient Greeks was almost forgotten, and the only author who made a genuine contribution to philosophical thought in that period, Scotus Eriugena, was an isolated figure distinguished for his acquaintance with Greek Neoplatonism.”¹⁰⁷⁶

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The movement initiated by Scotus Eriugena did not survive its author. Even apart from the aberrant character of some of its features, the doctrine did not find a political and social environment favorable to the development of a philosophical school.”¹⁰⁷⁷

¹⁰⁷⁵ pt. 1, art. ii, s. ii, pp. 34-35.

¹⁰⁷⁶ c. 2, p. 30.

¹⁰⁷⁷ pt. 4, c. 2, p. 128.

Gerbert of Aurillac (c. 945-1003)/Antipope Sylvester II (999-1003)

His apostasy for glorifying philosophy and Boethius and practicing black magic

Gerbert of Aurillac, who became Antipope Sylvester II, was an apostate for glorifying the philosophy of Boethius and other philosophers, for studying the un-purged works of the philosophers on dialectics, for making a pact with the Devil, and for practicing astrology and other diabolical sciences:

Nominal *Catholic Encyclopedia*, “Sylvester II”: “Reigned 999-1003; also called Gerbert. Born at or near Aurillac, Auvergne, France, about 940-950, of humble parents; died at Rome, 12 May, 1003... He was held in high repute for his learning; the common people regarded him as a magician in league with the devil, and many legends grew up around his name.”

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Aristotle was the father of the scholarly discipline of logic, Boethius the guardian and herald of Aristotelian dialectic in the Christian West. For almost five hundred years, the latter’s works enjoyed only limited influence. The time was perhaps not yet ripe for rationality to assume a dominant role in how people thought. Heralding this innovation was the appearance of individualists who possessed a strong intellectual bent: Gerbert of Aurillac, Fulbert of Chartres, and Berengar of Tours. A new golden age in the study of logic commenced with the close of their era, ushered in by the appearance of a handbook attributed to a certain Garlandus (before 1076)¹⁰⁷⁸...Gerbert of Aurillac, later Pope Sylvester II, was...suspected of harboring Manichaean sympathies, and in 991, when he was the archbishop-elect of Rheims, he was required to swear an ‘anti-Manichaean confession of faith.’...The common people were wary of Gerbert of Aurillac, not least because of his nocturnal activities with astronomical devices, and they considered him in general to be a magician.¹⁰⁷⁹”

History of the Christian Church, by Philip Schaff, 19th century: “Gerbert was the first French pope, a man of rare learning and ability... The legend says that he sold his soul to the devil for the papal tiara... his learning, acquired in part from the Arabs in Spain, appeared a marvel to his ignorant age, and suggested a connection with magic... As Gerbert of Rheims he had advocated liberal views... The papal biographers of the later middle ages...represent him as a magician in league with the devil, and his life and pontificate as a series of monstrous crimes. This story arose partly from his uncommon learning and supposed contact with Mohammedanism, partly from his former antagonistic position to Rome. Some modern historians make him an ambitious intriguer.¹⁰⁸⁰...Gerbert taught Virgil, Statius, Terence, Juvenal, Persius, Horace, and Lucan.^{1081,1082}”

Fables Respecting the Popes in the Middle Ages, by apostate Dr. J. J. I. Von Dollinger, 1872: “The papal biographers of the later Middle Ages represent his whole life and pontificate as a series of the most monstrous crimes. According to them, Sylvester II entered into a league with the devil, and exercised his pontifical office in the devil’s service and in obedience to his will...”

“His contemporary Hugo of Flavigny, whose chronicle ends with the year 1102, goes so far as to state that it was by certain sinister arts (*quibusdam praestigiis*) that Gerbert contrived to get himself elected archbishop of Ravenna.¹⁰⁸³...”

“Some years later we have Siegebert of Gemblours (died A.D. 1113) stating that some did not reckon Gerbert among the popes at all, but put in his place a (fictitious) pope Agapetus, because Gerbert had been addicted to the practice of the black art, and had been¹⁰⁸⁴ struck dead by the devil.

“Siegebert may have had before him the work of Cardinal Benno... Benno, whose work must have been written about the year 1099, asserts that to a certain extent, during the whole of the eleventh century, a school of black magic existed in Rome, with a succession of adepts

¹⁰⁷⁸ pt. 1, c. 4, p. 109.

¹⁰⁷⁹ pt. 3, c. 10, p. 250.

¹⁰⁸⁰ v. 4, c. 4, p. 189; and c. 14, p. 407.

¹⁰⁸¹ Footnote 1191: “Richer, *Historiae*, III, 45, quoted by Schmid, p. 241.”

¹⁰⁸² v. 5, Universities and Cathedrals, Schools, p. 417.

¹⁰⁸³ Footnote 1: “Pertz, x, 367.”

¹⁰⁸⁴ Footnote 2: “Bouquet, x, 217.”

in this art, and he enumerates them in order. The most important personage among them is archbishop Laurentius of Amalfi, who at times gave utterance to prophecies, and could also interpret¹⁰⁸⁵ the notes of birds. Theophylact (Benedict IX) and the archpriest John Gratian (Gregory VI) learnt the unholy art from Laurentius,¹⁰⁸⁶ and Hildebrand from John Gratian. But Laurentius himself was the pupil of Gerbert, who was the first to bring the art to Rome. And then Benno relates the story which has since been so often repeated, and which became so popular, that Satan promised his disciple Gerbert that he should not die until he had said Mass in Jerusalem. Gerbert accordingly believed himself to be quite safe; for he thought only of the city of Jerusalem, without remembering the Jerusalem church in Rome. The message of death came to him as he was saying Mass in this church, and he thereupon caused his tongue and hand to be cut off, by way of expiation. Benno certainly did not invent this fable; he found it already existing in Rome...

“Gerbert was placed in the power of Satan; and his wonderful and, at that time, unexampled success must have been the work of the devil, the result of a compact entered into with him. For after the story of Theophilus, which arose in the East in the ninth century, had spread in the West also, and the notion of compacts with the arch-enemy...became naturalised, there was nothing to hinder even a pope from being represented as having attained to his dignity by such a compact.

“And thus it is stated in Ordericus Vitalis, who wrote his chronicle about the year 1151, that Gerbert is said to have studied as a scholar with a demon, and this demon gave utterance to the famous verse. Soon after, however, in William Godell, who wrote some twenty years later, Gerbert has already done formal homage to Satan, in order to attain the fulfilment of his wishes through his power. William of Malmesbury tells the story in its fully developed form. And now the Dominicans appropriate it; Vincent of Beauvais, Martinus Polonus, Leo of Orvieto, Bernard Guidonis, also Amalrich Augerii. Petrarch adheres to them faithfully. In their hands Sylvester II becomes a successor of St. Peter, who early in life sold himself to the devil, and by his assistance ascends the papal throne. As pope he has daily and familiar intercourse with Satan, making him his counsellor.”¹⁰⁸⁷

“The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*,” by Kevin LaGrandeur, 1999: “Similar to such legends are medieval traditions about human automata made by philosophers of the time. William of Malmesbury, for example, writes, in Chapter 10 of his chronicles, of a talking head devised by the tenth-century natural philosopher and theologian Gerbert of Aurillac (who eventually became Pope Sylvester II).”¹⁰⁸⁸

Biographia Britannica or *The Lives of the Most Eminent Persons Who Have Flourished in Great Britain and Ireland*, 1747: “William of Malmesbury¹⁰⁸⁹ tells us very gravely of Pope Sylvester II, who flourished in the XIth century, that he made such a head under certain constellations, which would speak when spoken to, and orally answer such questions as were proposed to it. But it seems these answers were confined to single words. For the same writer tells us, that being asked by his master, Whether he should ever become Pope? it answered Yes; and when he enquired, Whether he should die before he sung Mass in Jerusalem? it answered No. Which however proved a lie, for the Pope died at Rome; but to keep up the credit of this story, it was pretended that he died on that Sunday, which in the Roman Ritual is entitled *Statio ad Jerusalem*, immediately after he had sung Mass.”¹⁰⁹⁰

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The century which followed the disappearance of Erigena was intellectually the most sterile of all the long transitional period. Of any writers in the first half of it (c. 880-930) literally no record at all has survived. The life of the second half is perhaps best seen in Gerbert, head of the school at Rheims, Abbot of Bobbio (982), Archbishop of Rheims (991), of Ravenna (996), and pope, as Silvester II, from 998 to 1003. Gerbert was...a man of encyclopedic knowledge. He had studied in Spain and was a famous mathematician, but he is chiefly important as a teacher. One of his pupils, Fulbert, became Bishop of Chartres and under his rule the school of Chartres became the first great nursery of the revival of intellectual life. The school first attained a more than local fame through Fulbert’s own pupil, Berengarius (999-1089), whose

¹⁰⁸⁵ Footnote 1: “*Vita et Gesta Hildebrandi*, in Brown, Fascicul., i, 83.”

¹⁰⁸⁶ If this is true, then Benedict IX and Gregory VI were apostate antipopes.

¹⁰⁸⁷ c. x (Sylvester II), pp. 267-272.

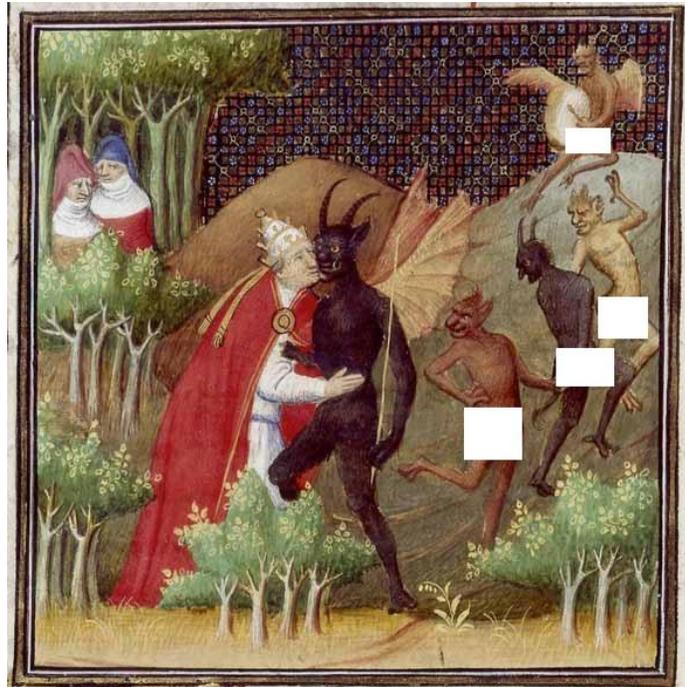
¹⁰⁸⁸ *English Studies*, v. 80, issue 5, 1999, pp. 408-422.

¹⁰⁸⁹ Footnote 116: “*De Gestis, Regum Angliae*, Lib. li. C. x.”

¹⁰⁹⁰ v. 1, Bacon, p. 359.

philosophizing led him into a controversy about the nature of the Real Presence in the Holy Eucharist, which lasted for thirty years and more.”¹⁰⁹¹

Apostate Antipope Sylvester II’s pact with the Devil was so well known by the general public that artwork shows him embracing the Devil. In a French manuscript from c. 1415, he is depicted embracing the Devil, surrounded by dancing demons, and all observed by two bystanders.¹⁰⁹²



Berengarius of Tours (c. 999-1088)

His apostasy for glorifying philosophy, and his other heresies

Berengarius was an apostate scholastic for glorifying philosophy by using its unique methods. As a scholastic, he put reason over faith to the extent that he believed that all dogmas and thus even those above human reason could be understood and explained by human reason. Hence he fell into heresies.

For example, he denied the dogma on the Holy Eucharist, which is above human reason, because he tried to explain it by reason, logic, and dialectics. He denied the dogma that after the consecration of the bread and wine, only Jesus Christ’s body and blood and not the bread and wine are present in the Holy Eucharist. The bread and wine are illusions (which the philosophers call accidents). This dogma is called Transubstantiation. Berengarius denied this dogma because it did not conform to reason, logic, and dialectics. He believed the heresy that after the consecration the bread and wine remained along with the body and blood of Jesus Christ, which is called the heresy of consubstantiation (which came to be held by the Lutherans). Some say that he did not believe that Christ’s real body and blood were in the Holy Eucharist but only Christ’s spiritual presence:

Nominal *Catholic Encyclopedia*, “Berengarius of Tours”: “Born at Tours about 999; died on the island of St. Cosine, near that city, in 1088. Having completed his elementary studies in his native city, he went to the school of Chartres in order to study arts and theology under the direction of the famous Fulbert. There he was distinguished by his curious and quick intelligence. It seems that even at this early time his bent of mind and singular opinions were a source of anxiety to his master.¹⁰⁹³ After the death of Fulbert (1029), Berengarius left

¹⁰⁹¹ v. 2, c. 6, s. 5.

¹⁰⁹² Paris: Bibliotheque de l’Arsenal, MS. 5077, c. 1415. *Le Livre du tresor des histories: Sylvestre II et les diables*, fol. 336 v.

¹⁰⁹³ M. Clerval, *Les Ecoles de Chartres an Moyen Age*, Chartres, 1895.

Chartres and took charge, as scholasticus, of the school of St. Martin of Tours... In 1039 Berengarius was chosen archdeacon of Angers by Hubert, bishop of that city. Berengarius accepted this office but continued to live at Tours and direct his school. It was about 1047 that the teaching of Berengarius touching the Holy Eucharist began to attract attention... Berengarius held erroneous opinions about the spiritual power, marriage, the baptism of children, and other points of doctrine.¹⁰⁹⁴ ...In philosophy, Berengarius had rationalistic tendencies and was a nominalist. Even in the study of the question of faith, he held that reason is the best guide..."

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

"Among the dialecticians: Berengar of Tours (d. 1086), who applied dialectics and elementary philosophical notions to the explanation of the Eucharist: *Berengarii Turonensis De Sacra Coena adversus Lanfrancum*, ed. A. F. and F. Th. Vischer, Berlin, 1834. Why not use reason everywhere, since it is by the gift of reason that man was made in the image of God? Now reason says that accidents cannot subsist apart from substance; since the accidents of bread subsist after the consecration, its substance must needs remain. Hence Berengar's conclusion that the effect of the consecration is to add, to the subsisting form of the bread, another form, which is that of the body of Christ beatified. Berengar's adversary, the Italian Lanfranc (1010-1089), who died Archbishop of Canterbury, was no systematic opponent of logic. Dialectics, he says, does not contradict the mysteries of God (PL., 150; 158). He only objects to the indiscrete application of logic to the interpretation of these mysteries. Yet, he will reproach his pupil Anselm of Canterbury with writing theological treatises without quoting Holy Scripture (PL., 158; 1139 A B). To each theologian, the proper use of dialectics was the one which he himself was making of it."¹⁰⁹⁵

A History of the Church, by apostate Rev. Philip Hughes, 1934: "The school [Chartres] first attained a more than local fame through Fulbert's own pupil, Berengarius (999-1089), whose philosophizing led him into a controversy, about the nature of the Real Presence in the Holy Eucharist, which lasted for thirty years and more. The controversy had a more general importance in that it raised, for the first time for centuries, the bitterly disputed question as to whether it was lawful to use the secular science of dialectic to scrutinize and explain the teachings of faith. Berengarius was typical of the passionate enthusiasm of this first generation to learn again the rules of logic. Its formal rules were, indeed, almost all that was known of the Aristotelian philosophy to the men of this time. This new instrument they must apply universally, and Berengarius turned to examine with it the traditional faith of the Church that Jesus Christ is really present in the Holy Eucharist. Berengarius—for whom the conclusions of his dialectic were the ultimate source of truth, and to whose mind no accident could exist in separation from its proper substance—from the fact that in the Holy Eucharist the appearances of bread and wine continue after the consecration, deduced that the bread and wine still continued to exist. Jesus Christ was really present, he thought, but in the bread and wine."¹⁰⁹⁶

This is one case in which a heresy and the apostate who held it, Berengarius, were condemned:

The History of Heresies and Their Refutation, by apostate Bishop Alphonsus de Liguori, 18th century: "4. Berengarius was first condemned in the year 1050, in a Roman Council, held under Pope Leo IX, but he took so little notice of this, that he called it the Council of Vanity. He was condemned, likewise, in the Council of Vercelli, held the same year, and that Council also condemned the book of John Scotus. He was again condemned in a Council held in Paris, under the reign of King Henry I; and Victor II, the successor of Leo, condemned him in a Synod, held in Florence, in the year 1055. In this same year he abjured his errors convinced by Lanfranc that he was wrong in a Council held at Tours, and swore never again to separate himself from the Faith of the Catholic Church; but his subsequent conduct proved that he was not sincere in this recantation. In the year 1059, therefore, Pope Nicholas II convoked a Council in Rome of 113 Bishops, and then Berengarius again made his profession of Faith, according to the form prescribed to him, and swore again never to deviate from it, and threw his own works, and those of John Scotus, into a great fire, which was lighted in the midst of the Council. Still he was unchanged; on his return to France, he again relapsed, and even wrote a book in defence of his heresy, and in defiance of the Church

¹⁰⁹⁴ Bernold of Constance, *De Berengarii haeresiarum damnatione multiplici* in P.L., CXLVIII, 1456; Guitmond, *De Corporis et Sanguinis Christi veritate in Eucharistia*, P.L., CXLIX, 1429, 1480.

¹⁰⁹⁵ Notes for p. 128, p. 616, Footnote 41.

¹⁰⁹⁶ v. 2, c. 6, s. 5.

of Rome. Alexander II, the successor of Nicholas, paternally admonished him by letter; but he not only obstinately held out, but even sent him a disrespectful answer. Maurilius, Archbishop of Rouen, therefore, considered himself obliged to adopt extreme measures, and in a Council, held in 1063, excommunicated him and all his followers [RJMI: Berengarius and his followers were already automatically excommunicated and should have been declared as such long before this], and the Decrees of this Council were confirmed by another, held in Poitiers, in 1075. Finally, Gregory VII, to put an end to the scandal altogether, convoked a Council, in Rome, of one hundred and fifty Bishops, in 1079, in which the Catholic doctrine was confirmed and Berengarius, confessing himself convinced, took an oath... Notwithstanding all this, when Berengarius returned to France, he again retracted his confession by another writing..."

Anselm of Bec, Bishop of Canterbury (c. 1033-1109)

His apostasy for glorifying philosophy

Anselm of Bec, Bishop of Canterbury, was an apostate scholastic for glorifying pagan philosophers and their philosophies and for using the unique methods of philosophy. He used the false logic and false dialectics of the philosophers and used reason, logic, and dialectics with dogmas that are above human reason. He was one of the first to do so and thus was called by some the “father of scholasticism”:

History of the Christian Church, by Philip Schaff, 19th century: “Anselm of Bec recommended the study of Virgil and other classics...”¹⁰⁹⁷

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The theology of Anselm is so full of rational speculation that one of his historians has labeled it a ‘Christian rationalism.’ Its ambivalence is due to the fact that, expressing the inner life of a faith that seeks understanding, it is both overflowing with a religious feeling which sometimes borders on mysticism and full of a dialectical passion which translates faith into terms of rational necessity. Hence its twofold influence in the fields of theology and of philosophy.

“In theology, Anselm has been called the father of scholasticism. There is a justification for giving him this title. Not indeed that he was the first one to make use of philosophy in matters of theological speculation, but he was the first to pursue the ideal of a theology whose dialectical rigor turned it into a kind of science. In this sense he was the forerunner of the thirteenth-century scholastics whose ambition it will be to build up, within faith, a science of faith. On the other hand, the same dialectical passion for ‘necessary reasons,’ the same consistent application of logical reasoning to abstract notions and definitions, the same insistence on reducing the gist of Augustine’s doctrine to a well-knitted whole of demonstrated conclusions, forcefully evoke to the mind the later doctrinal synthesis of Duns Scotus. Even the Scotist statement that, if the Supreme Being is possible, then he exists, has been anticipated by Anselm, many centuries before it was to be reinterpreted by Leibniz.

“In philosophy, Anselm’s name remains inseparable from the so-called ‘ontological argument,’ that is to say, from the endless controversy which will divide metaphysicians during several centuries. Thomas Aquinas will reject it against Bonaventure; Locke will reject it against Descartes, while Hegel will favor it against Kant. Obviously, to know whether a metaphysician is for or against some sort of ‘ontological’ argument is not enough to know his philosophy, but it enables one to make a good guess about some fundamental aspects of his metaphysics.”¹⁰⁹⁸

Anselm taught that one must first have faith in a dogma before he can understand it by human reason, which sounds good, but heretically believed that all dogmas when believed by faith can be understood by human reason. Therefore he denied the dogma that some dogmas are above human reason. Even though he professed the dogma that faith is over reason, he actually denied it in his actions and works by putting reason over faith by using reason, logic, and dialectics to try to reasonably explain dogmas that are above human reason:

¹⁰⁹⁷ v. 5, Universities and Cathedrals, Schools, p. 417.

¹⁰⁹⁸ pt. 4, c. 2, s. 5, p. 139.

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Two sources of knowledge are at the disposition of Christians, reason and faith. Against the excesses of some dialecticians, Anselm affirms that one must first become firmly established in faith... Faith is for a Christian the given point from which he is to start. The facts that he is to understand and the realities that his reason shall have to interpret are given to him by revelation; one does not understand in order to believe, but on the contrary, one believes in order to understand: *neque enim quaero intelligere ut credam, sed credo ut intelligam*. Understanding of faith, in short, presupposes faith...

“Such being the rule, it remains to be known just how far reason can actually go in the interpretation of faith. One must believe in order to understand, but can everything one believes be made intelligible? Is faith which seeks knowledge assured of finding it? It can be said that, practically, ...Anselm’s confidence in reason’s power of interpretation is unlimited. He does not confuse faith and reason, since the exercise of reason presupposes faith; but everything happens as though one could always manage to understand...”¹⁰⁹⁹

William of Champeaux (c. 1070-1121) (Victorine School)

His apostasy for glorifying philosophy

In 1108 the apostate William of Champeaux may have been the first or at least the first *influential* scholastic who corrupted the monastery at St. Victor in Paris with scholasticism. The members of this school were called Victorines. He and the school glorified philosophical works and used philosophical methods:

Wikipedia, “University of Paris”: “The School of Saint-Victor arose to rival those of Notre-Dame and Ste-Geneviève. It was founded by William of Champeaux when he withdrew to the Abbey of Saint-Victor. Its most famous professors are Hugh of St. Victor and Richard of St. Victor.”

Nominal Catholic Encyclopedia, “William of Champeaux”: “A twelfth-century Scholastic, philosopher, and theologian, b. at Champeaux, near Melun, in the neighbourhood of Paris, about the year 1070; d. at Chalons-sur-Mame, 1121. After having been a pupil of Anselm of Laon, he began in 1103 his career as teacher at the cathedral school of Paris. In 1108, owing chiefly to Abelard’s successful attempts to criticize his realistic doctrine of universals, he retired to the Abbey of St. Victor and there continued to give lessons which, no doubt, influenced the mystic school known as that of St. Victor; in 1114 he was made Bishop of Chalons-sur-Mame... His creationist doctrine is his chief title to distinction as a Scholastic philosopher.”

“William of Champeaux,” by John Marenbon, 2002: “He produced a set of straightforward, technical *Introductions* and, in the earliest version of his commentary on the *Isagoge*, he did not enter into the question of universals. Later versions by him of this commentary show his progress from essential essence realism to an indifference theory, whilst in his commentary on the *Categories* [of Aristotle] he tries to work out more generally his realist position in universals and its semantics. He also commented on *On Interpretation* and Boethius’ *On Topical Differences*.”¹¹⁰⁰

Bernard of Chartres (d. c. 1130) (Chartres School)

His apostasy for glorifying philosophy

In 1108 the apostate Bernard of Chartres may have been the first or at least the first *influential* scholastic who corrupted the Cathedral school at Chartres with scholasticism. He and the school glorified the philosophical works of Plato, used philosophical methods, and studied the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar:

¹⁰⁹⁹ Ibid., s. 1, p. 129.

¹¹⁰⁰ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 2, s. 133, p. 690.

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The twelfth century witnessed the development of a Platonist movement whose center was the school of Chartres. This was a cathedral school... Its renown went back to the teaching of Fulbert, Bishop of Chartres, (d. 1028), but the first master whose philosophical positions are somewhat known to us is Bernard of Chartres, chancellor of the school, who died between 1124 and 1130. From what we know of him, chiefly through John of Salisbury, his teaching was characterized by a strong insistence on the humanities and, in philosophy, by a distinctly Platonist trend.”¹¹⁰¹

(See in this book: [From 1108 the School at Chartres glorified Plato’s philosophy and used philosophical methods](#), p. 538.)

Hugh of St. Victor (1096-1141) (Victorine School)

His apostasy for glorifying philosophy

Hugh of St. Victor was an apostate scholastic for glorifying philosophical works and using philosophical methods:

Nominal *Catholic Encyclopedia*, “Hugh of St. Victor”: “Medieval philosopher, theologian, and mystical writer; b. 1096, at the manor of Hartingham in Saxony; d. 11 March, 1141... In spite of the opposition of his parents, he took the habit of the Canons Regular of St. Augustine at Hamersleben; before his novitiate was completed, the disturbed state of the country led his uncle to advise him to go to the monastery of St. Victor in Paris, where he arrived about 1115...

“Harnack (*History of Dogma*, tr. London, 1899, VI, 44) terms Hugh ‘the most influential theologian of the twelfth century.’ A great mystical writer, he was also a philosopher and a scholastic theologian of the first order... his teaching was one of the foundations of Scholastic theology, and his influence has affected the whole development of Scholasticism... Hugh and his followers...acclimatized the new scientific method in the Catholic schools... The author’s [Hugh’s] philosophical teaching upon data furnished by his endeavours to explain what passes in the soul possessed of perfect charity can only lead to confusion... The whole of his exposition of what is meant by knowledge, its object, divisions, and the order in which they ought to be dealt with, is a study unique in the Middle Ages before the second half of the twelfth century, and had Hugh never written more than the early books of the ‘Didascalie,’ he would still deserve a place among the philosophers of Scholasticism...

“The introduction of more strictly logical processes culminated in the fusion of patristic erudition and rational speculation in the new constructive dialectical method. After the dogma had been established by the interpretation of the Scriptures and the Fathers, the assistance of philosophy was sought to show the rational character of the dogma. That application of dialectics to theology led Abelard into heresy, and theologians of the twelfth century were deeply divided as to its legitimacy. It was defended by the Abelardian and Victorine Schools, and from them is descended what is properly known as Scholastic theology. The Abelardian School of theology continued to exist even after its founder’s condemnation in 1141, but was influenced by the Victorine School, which in turn felt the influence of the Abelardian School... Thus both contributed to the triumph of Scholasticism... He [Hugh] had a keen appreciation of the merits of much of Abelard’s theological work and always cites him with respect...”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “With Hugh of St. Victor it was the German mind that made its appearance in philosophy. He was perhaps twenty years of age when in 1116 he entered the abbey of St. Victor at Paris to become an Augustinian canon, just ten years after William of Champeaux—since then Bishop of Chalons—had founded its school of theology on his own retirement thither after his defeat by Abelard. Of that school Hugh was to be the most distinguished product. His most important work was

¹¹⁰¹ b. 4, c. 3, Intro., pp. 139, 140.

done in a very short time, between his entry in 1116 and his election as prior in 1133. Eight years later and he was dead...at forty-five.

“Hugh [of St. Victor] wrote voluminously, commentaries on Sacred Scripture, treatises on mythology, on theology, ascetical guides, discussions of mysticism and its phenomena, works of pure literature, a history, some philosophy... Like his predecessors, Abelard and...Anselm, Hugh made the mistake of over-estimating the extent of the field in which reason isolated from faith can work. The full understanding of the nature of the reasoning process, of the meaning of rational certitude and proof, escaped him. Like those predecessors, and like others after him, he set reason tasks for which, by its nature, it is not apt, as, for instance, when he set it to discover that in God there are three Persons... From the *Introductio ad Theologiam* and the *Sic et Non* [of Abelard] came the new severity of dialectic which characterises Hugh’s work, and its fusion of patristic evidence with argument from reasoning. Thence also there came the idea of condensing into a single orderly synthesis the vast whole of Catholic teaching. Hugh, in his turn, repaid his magnificent creditor, for it was largely due to his use of Abelard that, after the master’s condemnation, Abelard’s valuable spirit and technique were preserved...”¹¹⁰²

Peter Abelard (1079-1142)

His apostasy for glorifying philosophy and holding other heresies

Nominal *Catholic Encyclopedia*, “Peter Abelard”: “Dialectician, philosopher, and theologian, born 1079; died 1142... Peter, the oldest of their children, was intended for a military career, but, as he himself tells us, he abandoned Mars for Minerva, the profession of arms for that of learning. Accordingly, at an early age, he left his father’s castle and sought instruction as a wandering scholar at the schools of the most renowned teachers of those days. Among these teachers was Roscelin the Nominalist, at whose school at Locmenach, near Vannes, Abelard certainly spent some time before he proceeded to Paris. Although the University of Paris did not exist as a corporate institution until more than half a century after Abelard’s death, there flourished at Paris in his time the Cathedral School, the School of Ste. Genevieve, and that of St. Germain des Pre, the forerunners of the university schools of the following century. The Cathedral School was undoubtedly the most important of these, and thither the young Abelard directed his steps in order to study dialectic under the renowned master (*scholasticus*) William of Champeaux... When William retired to the monastery of St. Victor, Abelard, who meantime had resumed his teaching at Melun, hastened to Paris to secure the chair of the Cathedral School. Having failed in this, he set up his school in Mt. Ste. Genevieve (1108). There and at the Cathedral School, in which in 1113 he finally succeeded in obtaining a chair, he enjoyed the greatest renown as a teacher of rhetoric and dialectic... Among his pupils at this time were Arnold of Brescia and John of Salisbury.”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The historical importance of Abelard’s work in logic is great indeed. It presented, in fact, the example of a problem exclusively philosophical that was debated exhaustively and solved for its own interest, without any reference to theology. Abelard was not the first to attack problems of this kind...but his position was that of a master who dominates the controversy, and guides it to its conclusion... No philosophical work comparable to that of Abelard had appeared since Boethius. If we consider the originality of Abelard’s Nominalism we shall, perhaps, not be slow to assent to the paradox that it is in the twelfth century A. D., that there appears the first work in the Latin tongue which sets out philosophical ideas that are new... In another way, too, Abelard’s influence was immense... He, as it were, imposed an intellectual standard below which no man, for the future, would consent again to descend. ‘GILSON, *La Philosophie au Moyen Age* (1944 edition), pp. 288, 292; for Pierre Abelard *et ses adversaires* cf. pp. 278-296 of this work.’ ”¹¹⁰³

¹¹⁰² v. 2, c. 7, s. 2.

¹¹⁰³ v. 2, c. 6, s. 6, Footnote.

In the 12th century, the glorification of philosophy by using its unique methods made steady progress. The first most influential scholastic work that used these methods were the apostate Peter Abelard and his *Sic et Non (Yes and No)*, published in 1134. In this work he presented dogmas and heresies as allowable opinions, presented opposing opinions without stating which is true or which is false, and used the philosophical methods of willful contradictions and willful ambiguity:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 10. The crowning offence [was] his [Peter Abelard’s] remarkable collection of 158 controverted questions, with the various decisions of Christian authority arrayed over against each other in the manner indicated by the title, *Sic et Non (Yes and No)*... It had been a wantonly mischievous exposure of irreconcilable opinions in the essential points of the Christian faith... In its original conception it was probably what Dean Milman describes as ‘a sort of manual for scholastic disputation, of which it was the rule that each combatant must fight, right or wrong. It was an armoury from which disputants would find weapons to their hands on any disputable point; and all points by the rule of this warfare were disputable.’ This clearly shows the vast change made from dogmatic exposition to the unbounded freedom of dialectic debate. The spirit of the work is perhaps best seen by comparing it with the Questions of the later Schoolmen, of which it may be taken at first sight as the prototype in form... Abelard sets the views of the host of Fathers and Doctors on all manner of doctrines in the most naked opposition; and it seems a fair judgment that he did so, as his chief object, not for the purpose of exhibiting their agreement, or of harmonizing their differences, but in order that, by displaying these differences, he might claim for himself a like latitude...”¹¹⁰⁴

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Abelard... did not challenge the essential function of the authorities. All the same, it was permissible to disagree with them. His conservative contemporaries reacted with outrage. William of Saint-Thierry viewed this stance as a threat to the very crux of Christianity: Abelard, he charged, was taking the same innovative approach to the field of scriptural exegesis as he was accustomed to taking vis-a-vis dialectic, behaving like a critic, not a student of faith; an emendator, not an imitator (of Christ).¹¹⁰⁵ ...Bernard expressed his views on two additional points more briefly. According to Abelard, faith is an opinion—to the contrary, Bernard declared, faith is absolute knowledge. In the view of the logician Abelard, all things that lacked proofs were assumptions, while in Bernard’s view what counted was inner certainty... Furthermore, once again the dispute involved the World-Soul and an attempt to equate it with the Holy Spirit. ‘Here, he strains to turn Plato into a Christian and, in doing so, proves that he himself is a heathen.’¹¹⁰⁶ ...¹¹⁰⁷”

Nominal Catholic Encyclopedia, “Peter Abelard”: “Perhaps his most important contribution to philosophy and theology is the method which he developed in his ‘*Sic et Non*’ (*Yea and Nay*), a method germinally contained in the teaching of his predecessors, and afterwards brought to more definite form by [John Gratian, Peter Lombard], Alexander of Hales and Thomas Aquinas. It consisted in placing before the student the reasons *pro* and *contra*, on the principle that truth is to be attained only by a dialectical discussion of apparently contradictory arguments and authorities. In the problem of Universals, which occupied so much of the attention of dialecticians in those days, Abelard took a position of uncompromising hostility to the crude nominalism of Roscelin on the one side, and to the exaggerated realism of William of Champeaux on the other. What, precisely, was his own doctrine on the question is a matter which cannot with accuracy be determined. However, from the statements of his pupil, John of Salisbury, it is clear that Abelard’s doctrine, while expressed in terms of a modified Nominalism, was very similar to the moderate Realism which began to be official in the schools about half a century after Abelard’s death. In ethics Abelard laid such great stress on the morality of the intention as apparently to do away with the objective distinction between good and evil acts... Though the thirteenth century, the golden age of scholasticism, knew little of Abelard, it took up his method and with fearlessness equal to his...”

¹¹⁰⁴ b. 5, c. 28, pp. 474-475.

¹¹⁰⁵ pt. 3, c. 9, p. 228.

¹¹⁰⁶ Footnote 91: “Bernard of Clairvaux, ‘Ep. 190, c. 7 and c. 4, in *Samtliche Werke*, 3:86 and 80.”

¹¹⁰⁷ pt. 3, c. 12, p. 297.

(See in this book: [Abelard's Yes and No, Gratian's Decretum, and Lombard's Sentences](#), p. 540.) As a result of Abelard's apostasy for glorifying philosophy, his idolization of reason, he fell into several other heresies, which were condemned in the Council of Sens in 1140 or 1141:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "The eleventh century opponent of these studies had been largely influenced by the spectacle of the new difficulties into which the none too competent logicians had tumbled. The like catastrophes were not lacking in Bernard's time, also, to serve as a powerful argument against the new attempt to satisfy the never-old, innate desire to know. With Abelard, for instance, the three Persons in God appeared simply as God's power, his wisdom and his love; original sin was an impossibility; the fall made no difference to man's ability to do good; Jesus Christ is united to God by a union that is no more than moral, and the supreme value of his life lies in its appeal to love and in its example."¹¹⁰⁸

History of Latin Christianity, by Henry Hart Milman, D.D., 1861: "Abelard's religion was but a colder form of the dominant faith; he was a monk, though against his own temperament and tone of feeling. But Abelard was pure intellect, utterly unimaginative, logical to the most naked precision, analytical to the minutest subtlety; even his devotion had no warmth; he ruled the mind, but touched no heart..."

"Abelard had appealed to Rome; at Rome his adversaries had prepared for his reception. The report of the Council to Rome is in such terms as these:

'Peter Abelard makes void the whole Christian faith by attempting to comprehend the nature of God through human reason. He ascends up into heaven, he goes down into hell. Nothing can elude him either in the height above or in the nethermost depths. A man great in his own eyes, disputing about faith against the faith, walking among the great and wonderful things which are above him, the searcher of the Divine Majesty, the fabricator of heresy. Already has his book on the Trinity been burned by order of one Council; it has now risen from the dead. Accursed is he that builds again the walls of Jericho. His branches spread over the whole earth; he boasts that he has disciples in Rome itself, even in the College of Cardinals; he draws the whole world after him; it is time therefore to silence him by apostolic authority.'

"An appeal from Bernard to Rome was an appeal from Bernard to himself. [Apostate anti-] Pope Innocent II was too completely under his influence, too deeply indebted to him, not to confirm at once his sentence. Bernard had already filled the ears of the Pope with the heresies of Abelard. He urged, he almost commanded, the Pope to proceed to instant judgment.

'Shall he venture to appeal to the throne of Peter who denies the faith of Peter? For what has God raised thee up, lowly as thou wert in thine own eyes, and placed thee above kings and nations? Not that thou shouldst destroy but that thou shouldst build up the faith. God has stirred up the fury of the schismatics that thou mightest have the glory of crushing it. This only was wanting to make thee equal to the most famous of thy predecessors, the condemnation of a heresy.'¹¹⁰⁹

"Bernard addressed another long controversial epistle to Innocent, and through him to all Christendom; it was the full view of Abelard's theology as it appeared to most of his own generation. He inveighs against Abelard's dialectic theory of the Trinity, his definition of faith as opinion; his wrath is kindled to its most fiery language by the tenet which he ascribes to Abelard, that the Son of God had not delivered man by his death from the yoke of the devil...that Christ was incarnate rather to enlighten mankind by his wisdom and example, and died not so much to redeem them from slavery to the devil, as to show his own boundless love.

'Which is most intolerable, the blasphemy or the arrogance of his language? Which is most damnable, the temerity or the impiety? Would it not be more just to stop his mouth with blows than confute him by argument? Does not he whose hand is against every one, provoke the hand of every one against himself? All, he says, think thus, but I think otherwise! Who, then, art thou? What canst thou advance which is wiser, what hast thou discovered which is more subtle? What secret revelation canst thou boast which has

¹¹⁰⁸ v. 2, c. 7, s. 2 (The Progress of Catholic Thought: Abelard - Gilbert of La Porree - Hugh of St. Victor - Peter Lombard - Gratian - Roland Bandinelli).

¹¹⁰⁹ Footnote 1: "Apud Labbe, et Mansi, et in Oper. S. Bernardi."

escaped the saints and eluded the angels?...Tell us what is this that thou alone canst see, that no one before thee hath seen? That the Son of God put on manhood for some purpose besides the deliverance of man from bondage. Assuredly this has been discovered by no one but by thee, and where hast thou discovered it? Thou hast received it neither from sage, nor prophet, nor apostle, nor from God himself. The apostle of the Gentiles received from God himself what he delivered to us. The apostle of the Gentiles declares that his doctrine comes from on high—"I speak not of myself." But thou deliverest what is thine own, what thou hast not received. He who speaks of himself is a liar. Keep to thyself what comes from thyself. For me, I follow the prophets and the Apostles. I obey the Gospel, but not the Gospel according to Peter. Thou makest thyself a fifth evangelist. What says the law, what say the prophets, what say the Apostles, what say their successors, that which thou alone deniest, that God was made man to deliver man from bondage? What, then, if an angel should come from heaven to teach us the contrary, accused be the error of that angel!"¹¹¹⁰

Council of Sens, 1140 or 1141: "The Errors of Peter Abelard:

- "1. That the Father is complete power, the Son a certain power, the Holy Spirit no power.
- "2. That the Holy Spirit is not of the substance of the Father or of the Son.
- "3. That the Holy Spirit is the soul of the world.
- "4. That Christ did not assume flesh to free us from the yoke of the devil.
- "5. That neither God and man, nor this Person which is Christ, is the third Person in the Trinity.
- "6. That free will is sufficient in itself for any good.
- "7. That God is only able to do or to omit those things, either in that manner only or at that time in which he does (them), and in no other.
- "8. That God neither ought nor is he able to prevent evil.
- "9. That we have not contracted sin from Adam, but only punishment.
- "10. That they have not sinned who being ignorant have crucified Christ, and that whatever is done through ignorance must not be considered as sin.
- "11. That the spirit of the fear of the Lord was not in Christ.
- "12. That the power of binding and loosing was given to the Apostles only, not to their successors.
- "13. That through work man becomes neither better nor worse.
- "14. That to the Father, who is not from another, properly or especially belongs power, not also wisdom and kindness.
- "15. That even chaste fear is excluded from future life.
- "16. That the devil sends forth evil suggestions through the operation of stones and herbs."¹¹¹¹
- "17. That the coming at the end of the world can be attributed to the Father.
- "18. That the soul of Christ did not descend to hell by itself but only by power.
- "19. That neither action nor will, neither concupiscence nor delight, when it moves it [the soul] is a sin, nor ought we to wish to extinguish (it)." (D. 368-386)

Apostate Antipope Innocent II, *Testante Apostolo*, to Henry the Bishop of Sens, 1140: "And so we who though unworthily are observed to reside in the chair of St. Peter, to whom it has been said by the Lord: 'And thou being once converted, convert thy brethren' (Luke 22:33), after having taken counsel with our brethren the principal bishops, have condemned by the authority of the sacred canons the chapters sent to us by your discretion and all the teachings of this Peter (Abelard) with their author, and we have imposed upon him as a heretic

¹¹¹⁰ v. 4, c. 5, pp. 214, 216-218.

¹¹¹¹ The Devil fools men by making them think that suggestions come from stones and herbs, but it is the Devil himself from which these suggestions come. Stones and herbs have no power to think or give suggestions.

perpetual silence. We declare also that all the followers and defenders of his error must be separated from the companionship of the faithful and must be bound by the chain of excommunication.” (D. 387)

(For more on apostate Bernard of Clairvaux’s correct condemnation of the apostate Peter Abelard, see in this book: [He condemned scholasticism and the apostate Abelard](#), p. 84.)

Gilbert of Poitiers (1076-1154) (Chartres School)

His apostasy for glorifying philosophy and Boethius, and his other heresies

Gilbert, Bishop of Poitiers, was an apostate for glorifying the works of philosophers, especially Plato’s, for using philosophical methods, and for studying the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The first important theologian whose philosophical positions are known to us [of the school at Chartres] is Gilbert of la Porree (1076-1154), a disciple of Bernard of Chartres and his successor as chancellor of the schools... The Platonism of Boethius... dominates the work of Gilbert of la Porree... Gilbert... encouraged the diffusion of that particular form of Platonist we might call the realism of essences...”¹¹¹²

Nominal Catholic Encyclopedia, “Gilbert de la Porree”: “Bishop of Poitiers, philosopher, theologian, and general scholar; b. at Poitiers in 1076; d. in 1154; studied under Hilary in Poitiers, under Bernard of Chartres at the famous school there, and finally under Anselm at Laon, where he probably first met Peter Abelard. Returning later to Chartres, he taught philosophy and the arts there for about fifteen years, receiving a canonry and holding at intervals the office of chancellor of the school. He was present at the Council of Sens (1141), at which Abelard was censured. The following year we find him teaching in Paris, with John of Salisbury among his pupils, but only for a brief space, for in 1142 he became Bishop of Chartres... His teaching regarding the Blessed Trinity involved him in trouble for a time. Two of his own archdeacons, alarmed at its novelty, reported it to Eugene III, and induced Bernard to oppose Gilbert’s doctrines in the pope’s presence at the Councils of Paris (1147) and Reims (1148). He lived and taught during the critical epoch when the great scholastic synthesis, both in philosophy and in theology, was just beginning to take shape. The principles, methods, and doctrines of purely rational research were being extended from philosophy to theology and applied—often rashly, as with Abelard—to the elucidation of revealed truth. Aristotle’s philosophy was finding its way through Moorish and Jewish channels into the Christian schools of Europe, gradually to supplant Platonic influences there... Gilbert’s... philosophical writings secured for him a fame that long survived him. In his ‘*Liber Sex Principiorum*’ he explained the last six categories of Aristotle, the latter having treated expressly only the first four. The work immediately took its place as a scholastic textbook, side by side with the ‘*Isagoge*’ and the ‘*Categories*,’ and was studied and expounded for three centuries in the medieval schools. His ‘*Commentary on the Four Books of Boethius*,’ especially on the two ‘*De Trinitate*,’ contain those applications of his doctrine on the Universals which for a time brought his orthodoxy under suspicion.”

History of the Christian Church, by Philip Schaff, 19th century: “Gilbert of Poitiers, 1070-1154, is better known by his public trial than by his writings, or any permanent contributions to theology. Born at Poitiers, he studied under Bernard of Chartres, William of Champeaux, Anselm of Laon, and Abelard. He stood at the head of the cathedral school in Chartres for ten years, and in 1137 began teaching in Paris. In 1142 he was made bishop of Poitiers. His two principal works are *De sex principiis*, [an exposition of Aristotle’s last six categories](#), which Aristotle himself left unexplained, and a commentary on the work on the Trinity, [ascribed to Boethius](#). They occupy only a few pages in print. Gilbert’s work on the Trinity involved him in a trial for heresy, in which Bernard 1393 was again a leading actor... Another name which may be introduced here is Walter of St. Victor, who is chiefly known by his characterization of Abelard, Gilbert of Poitiers, Peter the Lombard, and the Lombard’s

¹¹¹² b. 4, c. 3, s. 1, pp. 140, 144.

pupil, Peter of Poitiers, afterwards chancellor of the University of Paris, as the four labyrinths of France. He likened their reasoning to the garrulity of frogs,—*ranarum garrulitas*,—and declared that, as sophists, they had unsettled the faith by their questions and counter questions.”¹¹¹³

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert [of Poitiers], Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’¹¹¹⁴ Walter called upon ‘Saint Bernard’ as his witness against them; that tract was hence composed after Bernard had been canonized (1174). In Walter’s view, the four theologians...wished to investigate the mysteries of the faith, although it had been well established ‘that nothing is more foolish than wishing to understand something beyond the grasp of created beings.’^{1115,1116}

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Hugh of Honau, and probably other students of Gilbert as well, did not customarily communicate all he had taught to all of their listeners, but only to selected, ‘consummate’ students. An elitist tendency marked those Gilbertines who knew that due to their subtle quality and severely abstract nature, the master’s doctrine and the subsequent elaborations upon it by many theologians would not be understood. Even Otto of Freising, who had an affinity for this school, complained that Gilbert ‘said many things that were not consonant with the conventional manner of using language.’^{1117,1118}

A History of the Church, by apostate Rev. Philip Hughes, 1934: “His predecessor, Gilbert of la Porree, Bishop of Poitiers from 1142 to 1154, was Aristotelian rather, possibly because of his devotion to Boethius, who was indeed his favourite author and upon whose work he wrote more than one commentary... When he proceeds to relate this theory to the mode of human knowledge, we recognise the commentator of Boethius and the author of one of the earliest Western works on Aristotle’s Logic. [Footnote]

‘Footnote: ‘The *Liber Sex Principiorum* [of Gilbert], which supplements and continues the Categories of Aristotle. It had a great name and, with Aristotle and Boethius, was quoted as an authority down to the sixteenth century.’

‘Footnote: ‘Gilbert’s influence will last, and it will go very deep—much further, it may well be, than our actual knowledge of history will authorise us to say... Gilbert of la Porree is, with Abelard, the most powerful speculative mind the twelfth century knew; and if Abelard is his superior in the world of logic, Gilbert far surpasses Abelard as a metaphysician. GILSON, *La Philosophie au Moyen Age*, 262; for Gilbert de la Porree cf. pp. 262-8 of this work.’

“...Four years after Abelard’s death the battle was renewed and this time it was the work of Chartres, or rather of Chartres’s greatest luminary, Gilbert of la Porree, that was in question.

“Gilbert had been consecrated Bishop of Poitiers in the year Abelard died, and it was his exposition, as a bishop, of the theories he had been teaching for years that brought him up against St. Bernard. An address to his diocesan synod in 1146 provoked a strong protest from his archdeacons who, furthermore, denounced the bishop to Rome. The [apostate anti-]pope—Eugene III (1145-1153)—referred the matter for examination to a council which met at Paris the next year. But the prosecution, so to call it, mismanaged the case. They had no definite texts to allege against Gilbert, and in the debate Gilbert skillfully brought out their own mutual contradictions. The pope thereupon put off the examination. It came up a second time at a council in Rheims in 1148.

¹¹¹³ v. 5, § 102. Peter the Lombard and the Summists, p. 487.

¹¹¹⁴ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

¹¹¹⁵ Footnote 21: “Ibid., 197 (concerning III, 7).”

¹¹¹⁶ p. 3, c. 12, p. 285.

¹¹¹⁷ Footnote 108: “Otto of Freising, *Gesta Friderici*, I, 52, 75, and cf. 1, 48, 67f.; trans. Mierow, *The Deeds of Frederick Barbarossa*, 88, and cf. 82.” From Chapter 10, Footnote 126.

¹¹¹⁸ pt. 3, c. 12, p. 300.

“What accounts of this council survive differ in their details. It seems certain, however, that a party of the French bishops were strong enough to draw up a profession of faith and that some of the cardinals present prevented its acceptance, since they saw in the action a movement on the part of St. Bernard and the bishops to dictate to Rome. The profession was, however, published at Rheims after the council and, later, it was approved by Eugene III. It is certain, too, that Gilbert submitted. As the four propositions [Footnote] were read out in which his alleged errors were contained, he declared to the pope, after each one of them, ‘If you believe otherwise, I believe as you believe.’ Finally, it was forbidden to read or to make copies of Gilbert’s commentary on Boethius until he had corrected it in accordance with his submission...

“Footnote: ‘The four propositions were (1) There is a real difference between God and the divine essence. (2) There is a real difference between the divine essence and the divine Persons. (3) The Persons alone are eternal and not their relations. (4) It is not the divine essence that is incarnate in Our Lord but only the Person of the Word.’

“Gilbert, not equal to Abelard in power of personality, was one of the first schoolmen to show a knowledge of Aristotle that goes beyond the logical treatises. So far Aristotle stood for logic and for little more. With Gilbert—who evidently knew the fourth book of the *Physics* and the *De Coelo et Mundo*—the revolution to be consummated in... Thomas [Aquinas] makes an important advance. Of Gilbert’s later influence it is not easy to say much. His *Liber Sex Principiorum* did indeed win him the rare distinction of being cited, with Aristotle, as an ‘authority’ in the schools. It was one of the classical texts upon which all the thinkers of the next centuries commented. But, this apart, he had little influence, and as a theologian none except on the Calabrian Cistercian, Joachim of Flora, in whose mysticoprophetic writings Gilbert’s exposition of the mystery of the Trinity becomes the basis of a real distinction between the roles of the Three Persons in the history of the world. But on the work of those who, in Gilbert’s own time, laid the foundation upon which all subsequent theological study in the Church has been built, Gilbert’s own theories had, seemingly, no effect at all.”¹¹¹⁹

For an example of Gilbert’s scholastic babble, see in this book: Examples of scholastic babble: [Apostate Gilbert of Poitiers](#), p. 173.

Theodoric (Thierry) of Chartres (d. c. 1150) (Chartres School)

His apostasy for glorifying philosophy

Theodoric (Thierry) of Chartres was an apostate scholastic for glorifying philosophical works, especially Plato’s, for using philosophical methods, and for studying the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar. It is said that he also taught the heresy of Pantheism:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Gilbert’s successor as chancellor of the schools, Thierry of Chartres, Bernard’s younger brother, was also one of the personalities most representative of his environment and his time. The subject matter of his teaching is known to us thanks to his *Heptateuchon*, a collection of texts and manual related to the seven liberal arts. Donatus and Priscian formed the basis of the teaching of grammar; Cicero and Marcianus Capella were used for rhetoric; Boethius and part of Aristotle’s *Organon* for dialectics... Thierry defended with no less courage and obstinacy than his predecessors their common ideal of classical culture.”¹¹²⁰

Nominal *Catholic Encyclopedia*, “Theodoric (Thierry) of Chartres”: “A Platonist philosopher of the twelfth century, b. in France at the beginning of the twelfth century; d. at Chartres about 1150. It is probable that he studied at Chartres under his brother Bernard, at least, we know that in 1121 he was head of the school of Chartres. Later, he seems to have gone to Paris and to have taught there, among his disciples being John of Salisbury. In 1141 he was teaching once more at Chartres... Theodoric was an ardent lover of the Classics... In

¹¹¹⁹ v. 2, c. 7, s. 1.

¹¹²⁰ b. 4, c. 3, s. 2, p. 145.

philosophy he adopted the Platonic explanation of reality and the ultra-realistic theory of universals. He was influenced also by neo-Pythagorean principles... In his exposition of the first chapters of Genesis (*De Sex Dierum Operibus*) he attempts to reconcile the Mosaic account of creation with the Platonic explanation of the origin of the universe.”

“The School of Chartres,” by Winthrop Wetherbee, 2002: “It is in such analogies and allusions that the real continuity of Thierry’s vision of the order of things resides... The intuition of continuity draws him repeatedly into an essentially poetic mode of thinking in which the interplay of the elements and the acts of the human mind are at once effects of all-informing Spirit and images, *integumenta* for its workings, interpretative gestures which are confirmed repeatedly by the marshalling of the authority of ancient poetry, philosophy, and mythography.”¹¹²¹

Bernard of Clairvaux (1090-1153)

For Bernard’s sins against the faith, see in this book: [Apostate Bernard of Clairvaux \(1090-1153\)](#), p. 306.

William of Conches (c. 1100-d. c. 1154) (Chartres School)

His apostasy for glorifying philosophy and Boethius

William of Conches was an apostate scholastic for glorifying philosophical works, especially Plato’s, for using philosophical methods, and for studying the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar:

Nominal *Catholic Encyclopedia*, “William of Conches”: “A twelfth-century Scholastic philosopher and theologian, b. about the year 1100. After having been a teacher of theology in Paris he became, about the year 1122, the tutor of Henry Plantagenet. Warned by a friend of the danger implied in his Platonic realism as he applied it to theology, he took up the study of philosophy and the physical science of the Arabians. When and where he died is a matter of uncertainty... He wrote glosses on Plato’s *Timaeus*,’ a commentary on Boethius’s *Consolations of Philosophy*,’ a dialogue called *‘Dragmaticon*,’ and a treatise *‘Magna de naturis philosophia*.’ William devoted much attention to cosmology and psychology. Having been a student of Bernard of Chartres, he shows the characteristic Humanism, the tendency towards Platonism, and the taste for natural science which distinguish the ‘Chartrains.’ He is one of the first of the medieval [nominal] Christian philosophers to take advantage of the physical and physiological lore of the Arabians. He had access to the writings of the Arabians in the translations made by Constantine the African.”

Gratian (d. c. 1160)

His apostasy for glorifying philosophy

Gratian was an apostate for glorifying philosophy (in his collection of canon laws called the *Decretum*) by using its unique methods of emphasizing questions and not answers, presenting dogmas and heresies as allowable opinions, using willful ambiguity and willful contradictions, and complicating answers. The first popular collection of scholastic canon laws was authored by the apostate Gratian and was appropriately called *A Harmony of Conflicting Canons* and later simply called the *Decretum*.¹¹²²

¹¹²¹ Contained in *A Companion to Philosophy in the Middle Ages*, edited by Jorge J. E. Garcia and Timothy B. Noone. Pt. 1, s. 4, p. 41.

¹¹²² See in this book: [Abelard’s Yes and No, Gratian’s Decretum, and Lombard’s Sentences](#), p. 540; [Gratian, Alexander III, Innocent III, and Honorius III](#), p. 542; and [Gratian \(d. c. 1160\)](#), p. 601.

Peter Lombard (c. 1095-1164)

Biography

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “Theologian, b. at Novara (or perhaps Lumello), Italy, about 1100 (c. 1095); died about 1160-64. He studied first at Bologna, later on at Reims and Paris... In 1152 Eugene III had a prebendaryship conferred on him by the Archbishop of Beauvais. In 1158 or 1159 he was appointed Archbishop of Paris, but held the office for a short time only, being succeeded by Maurice de Sully, the builder of the present Cathedral of Notre Dame, in 1160 or 1161. He died some time after, but the exact date is unknown; it could not have been later than 1164.”

Church History, by apostate Rev. John Laux, M.A., 1989: “*Peter*, called the *Lombard* after his native country, contributed more than any other theologian of the twelfth century towards the development of Scholasticism. He studied in Paris under Hugh of St. Victor, taught theology at the Cathedral School, and died as bishop of Paris in 1160. In his four *Books of Sentences* he collected and discussed the opinions (*sententiae*) of the Fathers and the earlier theologians on all questions pertaining to Revelation. From this book he received the title by which he has been known ever since, ‘The Master of Sentences.’ It became...immediately the handbook of theologians and the text of every professor. One hundred and sixty commentaries were written on it in subsequent years.”¹¹²³

His apostasy for glorifying philosophy

The apostate Peter Lombard did not glorify pagan philosophers and their philosophies in his works. He only mentioned Aristotle once in his heretical and scholastic *Four Books of Sentences*. However, he nevertheless did glorify philosophers and their philosophies by using the second way of glorifying philosophy, which is by using the unique methods of philosophy of false logic and false dialectics in the following ways:

- 2a) He emphasizes questions and not answers.
- 2b) He presents dogmas and heresies as allowable opinions.
- 2c) He defends heresies and dogmas equally before saying which ones are heresy or which ones are dogma.
- 2d) He uses willful ambiguity and willful contradictions.
- 2e) He complicates answers.
- 2f) He does not denounce heretics as heretics when he should.

I name this type of scholasticism after him and thus call it Lombardian Scholasticism. Even though he was not the first to use it, since he got it from Abelard and Gratian, he was the most influential (the heretic Gratian being the second most influential):

Giulio Silano, Introduction to Peter Lombard’s *The Sentences*, 2010: “The texts which Peter presents are largely those which the schoolmen have already designated as the significant ones. Abelard’s *Sic et Non* and Gratian’s *Decretum* are two of the great collections mined by Lombard in his production of his own patristic anthology.”¹¹²⁴

A History of the Church, by apostate Rev. Philip Hughes, 1934: “To his great contemporaries, Abelard, Gratian, Hugh of St. Victor and the author of the *Summa Sententiarum*, he [Peter Lombard] is especially indebted, but to Abelard, whom he never names, most of all. It is Abelard’s principles that guide his interpretation of conflicting texts, and Abelard’s *Sic et Non* supplied him with most of his patristic erudition...”¹¹²⁵

¹¹²³ s. 2, Second Period, c. 6, p. 375.

¹¹²⁴ Intro., p. xxvii.

¹¹²⁵ v. 2, c. 7, s. 2.

His *Sentences* became the standard theology textbook from the 13th to the 16th centuries

Lombard was the most influential because his scholastic master mess, the *Four Books of Sentences* (referred to as the *Sentences*), which he completed in 1150, became the standard theology textbook from around 1223 to the 16th century:

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “We learn from John of Cornwall, his pupil, that he assiduously studied the works of Abelard, whose lectures he had probably followed about 1136. His own writings show the influence of his master. In 1148, he was at Reims in company with Robert of Melun, both being called ‘magistri scholares’ by Otto of Freisingen; and he joined Adam du Petit-Pont, Hughes of Amicus, and others, in theological discussions with Gilbert de la Porree. About the same time (1145-51) [1150], he wrote his ‘Book of Sentences.’ He was then professor at the school of Notre Dame. He was acquainted before this date with the works of Gratian the canonist, for he utilizes the ‘Decretum’ in his ‘Sentences’...

“The ‘Book of Sentences’ was written about 1150. In any case it was subsequent to the composition of the ‘Decretum’ of Gratian of Bologna, which dates from about 1140 and contains pages that bear a striking likeness to the ‘Sentences.’ A careful examination of the texts cited in each author, in the same order, with the same inaccuracies or the same changes, Peter Lombard’s citation of some ‘Dicta Gratiani,’ ...prove the priority of the ‘Decretum’ to the ‘Sentences’...

“About the same time he had in his hands the newly-finished translation of John Damascene by Burgundio of Pisa: all these details show the care he had to enlarge the circle of his knowledge... The works of Peter Lombard include: ... (3) The ‘Sentences’ (‘Quatuor libri Sententiarum’). It is this theological work above all that made the name of Peter Lombard famous, and gives him a special place in the history of theology in the Middle Ages. Henceforth he is called the ‘Magister Sententiarum,’ or simply the ‘Magister.’ The work is divided into four books. In a long series of questions it covers the whole body of theological doctrine and unites it in a systematized whole...

“The method and purpose of the book found their explanation in the intellectual movement of the times: arguments from authority laying down the doctrine, and dialectics which reasons about dogma or conciliates the ‘Auctoritates’ (as Abelard advised), are the most striking features in its composition. This work may be looked upon as... indulging, sometimes too much, in speculation... From Abelard, whose work had hardly lost its fascination in spite of the condemnations of Soissons and Sens, he borrows freely... One may say that the ‘Sentences,’ with Gratian’s work, are the chief sources whence many theologians of the Middle Ages drew their knowledge of the Fathers...”

Around 1223 the apostate scholastic Alexander of Hales organized the apostate Peter Lombard’s heretical *Sentences*, and from this point forward it began to be used as a standard theology textbook until the 16th century:

Wikipedia, “Sentences”: “Lombard arranged his material from the Bible and the Church Fathers in four books, then subdivided this material further into chapters. Probably between 1223 and 1227, Alexander of Hales grouped the many chapters of the four books into a smaller number of ‘distinctions.’ In this form, the book was widely adopted as a theological textbook in the high and late Middle Ages (the 13th, 14th, and 15th centuries). A commentary on the *Sentences* was required of every master of theology, and was part of the examination system. At the end of lectures on Lombard’s work, a student could apply for bachelor status within the theology faculty.”

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “[pp. 304-305]: In the thirteenth century, the work [Lombard’s *Sentences*] became a popular handbook, though not, as it has been dubbed, a ‘textbook of religious dogma.’^{1126,1127}

A History of the Church, by apostate Rev. Philip Hughes, 1934: “By 1220 [c. 1223] he [Peter Lombard] was established in the position he was to hold until, nearly three hundred years later, Thomas [Aquinas] displaced him, as the inevitable, universal text on which the

¹¹²⁶ Footnote 133: “Grundmann, *Ketzergeschichte*, 22.”

¹¹²⁷ pt. 3, c. 12, Early Scholasticism and Heresy, p. 304.

teaching of theology was built; and in all the new colleges the ‘Bachelor of the Sentences’ was as permanent an institution as the ‘Bachelor of Sacred Scripture.’¹¹²⁸

Wikipedia, “Alexander of Hales”: “He introduced the Sentences of Peter Lombard as the basic textbook for the study of theology... There were a number of ‘commentaries’ on the Sentences, but Alexander appears to have been the first magisterial commentary... Between 1220 and 1227, he [Alexander of Hales] wrote *Glossa in quatuor libros Sententiarum Petri Lombardi* (*A Gloss on the Four Books of the Sentences of Peter Lombard*) (composed in the mid-12th century), which was particularly important because it was the first time that a book other than the Bible was used as a basic text for theological study. This steered the development of scholasticism in a more systematic direction, inaugurating an important tradition of writing commentaries on the *Sentences* as a fundamental step in the training of master theologians.”

Giulio Silano, Introduction to Peter Lombard’s *The Sentences*, 2010: “The division into Distinctions was devised in the early thirteenth century in response to the needs of instruction in the schools...”

“Footnote 40: The story of each of these subdivisions of the text is told with great clarity by Brady, *Prolegomena*, pp. 137-144; at p. 144, Brady credits Alexander of Hales with first dividing the text into Distinctions, perhaps between 1223 and 1227. See also Brady, ‘The Distinction of Lombard’s Book of Sentences and Alexander of Hales,’ *Franciscan Studies* 25 (1965) 90-116.”¹¹²⁹

From 1223 onward, Lombard’s heretical, scholastic *Sentences* spawned mountains of commentaries by theologians and thus it competed with, and in many cases replaced, the Bible and its commentaries as another book of revelation come down from heaven:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “But the work made its way to the position of the first manual which was accepted as the basis of the scholastic theology; it held that place in the schools for three centuries; it formed the text-book for lectures and numerous commentaries; and no less than 164 writers illustrated its propositions. Thus it came to usurp the place of the fountain of truth. That this was the result in the Universities, we have the emphatic testimony of the greatest of the schoolmen, for so we of the present day must regard Roger Bacon:¹¹³⁰—‘The bachelor who reads the Text (of Scripture) succumbs to the reader of Sentences, who is honoured and preferred everywhere and in all things. ...He who reads the Summaries¹¹³¹ holds disputations everywhere, and is accounted a Master; the other, who reads the Text [Bible], is not allowed to dispute;...which is absurd. Manifestly therefore, in that faculty (of Theology) the Text is subjected to the magisterial Summary alone.’¹¹³²

His method of presenting dogmas and heresies as allowable opinions

The scholastics loved Lombard’s *Sentences* because his indecisiveness regarding dogmas and heresies gave free reign to their rebellious hearts and intellects and gave them more questions to debate over for all eternity, if God would allow it:

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “The want of originality and the refusal of the ‘Magister’ to decide upon many points between two solutions were very favourable to the work of the masters who commented upon him.”

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “Peter Lombard (born around 1095) was surely more of a complier than a quarrelor by nature. His book of Sentences is a treasure trove of diverse opinions and pertinent quotations from the Bible, Fathers of the Church, canon-law sources, and works of speculative and practical theology. The book’s usefulness as an instructional tool began to be evident around the time Peter, by then bishop of Paris, died (1160). In the thirteenth century, the work became a popular handbook, though not, as it has been dubbed, a ‘textbook of religious

¹¹²⁸ v. 2, c. 7, s. 2.

¹¹²⁹ Intro., p. xxvi.

¹¹³⁰ Footnote 4: “*Opus Majus*, pars ii. c. 4, p. 28. Comp. Chap. XXXI, § 8.”

¹¹³¹ Footnote 5: “The *Summae Theologiae* of the great Schoolmen.”

¹¹³² c. 28, p. 484.

dogma.¹¹³³ Based on the material it contains, the reader is able to form his own opinion on points of controversy. Walter of Saint-Victor gave this description of how the material was presented: ‘Peter would advance three theses, a heretical, a Catholic, and a third theorem that was neither one nor the other; as the universal teacher (*magister universalis*), Peter would attempt to substantiate all three viewpoints with citations from patristic authorities. He claimed not to know which view was doctrinally correct, leaving it up to the reader to delve further into the literature. An entirely new doctrine by which no one stays Catholic! At any rate, a heresy that supports all heresies equally!’¹¹³⁴

“Peter Lombard’s work dates from approximately the mid-twelfth century, a period during which the turbulence attending the onset of a new speculative theology was already beginning... However many quotations a person might memorize, they no longer sufficed to prove one’s thesis. There were always yet other quotations based on other authorities, and Peter Lombard gave all their due... Not until the thirteenth century did a generation come of age that would, with complete dispassion, establish a new, universal system on this basis.”¹¹³⁵

Lombard’s refusal to decide upon many points included dogmas and heresies, and this is one of the most deadly and heretical methods of the scholastics. The fact that this method was favorable proves that many of the so-called masters were rebellious and heretical. They were masters at the art of deception and masters of heresy and rebellion. They were pseudo-intellectuals and thus were “ever learning and never attaining to the knowledge of the truth.” (2 Tim. 3:7)

His book of *Sentences* was opposed

However, from 1150 to 1215, before Lombard’s *Sentences* became the standard theology textbook from 1223 onward, there was great opposition to Lombard and his scholastic method, as you read above regarding Walter of Saint-Victor’s opposition to Lombardian Scholasticism:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Peter Lombard’s success...was hardly won. Opposition to the method of his book showed itself immediately, and opposition also to some of his teachings... Walter of St. Victor...was, at any rate, one of the most bitter of Peter’s critics, as his pamphlet—provoked by Peter of Poitiers, great commentary on the Lombard, the first of hundreds—shows. It is called *Against the Four Labyrinths of France*, and attacks, with a violence that knows no limits, Abelard, Gilbert of la Porree, Peter Lombard, and Peter of Poitiers.”¹¹³⁶

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert, Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’¹¹³⁷ Walter called upon ‘Saint Bernard’ as his witness against them; that tract was hence composed after Bernard had been canonized (1174).

“In Walter’s view, the four theologians...wished to investigate the mysteries of the faith, although it had been well established ‘that nothing is more foolish than wishing to understand something beyond the grasp of created beings.’¹¹³⁸ The classical philosophers seemed to furnish the tools for such investigations, but ‘all heretics are engendered by philosophers and dialecticians.’¹¹³⁹ Walter named ‘the heretics and the grammarians, who argue childishly,’ in the same breath.¹¹⁴⁰ It was easy to learn how...to draw conclusions at the schools, ‘which exist outside of the church,’ but it was the Holy Scriptures that one found

¹¹³³ Footnote 133: “Grundmann, *Ketzergeschichte*, 22.”

¹¹³⁴ pt. 3, c. 12, pp. 285, 304-305.

¹¹³⁵ *Ibid.*, pp. 304-305.

¹¹³⁶ v. 2, c. 7, s. 2.

¹¹³⁷ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

¹¹³⁸ Footnote 21: “*Ibid.*, 197 (concerning III, 7).”

¹¹³⁹ Footnote 22: “*Ibid.*, 197 (concerning IV, 8).”

¹¹⁴⁰ Footnote 23: “*Ibid.*, III, 1, 246.”

something about the truth of a statement.¹¹⁴¹ ‘If only the new doctors, or, to put it better, the new heretics who are descended from the old sectarians... would finally cease uttering these novel, secular pronouncements, which were hitherto part of neither the teaching of the Holy Scriptures nor the beliefs of the Church!’¹¹⁴² They were erudite performers (*doctores teatrales*), William continued, ‘and they should follow the divine rather than the liberal arts, the Apostles and not the philosophers.’^{1143,1144}

History of the Christian Church, by Philip Schaff, 19th century: “Another name which may be introduced here is Walter of St. Victor, who is chiefly known by his characterization of Abelard, Gilbert of Poitiers, Peter the Lombard, and the Lombard’s pupil, Peter of Poitiers, afterwards chancellor of the University of Paris, as the four labyrinths of France. He likened their reasoning to the garrulity of frogs, —*ranarum garrulitas*,—and declared that, as sophists, they had unsettled the faith by their questions and counter questions. Walter’s work has never been printed. He succeeded Richard as prior of the convent of St. Victor. He died about 1180. [Footnote 1418]

“Footnote 1418: Walter speaks of the four labyrinths as ‘treating with scholastic levity the mysteries of the Trinity and the incarnation and vomiting out many heresies.’ Planck gave an analysis of Walter’s work in *Studien und Kritiken*, 1844, pp. 823 sqq. Bulaeus, in *Hist. universitatum*, vol. II, 402, 629, gives extracts, which are reprinted in Migne, 199, pp. 1127 sqq. Denifle also gives quotations, *Archiv*, etc., 1886, pp. 404 sqq.”¹¹⁴⁵

His being enshrined as a Master in 1215 by apostate Antipope Innocent III

In 1215 apostate Antipope Innocent III in the invalid and heretical Fourth Lateran Council glorified Lombard and declared him a Master of theology. From that point forward, any effective opposition to the heretic Lombard and his heretical and scholastic works ended.¹¹⁴⁶

Some of his heresies

Not only was Lombard a heretic for presenting heresies as allowable opinions, but he was also a heretic for holding some of those heretical opinions himself. And he was also a heretic because he was a scholastic and because he glorified heretics, such as Origen and Abelard.

1) He glorified the apostate Origen

The apostate Peter Lombard quoted Origen fourteen times in his *Sentences*. And he did not even once condemn Origen as a heretic and thus presented him as Catholic. He quoted Origen one time in Book One, three times in Book Two, three times in Book Three, and seven times in Book Four. For example,

Bk. 1, Dist. 9, Chap. 4: “On the other hand [vero], Origen On Jeremiah says, that the Son is always generated from [a] the Father... With these words Origen openly shows that sanely it can and ought be said: ‘*The Son is always born* [nascitur]’, which seems contrary to that aforesaid word of (St.) Gregory, namely, « we cannot say: ‘*He is always born*’... For the Son is always born of the Father », as Origen says...”

Bk. 2, Dist. 3, Pt. 2, Chap. 4: “Which Origen confirms On Ezekiel, saying: The Serpent Foe is contrary to the Truth...”

Bk. 2, Dist. 6, Chap. 7: “Whence Origen says: I think, sanely, that the Saints, fighting back against these inciters [*incentores*] and conquering (them), diminish [*minuant*] the army of demons...”

Bk. 2, Dist. 18, Chap. 7: “However, the Catholic Church teaches that neither were they made *together* nor (are they) *out of a transduction* [ex traduce], but that they are infused, and

¹¹⁴¹ Footnote 24: “Ibid., III, 8, 257.”

¹¹⁴² Footnote 25: “Ibid., III, 15, 268.”

¹¹⁴³ Footnote 26: “Ibid., IV, 1, 270.”

¹¹⁴⁴ pt. 3, c. 12, p. 285.

¹¹⁴⁵ v. 5, s. 102, p. 492.

¹¹⁴⁶ See in this book: [Apostate Antipope Innocent III and invalid and heretical Fourth Lateran Council defend him and his heresies](#), p. 609.

created by being infused, in bodies sown and formed through carnal union [*coitum*]. Wherefore in (the book) Ecclesiastical Dogmas (there is written): « We say, that the souls of men were not born among intellectual creatures from the beginning nor created together (with them), as Origen imagined [*figit*]; and that they are not sown with bodies through carnal union, just as the Luciferiani and Cyril and certain presumptuous Latins [*quidam Latinorum praesumptores*] affirm.”

2) He taught at least fifteen heresies

History of the Christian Church, by Philip Schaff, 19th century: “It is remarkable that a work [Lombard’s *Sentences*] which came into such general esteem, and whose statements are so carefully guarded by references to Augustine, should have been attacked again and again as heretical, as at the synod of Tours, 1163, and at the Third Lateran, 1179... Walter of St. Victor went so far as to accuse the author of the *Sentences* with Sabellianism, Arianism, and ‘novel heresies.’ [Footnote 1414]...

“Footnote 1414: From time to time questionable articles continued to be cited from the Lombard. In the middle of the thirteenth century the number of such articles at variance with the doctrine of the Church was given as eight. The doctors of Paris increased the number. Eymeric wrote a treatise on twenty-two such heretical statements. A list of fifteen are given at the close of Peter’s *Sentences*. Migne, 451-454.”¹¹⁴⁷

Instead of denouncing Lombard as a heretic and banning his works, they glorified him as the Master and promoted and elevated his heretical and scholastic *Sentences* as the standard theology textbook for all theologians. And they left the heresies they knew about in his works and simply warned the reader not to follow the Master regarding those particular teachings:

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The propositions censured by Alexander III were quietly set aside, and in the course of time others went to join them. They were listed, a score of them, at the beginning or the end of the manuscripts and a simple, ‘Here the Master is not followed’ marked that, without any solemn condemnation on these points, Peter’s opinions had been abandoned.”¹¹⁴⁸

The only time a Catholic cannot follow a teaching on faith and morals is when it contradicts a dogma and thus is heretical. If it does not contradict a dogma, then it is an allowable opinion and hence Catholics are allowed to hold it and thus no one would have the right to say do not follow the Master regarding that teaching, that allowable opinion. Therefore by saying “Here the Master is not followed,” they acknowledge that the teaching contradicts a dogma and thus is heretical. Why, then, did they not denounce him as a heretic, condemn the teaching as heretical, and ban his works! All of these mortal sins of omission and commission made them heretics themselves, even if they did not hold Lombard’s heresies.

3) He taught the heresies of Adoptionism and that Jesus Christ’s humanity is not anything

He taught the heresy of Adoptionism, that Jesus Christ took on the body of another human, and the heresy that Jesus Christ’s humanity is not anything:

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “[p. 305] The first wave of speculative thinking had not yet entirely ebbed; however, the material found in the collection of *Sentences* inspired new lines of thought. One such line of thought, presented as pure opinion (*opinio*) by Peter Lombard, has been termed Christological nihilism (or *nihilianism*). Operating within the framework of ‘nature and person,’ some theologians came to the conclusion that Christ has separately assumed the body and the soul of a human and hence did not become human in the full sense of the word... Alexander III remonstrated against this doctrine in Paris (1170) and at a consistory in

¹¹⁴⁷ v. 5, s. 102, “Peter Lombard and the Summists,” pp. 491-492.

¹¹⁴⁸ v. 2, c. 7, s. 2.

Rome (1177).¹¹⁴⁹ In the period following Peter Lombard's death, the principal proponent of this view seems to have been his student, Peter of Poitiers, who taught at the cathedral school of Paris and later became cathedral chancellor (1193) and subsequently the first chancellor of the university as well. After presenting excerpts from Peter's discussions of this subject on many pages of his work, Walter of Saint-Victor pronounced him damned: 'Your work does not need to be revised, but rather it belongs in Hell—no Catholic who reads it doubts that!'^{1150,1151}

Giulio Silano, Introduction to Peter Lombard's *The Sentences*, 2010: "The work [Lombard's *Sentences*] was not without its opponents and its success was not immediately complete. Although the opposition to the work was probably grounded in differences of opinion as to the best method to teach theology [RJMI: his method was heretical], it found vociferous expression with regard to the orthodoxy of some of Peter's views. In particular, Peter's Christological views came under attack because of the question of 'whether Christ, according to his being a man, is a person or anything.' The issue of the orthodoxy of Peter's views in this regard became the subject of animated discussion at a very large council held at Tours by Pope Alexander III in 1163. Although no decision was then reached, on 24 December 1164, after convening an assembly at Sens of more, it is said, than 3,000 schoolmen, Pope Alexander published a prohibition of the discussion of 'undisciplined questions in theology,' and he charged the bishop of Paris with seeing that the prohibition was enforced throughout France. Then, on 2 June 1170, he wrote to several French bishops, asking them to stop the propagation of the error that 'Christ, according to his being a man, is not anything.' Alexander renewed the condemnation of this view in 1177, in a letter to the archbishop of Rheims which then made it into the *Decretals* of Gregory IX. [Footnote 46: *Decretals* 5.7.7.] The *Sentences* continued to find enemies throughout the rest of the twelfth century..."¹¹⁵²

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "§ 19. With all his caution and deference to authority, it was in the very nature of such a systematic array of opinions that the compiler of *Sentences* should put forth some open to attack. Here, as before, the crucial test was the mystery of the Trinity. Peter Lombard was accused by his pupil, John of Cornwall,¹¹⁵³ of teaching the 'Nihilanism' of our Lord's human nature—namely 'that Christ, in so far as he is man, is nothing';¹¹⁵⁴ and it was on this ground especially that Walter of St. Victor, as we have seen, vehemently assailed him as one of the four sophistical teachers of the age."¹¹⁵⁵

Apostate Antipope Alexander III did not denounce him as a heretic

Apostate Antipope Alexander III was a formal heretic for not denouncing and punishing the apostate Peter Lombard. He knew that Lombard taught heresy and eventually condemned Lombard's heresy, but only after much apprehension because he himself at one time held the same heresy. But Alexander did not denounce Lombard as a heretic, nor declare him to have been automatically excommunicated, nor ban him from religious communion with Catholics, nor ban his works. Hence the notorious heretic Lombard remained in so-called good standing and his heretical works continued to corrupt Catholics:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "Peter Lombard's success... was hardly won. Opposition to the method of his book showed itself immediately, and opposition also to some of his teaching. The first weak point which hostile critics seized was the defective theory, which he had inherited from Abelard, to explain how Jesus Christ Our Lord is both divine and human. This theory taught, in accordance with the tradition, that he is perfect man and truly God, but it failed to understand all that is meant by the truth that that union is hypostatic, that the Humanity with the Divinity is one person. Concerned to avoid the Nestorian error, that makes the humanity itself a person, the Abelardian theory denied that the humanity is a substantial reality...

¹¹⁴⁹ Footnote 135: "Ibid., 201. Df. page 282 and note 3 above. Jaffe-Lowenfeld, *Regesta Pontificum Romanorum*, 12785."

¹¹⁵⁰ Footnote 136: "Walter Saint-Victor, in prologue to *Contra IV labyrinthos*, 304 (*additamenta priora*)."

¹¹⁵¹ pt. 3, c. 12, p. 305.

¹¹⁵² Intro., pp. xxviii-xxix.

¹¹⁵³ Footnote 2: "'This writer's remains are in the *Patrologia* (vols. clxxvii and cxcix). See the *Hist. Lit.* xiii.' Robertson, vol. iii, p. 280."

¹¹⁵⁴ Footnote 3: "'Quod Christus non sit aliquid, secundum quod est homo' (Johann., Cornub. *Eulogium ad Alex. Pap. III.*, a.d. 1175). Alexander III condemned the doctrine at the Lateran Council of 1179..."

¹¹⁵⁵ c. 28, p. 484.

“The question, eagerly debated in the rising schools for thirty years, was raised at the Council of Tours in 1163. A hundred and twenty-seven bishops were present and the pope himself, Alexander III, presided, who, in his own works, written while a master in the schools, had shown himself also a defender of the new theory [RJMI: heresy]. It was in connection with this controversy that the first attempt was made to bring about the condemnation of the *Liber Sententiarum* [Lombard’s *Four Books of Sentences*]. It failed, however, as did the related endeavour to secure a decision on the dogmatic question. At a second great council, held at Sens in the following year, the pope contented himself with a strong prohibition of idle and useless discussions. But six years later, owing perhaps to the writings of John of Cornwall, the pope reopened the matter. A letter of May 28, 1170, renewed a command, already given, to the Archbishop of Sens charging him to see that ‘the erroneous [RJMI: heretical] opinion of Peter Lombard, one-time Bishop of Paris’ is abandoned, the opinion namely that Christ according to his humanity is not a substantial reality. The masters are, on the contrary, to teach that as Christ is perfect God so is he perfect man and truly man formed of body and soul. A further letter, of June 2 of the same year, repeated this instruction; and finally a third, dated February 2, 1177, ended the controversy, establishing sanctions to enforce the teaching.

“The history of this so-called Adoptionist controversy is interesting for many reasons. It affords the spectacle of a pope condemning as pope the theories he had taught years before as a private individual, and, more important by far, it witnesses to a considerable theological progress since the comparatively crude controversies that centered around Berengarius.

“The decree of 1177 was, of course, for the enemies of Peter Lombard’s work, an opportunity not to be lost. They took advantage of the change in Alexander III to attempt yet once again, at the General Council of 1179, what they had failed to secure in 1163. The story of the maneuver is extremely obscure. Walter of St. Victor, here our one source, represents the pope as willing to condemn the master of the *Sentences*, and only deterred by the wholesale opposition of his cardinals. Walter was, at any rate, one of the most bitter of Peter’s critics, as his pamphlet—provoked by Peter of Poitiers, great commentary on the Lombard, the first of hundreds—shows. It is called *Against the Four Labyrinths of France* and attacks, with a violence that knows no limits, Abelard, Gilbert of la Porree, Peter Lombard, and Peter of Poitiers... The propositions censured by Alexander III were quietly set aside...”¹¹⁵⁶

Therefore, apostate Antipope Alexander III was a heretic by sins of omission for not denouncing Lombard as a heretic and not banning his works, and a heretic for sins of commission for referring to Lombard as Catholic and remaining in religious communion with him. Alexander III was also a heretic for promoting Lombard’s scholastic method. And he was an apostate for not denouncing the desecration of Catholic places with images of devils, idols, false gods, immorality, and immodesty.

4) *He implied that there is a fourth Person of the Holy Trinity*

Apostate Antipope Innocent III and invalid and heretical Fourth Lateran Council defend him and his heresies

All of the apostate antipopes after Alexander III likewise did not denounce Lombard as a heretic nor ban his works. Instead they promoted or at least allowed Lombard’s heretical works and scholastic method, and many of them praised Lombard. In fact, the very next apostate antipope, Innocent III, glorified Lombard in Chapter 2 of the invalid and heretical Fourth Lateran Council, which put an end to any major opposition to the heretic Lombard and his heretical works:

Nominal *Catholic Encyclopedia*, “Peter Lombard”: “The success of Peter Lombard was not immediate. Attacked sometimes during his lifetime, as Maurice of Sully among others relates, after his death he was bitterly inveighed against, especially by Gautier of St. Victor and by Joachim of Flora. This opposition even went so far as to try to get his writings condemned. In 1215 at the Lateran Council these attempts were baffled, and the second canon began a profession of faith in these words: ‘Credimus cum Petro [Lombardo].’ ”

¹¹⁵⁶ v. 2, c. 7, s. 2.

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The General Council of 1215 [RJMI: the invalid and heretical Fourth Lateran Council]...marked the end of the maneuvers to condemn the *Sentences*, for not only did this council condemn the latest of Peter’s foes, but it paid Peter the greatest compliment any Catholic writer has ever known, of associating him by name with the decree on the Faith, ‘We, the sacred and universal council approving, believe and confess, with Peter Lombard...’ The propositions censured by Alexander III were quietly set aside, and in the course of time others went to join them.”¹¹⁵⁷

Giulio Silano, Introduction to Peter Lombard’s *The Sentences*, 2010: “[After Pope Alexander III’s condemnation of Lombard’s heresy that Christ is not a man or anybody] The *Sentences* continued to find enemies throughout the rest of the twelfth century; the enmity culminated with that attack of the orthodoxy of Peter’s teaching on the Trinity by Joachim of Fiore. It was this attack which eventually occasioned a most significant triumph for the *Sentences*. The Council Lateran IV, in 1215, was requested to adjudicate the accusation; it declared that it believed and confessed the same Trinitarian faith as Peter Lombard. With such seal of approval, the work was unassailable. Although the masters in the schools eventually agreed that some of Peter’s positions are not tenable, no further reflection was cast on the orthodoxy of Peter and his work.¹¹⁵⁸ The vindication of Peter Lombard’s faith at Lateran IV was a resounding confirmation of the pervasive presence which the *Sentences* achieved almost from the moment of their publication... By the 1260’s, the religious orders established chairs to be held by commentators on the *Sentences*, and there is hardly a theologian of note throughout the rest of the Middle Ages who did not write a commentary on the *Sentences*. Its dominance over theological education was to be almost entirely unchallenged until, in the later fifteenth century, the move [p. xxx] began to substitute Aquinas’ *Summa theologica*.”¹¹⁵⁹

God allowed the apostate, scholastic Innocent III to fall into an absurd, stupid, and foolish heresy, in the very Chapter 2 of the invalid and heretical Fourth Lateran Council in which he praises Lombard, as one proof that the scholastics are not truly wise but are actually very stupid: “Be not more wise than is necessary lest thou become stupid.” (Ectes. 7:17) In that chapter Innocent III not only praised Lombard (and thus endorsed all of Lombard’s heresies and scholastic method), but he also defended one of Lombard’s heresies which implies that there is a fourth Person of the Holy Trinity; and thus Innocent III was guilty of the same heresy. Although Joachim of Fiore was guilty of heresy, his condemnation of Lombard as a heretic regarding this point was correct:

History of the Christian Church, by Philip Schaff, 19th century: “Again at the Fourth Lateran, 1215, Peter’s statement of the Trinity was attacked. Peter had said that the Father, Son, and Spirit were ‘a certain highest being,’ and that the substance neither begets nor is begotten, nor does it proceed from anything.¹¹⁶⁰ But the council took another view and pronounced in favor of Peter’s orthodoxy.”¹¹⁶¹

Apostate Antipope Innocent III, invalid and heretical *Fourth Lateran Council*, 1215: “Chapter 2 (On the error of Abbot Joachim). We therefore condemn and reprove that small book or treatise which abbot Joachim published against master Peter Lombard concerning the unity or essence of the Trinity, in which he calls Peter Lombard a heretic and a madman because he said in his *Sentences*, ‘For there is a certain supreme reality which is the Father and the Son and the Holy Spirit, and it neither begets nor is begotten nor does it proceed.’ He asserts from this that Peter Lombard ascribes to God not so much a Trinity as a quaternity, that is to say three persons and a common essence as if this were a fourth person... We, however, with the approval of this sacred and universal council, believe and confess with Peter Lombard that there exists a certain supreme reality, incomprehensible and ineffable, which truly is the Father and the Son and the Holy Spirit, the three persons together and each one of them separately. Therefore in God there is only a Trinity, not a quaternity, since each of the three persons is that reality—that is to say substance, essence, or divine nature—which alone is the principle of all things, besides which no other principle can be found. This reality

¹¹⁵⁷ v. 2, c. 7, s. 2.

¹¹⁵⁸ Footnote 47: “De Ghellinck, *Le mouvement theologique*, pp. 253-267, and ‘Pierre Lombard,’ cc. 2005-2111. On the treatment by later commentators of the untenable propositions of Peter Lombard, see Edward A. Synan, ‘Brother Thomas, the Master, and the Masters,’ *St. Thomas Aquinas 1274-1974: Commemorative Studies*, eds. Armand A. Maurer et al. (Toronto: Pontifical Institute of Mediaeval Studies, 1974), v. 2, pp. 217-242.”

¹¹⁵⁹ Intro., p. xxix.

¹¹⁶⁰ Footnote 1413: “Quaedam summa res est Pater et Filius et Spiritus et illa non est generans neque genita nec procedens.”

¹¹⁶¹ v. 5, s. 102, p. 491.

neither begets nor is begotten nor proceeds; the Father begets, the Son is begotten, and the Holy Spirit proceeds.”

While apostate Antipope Innocent III pays lip service to the dogma of the Holy Trinity, his heretical theology denies it and implies a fourth Person of the Holy Trinity. To teach that “there is a certain supreme reality which is the Father and the Son and the Holy Spirit, and it neither begets nor is begotten nor does it proceed” implies that there is a fourth Person of the Holy Trinity and thus is heresy. The three Divine Persons of the Holy Trinity either beget or are begotten or proceed. The Father begets, the Son is begotten, and the Holy Spirit proceeds. So this other so-called reality that neither begets nor is begotten nor proceeds cannot be the Father or the Son or the Holy Spirit and thus is a fourth Person of the Holy Trinity, which is heresy. Here we see how the scholastics fall into one stupid heresy after another. This heresy alone proves that the Fourth Lateran Council was not valid and that Innocent III was an apostate antipope because the Holy Spirit would never let a true pope teach heresy while teaching in his infallible capacity.

Apostate Antipope Innocent III was a heretic not only in this regard. He was also a heretic by sins of omission for not denouncing Lombard as a heretic and not banning his works, and for sins of commission for referring to Lombard as Catholic and remaining in religious communion with him. He was also a heretic for promoting Lombard’s scholastic method. And he was an apostate for not denouncing the desecration of Catholic places with images of devils, idols, false gods, immorality, and immodesty.

Hildegard of Bingen (1098-1179)

Her apostasy and witchcraft for practicing black magic

Hildegard of Bingen was an apostate and witch for believing in and practicing black magic:

English quotes from Hildegard’s *Physica* are from: *Hildegard von Bingen’s Physica: The Complete English Translation*, translated from the Latin by Priscilla Throop. Publisher: Healing Arts Press, 1998.

English quotes from Hildegard’s *Liber Divinorum Operum* are from: *Hildegard of Bingen’s Book of Divine Works*, edited by Matthew Fox. Translated from the German translation by Heinrich Schipperges, published in 1965. Publisher: Bear & Company, Santa Fe, New Mexico, 1987. Part One, Vision Two.

Her belief that virtues and faculties are obtained through food remedies

Apostate Hildegard von Bingen, *Physica*: “[b. 1, s. 1, p. 11] If someone has an empty brain—and because of this is vexed by insanity, and is delirious—take the whole grains of wheat and cook them in water. Remove these cooked grains from the water, and place them around his whole head, tying a cloth over them. His brain will be reinvigorated by their vital fluid, and he may recover his health and strength. Do this until he returns to his right mind.

“If someone is ailing in his back or loins, cook grains of wheat in water, and place them, warm, over the place where he is ailing. The heat of the wheat will chase away the powers of that disease.

“[b. 1, s. 3, p. 12] One who...has been made a bit mad, with a divided mind and crazy thoughts, should take a sauna bath. He should pour the water in which oats have been cooked over the hot rocks. If he does this often, he will become himself and regain his health.

“[b. 1, s. 5, p. 13] The best grain is spelt (*spelta*). It is hot, rich, and powerful. It is milder than other grains. ...It also creates a happy mind and puts joy in the human disposition.

“[b. 1, s. 6, p. 13] Peas (*pisa*) are cold and a bit phlegmatic. ...Nevertheless, they are good for a warm-natured person to eat. They make him bold.

“[b. 1, s. 10, p. 14] Panic grass (*venich*) is cold, but has a little heat. It has very little value, since it has little nourishment, and gives no remarkable powers to one who eats it. It is not as harmful as millet is, nor does it vigorously rouse evil humors and diseases, as millet does.

“[b. 1, s. 15, p. 17] Ginger (*ingeber*) is very hot and easily diffuses itself. It is injurious as food for a healthy or fat person. It makes him ignorant, languid, and lewd.

“[b. 1, s. 19, p. 20] Licorice (*liquiricium*) is of moderate heat. ...It is of great benefit to an insane person. If eaten frequently, it extinguishes the furor in his head.

“[b. 1, s. 22, p. 21] Rose (*rosa*) is cold, and this coldness contains moderation which is useful. ...One who is inclined to wrath should take rose and less sage and pulverize them. When wrath is rising in him, he should hold this powder to his nostrils. The sage lessens the wrath, and the rose makes him happy. ...Rose is also good to add to potions, unguents, and all medications. If even a little rose is added, they are so much better, because of the good virtues of the rose.

“[b. 1, s. 26, p. 22] Java pepper (*cubebus*) is hot, but the heat has moderation in it. It is also dry. If anyone eats java pepper, it tempers the shameful ardor which is in him. It also brings joy to his mind and makes pure his thinking and disposition [as its beneficial, moderate heat extinguishes the unworthy passions of lust, in which fetid, slimy mucuses lie hidden, and clarifies a person’s mind and his disposition by illuminating them].

“[b. 1, s. 56, pp. 33-34] Mandrake (*mandragora*) is hot and a little bit watery. It grew from the same earth which formed Adam, and resembles the human a bit. Because of its similarity to the human, the influence of the devil appears in it and stays with it, more than with other plants. ...When mandrake is dug from the earth, it should be placed in a spring immediately, for a day and a night, so that every evil and contrary humor is expelled from it, and it has no more power for magic and phantasms. But, if it is pulled from the earth, and set aside with earth sticking to it, and not cleansed in the spring water, it is harmful for many injurious acts of magic and for delusions...

“If a man, through magic or the burning heat of his body, suffers from lewdness, he should take a root of female mandrake, which has been cleansed as mentioned. He should tie it between his chest and belly button for three days and three nights. Later, he should divide it into two parts and should keep one part tied over each side of his groin for three days and three nights. Also, he should pulverize the left hand of this same image, and add a bit of camphor to this powder. Eating it will cure him.

“If a woman suffers the same ardor in her body, she should put a piece of male mandrake root between her breast and belly button and follow the same procedure as described above. But she should pulverize the right hand of it and add a bit of camphor. After eating it her ardor will be extinguished.

“Whoever suffers some infirmity in the head should eat from the top of this plant, in whatever way he wishes. If he suffers in his neck, he should eat from its neck; if in the back, from its back; if in the arm, from its arm; if in the hand, from its hand; if in the knee, from its knee; if in the foot, he should eat from its foot. In whatever part he is ailing, he should eat from the similar part of this image, and he will be better.”

Her belief that the Devil will be afraid of those who carry around certain plants

Apostate Hildegard von Bingen, *Physica*: “[b. 1, s. 47, p. 29] Fern (*farn*) is very hot and dry and has a little bit of juice in it. It holds within itself great power, namely such a power that the devil flees from it. And it even has certain energy which is like the power of the sun. As the sun lights up dark places, so the fern chases away apparitions, and evil spirits disdain it. In the place where it grows, the devil rarely practices his deceptions. The fern avoids and shrinks back from any home or place where the devil resides. Thunder, lightning, and hail rarely fall near a home where there is fern. Hail also rarely falls in the field where it is growing. Magic and incantations of demons—as well as diabolic words and other phantasms—avoid a person who carries a fern with him. If any image is prepared for carrying out injury or death, it is not able to harm one who has a fern with him. For a person is sometimes reviled through an image in such a way that he is harmed by it and becomes mad. ...Indeed, if a person who is forgetful and ignorant holds fern seed in his hand, his memory will return, and he will receive understanding; thus he who was incomprehensible will become intelligible.

“[b. 3, s. 20] The cypress (*cypressus*) is very hot and signifies ‘secret of God.’ ...Take some of the wood from the middle of the tree, from what is called the heart of the tree, and always carry it with you. The devil will all the more avoid you since, having a strong nature, the tree holds more good fortune than the wood of other trees. The devil, disdaining all things which are virtuous, and having no virtue himself, will flee.

“If a person is ensnared by the devil or by magic, take some of the wood from the middle of the tree and perforate it with a bore. Then take water from a living spring in an earthenware vessel. Pour the water through this hole, catching it in the earthenware vessel. While you pour it say, ‘I pour you, water, through this hole, and this virtuous strength, so that you may flow in this person, whose senses are ensnared. With the strength present in your nature, may you destroy all the misfortunes within him, and put him back into the rectitude in which God placed him, in his right sense and knowledge.’ Then, because this person had been troubled or ensnared by the devil, by phantasms, or by magic, this water should be given to him to drink, while fasting, for nine days. He will be better, and indeed he should be blessed in this way for nine days.”

Her witchcraft-healing remedies

Apostate Hildegard von Bingen, *Physica*: “[b. 6, s. 23] The raven (*coivus*) is more hot than cold and flies in the middle of the air. ...Because it has the nature of robbers and thieves, its flesh is harmful for a person to eat.

“[b. 7, s. 5, p. 211] Pulverize the liver of a unicorn and put this powder in fat prepared from the yolk of an egg, making an ointment. There is no leprosy, of any kind, that will not be cured if you often anoint it with this ointment, unless death is present for the one who has it. ...

“From unicorn skin, make a belt. Gird yourself with it against your skin, and no strong disease or fever will harm your insides. Also, make shoes from its skin and wear them. You will always have healthy feet, legs, and loins. No disease will harm you in these places. (A person who fears being killed by poison should put unicorn hoof under the dish where his food is, or under the cup containing his drink. If they are hot and there is poison in them, it will make them boil in their vessel; if they are cold, it will make them smoke, and he will be able to tell there is poison in them.) Other parts of the unicorn are not suitable for medicine.

“[b. 8, s. 5] The frog (*frosch*) is cold and a bit watery. Therefore, its powers are not as bad as the toad’s. For one who is troubled by gicht in any part of his body, except the head, he should take a frog and suffocate him over grass or under any herb. Place a warm cloth over the place where gicht is raging, and then place the frog, now dying, on that cloth for a little while. The gicht in that place will stop for a year, or at least half a year.”

Her practice of astrology

She promoted astrology and thus was an idolater on this point alone. She taught that the stars and planets influence men and events on earth:

Woman Under Monasticism, by Lina Eckenstein, 1896: “Her [Hildegard’s] last important work...bears the title of ‘The Book of Divine doings.’¹¹⁶² It was written between 1163 and 1170...[and] ranks highest among Hildegard’s works. ...

“In the first vision there is the description of the creation of man in the image and the likeness of God. ...In another vision the heavenly spheres are set forth according to the...astronomical theory, and their movements within each other and mutual interdependence are described. In each of these spheres resides a spiritual influence, such as divine grace, good works, or repentance, and as the heavenly spheres influence each other, so these spiritual influences control and determine the nature of man.”¹¹⁶³

Apostate Hildegard von Bingen, *Physica*: “[b. 4, s. 16] Agate (*achates*) is born from certain sand of water which extends from the east to the south. It is hot and fiery, but has greater power from the air and water than from fire. ...If someone carries an agate with him, he should place it next to his bare skin, thus warming it. Its nature will make this person capable, judicious, and prudent in speech, because it is born from fire and air and water...

“A person who has epilepsy or is a lunatic will be better if he always has an agate next to his skin. People are often born with these infirmities; they even attract them from a superfluity of bad humors and pestilence. When the moon is full, an epileptic should place

¹¹⁶² Footnote 1: “*Opera*, ‘Liber divinorum Operum,’ pp. 739-1037.”

¹¹⁶³ c. 8, § 1, p. 274.

agate in water for three days. On the fourth day he should take it out and heat the water gently, so that it does not boil. He should save this and use it to cook all the food he eats while the moon is waning. He should also place agate in whatever he drinks during this time, whether wine or water. He should do this for ten months, and he will be cured.”

Apostate Hildegard von Bingen, *Liber Divinorum Operum*, c. 1163; Vision Two, Sec. 32: “The sun sends forth another ray over the symbol of the moon since the sun enkindles the moon with its warmth, just as through our senses and understanding our whole body is guided. ...It is the sun which gives power and mass to the human organism from the highest to the lowest part by strengthening especially the brain. As a result, thanks to its insight, the brain directs the other functions of the body and, as the highest part of the human being, it penetrates all the inner organs with the power of its mind, just as the sun illuminates the earth. If the elements under the sun should be shaken by disasters, the fire of the sun will be darkened, as happens during a solar eclipse. Then it becomes an indication of errors and a proof that our hearts and heads have turned to error. They are no longer able to walk along the right path of the law, but fight each other in many conflicts. The above-described ray touches also the heels of the human being since our heels, like the dominion of the brain over the body, bear up our entire body. In this way the sun moderates with its powers all our limbs, just as it keeps alive the rest of creation.

“[In the same detail we are shown the paths of the rays emerging from the fifth planet and reaching the various animal heads.

“These different statutes are a symbol of the exact order of creation, which can nowhere break out of its appointed (mass). It is the moon that is especially important for the health of human beings.]

“As you see, a ray falls from the symbol of the moon over both eyebrows and down to the two ankles of the figure because the moon holds the human body in balance through its natural power. Just as the eyebrows make it possible for the eye to see, and just as the ankle sustains a human being, our limbs are controlled from top to bottom through the power of the moon in accord with God’s order. This does not occur with the same perfect power as the sun because the sun influences the human body more completely, while the moon only does so in a feebler and subservient way. ...But both of them—sun and moon—then serve humankind in accord with the divine order, bringing to us either health or illness according to the mixture of atmosphere and aura. By this is meant that when the sign of the sun shines its rays toward the human figure from the brain to the heel, the sign of the moon sends its rays from the figure’s eyebrows to its ankles.

“If the moon is waxing, the brain and blood of human beings are also increased. If the moon is waning, the substances of the brain and blood in human beings also diminish. If, indeed, the human brain were to remain the same, we should fall into madness and conduct ourselves worse than wild beasts. And if the blood in an organism had always the same substance and showed neither waxing nor waning, we should waste away in an instant and not live. When the moon is full, our brain is also full. We are then in full possession of our senses. But when the moon is new, our brain becomes emptier so that our sensory powers are injured. If the moon is hot and dry, the brain of some persons becomes also hot and dry. They suffer from an inflammation of the brain and a diminished mental capacity so that they no longer have their full mental ability to carry out sensible acts. But on the contrary, if the moon is damp, the brain of such persons becomes damper than usual. Then they feel head pains and are damaged in their minds. But when the moon is completely in balance, we enjoy full health of brain and head. We flourish in full possession of our minds. If there is harmony of external elements, the humors of the organism are at rest, but they are destroyed during a disturbance and disorder of the cosmic powers. For we human beings could not exist without the balance and support of these powers in the world. [Sec. 39] The stars extend their power of radiation as far as the district of thin air in much the same way as a person’s blood vessels extend down from the head to the feet. And just as the blood vessels strengthen the whole body, these stars strengthen by their power the whole universe. Through the winds near them they control the universe in such a way that the world’s fortress is not unduly disturbed. They keep the air in proper balance and in the end are like neighbors to one another, so that each of them helps the others to strengthen the universe. [Sec. 42] ...We human beings exist by the power of the elements and the help of other creatures so securely and so steadily that no kind of hostile attack could ever eject us from our favored situation.”

Disability in Medieval Europe, by Irina Metzler, Ph.D., 2006: “In Hildegard of Bingen’s twelfth-century medical writings, such general notions about the workings of the natural

world were reiterated and applied specifically to human procreation. In her *Cause et cure*, she said:

‘People sow seed when heat and cold are temperate, and it grows into fruit. For who would be foolish enough to sow seed during the extreme heat of summer or during the extreme cold of winter? It would perish and would not grow. ...The same is true for humans who refuse to take into consideration the time of maturity in their lives and the time of the moon but want to procreate according to their impulses. For that reason their children will suffer with much pain from physical debility. ...Therefore a man must be aware of the time of his physical maturity, and he must examine the time of the moon with as much care as someone who offers his pure prayers. That is to say, he should procreate children at a time that might not lead to his children’s devastation from a physical debility.’¹¹⁶⁴ ...

‘The relevance of the moon is explained by Hildegard at a later stage in *Cause et cure*. The blood in men and women waxed and waned with the phases of the moon, which had an effect on the quality of human seed.

‘When the blood in a human being has increased with the waxing of the moon, then the human being too, whether woman or man, is fertile for bearing fruit, that is, for procreating offspring.’¹¹⁶⁵

‘However, when the moon was weak (waning), blood in humans...were weak too.

‘Consequently it is then highly ineffectual for procreating offspring. If a woman conceives a child at that time, whether male or female, it will be infirm, weak and not virtuous.’^{1166,1167}

John of Salisbury (c. 1115-1180) (Chartres School)

John of Salisbury was an apostate scholastic for glorifying philosophical works, especially Plato’s and Cicero’s, for using philosophical methods, and for studying the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar:

Nominal *Catholic Encyclopedia*, “John of Salisbury”: “Born about 1115; died 1180; a distinguished philosopher, historian, churchman, and scholar. Born near Salisbury, he went at an early age to Paris, where he studied arts and philosophy (1136-38) under Peter Abelard, Alberic of Reims, and Robert of Melun; then under William of Conches, Richard l’Eveque, and Theoderic of Chartres at the famous school at this latter town (1138-40); finally again at Paris, completing his studies in theology under Gilbert de La Porree, Robert Pullus, and Simon of Poissy (1141-45)... He is equally distinguished as an historian and as a philosopher... The ‘Metalogicus’ is a philosophical treatise in four books, in defence of the study of logic and philosophy, against a group of obscurantists whom he nicknamed *Cornficians*. It is the first medieval treatise to show acquaintance with the whole of Aristotle’s ‘organon.’ The ‘Policraticus,’ in eight books, deals, as its sub-title (*De nugis curialium et vestigiis philosophorum*) indicates, partly with philosophy and learning and readable miscellaneous compilation. The ‘Entheticus’ (*De dogmate philosophorum*) is a Latin elegiac [philosophical] poem of 1852 lines, apparently intended as an introduction to the ‘Policraticus,’ and covering practically the same ground in briefer form.”

History of the Christian Church, by Philip Schaff, 19th century: “John [of Salisbury], who in the small compass of the Metalogicus quotes no less than seven classical poets, Statius, Martian, Virgil, Horace, Ovid, Catullus, and Persius, and some of these a number of times, says that if you search in Virgil and Lucan, you will be sure to find the essence of philosophy, no matter what philosophy you may profess.”^{1168,1169}

¹¹⁶⁴ Footnote 123: “Hildegard of Bingen, *On Natural Philosophy and Medicine: Selections from Cause et Cure*, transl. and ed. Margret Berger, Cambridge; D. S. Brewer, 1999, pp. 50-51.”

¹¹⁶⁵ Footnote 125: “Ibid., p. 63.”

¹¹⁶⁶ Footnote 126: “Ibid.”

¹¹⁶⁷ c. 4, s. 4.2, pp. 85-86.

¹¹⁶⁸ Footnote 1193: “Migne, 199. 854. The quotations from the poets in the *Polycraticus* are even more numerous. John also quoted the historians Sallust, Suetonius, Valerius Maximus, etc., but does nothing more than to refer by name to Livy, Caesar, and Tacitus. See Sandys, 521.”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The manifestation most typical of the refined spirit of Chartres was John of Salisbury (about 1125-1180). The works of this Englishman, educated in France, who died bishop of Chartres, anticipate the Renaissance by both the quality of their style and the delicacy of their inspiration. In the *Polycraticus* and the *Metalogicon*, the long humanistic effort of Chartres finally blossomed... On philosophical grounds properly so-called, he time and again quotes as his authority the sect of Academicians [Platonists]. The great man whose style he strove to imitate and whose thought he admired was not Plato, nor Aristotle, but Cicero... [Footnote 87] In his praise of Antiquity, ...Plato [is] compared to Moses, Pol., 7, 5; 645-647.”¹¹⁷⁰

Antipope Alexander III (d. 1181)

His apostasy for glorifying philosophy, and his other heresies

Alexander III was an apostate antipope for glorifying philosophy and holding other heresies. He glorified philosophy by glorifying Lombardian Scholasticism. He also held some of the same heresies as Peter Lombard. And he was guilty of some of Lombard’s heresies by sins of omission for not condemning the heresies and for not denouncing Lombard as a heretic. And he was a heretic for remaining in religious communion with Lombard.¹¹⁷¹ Alexander was also an apostate for corrupting canon law with scholasticism.¹¹⁷² And if the following is true, then Alexander III was also a heretic for teaching or acting as if slavery is intrinsically evil:

Nominal *Catholic Encyclopedia*, “Alexander III”: “Even Voltaire regards him as the man who in medieval times deserved best from the human race for abolishing slavery...”

Peter of Poitiers (1130-1215)

Peter of Poitiers was an apostate for glorifying the works of philosophers and for using philosophical methods and terminologies:

Nominal *Catholic Encyclopedia*, “Peter of Poitiers”: “A French scholastic theologian, born at Poitiers or in its neighbourhood about 1130; died in Paris in 1215. He studied at the University of Paris, where he became professor of theology and lectured for thirty-eight years. In 1169 he succeeded Peter Comestor in the chair of scholastic theology... Gauthier de St-Victor, one of the bitterest opponents of Scholasticism, ranked him with Gilbert de la Porree, Abelard, and Peter Lombard in the pamphlet wherein he tries to throw ridicule on the four doctors, under the name of the ‘Four Labyrinths of France.’ In 1179 he published five books of sentences which are a synopsis of his lectures. His [Peter’s] doctrine...exhibits more vain subtilty than real theology based on Holy Scripture. Those who accuse Scholasticism of being a mere logomachy can find arguments in the writings of Peter of Poitiers.”

History of the Christian Church, by Philip Schaff, 19th century: “Another name which may be introduced here is Walter of St. Victor, who is chiefly known by his characterization of Abelard, Gilbert of Poitiers, Peter the Lombard, and the Lombard’s pupil, Peter of Poitiers, afterwards chancellor of the University of Paris, as the four labyrinths of France. He likened their reasoning to the garrulity of frogs, — *ranarum garrulitas*,—and declared that, as sophists, they had unsettled the faith by their questions and counter questions.”¹¹⁷³

Heretics and Scholars in the High Middle Ages 1000-1200, by Heinrich Fichtenau, 1998: “An example of the polemical works by conservative thinkers is the tract by Walter of Saint-Victor entitled *Against the Four Labyrinths of France*... Walter...[attacked] four eminent theologians of his age whom he termed ‘labyrinths’: Abelard, Gilbert [of Poitiers], Peter Lombard, and Peter of Poitiers. All of them, he contended, were possessed by the spirit of

¹¹⁶⁹ v. 5, c. 11, s. 88, p. 417.

¹¹⁷⁰ pt. 4, c. 3, s. 4, p. 150.

¹¹⁷¹ See in this book: Peter Lombard: [Apostate Antipope Alexander III did not denounce him as a heretic](#), p. 608.

¹¹⁷² See in this book: [Gratian, Alexander III, Innocent III, and Honorius III](#), p. 542.

¹¹⁷³ Publisher: Christian Ethereal Library, Grand Rapids, MI. V. 5, § 102. Peter the Lombard and the Summists, p. 487.

Aristotle and believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’¹¹⁷⁴ Walter called upon ‘Saint Bernard’ as his witness against them; that tract was hence composed after Bernard had been canonized (1174). In Walter’s view, the four theologians...wished to investigate the mysteries of the faith, although it had been well established ‘that nothing is more foolish than wishing to understand something beyond the grasp of created beings.’^{1175,1176}

Antipope Gregory IX (c. 1145-1241)

Gregory IX was an apostate antipope for glorifying philosophy. Even though he correctly condemned the use of philosophical terminologies (aka scholastic babble), he nevertheless glorified philosophy by promoting the following:

1. Lombardian Scholasticism;
2. The use of Lombardian Scholasticism with canon laws;
3. The un-purged works of the philosophers on logic, rhetoric, dialectics, and grammar;
4. The philosophical works of the philosophers to be used as handmaids to theology.

His apostasy for promoting the apostate Peter Lombard’s *Sentences*

Gregory IX was an apostate scholastic for promoting apostate Peter Lombard’s heretical and scholastic *Sentences*. Lombard’s *Sentences* were completed in 1150 and became the standard theology textbook from around 1223 onward.¹¹⁷⁷ Gregory IX was an antipope from 1227 to 1241 and hence was an overseer and promoter of the great success of Lombard’s *Sentences* and the many commentaries upon it.

His apostasy for promoting the use of Lombardian Scholasticism with canon laws

See in this book: In the 12th century scholasticism corrupted canon law: [Gregory IX, Innocent IV, Alexander IV, Clement IV, Urban IV, Boniface VIII, Clement V, and John XXII](#), p. 544.

His apostasy for promoting un-purged works of the philosophers on logic, rhetoric, dialectics, and grammar

Gregory IX was an apostate scholastic for promoting the un-purged works of the philosophers on logic, rhetoric, dialectics, and grammar. For example, he promoted the study of the un-purged *Priscian’s Grammar*:

Apostate Antipope Gregory IX, *Statutes for the University of Paris*, 1231: “We order that the masters in arts shall always read one lecture on Priscian, and one book after the other in regular courses...”

(See in this book: [Un-Purged Priscian’s Grammar](#), p. 534.)

His apostasy for glorifying the philosophical works

Even though the apostate Gregory IX correctly condemned the use of philosophical terminologies (aka scholastic babble), he nevertheless glorified philosophy by promoting the use of the philosophical works of the philosophers as handmaids to theology.

In his following encyclical *Ab Aegyptiis*, Gregory correctly condemns the use of philosophical terminologies and even correctly condemns philosophical works as “strange doctrines,” as “the doctrine

¹¹⁷⁴ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

¹¹⁷⁵ Footnote 21: “Ibid., 197 (concerning III, 7).”

¹¹⁷⁶ p. 3, c. 12, p. 285.

¹¹⁷⁷ See in this book: [His *Sentences* became the standard theology textbook from the 13th to the 16th centuries](#), p. 603.

of philosophers who are ignorant of God,” as “a rash and perverse dogma,” as a “canker,” as an “infection,” and as “poison.” Yet he nevertheless allows philosophical works to be used for edification and enlightenment as long as they are used as handmaids to theology:

Apostate Antipope Gregory IX, *Ab Aegyptiis*, to the theologians of Paris, 1228: “It has been brought to our attention, certain ones among you, distended like a skin by the spirit of vanity, are working with profane novelty to pass beyond the boundaries which thy fathers have set (Prov. 22:28), the understanding of the heavenly page limited by the fixed boundaries of expositions in the studies of the Holy Fathers by inclining toward the philosophical doctrine of natural things... they themselves ‘led away by various and **strange doctrines**’ (Heb. 13:9) reduce the ‘head to the tail’ (cf. Deut. 28:13, 44) and they force the queen to be servant to the **handmaid**, that is, by earthly documents attributing the heavenly, which is of grace, to nature... And while by extorted, nay rather distorted, expositions they turn the sacred words divinely inspired to the sense of the doctrine of philosophers who are **ignorant of God**, ‘do they not place the ark of the covenant by Dagon’ (1 Samuel 5:2), and set up the image of Antiochus to be adored in the temple of the Lord? Therefore, lest **a rash and perverse dogma** of this kind ‘as **a canker** spreads’ (2 Tim. 2:17), and **infects** many and makes it necessary that ‘Rachel bewail her lost sons’ (Jer. 31:15), we order and strictly command by the authority of those present that, entirely forsaking the **poison** mentioned above, without the leaven of worldly knowledge, that you teach theological purity, not ‘adulterating the word of God’ (2 Cor. 2:17) by the creations of philosophers, lest around the altar of God you seem to wish to plant a grove contrary to the teaching of the Lord, and by a commingling of honey to cause the sacrifice of doctrine to ferment which is to be presented ‘with the unleavened bread of sincerity and truth’ (1 Cor. 5:8).”¹¹⁷⁸

(See in this book: [Against the Heresy That Philosophy Is a Handmaid to Theology](#), p. 23; [In 1228 apostate Antipope Gregory IX insufficiently condemned philosophy taught at the University](#), p. 560; and [In 1231 apostate Antipope Gregory IX approved the study of purged philosophical works](#), p. 561.)

Alexander of Hales (1186-1245) (Franciscan)

His apostasy for glorifying philosophy in all the three ways

Alexander of Hales was an apostate for glorifying philosophy in all of the three ways. It is said that he was the first to incorporate Aristotle’s metaphysics and other philosophical works into theology and thus was the first scholastic, or at least the most influential, who glorified philosophy in all of its three ways. From my knowledge, he did not glorify mythology in his works, although he most probably did so by sins of omission or commission regarding the images of devils, idols, false gods, immorality, and immodesty in desecrated Catholic places:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “We have already seen how soon the learning, which St. Francis rejected as needless [RJMI: heretical] for the spiritual man, was cultivated by his very first disciples as a needful means of fulfilling their mission. Even before their master’s death, the little band of ‘Minor Brethren’ who came over to England (1224), found a home at Oxford, where the Dominicans were already settled; and their historian gives a graphic account of the growth of the school which was soon to be as famous abroad as at home.¹¹⁷⁹ Their leader, Fr. Agnellus, caused a decent school to be built at Oxford; and [was] its first teacher... § 6. ...The great Parisian school of theology, which occupies the second period of Scholasticism, had for its earliest teachers the Welshman Thomas Wallis¹¹⁸⁰ and the more famous Englishman, Alexander Hales,¹¹⁸¹ the ‘Irrefragable Doctor’ or ‘Doctor of Doctors.’ His brief eulogy in a list of the

¹¹⁷⁸ See in this book: [Antipope Gregory IX \(c. 1145-1241\)](#), p. 617.

¹¹⁷⁹ Footnote 3: “Thomas de Eccleston, *de Adventu*, &c.; in *Monum. Francisc.*; and the other records (*Prima Fundatio*, &c.) in the Appendix.”

¹¹⁸⁰ Footnote 3: “Thomas Waleys (*Mallensis*) was one of the early Franciscan readers of theology at Oxford, and afterwards Bishop of St. David’s (from 1248 to 1255).”

¹¹⁸¹ Footnote 4: “Alexander ab Hales, Halesius or Alesius, is said to have taken his surname from Hales (or Hailes) in Gloucestershire, where a Franciscan monastery was built by Richard of Cornwall and dedicated in 1251. If, therefore, as some say, he was surnamed from his residence in that cloister, it must have been in a temporary establishment, like several of the early foundations of the friars; but this seems to be only conjecture.”

great men of the Order¹¹⁸² describes him as doctor, chancellor, and archdeacon of Paris, and records that, giving up the pomp of secular life (*conversations*), he took the habit of the Minor Brethren in the year 1228, in which he lived 17 years ‘*virgo et doctor irrefragabilis*,’ and died at Paris in 1245. He is reckoned by some historians as the true father of Scholasticism; and he certainly seems to have been the first who adopted the specially scholastic form of a complete summary of theology,¹¹⁸³ of great labour and bulk, in which the doctrines were set forth as a series of propositions, with the arguments marshalled in syllogistic array. In Hales the influence of Aristotle becomes fully visible...”¹¹⁸⁴

Nominal *Catholic Encyclopedia*, “Alexander of Hales”: “Franciscan, theologian, and philosopher, one of the greatest of the scholastics... In the chronicles and theological treatises of the fourteenth century we find Alexander styled Doctor *irrefragabilis*, *Fons Vitae*, *Theologorum monarcha*. His principal work is the ‘*Summa Universae Theologiae*,’ begun about the year 1231 and left unfinished. The third part is defective, especially the portion treating of the virtues and other questions in moral theology...

“Alexander’s importance for the history of theology and philosophy lies in the fact that he was the first to attempt a systematic exposition of Catholic doctrine, after the metaphysical and physical works of Aristotle had become known to the schoolmen. His is not the first ‘*Summa*.’ The collections of ‘*Sentences*’ which were current in the schools since the days of Abelard, were summaries of theology and were often so titled in manuscripts. So that Alexander had many Summists as predecessors, for instance: Hugh of St. Victor, Roland, Omnebene, Peter Lombard, Stephen Langton, Robert of Melun, Peter of Poitiers, William of Auxerre, and Robert Pulleyn. His, however, is the first ‘*Summa*’ in which use was made of Aristotle’s physical, metaphysical, and ethical, as well as logical treatises. Peter Lombard did not quote Aristotle once; Alexander quotes him in almost every *Quaestio*; he quotes also Arabian commentators, especially Avicenna, and thus prepares the way for Albert, Thomas, Bonaventure, and Duns Scotus, for whom Aristotle was the philosopher.

“The ‘*Summa*’ is divided into four parts... The method is a development of that employed by Abelard in his ‘*Yea and Nay*,’ and is practically that with which readers of... Thomas [Aquinas] are familiar. The article opens with a recital of the objections, then follows the thesis, with proofs, scriptural, patristic, and rational, and at the end of the article, under the title ‘*Resolutio*’ are given the answers to the objections...”

“He defines virtue, in the Aristotelian, not in the traditional Augustinian sense. Alexander, being the first of the great thirteenth century schoolmen in point of time, naturally exercised considerable influence on all those great leaders who made the thirteenth century the golden age of Scholasticism. Within his own Order he was the model of other great Summists as to method and arrangement of matter. Gerson says that Alexander was a favourite teacher (doctor) of Thomas. This, however, need not mean, as it is sometimes taken to mean, that Thomas frequented his lecture hall. The influence was exerted chiefly, if not exclusively, through Alexander’s ‘*Summa Universae Theologiae*,’ which Thomas followed very closely in the arrangement and method of his ‘*Summa Theologica*.’ ”

Wikipedia, “Alexander of Hales”: “Alexander was said to have been among the earliest scholastics to engage with Aristotle’s newly translated writings... Alexander was an innovative theologian. He was part of the generation that first grappled with the writings of Aristotle. While there was a ban on using Aristotle’s works as teaching texts, theologians like Alexander continued to exploit his ideas in their theology... Of Alexander, the Doctor Irrefragabilis of the Franciscans, whose *Summa* was on one occasion proclaimed by an assembly of seventy doctors to be infallible, Roger Bacon declares that the *Summa* in question, though it was as heavy as the weight of a horse, was full of errors and displayed ignorance of physics, of metaphysics, and even of logic.”¹¹⁸⁵

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Alexander was born in England, at Hales, probably Hales Owen (Shropshire), slightly

¹¹⁸² Footnote 5: “*Prima Fundatio*, &c., in *Mon. Francisc.* p. 542. His death at Paris, in 1245, is also mentioned in a letter of Bishop Grosseteste, who had gone with Adam Marsh in that year to the First Council of Lyon. (*ibid.*, p. 627.)”

¹¹⁸³ Footnote 6: “*Summa Universae Theologiae in IV. Lib. Sententiarum* (printed Venet. 1475, col. 1622). Its bulk is humorously described as more than a horse-load of divinity by Roger Bacon... Hales is said to have written some exegetical works and... a Commentary on Aristotle’s *Metaphysics*. Another famous Schoolman, his contemporary, was William of Auvergne, archbishop of Paris from 1228 to 1249.”

¹¹⁸⁴ c. 29, s. 6, pp. 496-497.

¹¹⁸⁵ Footnote 13: “Francis Seymour Stevenson, *Robert Grosseteste: Bishop of Lincoln* (1899) citing Roger Bacon’s *Opus Minus* ed. Brewer, pp. 325-327, & *Opus Tertium*, p. 30.”

before 1186. He was about fifteen years old when he went to Paris in order to complete his first education. After the six years of studies required from future teachers, he became a 'regent' at the University, at the age of twenty-one, in 1206-1207. From the Faculty of Arts, he went over to the Faculty of Theology where he became a 'master,' probably in 1220-1221. He was one of the first masters to teach a commentary on the *Sentences* of Peter Lombard, whose text had recently been approved by the Lateran Council (1215). After two years of interruption (1229-1231), Alexander resumed his teaching at the University of Paris (1231-1232)... In his glosses of the First Book of Peter Lombard, Alexander appears to us as hesitating between two mental universes. On the one hand, he freely draws from Aristotle, and not only from his logical writings, but also from his *De anima*, *Physics*, *De coelo*, *De generatione et corruptione*, *De animalium generatione*, *De motu animalium*, *De iuventute et senectute*, *De somno et vigilia*, *Metaphysics*, etc. In short, at the time when he wrote his own commentary on Lombard (1220-1225), Alexander had practically the whole doctrine of Aristotle at his disposal...¹¹⁸⁶

His corruption of Franciscan theologians with the glorification of philosophy

The apostate Alexander of Hales was one of the first, and probably the most influential person, to corrupt Franciscan theologians with the glorification of philosophy:

Nominal *Catholic Encyclopedia*, "Alexander of Hales": "In 1231, he entered the Order of St. Francis, continuing, however, to perform, as a monk, the duties of a licensed teacher of theology, a fact which was of the utmost importance both for the University and for the course of studies in the Franciscan Order."

Wikipedia, "Alexander of Hales": "Aged about 50, Alexander made the surprising step of entering the Franciscan Order, thus becoming the first Franciscan friar to hold a University chair [at Paris]. His doctrinal positions became the starting point for the Franciscan school of theology. He continued to teach and to represent the University, and participated in the First Council of Lyon in the winter of 1245. After returning to Paris, Alexander fell ill, probably due to an epidemic then sweeping the city. Shortly before his death, he passed his chair on to John of La Rochelle, setting the precedent for that chair to be held by a Franciscan. Alexander died at Paris on 21 August 1245.

"As the first Franciscan to hold a chair at the University of Paris, Alexander had many significant disciples. He was called *Doctor Irrefragibilis* (Irrefutable Teacher) and *Doctor Doctorum* (Teacher of Teachers). The latter title is especially suggestive of his role in forming several Franciscans who later became influential thinkers in the faculty, among them Bonaventure, John of La Rochelle, Odo Rigaldus, William of Middleton, and Richard Rufus of Cornwall. Bonaventure, who may not have sat under Alexander directly, nevertheless referred to Alexander as his 'father and master' and wished to 'follow in his footsteps.' "

Church History, by apostate Rev. John Laux, M.A., 1989: "The credit of having made Paris the seat of a truly 'classic' system of philosophy and theology belongs to the Mendicant Orders of the Dominicans and Franciscans... When the first Dominican, Roland of Cremona, mounted the professor's chair in 1229, followed by the first Franciscan, Alexander of Hales, in 1231, the golden age of Scholasticism began."¹¹⁸⁷

His heresy for preparing Lombard's heretical *Sentences* to be the standard theology textbook

Around 1223 the apostate scholastic Alexander of Hales organized the apostate Peter Lombard's heretical *Sentences*, and from this point forward it began to be used as a standard theology textbook until the 16th century. (See in this book: Peter Lombard: [His *Sentences* became the standard theology textbook from the 13th to the 16th centuries](#), p. 603.)

¹¹⁸⁶ pt. 8, c. 1, s. 1, pp. 327-328.

¹¹⁸⁷ s. 2, First Period, c. 6, s. 3, pp. 376-377.

Robert Grosseteste (1175-1253)

His apostasy for glorifying philosophy

Nominal *Catholic Encyclopedia*, “Robert Grosseteste”: “Bishop of Lincoln and one of the most learned men of the Middle Ages; b. about 1175; d. 9 October, 1253. He came from Stradbroke in the county of Suffolk... Giraldus spoke of his knowledge of the liberal arts and of literature... If he was in 1199 a ‘master’ of such distinction he must have gone to the young, but already very flourishing, University of Oxford not later than 1192 or 1193. That he afterwards studied and taught theology in Paris is intrinsically probable... He was back, however, at Oxford fairly early in the thirteenth century, and, with the possible exception of a second visit to Paris, he seems to have remained there till his election as bishop in 1235. Dignities and preferments soon began to flow in upon the most distinguished of the Oxford masters. He was for a time (the exact dates are uncertain) head of the university, either as chancellor or with the more modest title of ‘master of the schools’... In 1235 he was freely elected to the Bishopric of Lincoln, the most populous diocese in England, and he was consecrated in the abbey church of Reading, in June of the following year, by St. Edmund Rich, Archbishop of Canterbury...

“His work as a teacher, a philosopher, and a man of learning is naturally more especially connected with his Oxford career... It was this which drew from Roger Bacon the many expressions of enthusiastic admiration which are to be found in his works. In the ‘Opus Tertium’ he says: ‘No one really knew the sciences, except the Lord Robert.’ ... His Aristotelean studies were considerable. His commentaries on the logical works were repeatedly printed in the sixteenth century. His most valuable contributions, however, to the knowledge of Aristotle and to medieval philosophy were the translations which he procured from the original Greek. The ‘Eudemian Ethics’ he commented on while at Oxford, and in the last years of his life he was occupied with a translation of the ‘Nicomachean.’ ”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Robert Grosseteste (1175-1253) was almost exactly contemporary with William of Auvergne (1180-1249) and their careers are strikingly parallel. Both were secular priests, professors, bishops, and both represent, the one in England and the other in France, the early thirteenth-century theologico-philosophical movement which blended together Denis, Boethius, Avicenna, and Gabirol... The influence of Grosseteste on the continental movement of ideas can often be detected, especially where what has been called the metaphysics of light blends together optics and philosophical considerations concerning the nature and source of intelligible light. This, of course, goes back to the ‘intelligible sun’ of Plato, but in an indirect way only...”¹¹⁸⁸

(For more on Grosseteste’s glorification of philosophy, see in this book: [The corruption of the Dominicans and Franciscans](#), p. 553; and [The University of Oxford](#), p. 570.)

His idolatry for trying to make a talking head

“The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*,” by Kevin LaGrandeur, 1999: “John Gower, in book 4 of his *Confessio Amantis*, tells of a talking bronze head made by medieval cleric and philosopher Robert Grosseteste.¹¹⁸⁹ There are also popular tales from the age that Albertus Magnus was responsible for creating a life-sized, humanoid automaton.^{1190,1191}

(See in this book: Albert the Great Wretch: [His idolatry and sinful divination for making a diabolical automaton \(a golem\)](#), p. 700.)

¹¹⁸⁸ pt. 6, c. 3, s. 2A, pp. 261-262.

¹¹⁸⁹ Footnote 6: “*William of Malmesbury’s Chronicle of the Kings of England*, ed. J. A. Giles (London: 1847), p. 181; John Gower, *Confessio Amantis*, in *The Complete Works of John Gower*, ed. G. C. Macaulay (Oxford, 1899-1902, repr. 1968), II, 307-8 (lines 234-43).”

¹¹⁹⁰ Footnote 7: “Joachim Sighart, *Albert the Great, of the Order of Friar-Precachers: His Life and Scholastic Labours* (London, 1876, repr. 1974) 127. See also Martin Delrio, *Disquisitionum magicarum libri sex* (Louvain, 1600) I, iiiii, pp. 70-72; this Renaissance text mentions Albertus’s possession of a talking metal head, rather than a complete, human-sized automaton.”

¹¹⁹¹ *English Studies*, v. 80, i. 5, 1999, pp. 408-422.

Adam Marsh (de Marisco) (c. 1200-1257) (Franciscan)

His apostasy for glorifying philosophy

Adam Marsh was an apostate Franciscan. He was one of the first to corrupt the Franciscan Order with the glorification of philosophy. He was an apostate for glorifying philosophy by promoting the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar and for glorifying philosophical works and Peter Lombard's *Sentences*. Even though he did not promote the *Sentences* and philosophical works to be part of the core curriculum at the University of Oxford, he studied them and commented upon them and did not condemn them as heretical and idolatrous:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "The arrival of the Franciscans at Oxford took place in 1224; their first master in theology at that university was Adam of Marsh, whose learning Roger Bacon has several times highly praised, but whose writings have not yet been discovered. Adam seems to have taught there about 1247-1250; he died between 1259 and 1269."

Wikipedia, "Adam Marsh": "He was born about 1200 in the diocese of Bath, and educated at Oxford (Grey friars) under the famous Grosseteste. Before 1226 Marsh received the benefice of Wearmouth from his uncle, Richard Marsh, Bishop of Durham; but between that year and 1230 he entered the Franciscan Order. About 1238 he became the lecturer of the Franciscan house at Oxford, and within a few years was regarded by the English province of that Order as an intellectual and spiritual leader."

Nominal Catholic Encyclopedia, "Adam de Marisco": "A Franciscan who probably came from the county of Somerset, but the date of his birth is unknown; died at the end of 1257 or the beginning of 1258. He was educated at Oxford, where he acquired a great reputation. He had been for three years rector of Wearmouth, in Durham, when he joined the Friars Minor about 1237. He succeeded Robert Grosseteste as lecturer at the Franciscan house in Oxford, and soon became acquainted with many of the most distinguished men of the time... Always a reformer himself... As a man of learning, Adam had much to do with the organization of studies at Oxford, and as 'Doctor Illustris' was known throughout Europe. Roger Bacon professed for him the same perhaps rather excessive admiration with which he regarded Grosseteste, calling them the 'greatest clerks in the world.' Among the works attributed to Adam are commentaries on the Master of the Sentences..."

Servant to England, The Biography of Adam Marsh (de Marisco), by Jason A. S. Drake, 2008: "[pp. ii-iii] Late in life he abandoned the prospect of a comfortable secular career to live the ascetic life of the Franciscan... That he did so at a time when the Franciscan Order was undergoing an important period of change and transition only makes his story all the more compelling. In many ways, Adam's career as a Franciscan reflected the significant shift in identity the Order underwent after its founder's death. Where Francis had delighted in the simplicity of his early companions, Adam was a theologian with a continental reputation. The first Franciscan to hold a chair in Theology at Oxford, the academic infrastructure of England and the reputation of the Franciscan school there owe much to his efforts... [p. 30] Adam's contribution to the academic structure of the English province was one of his most enduring legacies. Unfortunately, the same could not be said of his place in the scholarly tradition at Oxford. Undoubtedly one of Adam's most important activities as Regent was the instruction of his pupils. These included such luminaries as Thomas of York, Eustace de Normanville, and no less a scholar than the celebrated Roger Bacon... Roger Bacon ranked him alongside Robert Grosseteste as a man perfect in his understanding of ancient languages and philosophy.¹¹⁹²... [pp. 32-33] It was during this time that the works of Aristotle began to attract serious academic attention and replace the interest in neoplatonism. Adam himself was not unfamiliar with the Aristotelian corpus. His knowledge of Greek and his partnership with Grosseteste had brought him into close contact with the works of 'The Philosopher.' In particular he had aided in a translation of the *Nicomachean Ethics*.¹¹⁹³,

¹¹⁹² Footnote 20: "Bacon, *Opera*, pp. 70, 88."

¹¹⁹³ Footnote 132: "Marsh, *Epistolae*, pp. 112, 114."

Roland of Cremona (1178-1259) (Dominican)

His apostasy for glorifying philosophy

Roland of Cremona was an apostate Dominican. He was an apostate for glorifying philosophy by promoting the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar; by studying and promoting Lombard's *Sentences*; and by glorifying the philosophical works of Aristotle:

Church History, by apostate Rev. John Laux, M.A., 1989: "The credit of having made Paris the seat of a truly 'classic' system of philosophy and theology belongs to the Mendicant Orders, to the Dominicans and Franciscans... When the first Dominican, Roland of Cremona, mounted the professors' chair in 1229, followed by the first Franciscan, Alexander of Hales, in 1231, the golden age of Scholasticism began."¹¹⁹⁴

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: "Humbert of Romans and Roland of Cremona are but two of the many Dominicans drawn from the pool of artists."¹¹⁹⁵ Albert the Great had studied the arts at both Bologna and Padua. Similarly, Thomas Aquinas was also trained in the arts, including Aristotle, under Master Martin (who covered grammar and logic) and Peter Ireland (who taught the natural sciences) between 1233 and 1239.¹¹⁹⁶ Considering the personality, teachings, and stature of these masters, it is improbable that they ceased studying and teaching Aristotle upon entering the Order. In fact, in the cases of Roland of Cremona and Albert the Great, citations of Aristotle continue to appear in their texts throughout their working lives...¹¹⁹⁷

Nominal *Catholic Encyclopedia*, "Order of Preachers": "The oldest Dominican commentaries on the 'Sentences' are those of Roland of Cremona, Hugh of Saint Cher, Richard Fitzacre, Robert of Kilwardby, and Albertus Magnus. The series begins with the year 1230, if not earlier, and the last are prior to the middle of the thirteenth century (Mandonnet, 'Siger de Brabant,' I, 53)."

Thomas Aquinas (1225-1274) (Dominican)

Biography

Nominal *Catholic Encyclopedia*, "Thomas Aquinas": "The end of 1225 is usually assigned as the time of his birth... All agree that he died in 1274... At the age of five, according to the custom of the times, he was sent to receive his first training from the Benedictine monks of Monte Cassino..."

"About the year 1236 he was sent to the University of Naples... At Naples his preceptors were Pietro Martini and Petrus Hibemus. The chronicler says that he soon surpassed Martini at grammar, and he was then given over to Peter of Ireland, who trained him in logic and the natural sciences. The customs of the times divided the liberal arts into two courses: the Trivium, embracing grammar, logic, and rhetoric; the Quadrivium, comprising music, mathematics, geometry, and astronomy. [RJMI: He also learned the philosophy of Aristotle]..."

"Sometime between 1240 and August 1243, he received the habit of the Order of St. Dominic, being attracted and directed by John of St. Julian, a noted preacher of the convent of Naples..."

"Thomas's brothers, who were soldiers under the Emperor Frederick, captured the novice near the town of Aquapendente and confined him in the fortress of San Giovanni at Rocca Secca. Here he was detained nearly two years, his parents, brothers, and sisters endeavouring by various means to destroy his vocation..."

¹¹⁹⁴ s. 2, Second Period, c. 6, s. 3, pp. 376-377.

¹¹⁹⁵ Footnote 78: "For anecdotal evidence, see Roland's quip, cited in A. Dondaine, 'Un commentaire scripturaire de Roland de Cremona, "Le Livre de Job,"' *AFPXI* (1941), 116: 'Loyci audiunt predicatorem et intrant religionem...Unde enim implentur claustra, nisi de dialecticis et sophisticis?'"

¹¹⁹⁶ Footnote 79: "Weishiepl, 'Friar Thomas,' 13-20; 49-91."

¹¹⁹⁷ c. 2, pp. 46-47.

“The time spent in captivity was not lost. His mother relented somewhat after the first burst of anger and grief; the Dominicans were allowed to provide him with new habits, and through the kind offices of his sister he procured some books — the Holy Scriptures, Aristotle’s Metaphysics, and the ‘Sentences’ of Peter Lombard. After eighteen months...he was set at liberty, being lowered in a basket into the arms of the Dominicans, who were delighted to find that during his captivity ‘he had made as much progress as if he had been in a *studium generale*’ (Calo. op. cit., 24).

“Thomas immediately pronounced his vows, and his superiors sent him to Rome. Innocent IV examined closely into his motives in joining the Friars Preachers, dismissed him with a blessing, and forbade any further interference with his vocation. John the Teutonic, fourth master general of the Order, took the young student to Paris and, according to the majority of the saint’s biographers, to Cologne, where he arrived in 1244 or 1245, and was placed under Albertus Magnus, the most renowned professor of the Order. In the schools Thomas’s humility and taciturnity were misinterpreted as signs of dullness; but when Albert had heard his brilliant defence of a difficult thesis, he exclaimed: ‘We call this young man a dumb ox, but his bellowing in doctrine will one day resound throughout the world.’

“In 1245 Albert was sent to Paris, and Thomas accompanied him as a student. In 1248 both returned to Cologne. Albert had been appointed regent of the new *studium generale*, erected that year by the general chapter of the Order, and Thomas was to teach under him as Bachelor. During his stay in Cologne, probably in 1250, he was raised to the priesthood by Conrad of Hochstaden, archbishop of that city... In the year 1251 or 1252 the master general of the Order, by the advice of Albertus Magnus and Hugh of St. Cher, sent Thomas to fill the office of Bachelor (sub-regent) in the Dominican *studium* at Paris. This appointment may be regarded as the beginning of his public career, for his teaching soon attracted the attention both of the professors and of the students. His duties consisted principally in explaining the ‘Sentences’ of Peter Lombard; and his commentaries on that text-book of theology furnished the materials and, in great part, the plan for his chief work, the ‘Summa theologica’...

“Thomas was admitted to the degree of Doctor in Theology. The date of his promotion, as given by many biographers, was 23 October, 1257... A tradition says that Bonaventure and Thomas received the doctorate on the same day...

“Men were more anxious to hear him than they had been to hear Albert, whom Thomas surpassed... Paris claimed him as her own; the popes wished to have him near them; the *studio* of the Order were eager to enjoy the benefit of his teaching; hence we find him successively at Anagni, Rome, Bologna, Orvieto, Viterbo, Perugia, in Paris again, and finally in Naples...

“On 6 December, 1273, he laid aside his pen and would write no more... He died on 7 March, 1274... He was canonized by John XXII, 18 July, 1323... Pius V proclaimed Thomas a Doctor of the Universal Church in the year 1567. In the Encyclical ‘Aeterni Patris,’ of 4 August, 1879, on the restoration of Christian philosophy, Leo XIII declared him ‘the prince and master of all Scholastic Doctors.’ The same illustrious pontiff, by a Brief dated 4 August, 1880, designated him patron of all Catholic universities, academies, colleges, and schools throughout the world.”

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003:

“Thomas Aquinas was also trained in the arts, including Aristotle, under Master Martin (who covered grammar and logic) and Peter Ireland (who taught the natural sciences) between 1233 and 1239.”¹¹⁹⁸

(See in this book: [A Chronology of Scholasticism](#), p. 579.

The dumb ox who acquired knowledge and lost wisdom

While the apostate Jerome is the most dangerous anti-Church Father, the apostate Thomas Aquinas is the most dangerous scholastic. Both of them Hellenized Christianity, and in the worst way, by glorifying philosophers and their philosophies. And both are very dangerous because their idolatrous and heretical works have never been condemned nor have they been denounced as apostates.

¹¹⁹⁸ c. 1, p. 47.

“Be not more wise than is necessary, lest thou become stupid.”
(Ecclesiastes 7:17)

It is said that when the apostate Aquinas first attended school he was called a dumb ox. If this was true, then he would have had a better chance of being Catholic and saving his soul if he simply remained a dumb ox instead of trying to become smart in order to show others how great a genius was hiding inside the dumb ox. Instead, he lusted after the intellect and ended up putting reason over faith and the brain over the heart. Hence he became a pseudo-intellectual. He was no longer a dumb ox but a smart Satan and thus lost true wisdom, if he ever had it to begin with.

His apostasy for glorifying philosophy in all the three ways

The apostate Thomas Aquinas glorified philosophy in all of the three ways; that is, 1) by using philosophy or mythology to edify or enlighten oneself or others on faith or morals; 2) by using methods unique to philosophy; 3) by using terminologies unique to philosophy (scholastic babble). For more on this topic, see in this book: [The Methods and Effects of Hellenizing Christianity](#), p. 107.

However, he did not glorify mythology in his works, although he most probably did so by sins of omission or commission in regard to images of devils, false gods, immorality, and immodesty in desecrated Catholic places. The apostate Aquinas also held other heresies.

He was condemned by some of his peers

The facts you are about to read have been hidden from most men by the idolizers of the apostate Thomas Aquinas. They want you to believe that he was a better teacher of the Catholic faith than all of the Church Fathers and Doctors of the Catholic Church:

Apostate Antipope Leo XIII, *Aeterni Patris*, 1879: “17. Among the Scholastic Doctors, the chief and master of all towers Thomas Aquinas, who, as Cajetan observes, because ‘he most venerated the ancient Doctors of the Church, in a certain way seems to have inherited the intellect of all.’ ...Like the sun he heated the world with the warmth of his virtues and filled it with the splendor of his teaching... Single-handed, he victoriously combated the errors of former times, and supplied invincible arms to put those to rout which might in after-times spring up... Reason, borne on the wings of Thomas to its human height, can scarcely rise higher... It is known that nearly all the founders and lawgivers of the religious Orders commanded their members to study and religiously adhere to the teachings of St. Thomas, fearful least any of them should swerve even in the slightest degree from the footsteps of so great a man.”

If Catholics believe this humongous lie, then they will inevitably embrace scholasticism and Aquinas’ other idolatries or heresies and thus fall outside the Catholic Church while thinking they are Catholic.

Once Aquinas was canonized (declared a saint) in 1323 by apostate Antipope John XXII, scholasticism and Aquinas’ other idolatries and heresies were also canonized. That was one of the most evil, if not *the* most evil event that took place in the history of the Catholic Church. The glorification of Origen and the non-condemnation of anti-Church Father Jerome are close seconds.

However, before Aquinas was canonized and idolized by most, many rightly opposed him and his heretical teachings, especially so-called Franciscans, Augustinians, and even some Dominicans. I say “so-called” because even though they correctly condemned many of Aquinas’ heresies, they themselves were heretics on one point or more. Most of them were also scholastics to one degree or another and thus were guilty of heresy on this point alone. Hence in this case we have evildoers exposing and condemning evildoers. These evildoers unwittingly served God’s purpose and truth by exposing each other’s idolatries or heresies:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “[Intro., p. 4] Despite Thomas’ prestige during his own lifetime, most Dominican scholastics, like their non-Dominican counterparts, were not only firmly rooted in the Augustinian tradition but wary of the alien outlook which Aquinas’ teachings represented.

“Retracing the steps by which the Friar Preachers embarked upon the solitary *via Thomae*, it quickly becomes evident that the Dominican Order was propelled, step by step, by an

intermittent series of doctrinal wars between two groups of Dominican *magistrè*, namely, Aquinas' early Dominican followers and their more conservative neo-Augustinian brethren. Spanning the years between 1290 and 1334, the schisms produced by these wars transgressed the confines of the Dominican convents and constituted the Order's first (and perhaps only) public spectacle of disunity among its ranks. Between 1307 and 1323, debate within the Dominican Order reached its climax in a series of bitter polemical battles between Hervaeus Natalis [ca. 1250-1323], the most prominent of Aquinas' early followers and the eventual Master General of the Dominican Order, and Durandus of St. Pourcain [1275-1334], the Order's *enfant terrible* and the last major Dominican thinker to openly attack Aquinas' teachings. Originating as an intra-Dominican dispute, the theological controversies between Natalis and Durandus soon escalated into an ideological imbroglio which held captive the fascination of their contemporaries in the schools for more than a decade and a half. Concurrent to the controversies, Thomas Aquinas acquired an *auctoritas*, or a theological authority, within the Dominican Order which surpassed even that of Augustine...

"[Chap. 2: Thomas Aquinas, the Condemnations, and Their Consequences, pp. 50-53] ... Aquinas left a large number of critics in his wake. As has already been pointed out, the majority of medieval thinkers regarded Aristotle and Aquinas' use of Aristotle as somehow 'foreign' and uncongenial to their own more traditionally Augustinian worldview.¹¹⁹⁹ Thus, the Franciscan John Pecham was openly hostile to Aquinas' teachings.¹²⁰⁰ Many seculars disagreed with Aquinas' teachings. Henry of Ghent and Godfrey of Fontaines both attacked Aquinas' rendering of theology as a science, in particular, his theory of the subalternation of science.¹²⁰¹ Most Franciscans opposed Thomas' teachings. During his regency (c. 1280-1284), Roger Marston is reported to have thundered against 'the novitatum praesumptores, the theologi philosophantes, the pelagians, and the like,' i.e., against Thomas and his early followers.¹²⁰² ...

"Fundamentally, the Condemnations of 1277 were the open eruption of long-simmering differences between traditional Augustinians, Thomas and his followers, and the more radical Aristotelians.¹²⁰³ Frustrated by the failure of the earlier Condemnations of 1270 to quell the activity of the Averroists, conservative theologians appealed to the Bishop of Paris. In 1277, Etienne Tempier appointed a commission of sixteen masters, including Henry of Ghent, to re-examine the 'errors' current in the Arts faculty.¹²⁰⁴ The commission was also ordered to re-examine the writings of Giles of Rome and Thomas Aquinas. On March 7, 1277, Bishop Tempier condemned a list of 219 errors. Of these, 16 were (or were perceived to be) drawn from the writings of Thomas Aquinas....

"Perhaps the most ardent institutional support for the Condemnations came from the Dominicans' traditional rivals, the Franciscans. In 1279, William de la Mare, a Franciscan scholar, published a correction of Thomas' writings.¹²⁰⁵ In the *Correctorium Fratris Thomae*, de la Mare cited 117 excerpts taken from Aquinas' written works in which he differed from St. Augustine and...Bonaventure.¹²⁰⁶ That same year, the Franciscan General Chapter forbade its members to defend theses contained in the Condemnations.¹²⁰⁷ Three years later, in 1282, the Franciscan General Chapter forbade the dissemination of Thomas' *Summa*

¹¹⁹⁹ Footnote 96: "Leff, *Paris and Oxford*, 189."

¹²⁰⁰ Footnote 97: "A. Callebaut, 'Jean Pecham O.F.M. et l'Augustinisme,' *AFH* 18 (1925): 441-472."

¹²⁰¹ Footnote 98: "Stephen Brown, 'Henry of Ghent's "De reductione artium ad theologiam,"' in *Thomas Aquinas and his legacy*, ed. David M. Gallagher, Studies in philosophy and the history of philosophy 39 (Washington, DC: Catholic University of America Press, 1994): 194-206."

¹²⁰² Footnote 99: "Daniel Callus, 'The problem of unity of form and Richard Knapwell,' in *Mélanges offerts à Étienne Gilson* (Toronto: PIMS, 1959), 134."

¹²⁰³ Footnote 101: "See John Wippel, 'The Condemnations of 1270 and 1277 at Paris,' *The Journal of Medieval and Renaissance Studies* 7 (1977): 169-201."

¹²⁰⁴ Footnote 102: "R. Wielockx, 'Autour du Process de Thomas d'Aquin,' in *Thomas von Aquin*, ed. A. Zimmermann (Berlin: 1988): 413-438."

¹²⁰⁵ Footnote 109: "On the *Correctorium* controversy, see David Burr, 'The *Correctorium* controversy and the origins of the *Usus Pauper* controversy,' *Speculum* 60 (1985): 331-342; R. Cretyens, 'Autour de la littérature des correctoires,' *AFP* 12 (1942): 313-330; P. Glorieux, 'La littérature des correctoires: Simples notes,' *Revue thomiste* 33 (1928): 69-96; Martin Grabmann, 'Le "Correctorium corruptori" de dominicain Johannes Quidort de Paris (+1306),' *Revue néo-scholastique* (Louvain) 19 (1912): 404-418; Mark D. Jordan, 'The controversy of the "*Correctia*" and the limits of metaphysics,' *Speculum* 57 (1982): 292-314 and Auguste Pelzer, 'Prétendus auteurs des répliques au correctoire de Guillaume de la Mare,' *AFP* 13 (1943): 95-100."

¹²⁰⁶ Footnote 110: "Martin Hoenen, 'The literary reception of Thomas Aquinas' view on the provability of the eternity of the world in de la Mare's *Correctorium* (1278-9) and the *Correctoria Corruptorii* (1279-ca. 1286),' in *The Eternity of the world in the thought of Thomas Aquinas and his contemporaries*, ed. J. Wissink, Studien und Texte zur Geistesgeschichte des Mittelalters (Leiden: Brill, 1990): 39-68."

¹²⁰⁷ Footnote 111: "'Le Constitutiones Generales Antiquae: dei fratri Minori nella redazione Assisana del 1279,' ed. G. Abate, *Miscellanea Francescana* 35 (1935), 80: 'Nullus frater audeat opinionem aliquam asserere vel etiam approbare scienter que a magistris nostris communiter reprobatur, nec opinionem singularem cuiuscumque suspectam et alumnibilem, maxime circa fidem vel mores, audeat defensare, "et potissime opinionem a dno Episcopo et a magistris Parisiensibus reprobata," et qui contra fecerit, nisi admonitus per ministrum, respuerit, ab omni doctrina officio sit suspectus...' See Burbach, 'Early Dominican and Franciscan legislation,' 147 for a discussion."

except among their ‘more intelligent’ lectors.¹²⁰⁸ Even then, provincials were not to allow the dissemination of the *Summa* unless it was accompanied by a copy of William de la Mare’s *Correctorium*. Ministers were to defend ‘sane’ opinions.¹²⁰⁹...

“The second redaction of the Franciscan Constitutions, promulgated in 1292, reaffirmed the Order’s dedication to the defense of the Parisian Condemnations.¹²¹⁰ Criticism of Aquinas and his teachings was not limited to the Franciscans. Many Augustinians and seculars joined in the frenzy of attacks. What is surprising, however, is the fact that they were joined by Dominicans who, rooted in twin traditions of Augustinianism and Dominican inquisitorial activity, believed strongly that Aquinas represented a radical breach with the Dominican intellectual tradition...

“Providing the philosophical underpinnings of the Thomistic world view, the application of these Aristotelian principles spilled over into the theological realm and would, as time went by, steadily expand the ideological arena in which the struggle between the two schools took place. Thomistic epistemology provides us with a case in point. To put it plainly, the Thomists held that people come to know through sense experience in contradistinction to the Augustinian theory of divine illumination. In other words, the Thomists differed from the neo-Augustinians in their understanding as to how human beings could know God and understand revelation. Similarly, because Thomism was built upon a fundamentally different concept of theology than was Augustinianism, members of the two schools would invariably arrive at different conclusions when faced with the same theological question.¹²¹¹

“Resonating with doctrinal implications, these conceptual differences led to charges and counter-charges of heresy. The contest between the Thomists’ intellectualist and the neo-Augustinians’ voluntaristic perceptions of the soul is illustrative of the trend. Simply (and, perhaps, simplistically) put, whereas the Thomists ranked the intellect over the will in both humanity and God, the opposite was true of the neo-Augustinians. Therefore, in the eyes of the neo-Augustinians, the Thomistic concept of the soul reversed the ‘traditional order from right willing to right knowing’ and thereby raised the specter of determinism.¹²¹² Likewise, Thomas’ contention that a sinful act originated in a defect of the intellect provoked charges of Pelagianism.¹²¹³ Doctrinal concerns haunted Thomas’ teaching on forms, thereby spawning yet more controversies over the Trinity, the Incarnation, creation, and the sacraments.¹²¹⁴ Even the Immaculate Conception controversy, which was to figure so prominently in the Order’s history during the fifteenth century, made its appearance during the school’s formative years.¹²¹⁵ Pushed fully to their logical conclusions, the Aristotelian principles led to practical as well as theoretical consequences. In addition to the points of contention discussed above, the neo-Augustinians and the Thomists battled over the nature of the papacy, the Church and the justification of usury.^{1216,}

¹²⁰⁸ Footnote 112: “‘Definitiones Capituli Generalis Argentinae,’ ed. G. Fussenegger, *AFH* 26 (1933), 139: ‘Item minister generalis imponit ministris provincialibus, quod non permittant multiplicari Summam fratris Thome nisi apud lectores rationabiliter intelligentes et hoc nonnisi cum declarationibus fratris Wilhelmi de Mara, non in marginibus postis sed in quaternis; er huiusmodi declarationes non scribantur per aliquem secularem...’”

¹²⁰⁹ Footnote 113: “*Ibid.*, 147, ff. 46: ‘Item minister generalis imponit ministris provincialibus, quod non permittant multiplicari Summam fratris Thome nisi apud lectores rationabiliter intelligentes et hoc nonnisi cum declarationibus fratris Wilhelmi de Mara, non in marginibus positis sed in quaternis; et huiusmodi declarationes non scribantur per aliquem secularem.’”

¹²¹⁰ Footnote 115: “*Ibid.*, 149: ‘Nullus etiam frater audeat aliquam opinionem corruptam, non sanam vel ab episcopo et magistris Parisiensibus communiter reprobata scienter asserere vel etiam approbate publice vel occulte, nec opinioinem singularem cuiuscunque calumpniabilem vel suspectam maxime circa fidem vel mores audeat defensare.’”

¹²¹¹ Footnote 126: “Armand Maurer, ‘The unity of a science: St. Thomas and the Nominalists,’ in *Comm. St.* 2: 269-292.”

¹²¹² Footnote 127: “Leff, *Paris and Oxford*, 239.”

¹²¹³ Footnote 128: “William de la Mare, *Corr. Thom.* 82 (Bibl. Thom., 9): 331-332.”

¹²¹⁴ Footnote 129: “J. I. Catto, ‘Theology and theologians 1220-1320,’ in *The early Oxford schools*, ed. J. I. Catto, The history of the University of Oxford I (Oxford: Clarendon Press, 1984), 503.”

¹²¹⁵ Footnote 130: “See I. Brady, ‘The development of the doctrine of the Immaculate Conception in the fourteenth century after Aureoli,’ *FS* 15 (1955): 175-202; F. de Guimãres, ‘La doctrine des théologiens sur l’Immaculée Conception de 1250 à 1350,’ *Études franciscaines*, ns. 2, no. 9 (Dec., 1952): 181-205; 4 (June, 1953): 167-187; and, for an example of the early polemics, ‘Ioan de Polliaco et Ioan de Neapoli. Quaestiones Disp. De Immaculata Conception,’ ed. C. Balié in *Bibliotheca Mariana Medii Aevi* 1 (Sibenici: Kacic, 1931): 73-95.”

¹²¹⁶ Footnote 131: “See, for instance, Charles Zuckermann, ‘Some texts of Bernard of Auvergne on papal power,’ *RTAM* 49 (1982): 174-204; M. Griesbach, ‘John of Paris as a representative of thomistic political philosophy,’ in *An Etienne Gilson tribute*, ed. C. J. O’Neal (Milwaukee: Marquette University Press, 1959): 33-50 and Odd Langholm, *Economics in the medieval schools: wealth, exchange, value, money and usury according to the Paris theological tradition, 1200-1350*, Studien und Text zur Geistesgeschichte des Mittelalters, 29 (Leiden: Brill, 1992).”

Apostate Bonaventure condemns Aquinas' glorification of Aristotle and some of his heresies

While Bonaventure was an apostate scholastic himself, he correctly opposed and condemned some teachings of the apostate Aquinas:

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: “Thomas Aquinas was someone who was notorious for his option for Aristotelian principles, and he saw himself targeted by Bonaventure. He had just recently returned from Italy where he had taught for ten years, and he had taken up his chair again at the University of Paris at the beginning of the academic year 1268...

“Thomas Aquinas had to leave Paris the following year to take a chair in theology at the University of Naples. The Masters of Arts (today we would call them the professors of the Faculties of Arts and Sciences), whose philosophical methods Thomas had defended against the Augustinian supernaturalism of Bonaventure... Bonaventure, whose Augustinian bent (apparently more congenial to the spirit of St. Francis) never agreed with the rational autonomy of the method of his colleague Thomas Aquinas. Thomas, as a common enemy, brought them [Bonaventure and Bishop Tempier] together.”¹²¹⁷

Apostate Bishop Stephen Tempier in 1270 and 1277 condemned heresies taught at the University of Paris and by the apostate Thomas Aquinas

At the command of apostate Antipope John XXI, the apostate Bishop Stephen Tempier began an investigation into heresies being taught at the University of Paris. Upon completion of his investigation, he condemned 219 propositions that were taught by the scholastics at the University of Paris, several of which were taught by the apostate Thomas Aquinas. This condemnation became known as the “1277 Condemnation” or “The Condemnation of 1277”:

“Logic and the Condemnations of 1277,” by Sara L. Uckelman, 2008: “We start our discussion of the condemnation by presenting the standard view of the events leading up to Tempier’s 7 March condemnation. On 18 January 1277, Pope John XXI wrote to Tempier saying that he had heard rumors of errors circulating within Paris, and charging him with investigating these rumors and reporting on them to him:

“Footnote 5: [English translation] ‘To the bishop of Paris. An exceedingly worrisome relation has recently disturbed our hearing and excited our mind, that in Paris, where hitherto the living font of salutary wisdom has been lavishly spreading its most clear streams showing the Catholic faith all the way to the ends of the earth, certain errors in judgment of that very faith are said to have sprung forth anew. And so we desire you, being strictly instructed by the authority of these presents, and we command that you should diligently cause to be inspected or inquired by which people and in which places the errors of this kind are spoken or written, and whatever you may hear about or find, you should not omit to faithfully write them down, to be transmitted to us through your messenger as quickly as possible. — dated by Viterbo, 18 January, in the first year.’¹²¹⁸

“The traditional view is that this letter was the instigation for Tempier’s condemnation.¹²¹⁹ ...Even though the sources of the errors are not generally explicitly named in the condemnation, the standard view is that the condemnations were directed against Thomas Aquinas, Siger of Brabant, and Boethius of Dacia (like Siger, a member of the Faculty of Arts).^{1220,1221}

Stanford Encyclopedia of Philosophy, 2003, “Condemnation of 1277”: “On March 7, 1277, the Bishop of Paris, Stephen Tempier, prohibited the teaching of 219 philosophical and

¹²¹⁷ c. 5, p. 82; c. 7, p. 123.

¹²¹⁸ Footnote: “Cadier, L. 1892-1906. Les registres de Jean XXI, in vol. 3 of Jean Guiraud, ed. 1892-1906, Les registres de Gregoire X (1272-1276), recueil des bulles de ce pape, publ. ou analysees d’apres les manuscrits originaux des archives du Vatican. (Paris: Thorin) P. 51.”

¹²¹⁹ Footnote 6: “[Cal55, p. 11]; [Gr96, p. 71]; [Kno42, p. 184]; [Thi97a, p. 92]; [Wip95b, §4].”

¹²²⁰ Footnote 14: “See discussions in, e.g., [Eb98], [Wip77], [Wip95a], and [Wip95b, p. 25]. The standard source on Siger’s life and works is [Man08]. For information on Boethius’s life and works, see [Wip77, fn. 63] and [Wil97, p. 158]. [dM06, fn. 2] notes that two MSs of the condemnation, Paris, Bibl. nat. de France, lat. 4391 and lat. 16533, carry marginalia identifying ‘the heretic Siger and Boethius’ in one case and ‘a clerk named Boethius.’ However, these MSs are noted as being among the more unreliable ones.”

¹²²¹ Institute for Logic, Language, and Computation, The Netherlands, November 13, 2008.

theological theses... Tempier's condemnation is only one of the approximately sixteen lists of censured theses that were issued at the University of Paris during the thirteenth and fourteenth centuries. The theologian John of Pouilly reports that sixteen masters of theology were Tempier's assessors for the condemnation. One of the members of the commission was Henry of Ghent, as he himself testifies in his *Quodlibet* II...

"The Condemnation of 1277 not only covered the already mentioned syllabus of 219 errors, but also the work '*De amore*' by Andreas Capellanus, a treatise on geomancy with the incipit '*Estimaverunt Indi*' and the explicit '*Racionare ergo super eum, et invenies, etc.*'—which has not yet been identified—and unnamed treatises on necromancy, witchcraft, or fortunetelling...

"Today it is generally agreed that a considerable number of the 219 censured propositions have a bearing on the reintroduction of pagan philosophy into the arts faculty, and on the ensuing crisis over the relation of faith and reason... Propositions may well have been derived from the teaching of theologians, such as Thomas Aquinas. In particular, ...Aquinas' teaching was also implied in Tempier's condemnation and that some of the positions were taken from his writings...

"Although Tempier's action of March 7, 1277, is best known in the historiography of philosophy, mention should also be made of two additional doctrinal investigations of 1277 that are attributed to Bishop Tempier. The first one concerned the theologian Giles of Rome, and was concluded before March 28, 1277, with the censure of fifty-one propositions taken from Giles's commentary on the *Sentences*. The second doctrinal inquiry was aimed against Thomas Aquinas. It was begun after Giles's censure, but still before March 28, 1277. According to Robert Wielockx, the inquiry against Thomas Aquinas was never completed. Basing his conclusions on evidence provided in a letter by John Pecham, Wielockx claimed that during the vacancy of the Apostolic See, sometime between May 20 and November 25, 1277, Tempier received orders from the curia to stop his investigation."

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: "A curious coalition developed as Aristotelian rationalism penetrated more and more deeply into the Faculty of Arts and as Thomas Aquinas's new theological method became more successful. The former chancellor of the University of Paris, Stephen Tempier, became the bishop of Paris in 1268. He was unswervingly attached to conservatism in the schools. He joined up with Bonaventure, whose Augustinian bent (apparently more congenial to the spirit of St. Francis) never agreed with the rational autonomy of the method of his colleague Thomas Aquinas. Thomas, as a common enemy, brought them together.

"In addition, the 'philosophers' claimed for themselves a definitive purely secular wisdom for which faith and its mysteries were neither important nor helpful. Brought up on Averroes, Siger of Brabant, Boethius of Dacia, and others like them...tended to separate faith in the gospel from secular behavior (including the moral virtues, politics, and the place of humanity in the world). In this approach we see reflected the cosmic humanism and the rational search for happiness that is characteristic of Greek philosophy.

"The Averroist thinker Boethius of Dacia...was implicated in the condemnation of 1270 along with Thomas..."¹²²²

"Their use of Aristotelian epistemology, which created a hierarchy of autonomous disciplines treating spirit and action, led them to this unhealthy dualism. One of the most harmful effects of their position was that it denied faith its right and its capacity to become integrated with reason into a wisdom enlightened by divine light. They didn't think that theology was capable of achieving this integration or of enjoying this rational freedom midway between pure gospel inspiration and simple obedience to revealed teaching."¹²²³

"We can see how Thomas Aquinas found himself compromised in the investigation of errors that condemned 'equivocal expressions dangerous for those of simple faith' (as the accusation put it). A syllabus of 219 propositions in reaction to the growing rationalism and naturalism of the time was both a legitimate act of authority and simplistic in its perspective; in 1277 it condemned twenty propositions among which were included methodological principles of the Dominican Master [apostate Aquinas].

"Thomas had been dead for three years before this long episode culminated in the condemnation... The condemnation of 1277 provoked a bitter reaction among his disciples,

¹²²² This sentence is from c. 5, p. 91.

¹²²³ Footnote 1: "Étienne Gilson, 'Boèce de Dacie et la double vérité,' *Archives d'histoire doctrinale et littéraire du moyen âge* 22 (1955) 81-99."

at the Faculty of Arts in Paris as well as among theologians and his Dominican confreres.”¹²²⁴

What follows is the first part of the apostate Bishop Stephen Tempier’s 1277 Condemnation addressed to the University of Paris:

Apostate Bishop Stephen Tempier, *Condemnation of 1277*, to the University of Paris:

“Stephen, by divine permission unworthy servant of the church of Paris, sends greetings in the Son of the glorious Virgin to all those who will read this letter.

“We have received frequent reports, inspired by zeal for the faith, on the part of important and serious persons to the effect that some students of the arts in Paris are exceeding the boundaries of their own faculty and are presuming to treat and discuss, as if they were debatable in the schools, certain obvious and loathsome errors, or rather *vanities and lying follies* [Ps. 39:5], which are contained in the roll joined to this letter. These students are not hearkening to the admonition of Gregory, ‘Let him who would speak wisely exercise great care, lest by his speech he disrupt the unity of his listeners,’ particularly when in support of the aforesaid errors they adduce pagan writings that—shame on their ignorance—they assert to be so convincing that they do not know how to answer them. So as not to appear to be asserting what they thus insinuate, however, they conceal their answers in such a way that, while wishing to avoid Scylla, they fall into Charybdis. For they say that these things are true according to philosophy but not according to the Catholic faith, as if there were two contrary truths and as if the truth of Sacred Scripture were contradicted by the truth in the sayings of the accursed pagans, of whom it is written, *I will destroy the wisdom of the wise* [I Cor. 1:19; cf. Isa. 29:14], inasmuch as true wisdom destroys false wisdom. Would that such students listen to the advice of the wise man when he says: *If you have understanding, answer your neighbor; but if not, let your hand be upon your mouth, lest you be surprised in an unskillful word and be confounded* [Ecclus. 5:14].

“Lest, therefore, this unguarded speech lead simple people into error, we, having taken counsel with the doctors of Sacred Scripture and other prudent men, strictly forbid these and like things and totally condemn them. We excommunicate all those who shall have taught the said errors or any one of them, or shall have dared in any way to defend or uphold them, or even to listen to them, unless they choose to reveal themselves to us or to the chancery of Paris within seven days; in addition to which we shall proceed against them by inflicting such other penalties as the law requires according to the nature of the offense...

“Given in the year of the Lord 1277, on the Sunday on which *Laetare Jerusalem* is sung at the court of Paris. [Followed by the Condemnation of 219 Propositions]”

The following are more quotes that show that the apostate Aquinas held several of the heresies listed in the 1277 Condemnation:

Britannica Concise Encyclopedia, 2007, “Aquinas, Thomas”: “He...taught at a Dominican school at the University of Paris. His time in Paris coincided with the arrival of Aristotelian science, newly discovered in Arabic translation; his great achievement was to integrate into Christian thought the rigours of Aristotle’s philosophy... He was opposed by St. Bonaventure. In 1277, after his death, the masters of Paris condemned 219 propositions, 12 of them Thomas’s.”

John Pecham: Questions Concerning the Eternity of the World (De aeternitate mundi), translated by Vincent G. Potter, S.J., Introduction: “In 1277 Pecham was appointed by Pope John XXI to the lectorship in theology (*Lector sacri palatii*) at the papal Roman Curia (founded by Innocent IV). Pecham held the post for about two years, and it was a time of fruitful literary and academic work... The fact that this post was always held by a Franciscan until the end of the thirteenth century testifies to the papal attitude of distrust toward the ‘new’ philosophy and theology. Perhaps it was this papal disfavor which made possible the 1277 condemnations of certain Aristotelian theses both at Paris and at Oxford. Although these condemnations were aimed principally against the Averroists, Thomists were also affected since they were accused of supporting some of the condemned theses.”¹²²⁵

Heresy and Authority in Medieval Europe, Documents in Translation, edited by Edward Peters, 1980: “On 18 January 1277, Pope John XXI wrote to Stephen Tempier, bishop of

¹²²⁴ c. 7, pp. 123-125.

¹²²⁵ Intro., pp. viii-ix.

Paris, requesting a report from the bishop concerning certain errors of faith which were said to be taught at the university... Taking advantage of the long-standing rivalry between the secular masters of theology and the school of Dominicans at Paris, Tempier enlisted the aid of some of the seculars, including the well-known Henry of Ghent, and produced... a list of 219 propositions drawn from various sources alleged to be in use among the Dominicans (including the teachings of the theologians Siger of Brabant and Thomas Aquinas), which Tempier condemned on 7 March 1277. In effect, the bishop of Paris and his team of secular masters of theology assembled in about one month a massive attack on Dominican theologians on the grounds that their teachings included the theological errors of Aristotle and Averroes, Aristotle's great Arabic commentator...

"Tempier's condemnations... contributed to a new temper at the university, one that grew guarded and moved away from the direction Aquinas had set. Moreover, they influenced other condemnations that followed quickly in England. Eleven days after Tempier's condemnations were published, Robert Kilwardby, a Dominican enemy of Aquinas, published a shorter list modeled on Tempier's that ran within the archdiocese of Canterbury, of which Kilwardby was archbishop, and included Oxford University. Although the English list contained only thirty propositions, they drew more directly on positions attributed to Aquinas. Kilwardby's successor, the Franciscan John Pecham, reissued the condemnations in 1284 and 1286. Thus, within nine years, the position of Aquinas was attacked several times at the two most influential centers of the study of theology and philosophy in western Europe.

"The text of Kilwardby's condemnations may be found in H. Denifle and A. Chatelain, eds., *Chartularium Universitatis Parisiensis* (Paris, 1889), 1:558-59."¹²²⁶

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: "On March 7, 1277, Etienne Tempier had condemned a long list of propositions, in the hope of checking the Averroist movement and the spread of theologies which, like Thomas Aquinas', took their inspiration from Aristotle's method. Some days later (March 18, 1277), in his capacity as Archbishop of Canterbury, Kilwardby, in turn, condemned a much shorter list of thirty propositions, manifestly chosen with the same intention and in the same spirit."¹²²⁷

...He himself says, in fact, about the errors he was forbidding to be taught, that 'some are manifestly false, some depart from philosophical truth, some border on intolerable errors, and some are obviously baneful as opposed to the Catholic faith.' To which Kilwardby adds this historically instructive remark: 'I have not acted alone in this prohibition; on the contrary, as you put it yourself, it met with the approval of all of the masters of Oxford; it was even the counsel (*suasio*) of many theologians and philosophers more competent than I which bound me to it.'¹²²⁸

"The 1270 condemnation did not stop the spreading of Averroism; consequently its opponents did not slacken their effort. In 1273, the lectures of Bonaventure on the work of the six days (*In Hexaemeron*) witness to the bitterness of his opposition. At this late date in his life, since he was to die in 1274, Bonaventure displays a verbal violence to which his readers are not accustomed... The [so-called] Christians who maintain in the name of philosophy positions contrary to faith arouse his vehement indignation. These are the masters of arts whose false doctrines are an attack against the teaching of Christ... Bonaventure deduces all the fundamental errors of his adversaries... Another error following from the first one is that the world is eternal... All these errors, and many others, clearly show what peril there is in the indiscreet abuse made of philosophy in theological matters...

"Some professors... secretly teach and copy the books of the philosophers, then they hide them like so many idols. Defined in these terms, the problem was not a philosophical one. Simply, the use made of philosophy by some masters was meeting a stiff theological opposition...

"As was unavoidable, the Parisian unrest was felt at the pontifical curia. On January 18, 1277, Pope John XXI (Peter of Spain) wrote to Etienne Tempier, Bishop of Paris, expressly

¹²²⁶ c. 47, The Condemnation of 219 Propositions at Paris, 1277, pp. 223-224. Contains a list of some of the condemned propositions.

¹²²⁷ Footnote 72: "Kilwardby prohibited the teaching at Oxford of fourteen propositions pertaining to grammar and logic, among which: 6, that necessary truth requires the constancy of its object (wrong, since the divine cognition of contingents is necessarily true); 7, that there can be no demonstration except about existing beings (wrong, since demonstrations about non-existing essences are possible); 8, that every true proposition concerning the future is necessary (wrong, unless one takes into account the free decision of God to create a contingent). The sixteen following propositions concern the human soul and the seminal reasons; on these, see note 73. Text of the prohibition in CUP, I, 558-559; cf. D. Sharp, *The 1277 Condemnation by Kilwardby*, NS., 8 (1934) 307-308, n. 2."

¹²²⁸ pt. 8, c. 2, s. 1, p. 356.

prescribing him to ascertain by whom and where the errors in question had been taught or written, and then to transmit to him, as soon as possible, all this information.¹²²⁹ The fact that no answer of Etienne to the pope has ever been found is no proof that there was none. It is almost incredible that the Bishop of Paris could have left unanswered a letter from the pope. At any rate, nothing can be proved against the contention of most historians that, owing to the impetuosity of his character, the Bishop of Paris did not send to the pope the report on the situation he had been prescribed to send, but, instead of obeying this order, did something which the pope had not invited him to do, namely, to condemn 219 propositions, some of which, beyond the Averroists, touched Thomas Aquinas. To repeat, no proof can be alleged to the contrary, but before giving this interpretation for a certitude, one would like to see its supporters envisage a curious implication of their hypothesis. On March 7, 1277, without consulting the pope even by messenger, Etienne Tempier is supposed to have proceeded *motu proprio* to a doctrinal condemnation. A few days later, the Dominican Robert Kilwardby, Archbishop of Canterbury, practically endorsed the condemnation without wondering if it met with the approval of the pope (March 18, 1277). More extraordinary still, John XXI does not seem to have resented this high-handed attitude of the Bishop of Paris and of the Archbishop of Canterbury. Far from it, since on April 28, 1277, about a month later, a second letter of John XXI prescribed measures implementing the Parisian condemnation.¹²³⁰ ...

“Before listing the condemned propositions, Etienne Tempier had warned Siger and Boethius that the usual excuse, which consisted in maintaining that one and the same proposition could be considered simultaneously as false from the point of view of reason and true from the point of view of faith, would not be accepted. This was the condemnation of the thesis which has ever since been called the doctrine of the ‘double truth.’¹²³¹

“The 219 condemned propositions were not all Averroist. A few, essentially ethical, related to the treatise on courtly love (*Liber de Amore*) by Andrew Capellanus; some attacked... Thomas’s philosophy;¹²³² several of them strongly resembled the theses upheld by the dialecticians of the twelfth century; quite a large number of them attacked Avicenna no less than Averroes; in short, it seems that this condemnation included Averroism in a sort of polymorphic naturalism stressing the rights of pagan nature against Christian nature, of philosophy against theology, of reason against faith. Inasmuch as it placed philosophy above religious belief, this naturalism could use the name of Averroes, who could himself claim

¹²²⁹ Footnote 48: “Letter of John XXI to Tempier, CUP, I, 341. Cf. P. Mandonnet, *Siger de Brabant...*, I, 213.”

¹²³⁰ Footnote 49: “A. Callebaut, *Jean Peckham et l’augustinisme. Aperçus historiques (1263-1285)*, AFH., 18 (1925) 441-472. According to the text of this document, published for the first time by Callebaut, John XXI commanded that the ‘authors, inventors, and promoters’ of the condemned errors be sent to him as rapidly as possible, p. 460. In fact, both Siger and Boethius of Sweden, willingly or not, went to the Pontifical Curia. This capital document proves that far from blaming Tempier, the Pope acted as though he approved of the condemnation.”

¹²³¹ Footnote 50: “The text of the condemnation has been published in CUP, 543-558. There is hardly any order in the list of the propositions; they have been reprinted in a more systematic order by Mandonnet, *Siger de Brabant*, II, 175-181. Our references will be to Mandonnet. —The introduction expressly denounces some men ‘studying in Arts at Paris and overstepping the limits of their own Faculty,’ who presume to treat and to discuss in schools, as open to discussion (*dubitable*), the propositions listed in the document. ‘For indeed they say that these things are true according to philosophy, but not according to the Catholic faith, as though there were two contrary truths...’ etc., p. 175. —P. Glorieux, art. *Tempier (Etienne)*, DTC., 15 (1946) 99-107. GLOREP., I, 362-363.”

¹²³² Footnote 52: “The list of the Thomistic propositions involved in the condemnation is longer, or shorter according as it is compiled by a Franciscan or by a Dominican. P. Mandonnet, OP., counts about twenty of them: 1) *Oneness of the world*: That the Prime Cause cannot make several worlds (Mandonnet’s list, 27), That if there were a separate substance moving nothing, it would not be included in the universe (50); 2) *Individuation*: That God cannot multiply individuals in a species without matter (42), That, since Intelligences have no matter, God cannot make several Intelligences of the same species (43), That forms only receive division owing to matter (110), That God could not make souls many in number (115), That individuals of the same species differ by the sole position of matter (116); 3) *Relations of separate Substances to the physical world*: That separate Substances do not change in their operation, because their appetite is one (52), That an Intelligence, or an Angel, or a separate soul, is nowhere (53), That separate Substances are nowhere as to their substance (54), That separate Substances are somewhere by their operation, etc., (55); 4) *Intellect*: That the fact that we understand better or less well comes from the passive intellect, which he says to be a sensitive power—Error, because this is to posit one single intellect in all men, or equality in all souls (146); That it is not fitting to posit some intellects as more noble than others, because since this diversity cannot originate in their bodies, it would necessarily originate in their intelligences, and thus more noble and less noble souls would necessarily belong in diverse species, like the Intelligences—Error, because thus the soul of Christ would not be more noble than the soul of Judas (147); 5) *Will*: That the cognition of contraries is the sole cause why the rational soul can will opposites, and that a power simply cannot will opposites except by accident and by reason of another one (162); That the will firmly pursues what is firmly believed by reason, and that it cannot abstain from what reason prescribes: to be thus necessitated is not coercion, it is the nature of the will (163); That while passion and particular cognition (*scientia*) are actually present, the will cannot act against them (169). —The list could be made shorter, or longer, because these propositions cannot always be found literally in Thomas Aquinas, at least not without important qualifications, while others could just as well be added, with the same reservation. The general impression is that Tempier asked various masters to bring him lists of suspicious propositions, after which, without examining them too closely, he did a scissors and paste job. —On the still confused question of the possible influence of the Condemnation on the origins of modern science, see the pertinent and humorous remarks of A. Koyré, *Le vide et l’espace infini au XIVe siècle*, AHDL., 17 (1949) 45-91; especially 45-52. —Related to the same period: M.-T. d’Alverny, *Un témoin muet des luttes doctrinales du XIIIe siècle*, AHDL., 17 (1949) 223-265 (censured texts of the anonymous Arabian treatise *De causis et proprietatibus elementorum*, 228; *Liber XXIV philosophorum*, 230-240; Alfarabi, *Liber excitationis ad viam felicitatis*, 240-245; even the *Quaestiones naturales* of Adelard of Bath, 246-247).”

kinship with Aristotle (*Metaphysics*, XI, 8, 1074b). Among the propositions condemned, some are of unknown origin and may have been spoken rather than written; for instance: that the Christian religion hinders education (*quod lex Christiana impedit addiscere*); that there are falsehoods and errors in the Christian religion as in all the others (*quod fabulae et falsa sunt in lege christiana, sicut in aliis*); that one does not know more for knowing theology (*quod nihil plus scitur propter scire theologiam*); that what the theologians say rests upon myths (*quod sermones theologi fundati sunt in fabulis*).¹²³³

“Reduced to their abstract meaning, these positions amount to maintaining that true wisdom is the wisdom of the philosophers, not of the theologians (*quod sapientes mundi sunt philosophi tantum*) and that therefore there is no state superior to the practice of philosophy (*quod non est excellentior status quam vacare philosophiae*). The wise man thus conceived finds in the rational sciences man’s whole good, for from this knowledge flow the natural moral virtues described by Aristotle, and these virtues make up all the happiness accessible to man in this life, after which there is no other (*quod felicitas habetur in ista vita, non in alia*). No more infused supernatural virtues (*quod non sunt possibiles aliae virtutes, nisi acquisitae vel innatae*), no more of this Christian humility which consists in hiding one’s own merits, nor of abstinence, nor continence, but on the contrary let us get back to those virtues that Aristotle reserves for an élite and which are not made for the poor (*quod pauper bonis fortunae non potest bene agere in moralibus*). These masters may have been wrong to remain so faithful to the *Nichomachean Ethics*, but they understood it very well.

“Among the psychological or metaphysical theses, those already condemned in 1270 reappeared: the eternity of the world, unity of the agent Intellect in the human species, mortality of the soul, rejection of free will, and refusal to extend divine providence beyond the species to the individual; but the doctrinal act of 1277 traced all these errors to their very root, namely, the Aristotelian identification of reality, intelligibility, and necessity, not only in things, but first and above all in God...

“The condemnation of 1277 is a landmark in the history of mediaeval philosophy and theology. There is no way to measure its influence, for the simple reason that it itself was the symptom of an already existing reaction against the excessive philosophical independence of some masters in philosophy and theology. The condemnation was not a starting point; it initiated nothing; it did not even issue any warning that was new; only, because of the solemnity of the two prohibitions, at Paris and at Oxford, the general atmosphere of the Schools became different. Instead of carrying on its effort to conquer philosophy by renovating it, scholasticism acted on the defensive. ...It seems clear that, in the minds of men like Godfrey, the spreading of Thomism was held in check by the condemnation of 1277.”¹²³⁴

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “Viewed squarely within the context of the critical half-century which followed the Condemnations of 1277, the theological currents within the Order of Preachers are intriguing, for they seem to have run counter to those which were sweeping through the rest of the Church. Promulgated in Paris by Bishop Etienne Tempier on March 7, 1277, the third anniversary of Aquinas’ death, and two weeks later on March 18 by Robert Kilwardby, the Archbishop of Canterbury, these ecclesiastical censures were as much a part of the conservative backlash against Aristotelianism, and the rationalist currents associated with it, as countermeasures against heresy. Significantly, most scholastics believed that some of Aquinas’ teachings had been included in the Condemnations...

“Closer examinations of their historical context merely render the Dominicans’ adoption of Thomism even more enigmatic. Championing Aquinas’ teachings, at this point in time, could have done nothing to bolster the Dominicans’ status within the Church. Not only did most scholastics believe that propositions drawn from Thomas’ teachings had been thoroughly condemned in 1277, but the pope, the majority of bishops, most Franciscans and the secular *magistri* who dominated the university theological faculties had aligned in a formidable opposition to the Aristotelianism with which Aquinas’ teachings were then commonly associated...”¹²³⁵

¹²³³ Footnote 53: “Mandonnet, *Siger de Brabant...*, prop. 180-184; II, p. 189. These strictly anti-Christian propositions have not yet been discovered in any writing; it is possible that such things were said rather than written.”

¹²³⁴ pt. 9, c. 3, s. 2, p. 420.

¹²³⁵ Intro., pp. 3-4.

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “A considerable number of the 219 censured propositions have a bearing on the reintroduction of pagan philosophy into the arts faculty, and on the ensuing crisis over the relations of faith and reason. Consequently, Greek or Arabic sources may prove to be at the origin of a number of censured propositions. Other propositions may well have been derived from the teaching of theologians, such as Thomas Aquinas.¹²³⁶ In this respect, the often-quoted statement from Tempier’s introductory letter, that members of the arts faculty were transgressing the limits of their own faculty (*propriae facultatis limites excedentes*), acquires new meaning... Gilson observed that ‘the list of the Thomistic propositions involved in the condemnation is longer or shorter, according as it is compiled by a Franciscan or a Dominican.’¹²³⁷ In the track of Thomas’s contemporaries some modern historians have maintained that Thomas Aquinas was one of Tempier’s targets.^{1238,1239}

“The Controversy of the Correctoria and the Limits of Metaphysics,” by Mark D. Jordan, 1982: “It is notorious that two slates of condemnations were handed down with episcopal sanction in March of 1277 at Paris and Oxford. Each of the slates contains propositions that resemble propositions taught by Aquinas. [Footnote 1]

“Footnote 1: For a summary of the...likenesses to Thomas in the Paris condemnations, see Roland Hissette, *Enquete sur les articles condammes a Paris le, 7 mars 1277, Philosophes Medievaux 22* (Louvain and Paris, 1977), pp. 314-16. Hissette concludes that...some of the propositions are found in Thomas (e.g., nos. 10, 27, 42, 43, 46, 53-55, 110, 142, 166, 187, in Mandonnet’s numeration [see n. 42 below])... Of Kilwardby’s Oxford condemnations, at least three touch on Aquinas’s doctrine of the unicity of substantial form; H. Denifle and E. Chatelain, *Chartularium Universitalis Pansiensts* (Paris, 1889-1891), 1:558-59, theses 6, 7, 12.”

Hence the apostate Thomas Aquinas was automatically excommunicated because of the heresies he held that were contained in this condemnation, as well as for his other heresies not mentioned in this condemnation. In the 1277 Condemnation, Bishop Tempier correctly said, “We excommunicate all those who shall have taught the said errors or any one of them, or shall have dared in any way to defend or uphold them, or even to listen to them...” But even if there had been no 1277 Condemnation, Aquinas was still an apostate and heretic for holding idolatries and heresies that were condemned by the ordinary magisterium and solemn magisterium previous to the 1277 Condemnation.

Tempier denounced Giles of Rome but not Aquinas, and the attack on the 1277 Condemnation

Yet the apostate Bishop Stephen Tempier never denounced Thomas Aquinas as a heretic and thus never declared him to be automatically excommunicated. He did not fulfill this Catholic obligation because of pressure from the idolizers of Thomas Aquinas and blind obedience to his superiors who stopped any effective investigation that involved Aquinas. Hence he committed mortal sins of omission and thus shared in the heretical guilt of Aquinas, whom he did not denounce. However, Tempier was allowed to investigate, denounce, and punish the heretic Giles of Rome, who was censured for some of the same heresies that Thomas Aquinas held:

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “According to Wielockx, Bishop Tempier conducted three separate doctrinal investigations in 1277. The first one concerned the arts faculty and was concluded on March 7, 1277, with the issuing of the syllabus of 219 condemned propositions. The second investigation concerned the theologian Giles of Rome and was concluded before March 28, 1277, with the censure of fifty-one propositions taken from Giles’s commentary on the *Sentences*. The third doctrinal inquiry was aimed against Thomas Aquinas. It was begun after Giles’s censure, but still before March 28, 1277. In Wielockx’s view, the inquiry against Thomas Aquinas was never completed. Basing his conclusions on evidence provided in a letter by John Pecham, Wielockx claimed that during the vacancy of the Apostolic See, sometime between May 20

¹²³⁶ Footnote 55: “Wippel, ‘Thomas Aquinas’ argues that Thomas Aquinas’s views were targeted in Tempier’s condemnation...”

¹²³⁷ Footnote 60: “Etienne Gilson, *History of Christian Philosophy in the Middle Ages* (New York), 728 n. 52.”

¹²³⁸ Footnote 61: “See Hissette, ‘Albert,’ 226-46 for a survey and discussion of the various interpretations that have been advanced with regard to Thomas’s inclusion in Tempier’s condemnation of March 7, 1277.”

¹²³⁹ c. 2, pp. 51-52.

and November 25, 1277, Tempier received orders from the curia to stop his investigation.^{1240, 1241}

Stopping the investigation on Thomas Aquinas was not enough to protect their apostate idol. They had to stop, cover up, minimize, or modify the investigation, condemnation, and punishment of Giles of Rome because Aquinas would be dragged into the same condemnation because he held some of the same heresies for which Giles was being censured.

The mission to protect Aquinas' reputation at all costs came from several directions. One direction was to leave out the heresies that Giles shared in common with Thomas Aquinas and thus Aquinas could not be dragged into the same condemnation. Another was to drop the condemnation against Giles altogether. Another was to misinterpret or nullify the heresies in the 1277 Condemnation that were held by Aquinas. Some of Thomas' idolizers pretended that none of the heresies in the 1277 Condemnation were held by Aquinas. Others who knew that Aquinas held some of the heresies tried to nullify the condemned propositions in the 1277 Condemnation which were held by Thomas. It took some time and influence by Thomas' idolizers to nullify these condemned propositions, which did not succeed until 1325, about two years after Aquinas was canonized:

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: "Although Thomas did not belong to the arts faculty, some of his contemporaries believed that certain of his opinions were included in the condemnation.¹²⁴² Godfrey of Fontaines, for example, who was a student of theology in 1277 and who was very familiar with the writings of Thomas Aquinas, Siger of Brabant, Boethius of Dacia, and Henry of Ghent, stated that Tempier's condemnation prevented students from taking notice of Aquinas's 'very useful' doctrine.¹²⁴³ The Dominican John of Naples even found it necessary to write an apology to the effect that Thomas was not touched by Tempier's condemnation, and that hence it was legitimate to teach Thomas's works at Paris without danger of excommunication.¹²⁴⁴ Also, the revocation of Tempier's articles as far as they concerned or were claimed to concern the doctrine of Thomas Aquinas (*quantum tangunt vel tangere asseruntur doctrinam b. Thomae*) by Bishop Stephen of Bourret on February 14, 1325, seems to indicate that at least some scholars felt that Thomas had been included in Tempier's action.¹²⁴⁵ The medieval estimates as to how many of Tempier's articles were directed against Thomas, however, show considerable variety. Gilson observed that 'the list of the Thomistic propositions involved in the condemnation is longer or shorter, according as it is compiled by a Franciscan or a Dominican.'¹²⁴⁶ In the track of Thomas's contemporaries some modern historians have maintained that Thomas Aquinas was one of Tempier's targets.¹²⁴⁷ ...

"At the time, there was one inquiry taking place at Paris that can be accurately characterized as an investigation of Thomistic theses, namely the process against Giles of Rome. Since Giles of Rome was a follower of Thomas Aquinas's doctrines, the examination of his commentary on the *Sentences* potentially implied views of Thomas Aquinas's. This is true not only for the theses of the unicity of substantial form and of the existence of matter without form, but also for many other errors that were attributed to Giles of Rome in the

¹²⁴⁰ Footnote 67: "The interruption of Tempier's investigation on the orders of the curia is attested in a letter written by Archbishop John Pecham to the chancellor and regent masters of the University of Oxford on December 7, 1284. Pecham's testimony seems reliable, because from 1276 he was lector at the papal school (*studium palatii*) and he was still at the curia in 1279. This letter has been edited by F. Ehrle, 'John Pecham über den Kampf des Augustinismus und Aristotelismus in der zweiten Hälfte des 13. Jahrhunderts,' in Franz Ehrle, *Gesammelte Aufsätze zur Englischen Scholastik*, ed. F. Pelster (Rome, 1970), 68 and also in CUP 1: 624-25. See Wielockx, 'Autour,' 413-14 for a discussion of Pecham's testimony."

¹²⁴¹ c. 2, Bishop Tempier and Inquiries Against Thomas Aquinas and Giles of Rome, p. 53.

¹²⁴² Footnote 56: "See Roland Hissette, 'Albert le Grand et Thomas d'Aquin dans la censure parisienne du 7 mars 1277,' in *Studien zur mittelalterlichen Geistesgeschichte und ihren Quellen*, ed. Albert Zimmermann (Berlin, 1982), 229-37 for a discussion of the medieval evidence."

¹²⁴³ Footnote 57: "Wippel, 'Thomas Aquinas,' 246."

¹²⁴⁴ Footnote 58: "The text of John of Naples has been edited in C. Jellouschek, 'Quaestio magistri Ioannis de Neapoli O.Pr.: "Utrum licite possit doceri Parisius doctrina fratris Thome quantum ad omnes conclusiones eius,"' in *Xenia Thomistica*, ed. S. Szabo (Rome, 1925), 73-104."

¹²⁴⁵ Footnote 59: "CUP 2: 281 (#838): 'supradictam articulorum condemnatorum et excommunicationis sententiam, quantum tangunt vel tangere asseruntur doctrinam beati Thomae predicti, ex certa scientia tenore presentum totaliter annullamus, articulos ipsos propter hoc non approbando seu etiam reprobando, sed eosdem discussioni scolasticae libere relinquendo.' Some problems with regard to the transmission of this document are discussed in Anneliese Maier, 'Der Widerruf der *articuli Parisienses* (1277) im Jahr 1325' reprinted in Maier, 3:601-8."

¹²⁴⁶ Footnote 60: "Étienne Gilson, *History of Christian Philosophy in the Middle Ages* (New York, 1955), 728 n. 52."

¹²⁴⁷ Footnote 61: "See Hissette, 'Albert,' 226-46 for a survey and discussion of the various interpretations that have been advanced with regard to Thomas's inclusion in Tempier's condemnation of March 7, 1277."

investigation of 1277 but that also happened to be defended by Thomas Aquinas.¹²⁴⁸ The recognition, however, that there was no separate examination in 1277 of Thomas Aquinas's orthodoxy in Paris leads to a substantially revised account of the examination of Giles of Rome's views.

"If one takes seriously Pecham's report in a letter of December 7, 1284, Tempier's plans to proceed against the opinions of Thomas Aquinas were aborted through intervention by the Roman curia. If, however, it is also true that Pecham's allusion to an investigation of Aquinas's views really concerns the inquiry against Giles of Rome, as I have argued elsewhere, then the conclusion emerges that *this* investigation was interrupted in 1277.¹²⁴⁹ In the scholarly literature, however, no one has ever doubted that Giles of Rome was censured. According to the traditional picture, Giles of Rome was required to recant his views in 1277, but he refused and was forced to discontinue his academic career until his rehabilitation in 1285.

"There is one serious problem with this scenario. If Giles of Rome had refused to recant, he would have been convicted as a heretic and would have incurred the customary penalties for heretics. We know for a fact, however, that Giles of Rome remained active in his Order, the Augustinian Hermits, even though his academic career was discontinued by the university authorities. In the period from 1281 to 1285, Giles was in Italy and was involved in organizing the general chapter of the Augustinians in Padua and the provincial chapter in Tuscany. Such a career pattern would have been impossible for a convicted heretic. As a heretic, Giles would have been not only a problem for the university, but also for his Order.

"But if Giles of Rome refused to recant, and if, as a matter of fact, he was not convicted, what then happened to Tempier's inquiry? There is only one scenario I can think of that would explain this seemingly contradictory evidence: the inquiry against Giles of Rome was not brought to completion. Giles of Rome's ecclesiastical career after he had been expelled from the university, and the absence of his recantation in any of the versions of the Collection of Parisian Articles, strongly suggest that the case against him was suspended. In this way, John Pecham's testimony and the evidence concerning Giles of Rome's process and career are in harmony.

"Perhaps Pecham was right when he reported that the Roman curia vetoed Tempier's initiative to decide upon the articles that the masters had reviewed already.¹²⁵⁰ The reason why the papal court may have wished to interfere with the disciplinary proceedings at Paris is that a condemnation of the views of Giles of Rome would also have implied a condemnation of the views of Thomas Aquinas. As Robert Wielockx has convincingly argued, there existed a strong Dominican pro-Aquinas lobby at the curia.¹²⁵¹ This may have been responsible for making Bishop Tempier interrupt his investigation, an investigation that through the views culled from Giles of Rome's commentary on the *Sentences* concerned positions of Thomas Aquinas's. According to this scenario, then, the views of Giles of Rome escaped a formal condemnation because of their similarity to doctrinal positions of Thomas Aquinas. . . .

"In conclusion, then, Bishop Tempier was involved in two doctrinal inquiries in 1277: one against unspecified members of the arts faculty, and one against the theologian Giles of Rome. He probably initiated neither of them, but merely responded *ex officio* to allegations of false teaching.¹²⁵² Both inquiries complemented each other in that none of the fifty-one charged errors attributed to Giles of Rome appear on the syllabus of 219 articles, nor vice versa. Only the inquiry that concerned the arts faculty was brought to completion and led to a censure. Both inquiries implied positions that were also held by Thomas Aquinas. This does not mean, however, that Tempier was conducting a posthumous inquiry against Thomas Aquinas himself. Rather, Tempier, on the advice of his theologians and some ecclesiastical officials, censured views defended by still-living contemporaries. Some of these views happened to be Thomistic.

¹²⁴⁸ Footnote 69: "Wielockx, *Aegidii Romani*, 179-223. So Wielockx has observed correctly that the investigation of Giles of Rome included Thomas Aquinas as well. His suggestion that Tempier proceeded against Thomas Aquinas's views a few days after the Giles of Rome investigation is, I believe, unfounded."

¹²⁴⁹ Footnote 70: "Thijssen, '1277 Revisited,' 10-12, and 26."

¹²⁵⁰ Footnote 71: "See note 67: 'episcopus Parisiensis Stephanus bonae memoriae ad discussionem ipsorum articulorum de consilio magistrorum procedere cogitaret, mandatum fuisse dicitur eidem episcopo, per quosdam Romanae curiae dominos reverendos, ut de facto illarum opinionum supersederet penitus, donec aliud reciperet in mandatis.'"

¹²⁵¹ Footnote 72: "Wielockx, 'Autour' 421 and 427-29. The same suggestion of the presence of 'Dominican representations' at the curia was made by Decima L. Douai, *Archbishop Pecham* (Oxford, 1952), 38, though without further elaborating or substantiating this idea."

¹²⁵² Footnote 73: "Above, I have indicated how the inquiry that led to the censure of March 7, 1277, probably started. See Thijssen, '1277 Revisited,' 29, for the start of the inquiry against Giles of Rome."

“On February 14, 1325, less than two years after Thomas Aquinas’s canonization, Tempier’s action was modified. Stephen of Bourret, bishop of Paris, retracted those Parisian articles that concerned or were claimed to concern the doctrine of Thomas Aquinas (*quantum tangunt vel tangere asseruntur doctrinam b. Thomae*). One might argue that Bourret’s revocation implies that Aquinas’s views had been censured in Paris... It is uncontested that the 1325 revocation concerned the syllabus of 219 articles that Bourret’s predecessor, Stephen Tempier, had issued on March 7, 1277. The retraction ended any questions concerning whether or not Tempier’s censure had envisioned Thomas Aquinas’s views, questions that had been raised as early as the end of the thirteenth century. Without committing himself on this point and without becoming specific about which of the 219 articles could be read as censures of Thomistic theses, Bourret simply decreed that from now on Tempier’s syllabus no longer applied to the doctrine of Thomas. His intervention prepared the way for a free discussion in the schools of all those articles of Tempier’s syllabus that touched on or that were supposed to touch on the doctrine of Aquinas, that is, all those articles that possibly could be interpreted as Thomistic.¹²⁵³ That is more than could be said of those articles on Tempier’s syllabus that still remained in force, whichever those were.”¹²⁵⁴

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “John XXII promulgated the bull of canonization in 1323. Two years later, on February 14, 1325, Etienne Bourret revoked the Parisian condemnations in so far as they affected Thomas’ teachings. The Oxford condemnations were never repealed.”¹²⁵⁵

After the apostate Aquinas was canonized in 1323 and the apostate Bishop Stephen of Bourret in 1325 nullified the 1277 Condemnations that applied to Aquinas’ heresies, almost every Dominican idolized Aquinas and thus was a Thomist. If they did not, they were cast out of the Order.

There is some justification for attacking the 1277 Condemnation

There is some justification for attacking the 1277 Condemnation. Some of the condemned propositions are scholastic babble (TP Talk) and thus meaningless. For example,

“Condemned Proposition 116. That individuals of the same species differ solely by the position of matter, like Socrates and Plato, and that since the human form existing in each is numerically the same, it is not surprising that the same being numerically is in different places.

“Condemned Proposition 160. That it is impossible for the will not to will when it is in the disposition in which it is natural for it to be moved and when that which by nature moves remains so disposed.

“Condemned Proposition 162. That the science of contraries alone is the cause for which the rational soul is in potency to opposites, and that a power that is simply one is not in potency to opposites except accidentally and by reason of something else.”

However, not all of the condemned propositions are meaningless and hence some are intelligible. One of the intelligible condemned propositions that I know for sure was held by Aquinas is the heresy that God could create a world that always existed in eternity with God. Regarding this heresy, he was guilty of holding Condemned Proposition 89.¹²⁵⁶ I do not intend to investigate the other heresies in the condemned propositions that are attributed to Aquinas, as I would submit myself to undue torture and a waste of time. My main evidence against the heretic Aquinas is evidence taken from his own writings.¹²⁵⁷

The apostate Bishop Tempier was a heretic himself, a scholastic, who never condemned the whole scholastic system but only certain propositions that were heretical. He should have condemned as heretical the whole scholastic way of writing and speaking. He did not ban the study of philosophy nor the heretical and scholastic *Sentences* of Peter Lombard (Lombardian Scholasticism). His scholasticism caused him to write as a scholastic and therefore many of his condemned propositions were presented as

¹²⁵³ Footnote 74: “See note 59.”

¹²⁵⁴ c. 2, Bishop Tempier and the Inquiries Against Thomas Aquinas and Giles of Rome, 52-56.

¹²⁵⁵ c. 5, *The Controversies and Aquinas’ Auctoritas*, p. 128.

¹²⁵⁶ See in this book: [His eternal-world heresy](#), p. 675.

¹²⁵⁷ See in this book: [Some of his idolatries and heresies](#), p. 665.

scholastic babble (TP Talk) and thus were unintelligible or ambiguous and hence there is no way to know for sure what is being condemned:

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “Particularly illuminating... is a passage from Quodlibet XII, q. 5, by the theologian Godfrey of Fontaines, written in 1296 or 1297.¹²⁵⁸ Godfrey maintains that the condemnation of certain articles issued by Bishop Tempier in 1277 is ‘incomprehensible, untrue, and impossible.’ Among other things he points out that some of the articles are contradictory and totally impossible if taken literally, and cannot be rationally sustained unless they are explained in some way other than ‘the surface of the letter as it stands,’ that is, if they are taken in a nonliteral sense. According to Godfrey, Tempier’s condemnation may cause scandal (*scandalum*) because some of the articles need to be expounded in a way that runs not so much against the truth, or against the intention of the editors of the articles, but against what seems to be the literal sense of these articles. Consequently, people who are less well versed in the techniques of interpretation think that the interpreters are excommunicated and that their views are incorrect. And these simple-minded people, Godfrey continues, denounce good and authoritative persons to the bishop or chancellor, as if they were marked for excommunication and error. This in turn may cause much inconvenience for scholars and even produce sects among them.¹²⁵⁹ Godfrey’s reproach that Tempier’s articles appear irrational if taken at the face value of their wording (*superficies literae sicut iacet*) is a double *entendre*. Godfrey is applying the vocabulary of the issuers of academic condemnations to the issuers themselves. Also Godfrey’s claim that Tempier’s condemnation gives rise to *scandalum* among the learned and leads to the formation of sects should be seen in the light of this ‘reversed rhetoric.’ For it was precisely the heretics, academic or otherwise, who were charged with causing scandal and for this reason became the subject of an inquisition.¹²⁶⁰ ...¹²⁶¹

“Question 18 of this Quodlibet deals with the problem of whether a master of theology may contradict an article that has been condemned by a bishop if he believes that the opposite is true. Godfrey defends the thesis that a theologian should insist that a ‘wrong’ condemnation—such as the condemnation of 1277 by Bishop Tempier—ought to be revoked...

“Godfrey claims that Tempier’s condemnation causes scandal (*scandalum*), both among doctors and students. The reason is that some of Tempier’s articles appear irrational if taken at the face value of their wording (*superficies litternae sicut iacet*), and hence need further explanation. Those, however, who are less well versed in the techniques of interpretation may think that heresies are being disseminated, when in reality they are not, and they may go to the bishops or chancellor to complain. This in turn may cause turmoil and produce sects, even among students...¹²⁶²

And the apostate Bishop Stephen of Bourret caused scandal and undermined the authority of his predecessor, the apostate Bishop Stephen Tempier, when he nullified Tempier’s 1277 Condemnation, which in turn undermined the office and authority of the bishopric:

Censure and Heresy at the University of Paris 1200-1400, by J. M. M. H. Thijssen, 1998: “After the recantation of the condemnation of 1277 (by Bishop Stephen of Bourret on February 14, 1325, as indicated above) [some] became followers of Thomas Aquinas... If a condemnation is revoked at a later stage—which happened in 1325 to Tempier’s condemnation—the issuer of the erroneous condemnation would become a heretic. The Master replies that, of course, all depends upon the content of the condemned theses. If the condemned articles are really heretical and are afterward repudiated, the recanter is a heretic. If the condemned articles were Catholic, the issuer of the condemnation is a heretic...¹²⁶³

¹²⁵⁸ Footnote 159: “See [Godfrey of Fontaines’] *Quodlibets XI et XII. Les Quodlibets XIII et XIV*; ded. J. Joffmans (Louvain, 1932 and 1935), 100. Details about Godfrey of Fontaines’ biography and writings, as well as a more systematic analysis of his reaction to Tempier’s condemnation, will be given in Chapter 5. See also John F. Wippel, *The Metaphysical Thought of Godfrey of Fontaines: A Study in Late Thirteenth Century Philosophy* (Washington, D.C., 1981), 382-84; and Stephen F. Brown, ‘Godfrey of Fontaines and Henry of Ghent: Individuation and the Condemnations of 1277,’ in *Societe et eglise: Textes et discussions dans les universites d’Europe centrale pendant moyen age tardif*, ed. Sophie Wlodek (Turnhout, 1995), 193-97 for a discussion of this passage.”

¹²⁵⁹ Footnote 160: “Godfrey of Fontaines, *Quodlibet XII*, 102.”

¹²⁶⁰ Footnote 161: “Trusen, ‘Der Inquisitionsprozess,’ 194 and 216-17.”

¹²⁶¹ c. 1, pp. 32-33.

¹²⁶² c. 5, pp. 92, 100.

¹²⁶³ *Ibid.*, pp. 104-105.

So one bishop is right and the other is wrong regarding a very serious matter of heresy. Hence we see that bishops are not infallible. In relation to apostate Bishop Tempier's 1277 Condemnation, either he is a heretic for condemning orthodox propositions as heretical or the apostate Bishop Stephen of Bourret is a heretic for presenting heretical propositions as orthodox. You see what a web these apostates weave and in so doing undermine legitimate authority and lead their flock into one heresy after another:

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me, and would begin a web, and not by my spirit, that you might add sin upon sin.” (Isa. 30:1)

In this case Bishop Stephen Tempier was the lesser evil and Bishop Stephen of Bourret was the greater evil for idolizing the apostate Thomas Aquinas and covering up Aquinas' heresies that were condemned in the 1277 Condemnation. All of this is quite evident when you look at Thomas' many teachings that contain heresy in which there is no room to wiggle out of or cover up the notorious evidence.¹²⁶⁴

Stephen Tempier was nevertheless a scholastic himself

While Stephen Tempier condemned some of the philosophical opinions as heresy, he continued to allow the study and glorification of the philosophical works of Aristotle, Plato, and other philosophers. He also glorified philosophy by promoting Lombardian Scholasticism; the study of the un-purged works of the philosophers on logic, dialectics, rhetoric, and grammar; and scholastic babble (that is, the use of unique philosophical terminologies and way of speaking), as is evident in some of his 1277 condemnations. He also glorified philosophy and mythology by allowing or not sufficiently condemning the desecration of Catholic places with images of devils, idols, pagan philosophers, and the false gods and religions of mythology.

Apostate Archbishops John Pecham (d. 1292) and Robert Kilwardby (d. 1279)

The apostate Archbishops John Pecham, a Franciscan, and Robert Kilwardby, a Dominican, condemned some of Aquinas' heresies:

John Pecham: Questions Concerning the Eternity of the World (De aeternitate mundi), translated by Vincent G. Potter, S.J., Introduction: “John Pecham, O.F.M., was born in about the year 1230 at Patcham, Sussex, England.¹²⁶⁵ He studied at the faculty of arts in Paris and quite possibly was a pupil of Roger Bacon's. He completed his study of arts, however, at Oxford where he became acquainted with Adam Marsh (Adam de Marisco), the first Franciscan master in theology at that university, who probably influenced his decision to join the Franciscan Order. Most likely, however, he was already ordained a priest when he entered at Oxford and where he completed his novitiate. At some date between 1257 and 1259 he returned to Paris to begin his theological studies. In about 1269-1270 he became *magister theologiae* and lectured in theology at the Franciscan Friary in Paris until about 1271.

“Pecham was in Paris at a very lively time. Two ‘innovations’ were under attack... (2) the ‘new’ philosophy of Aristotle introduced into Paris from Muslim Andalusia... On the place of Aristotelianism in orthodox theology Pecham saw his Order opposed to the Dominicans. It was during this period that Pecham and Thomas met and probably had an encounter on the occasion of Pecham's ‘inception’ (‘doctoral defense’)...

“In 1277 Pecham was appointed by Pope John XXI to the lectorship in theology (*Lector sacri palatii*) at the papal Roman Curia (founded by Innocent IV). Pecham held the post for about two years, and it was a time of fruitful literary and academic work... The fact that this post was always held by a Franciscan until the end of the thirteenth century testifies to the papal attitude of distrust toward the ‘new’ philosophy and theology. Perhaps it was this papal disfavor which made possible the 1277 condemnations of certain Aristotelian theses both at Paris and at Oxford. Although these condemnations were aimed principally against the Averroists, Thomists were also affected since they were accused of supporting some of the

¹²⁶⁴ See in this book: Thomas Aquinas: [Some of his idolatries and heresies](#), p. 665.

¹²⁶⁵ Footnote 1: “For a life of Pecham, see D. L. Douie, *Archbishop Pecham* (Oxford: Clarendon, 1952).”

condemned theses. In that same year at Oxford those theses were also condemned by the Archbishop of Canterbury, himself a Dominican, Robert Kilwardby.¹²⁶⁶

“On the feast of the Conversion of St. Paul, in 1279, Peckham was named Archbishop of Canterbury by Pope Nicholas III, presumably to accomplish the ecclesial reforms mandated by the second Council of Lyons which his predecessor, the Dominican Kilwardby, had failed to do.

“In 1286, Kilwardby’s condemnation of 1277 was renewed by John Peckham. Peckham’s personal convictions in this matter are clearly stated in a letter of his to the bishop of Lincoln, June 1, 1285:

‘I do not in any way disapprove of philosophical studies, insofar as they serve theological mysteries, but I do disapprove of irreverent innovations in language, introduced within the last twenty years into the depths of theology against philosophical truth, and to the detriment of the Fathers, whose positions are disdained and openly held in contempt. Which doctrine is more solid and more sound, the doctrine of the sons of St. Francis...or that very recent and almost entirely contrary doctrine, which fills the entire world with wordy quarrels, weakening and destroying with all its strength what Augustine teaches concerning the eternal rules and the unchangeable light, the faculties of the soul, the seminal reasons included in matter and innumerable questions of the same kind; let the Ancients be the judges, since in them is wisdom; let the God of heaven be judge, and may he remedy it.’¹²⁶⁷

“There is no doubt that Peckham is referring to Dominican Aristotelianism. Evidently, then, the Roman Curia during this period sided with the ‘traditional’ Augustinianism of the Franciscans rather than with the ‘new theology.’ Peckham was at once against the Averroists and against the Thomists...”¹²⁶⁸

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

“Peckham either discussed and rejected several doctrines unmistakably Thomistic in origin, or even attempted to obtain against them theological condemnations. This opposition seems to have begun about 1270, perhaps somewhat earlier, but it increased after the death of Thomas Aquinas (1274), and the 1277 condemnations added to its impetus... Thomas...was criticized by the Augustinians, to whom he appeared as yielding to Aristotle more ground than he should.”¹²⁶⁹

“The Controversy of the Correctoria and the Limits of Metaphysics,” by Mark D. Jordan, 1982: “More is known about the circumstances of Knapwell’s defense of Thomas than about those surrounding the other *correctoria*. Knapwell has left in his *Notulae* something like a record of his conversion to Thomism. More importantly, he entered into a well-documented controversy with Archbishop Peckham after Peckham’s renewal in 1284 of Kilwardby’s Oxford condemnations.¹²⁷⁰ The controversy culminated two years later when Knapwell was charged with heretical opinions by a provincial synod presided over by Peckham.¹²⁷¹ Knapwell took his case to Rome. There he was met by a newly elected Franciscan pope who condemned him to perpetual silence...”

“Peckham also rejects the accusation that he persecuted these opinions [of Aquinas] merely in order to be attacking Dominicans. After all, he replies, Kilwardby was himself a Dominican.¹²⁷² But Peckham’s wrath is finally unleashed upon those who want to defend the

¹²⁶⁶ Footnote 3: “See D. A. Callus, *The Condemnation of St. Thomas at Oxford*, Aquinas Papers 5 (Oxford: Blackfriars, 1946).”

¹²⁶⁷ Footnote 4: “*Registrum epistolarum Fr. Johannis Peckham III*, ed. C. T. Martin (London, 1885), pp. 871, 901-902, cited by E. Gilson, *History of Christian Philosophy in the Middle Ages* (New York: Random House, 1955), p. 359; and in J. A. Weisheipl, O.P., *Friar Thomas d’Aquino: His Life, Thought and Work* (Garden City, N.Y.: Doubleday, 1974), p. 288.”

¹²⁶⁸ *John Peckham: Questions Concerning the Eternity of the World (De aeternitate mundi)*, by John Peckham. Translated by Vincent G. Potter, S.J. Published by Fordham University Press, New York, 1993. Intro., pp. viii, ix.

¹²⁶⁹ pt. 9, c. 3, p. 410.

¹²⁷⁰ Footnote 13: “For the circumstances of the renewal, see Douie, Peckham, pp. 285-96. The text of the renewal is given in the *Registrum epistolarum Fratris Johannis Peckham, archiepiscopi Cantuariensis*, ed. Charles Trice Martin, RS 77 (London, 1885). 3:840-43 letter 608. See also Peckham’s attempts to secure an exact copy of Kilwardby’s condemnations in letters 612 (pp. 852-53), 619 (p. 862), and 681 (pp. 944-45). A synoptic treatment of the condemnations is given by D. A. Callus, *The Condemnation of St. Thomas at Oxford*, Aquinas Papers 5, 2nd ed. (Oxford, 1955).”

¹²⁷¹ Footnote 14: “For the text of the condemnation, see the *Annales de Dumtapia*, ed. Henry Richards Luard, *Annales monastici*, 3, RS 36 (London, 1866), pp. 323-25. See also the *Chronicon vulgo dictum chronicon Thomae Wykes*, *Annales monastici*, 4 (London, 1869), pp. 6-352, esp. 306-7; and letter 661 in Peckham’s *Registrum epistolarum*, pp. 921-23.”

¹²⁷² Footnote 92: “Peckham, *Registrum epistolarum*, 3:871, lines 16-19.”

opinions of Thomas ‘*contra omnes viventes homines.*’¹²⁷³ The Franciscans and the Dominicans find themselves at odds on all debatable matters because the Dominicans, having set aside and even denigrated the *sententiae* of the saints, and resting almost completely on philosophical dogmas (*‘philosophicis dogmatibus’*), have brought it about that the house of God is filled with idols (*‘ut plena sit ydolis domus Dei’*).¹²⁷⁴ Peckham prophesies the dangers that must come to the church and that may be already evident in the growing lack of charity. How can the church stand if its pillars are shaken by those who attack Augustine and the other ‘authentic Doctors’?”

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: “Thomas in 1270 suffered [a] severe attack leveled by John Peckham, a Master of the rival school... At the end of 1270, thirteen propositions summarizing the Averroist interpretation of Aristotle were denounced as irreconcilable with Christian faith; these included the eternity of the world, the denial of Providence, the denial of the spiritual personality of humans, and the denial of free will. At the last minute, two propositions which touched upon Thomas’s teaching were withdrawn. Still condemned, however, was the thesis that the world might be eternal.”¹²⁷⁵

The apostate John Peckham also correctly condemned Aquinas’ heresy that God could have created a world that always existed in eternity with God.¹²⁷⁶

Even though the apostate Peckham correctly condemned some aspects of Theophilosophy, he nevertheless was a Theophilosopher himself. He used the scholastic method and believed that philosophy could be studied and used for edification and enlightenment and as a handmaid to theology. He said, “I do not in any way disapprove of philosophical studies, insofar as they serve theological mysteries...” Hence he was an apostate on this point alone.

Apostate William de la Mare (d. c. 1285)

In his *Correctorium Fratris Thomae*, the apostate Franciscan William de la Mare correctly points out that Aquinas’ teachings were riddled with heresies, other errors, contradictions, illogic, and misquotes:

“The Literary Reception of Thomas Aquinas’ View on the Provability of the Eternity of the World in De La Mare’s *Correctorium* (1278-9) and the *Correctoria Corruptorii* (1279-Ca 1286),” by M. J. F. M. Hoenen, 1986: “In 1278 or 1279, some years after the death of Thomas Aquinas, the Franciscan theologian William de la Mare composed a work that was to elicit a vehement reaction from Dominican theology. And not without reason, as Mare sharply opposed the views of Thomas, itemizing no less than 118 points of criticism.¹²⁷⁷ The work was soon referred to as the *Correctorium Fratris Thomae*, under which name it has survived to our days. Mare’s book met with considerable success, becoming the official response to the views of Thomas. This may be gathered from such documents as the order issued by the Franciscan general chapter of Strasburg, admonishing its provincials not to copy Thomas’s *Summa* unless a copy of Mare’s corrections be included...”

“Which of Thomas’s works are affected by Mare’s criticism? They are seven, notably, the *Summa Theologiae*, the disputed questions *De Veritate*, *De Anima*, *De Virtutibus*, and *De Potentia*, the questions *De Quolibet*, and the *Commentary on Sentences*. All these tracts, as can be noticed, are of a theological nature...”

¹²⁷³ Footnote 93: “Ibid., 3:871, line 24.”

¹²⁷⁴ Footnote 94: “Ibid., 3:871, lines 30-35.”

¹²⁷⁵ c. 5, pp. 83-84.

¹²⁷⁶ See in this book: Thomas Aquinas: [His eternal-world heresy](#), p. 675.

¹²⁷⁷ Footnote 1: “We have two works of William de la Mare in which he opposes the views of Thomas. The first is the well-known *Correctorium* that prompted the Dominicans’ vehement reaction. The work dates from between March 1277 and August 1279 (see Glorieux 1928, p. 72; Creytens 1942, p. 325; and Callus 1954 (1)), and is composed of 118 articles. It has been edited in the edition of the *Correctorium Corruptorii* ‘Quare’ (Quare 1927). Mare’s second work was written some time after, between 1279 and 1284 (see Creytens 1942, p. 327). It is a new, enlarged edition of the first work, composed of 138 articles. Unlike the first work, the latter did not figure in the discussion between Dominicans and Franciscans. Mare’s second edition does not respond to the Dominican responses to his first work (which were perhaps as yet unknown to him), nor do the Dominicans respond to this second edition (see Creytens 1942, p. 328). Three articles of this second edition have been edited in Hissette 1984. The small work that was long taken to be Mare’s *Correctorium* (see Pelster 1931 and Pelster 1947 (2)), edited by Pelster in 1956 (see Pelster 1956), is not a first draft of the (first) *Correctorium*, but really a summary of the second by some unknown later author (see Callus 1954 (2) and Hissette 1984). Biographical and bibliographical data on William de la Mare can be found in Pelster 1955.”

“It is certain that the *Correctorium* was written after 1277, probably in England, because Mare makes reference to the Paris condemnations of 1277, observing the order of condemned theses that was common in England...

“In his [Mare’s] criticism of the 64th question of the first part of the *Summa Theologiae*, Mare shows Thomas’s view to be alarmingly close to the eighth thesis condemned by Tempier in 1270, viz., that the soul, separated from the body after death, is not affected by the fire of Hell...

“Mare’s writing is polemical; its intention is to show that Thomas’s views are susceptible to criticism in many points. Of course, this also affects the way Mare characterizes Thomas’s position. Most often he speaks of his opinions being ‘false,’ for example with regard to the view that beatitude is essentially an act of intellect, not of will. It is only very rarely that he admits some aspect of an opinion expressed by Thomas to be correct, as with the view that angels are by their nature incorruptible. But apart from the theses dubbed ‘false,’ many are described as being ‘erroneous,’ or as ‘giving rise to errors.’ What is meant by ‘errors’?

According to Mare, errors are theses or positions that are not just false, but that are more specifically opposed to Faith, to Holy Scripture, or to Tradition (i.e., to the opinions of the Saints). Thomas’s work is said to contain not only views that are merely false, but also views that are contrary to Faith, such as the thesis that the angelic or human soul is not composed of matter and form. Furthermore, his work is said to contain theses that are contrary to Holy Scripture, to the Gospel, to Saint Paul, and to Augustine. Sometimes even, Mare says, Thomas allegedly cites a sentence of Augustine’s, but the quotation cannot be found there, or he falsely cites the authority of one of the Fathers in support of his own position. Again, sometimes Thomas runs counter to common opinion, sometimes he contradicts himself, sometimes he starts from incorrect assumptions, sometimes his reasonings do not hold, or his conclusions do not follow... Again, sometimes Aristotle is quoted on issues he should not have been quoted on, as on the question of whether there could be another Earth apart from ours. According to Mare, this is not a subject on which to appeal to Aristotle, who held the matter to be impossible. The appeal to Aristotle, therefore, is tantamount to denying God’s omnipotence, hence to denying an article of Faith. Finally, Mare points out time and again that a number of Thomas’s views (e.g., those concerning angels) come under theses condemned in 1241, in 1270, or in 1277.¹²⁷⁸

“The Controversy of the Correctoria and the Limits of Metaphysics,” by Mark D. Jordan, 1982: “Sometime after March of 1277, the condemnations of which he recalls, and before August of 1279, the date of a bull of Nicholas III which he does not mention, the Franciscan William de la Mare wrote a first version of his *Correctorium fratris Thomae*.¹²⁷⁹ This was a collection of about 118 passages from Aquinas’s works: the *Summa theologiae*; the disputed questions *de veritate*, *de anima*, *de virtutibus*; the *Quaestiones quodlibetales*; and the *Scriptum* on the Lombard’s *Libri sententiarum*. The largest block of passages, about two-fifths of the whole, is taken from the *prima pars* of the *Summa*. Each passage is described by William, next criticized, and then refuted by *auctoritates* drawn from Scripture, the Fathers, and medieval Latin theologians. William’s work was officially recognized by the Franciscan chapter, meeting at Strasburg in May 1282. It was there decreed that the *Summa* of Thomas was not to be read in Franciscan houses except by ‘*lectores rationabiliter intelligentes*’ and then only when accompanied by the ‘*declarationes*’ of William.¹²⁸⁰”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

“There were booksellers before there were printers. As soon as the works of Thomas Aquinas began to sell,¹²⁸¹ the adversaries of his doctrine realized that its spread could not be stopped. As an imagined remedy to this evil, some of them wrote corrections and criticisms

¹²⁷⁸ Contained in *The Eternity of the World in the Thought of Thomas Aquinas and His Contemporaries*, published in German by Dr. Albert Zimmermann, Professor An Der Universitat Koln, 1986. Several authors. Edited by J. B. M. Wissink, Catholic Theological University in Utrecht. Printed by E. J. Brill, 1990. Chap. 4, “The Literary Reception of Thomas Aquinas’ View on the Provability of the Eternity of the World in De La Mare’s *Correctorium* (1278-9) and the *Correctoria Corruptorii* (1279-Ca 1286)”, by M. J. F. M. Hoenen, Catholic University of Nijmegen, pp. 39-46.

¹²⁷⁹ Footnote 4: “Cretyens, ‘Litterature des correctoires,’ p. 325; Hodl, ‘Erhebungen zum Korrektorienstreit,’ p. 82. For the first versions of William’s work see also Franz Pelster, ‘Les Declarationes et les Questions de Guillaume de la Mare,’ *Recherches de theologie ancienne et medievale* 3 (1931), 398-402; P. Glorieux, ‘Le manuscrit d’Assise, Bibl. comm. 158, date et mode de composition,’ *Recherches de theologie ancienne et medievale* 8 (1936), 282-95; F. Pelster, ‘Das Ur-Correctorium Wilhelms de la Mare; Eine theologische Zensur zur Lehren des hl. Thomas,’ *Gregorianum* 28 (1947), 220-35.”

¹²⁸⁰ Footnote 5: “Maur Burbach, ‘Early Dominican and Franciscan Legislation Regarding St. Thomas,’ *Mediaeval Studies* 4 (1942), 139-48, esp. p. 147.”

¹²⁸¹ Footnote 56: “See the official price lists for booksellers at the University of Paris, CUP, I, 644-650 (list of 1275) also in UNIV., 112-117; II, 107-112 (list of 1304).”

to be appended to the text of his writings. Such was the origin of the so-called *Correctoria*, or ‘Correctives’ to the doctrine of Thomas Aquinas... One of their best specimens consists of doctrinal corrections by the English Franciscan William of La Mare.¹²⁸² ... Each article begins by restating the Thomistic position on a certain problem; then come La Mare’s corrections of the position of Thomas... The purely theological character of the work is immediately manifest. William of La Mare has followed no plan. His corrections are a series of remarks on the *Summa* of Thomas Aquinas (47 articles of Part 1, 12 of 1-2, 16 of 2-3), on the *Disputed Questions* (9 of *De veritate*, 10 of *De anima*, 1 of *De virtutibus*, 4 of *De potentia*), on the quodlibetic questions (9 questions), on the First Book of the *Sentences* (9 questions). Though by no means systematic, the choice of the subjects betrays a preference for the problems related to the nature of angels and of human souls...¹²⁸³

The Dominicans and idolizers and non-idolizers of Aquinas

St. Dominic vs. apostate Thomas Aquinas

In the days of St. Dominic (c. 1170-1221) popes had banned philosophy by law as a course of study, and the apostate Peter Lombard’s heretical *Sentences* was not yet organized and used as a standard theology textbook. In obedience to this law and in abhorrence of philosophy, St. Dominic, in the Dominican Constitution of 1220, banned the study of the works of pagans and philosophers and ordered that only Church History and the Bible and commentaries on it should be studied:

St. Dominic, *Dominican Constitution* 1220, Part 2, Rule 28: “The Master of Students: Because diligent safeguards must be applied with respect to students, they shall have a special brother, without whose permission they shall not write notes or hear lectures, and who shall correct whatever needs correction in matters affecting studies. If they transgress their bounds, he shall notify the prior. They shall not study the books of pagans and philosophers, even for an hour. They shall not learn secular sciences or even the so-called liberal arts, unless the Master of the Order or the general chapter decides to provide otherwise in certain cases.

“But everyone, both the young and others, shall read only theological books. We further ordain that each province is obliged to provide brethren destined for study with at least three books of theology. Those so assigned shall mainly study and concentrate on Church History, the Sacred Text, and glosses.”

Church History included the councils and papal decrees. We read of St. Dominic’s deep love of the Bible in which there is no mention of his ever loving, liking, or justifying philosophy nor glorifying it in any other way¹²⁸⁴:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “From the first days of preaching in Languedoc, Dominic was concerned that all of his followers receive a solid formation in moral theology and catechesis. The acts of Dominic’s

¹²⁸² Footnote 57: “P. Glorieux, *Les premières polémiques thomistes; I, Le ‘Correctorium Corruptorii QUARE, édition critique* (Kain, Belgium), 1927. Contains the text of William of la Mare and the answers of a Thomist, probably Richard Clapwell (Knapwell). —W. of la Mare, an English Franciscan, master in theology at Paris (ca. 1274-1275); died about 1285. GLOLIT., II, 117-118. GLOREP., II, 99-101. V. Doucet, AFH., 27 (1934) 549. E. Longpré, DTC., 8 (1925) 2467-2470. William’s criticism of Thomas (*Correctorium*) was officially adopted by the General Chapter of the Franciscan Order at Strasbourg in 1282. On his unpublished 25 Disputed Questions, GLOREP., 99; consult E. Longpré, France Franciscaine, 1922, 289-306, and F. Pelster, RTAM., 3 (1931) 397-411. Over and above the two already known redactions (objections are usually directed against the second redaction), the complete text of a third redaction (anterior to 1284-1285) has been discovered by R. Creytens, *Autour de la littérature des correctoires*, AFP., 12 (1942) 313-330. —On the controversies about human knowledge, A. Hufnagel, *Studien zur Entwicklung des thomistischen Erkenntnisbegriffes im Anschluss an das Correctorium ‘Quare,’* Münster i. W., 1935 (Beiträge, 31, 4). —On the controversies about freedom, O. Lottin, *Les fondements de la liberté humaine*; I, *De 1250 à la condamnation de 1270*; II, *De la condamnation de 1270 à celle de 1277*; III, *Après la condamnation de 1277*, PEM., I, 225-389 (Thomas Aquinas, Walter of Bruges, William of La Mare, Matthew of Aquasparta, Henry of Ghent, Peter of Falco, William of Hothun, Richard of Mediavilla, Marston, Quidort, Giles of Rome, Godfrey of Fontaines, Thomas of Sutton, Nicholas Trivet).”

¹²⁸³ pt. 9, c. 3, s. 1 (The Correctives), p. 411.

¹²⁸⁴ I consider St. Dominic a Catholic and saint from the information I have. However, if he liked the heretic Peter Lombard’s *Sentences*, or liked the scholastic canon law books and lawyers, or glorified philosophy or mythology in any way, then he was a heretic and not Catholic and thus not a saint.

canonization reveal that he was constantly urging his early followers to study Scripture.¹²⁸⁵ Moreover, as is well known, Dominic and his *socii* studied theology under Alexander Stavensby at the cathedral school of Toulouse during the Order's formative years.^{1286,1287}

In 1223, two years after St. Dominic died, the apostate scholastic Alexander of Hales organized the apostate Peter Lombard's heretical *Sentences*;¹²⁸⁸ and from this point forward it began to be used as a standard theology textbook until the 16th century:

Giulio Silano, Introduction to Peter Lombard's *The Sentences*, 2010: "The division into Distinctions was devised in the early thirteenth century in response to the needs of instruction in the schools..."

"Footnote 40: The story of each of these subdivisions of the text is told with great clarity by Brady, *Prolegomena*, pp. 137-144; at p. 144, Brady credits Alexander of Hales with first dividing the text into Distinctions, perhaps between 1223 and 1227. See also Brady, 'The Distinction of Lombard's *Book of Sentences* and Alexander of Hales,' *Franciscan Studies* 25 (1965) 90-116."¹²⁸⁹

Nominal *Catholic Encyclopedia*, 1911, "Order of Preachers": "The oldest Dominican commentaries on the 'Sentences' are those of Roland of Cremona, Hugh of Saint Cher, Richard Fitzacre, Robert of Kilwardby, and Albertus Magnus. The series begins with the year 1230 if not earlier and the last are prior to the middle of the thirteenth century (Mandonnet, 'Siger de Brabant', I, 53)."

Consequently, any school that used the *Sentences* as a theology textbook was not Catholic and all who studied the *Sentences* were not Catholic. This was the first kind of scholasticism (which I call Lombardian Scholasticism, which is the second way to glorify philosophy¹²⁹⁰) that entered theology schools and corrupted Catholics by denying or doubting dogmas and thus presented a false Catholic faith. However, before that time this same kind of scholasticism, used by the heretic Gratian, entered into canon law schools and thus corrupted these schools and all the canonists who used or studied it.

St. Dominic died in 1221. In 1228 the next superior of the Dominican Order after St. Dominic, the heretic Jordan of Saxony, added the apostate Peter Lombard's heretical *Sentences* to the course of study for Dominicans and thus allowed scholasticism to officially enter into the Order and corrupt all the schools that taught it and all who studied it:

Apostate Jordan of Saxony, *Dominican Constitution*, 1228, Part 2, Rule 28: "...They shall not study the books of pagans and philosophers, even for an hour... Those so assigned shall mainly study and concentrate on Church History, the Sentences, the Sacred Text, and glosses."

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: "The historical circumstances surrounding the foundation of the Order shaped what and how the Dominicans would preach. The two-fold task which faced the incipient Order during the formative years in Toulouse was the conversion of heretics and the re-enforcement of the faith of the Catholic minority. In pursuing this goal, Dominic and his followers preached sermons, debated with the Catharist *perfecti*, wrote tracts, engaged in apologetics and instructed their audiences on the articles of faith and the sacraments. ...The basic structure of the *Constitutions of the Order of Preachers* underwent a number of successive changes during the formative years of the Order. The *Consuetudines*, written by Dominic and adopted by the brethren in 1216, was comprised of the *Rule of St. Augustine* and supplementary statutes, or customs, adapted from the *Constitutions of Premontre*.¹²⁹¹ ...The first full version of the *Constitutions*, the *Institutions*, was adopted by the General Chapter of 1220.¹²⁹² The

¹²⁸⁵ Footnote 107: "Acta canonizationis s. Dominici 91—194, MOPH 16 (1935): 146-147, no. 29."

¹²⁸⁶ Footnote 108: "Hinnbusch, History, 2, 5."

¹²⁸⁷ c. 1, p. 22.

¹²⁸⁸ See in this book: [Peter Lombard \(c. 1095-1164\)](#), p. 602; and [Alexander of Hales \(1186-1245\) \(Franciscan\)](#), p. 618.

¹²⁸⁹ Intro., p. xxvi.

¹²⁹⁰ See in this book: [Peter Lombard \(c. 1095-1164\)](#), p. 602.

¹²⁹¹ Footnote 37: "For the version of the Constitutions of Premontre used by Dominic, see Antoninus Thomas, 'Une version des statuts de Premontre au debut du XIIIe siècle,' *Analecta Praemonstratensia* 55 (1979): 153-170."

¹²⁹² Footnote 38: "The *acta* passed by Dominican general chapters before 1220 are not extant. For the activity of the first General Chapter of 1216, see Girardi de Fracheto, *Chronica Ordinis*, MOPH 1; Galuagni de la Flamma, *Chronica Ordinis*, MOPH, 2. For the Dominican general chapters which took place between 1216-1220, see *Jordanis de Saxon in Opera ad res ordinis spectantia*, ed. B. Berthier (Friburg: Helvetiorum, 1981): 1-41."

Institutions consisted for the *Consuetudines* and additional amendments which attempted to encode the apostolic portion of the Dominican charism... The first redactions of the *Constitutions of the Order of Preachers* thus provide a striking portrait of what the early Dominicans wanted the Order to be. The Dominican Order was to be ‘for the sake of preaching and the salvation of souls.’¹²⁹³ ... A third and final version of the primitive constitutions, the *Constitutiones*, was adopted in 1228 [by the apostate Jordan of Saxony]. The *Constitutions* were revised and codified by Raymond of Penafort in 1241.^{1294,1295}

The first six Master Generals of the Dominican Order were as follows:

1. St. Dominic (1206-1221)
2. Apostate Jordan of Saxony (1222-1237)
3. Apostate Raymond of Penafort (1238-1240)
4. Apostate John Teutonicus (1241-1252)
5. Apostate Humbert of Romans (1254-1263)
6. Apostate John of Vercelli (1264-1283)

All of the Master Generals after St. Dominic were heretics because they promoted or allowed Lombardian Scholasticism; that is, they promoted or allowed Peter Lombard’s heretical and scholastic *Sentences* to be taught in Dominican schools.¹²⁹⁶

However, the glorification of philosophers and their philosophies, which is the first way that philosophy is glorified, did not begin to enter into the Order until liberal dispensations to study philosophy were granted to Dominicans. After several years of liberal dispensations to read philosophy, philosophy was integrated into the Dominican core curriculum by the apostate Humbert of Romans in 1259:

Wikipedia, “Albertus Magnus”: “In 1259 Albert took part in the General Chapter of the Dominicans at Valenciennes together with Thomas Aquinas, masters Bonushomo Britto,¹²⁹⁷ Florentius,¹²⁹⁸ and Peter (later Pope Innocent V) establishing a *ratio studiorum* or program of studies for the Dominicans¹²⁹⁹ that featured the study of philosophy as an innovation... This innovation initiated the tradition of Dominican scholastic philosophy...”

Certainly, this was a direct violation of St. Dominic’s dogmatic Rule 28 of the 1220 Dominican Constitution and of the same rule in the 1228 Constitution, which decreed that “They shall not study the books of pagans and philosophers, even for an hour.” And, more importantly, it is a violation of the dogmatic *Apostolic Constitutions* of the Apostles:

The Apostles, *Apostolic Constitutions*, 1st century: “The Apostles and Elders to all those who from among the Gentiles have believed in the Lord Jesus Christ: Grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgment of him...”

¹²⁹³ Footnote 47: “*Constitutiones antiquae*, Thomas, 311: ‘Cum ordo noster specialiter ob predicationem et animarum salutem ab initio noscatur institutus fuisse, et studium nostrum ad hoc principaliter ardentemque summo opere debeat intendere ut proximorum animabus possimus utiles esse.’ The General Chapter of 1220 inserted this preface at the beginning of the Constitutions. Since 1220, the proclamation has begun the preface of every version of the Dominican Constitutions.”

¹²⁹⁴ Footnote 40: “Henri Denifle, ‘Die Constitutionem de Predigerordens in der Redaction Raimunds von Penafort,’ ALKG 5 (1889): 533-564.”
¹²⁹⁵ c. 1, pp. 14, 16-17.

¹²⁹⁶ Nominal *Catholic Encyclopedia*, “Dominicans”: “The first studium generale which the Order possessed was that of the Convent of St. Jacques at Paris. In 1229 they obtained a chair incorporated with the university and another in 1231. Thus the Preachers were the first religious Order that took part in teaching at the University of Paris, and the only one possessing two schools. In the thirteenth century the Order did not recognize any mastership of theology other than that received at Paris. Usually the masters did not teach for any length of time. After receiving their degrees, they were assigned to different schools of the Order throughout the world. The schools of St. Jacques at Paris were the principal scholastic centres of the Preachers during the Middle Ages. In 1248 the development of the Order led to the erection of four new studio generalia — at Oxford, Cologne, Montpellier, and Bologna. When at the end of the thirteenth and the beginning of the fourteenth century several provinces of the Order were divided, other studios were established at Naples, Florence, Genoa, Toulouse, Barcelona, and Salamanca.”

¹²⁹⁷ Footnote 12: “*Histoire littéraire de la France*: XIIIe siècle 19, p. 103.”

¹²⁹⁸ Footnote 13: “Probably Florentius de Hidinio, a.k.a. Florentius Gallicus, *Histoire littéraire de la France*: XIIIe siècle, Volume 19, p. 104.”

¹²⁹⁹ Footnote 14: “*Encyclopaedia of Religion and Ethics*, Volume 10, p. 701.”

“VI. (That We Ought to Abstain from All the Books of Those That Are Out of the Church.) Abstain from all the heathen books. For what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldst have recourse to those heathenish fables? For if thou hast a mind to read history, thou hast the books of the Kings; if books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books... Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.”¹³⁰⁰

Hence many Dominicans rightly opposed the incorporation of the study of philosophy into the Dominican Constitution of 1259 and thus a battle began between the apostate Dominicans (such as the apostates Albert the Great Wretch and Thomas Aquinas) who glorified philosophers and their philosophies, and the apostate Dominicans who did not.¹³⁰¹ By 1305 the study of philosophy in all of the Dominican provinces was made mandatory:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “A number of hindrances stood in the way of Aristotle’s entry into the Order of Preachers, not least of which were the surfeit of canonical prohibitions against the public reading of Aristotle’s *Metaphysics* and other books on natural philosophy.¹³⁰² ...The first Dominicans incorporated the canonical prohibitions just mentioned into their primitive *Constitutions* and subsequently replicated them in their capitular legislation.¹³⁰³ ...Considered cumulatively, Dominican legislation against ‘forbidden studies’ were much more comprehensive than were those applicable in the universities or in any other ecclesiastical institution.¹³⁰⁴ Yet, these prohibitions, in turn, were offset by the Dominican habit of granting dispensations for the pursuit of studies or any other activity which would aid the Order in achieving its mission. Although the practice of granting dispensations began in 1228 and accelerated under Humbert of Romans, it reached its acme under the generalship of Johannes Teutonicus [d. 1253].¹³⁰⁵ Most of the dispensations granted by Teutonicus, however, were to provinces, not individuals. For example, in the 1240’s Teutonicus allowed the Provence province to experiment with schools in logic. This more liberal orientation had two intriguing components to it. First, in the 1240’s provinces were granted greater freedom in deciding their policies regarding the philosophical studies of their friars. Secondly, this new freedom seems to have been, for the most part, limited to logic and moral philosophy.¹³⁰⁶ Thus, in 1243 Frater Boniface was ordered to turn his philosophy books into his prior.¹³⁰⁷ The following year, the Roman diffinitors extended the mandate to all the friars within the province, emphasizing that they would not get their books back unless they obtained the required ‘special license’ from their provincial.¹³⁰⁸

¹³⁰⁰ b. 1, s. 2, c. 6.

¹³⁰¹ The apostate Dominicans who did not glorify philosophers and their philosophies were nevertheless apostates for using Lombardian scholasticism, which glorifies philosophy by using its unique methods and terminologies but not by using philosophy or mythology to edify or enlighten oneself or others on faith or morals, as was the case with Dominican apostates such as Albert the Great Wretch and Thomas Aquinas.

¹³⁰² Footnote 55: “These canonical prohibitions are found in Gratian’s *Decretum*, among other places. See Alfonso Maierù, *University training in medieval Europe*, Education and society in the Middle Ages and Renaissance 3 (Leiden: Brill, 1994), 5. See also G. G. Meersseman, “In libris gentilium non studeant.” *L’étude des classiques interdite aux clercs au moyen âge?* *Italia medioevale e umanistica* 11 (1958): 1-13.”

¹³⁰³ Footnote 57: “*Constitutions antiquae*, 240: ‘In libris Gentilium et Philosophorum non studeant, et si ad horam inspiciant, b. Saeculares sententias non addiscant, neque artes quas liberales vocant, nisi aliquando circa aliquos Magister Ordinis, vel Capitulum Generale vel Prior provincialis, vel Capitulum provinciale, voluerit aliter dispensare...’ ”

¹³⁰⁴ Footnote 59: “See L. Robles, ‘El estudio de las *artes liberales* en la primitiva legislación dominicana. Antecedentes históricos,’ *Artes libéreaux et philosophie au moyen âge*, Actes du quatrième Congrès international de philosophie médiévale (Montreal: University of Montreal, 1969): 599-616.”

¹³⁰⁵ Footnote 60: “Mulcahey, *First the bow*, 60.”

¹³⁰⁶ Footnote 61: “*Ibid.*, 224.”

¹³⁰⁷ Footnote 62: “*Acta prov. Rom.*, 1243, 1: ‘Fr. Bonifacio Senensis iniungimus ut omnes libros ut rationes quae habet de philosophia tradat priori suo et amodo in hiis studeat, nisi forte, correptione eius exigente, cum eo per priorem suum fuerit dispensatum.’ ”

¹³⁰⁸ Footnote 63: “*Ibid.*, 1244, 2: ‘Quicumque, preter lectores, habet aliquos tractatus sive libros pertinentes ad aliquas scientias seculare, preter tractatus logicales et ea que pertinent ad moralem philosophiam, resignet priori suo infra vii dies postquam hoc mandatum scriberit; nec de cetero talia aliquis habeat, nec ista eis reddantur, nisi fieret de licentia speciali provincialis, sine cuius licentia aliquis de cetero talia non legat nec audiat, nisi secundum formam constitutionum.’ ”

“Aristotle’s works were first officially integrated into the Dominican core curriculum in 1259, when the Friar Preachers adopted a new *Ratio studiorum*.¹³⁰⁹ The decision to overhaul the curriculum of the Dominicans began in 1258 (or earlier), when Humbert of Romans, in conjunction with the general chapter, appointed a committee to draft a list of recommendations for the reform of the Dominican schools.¹³¹⁰ Headed by Albert the Great, the committee also included Thomas Aquinas, Peter of Tarentaise, Florence of Hesden, and Bonhomme of Brittany.¹³¹¹ Paradigmatic of the Dominican tradition of appointing its best and brightest to draft policy and design curricula, the identity of the committee members is significant, for their views did not represent those held by the majority of lectors. The *Ratio studiorum* was first officially adopted by the General Chapter of 1259 and ratified by the following two general chapters...

“Provincial reactions to the ‘pro-Aristotelian’ injunctions and admonitions of the general chapters were diverse, varying from province to province. Whether because of intellectual principle or fear of the cost, most provinces were reluctant to establish *studia artium*, prompting successive general chapters to reiterate the injunctions more and more forcefully. In 1265, the General Chapter at Montpellier ordered all provinces without a *studium artium* to make such instruction available to its members.¹³¹² The General Chapter of 1261 forced the provinces of Spain, Rome, Poland, Hungary, and Denmark to found one each. The province of Germany was ordered to establish three.¹³¹³ Not all provinces were reluctant, of course. In 1269, the provincial chapter of Province published a series of ordinances for their *studia artium* which reveal an intense concern for the new school’s success.¹³¹⁴

“This pattern of provincial diversity is equally applicable to the later appropriation of the *studia naturalia*. In 1262, Provence founded the first *studium naturarum*. Rome did not found one until 1288.¹³¹⁵ Prior to that year, the Roman province had maintained a proscriptive policy against education in philosophy. In 1305, the general chapter made it mandatory for each province to have a *studium naturarum*. By the beginning of the fourteenth century, however, even the most reluctant of provinces had embraced the philosophy curriculum and its role in the Order...

“From the first day a friar set foot into his priory, he was trained to reason in scholastic terms; and he studied the most fundamental aspects of his vocation... in works written within scholastic literary genres. It is not surprising, therefore, that highly technical and intricately nuanced scholastic terms (and the concepts which those terms signified) not only comprised the *lingua franca* of the Dominican Magistri but worked their way into the daily conversations of the *fratre communes*. By the middle of the thirteenth century, [Aquinian] scholasticism permeated the Order of Preachers to a far greater extent than any other medieval institution save that of the universities...

“But if the Dominican attitudes toward assimilation of the Aristotelian corpus during the first half of the thirteenth century appear diverse and varied viewed through the prism of institutional history, our perception changes when we consider the writings of individual scholastics. To say that Dominicans before Albert the Great carried on a debate over Aristotelianism would be an overstatement. What is certain, however, is that prominent Dominican scholastics, on both sides of the issue, communicated their views and their concerns to the rest of their brethren in their sermons and spiritual writings. Thus, John of St. Giles warned the friars of St. Jacques against those who, ‘when they come to theology are not able to be parted from their science, as is clear in certain people, who, in theology, are not able to be separated from Aristotle, carrying as it were brass instead of gold, that is,

¹³⁰⁹ Footnote 64: “For background discussions of the evolution of the *Ratio studiorum*, see James Weisheipl, *Friar Thomas d’Aquino* (Washington, D.C.: Catholic University of America, 1974): 138-139; Hinnebusch, *History*, 2, 7-8; and Tugwell, ‘Albert: introduction,’ in *Albert & Thomas*, 15.”

¹³¹⁰ Footnote 65: “Brett, *Humbert of Romans*, 49.”

¹³¹¹ Footnote 66: “*Chartularium Universitatis Parisiensis*, 4 vols., ed. Henricus Denifle and Aemilio Chatelain (Paris: Ex Typis Fratrum Delalin, 1889-1897), 1, 385: ‘Apud Valencas anno Dominic MCCLIX de mandate magistri et diffinitorum pro promotione studii ordinatum est per fratres Bonumhominem, Forentium, Albertum Theutonicum, Thomam de Aquino, Petrum de Tharantasia, magistros theologiae Parisius, qui interfuerunt dicto Capitulo, quod lectores non occupentur in factis vel negotiis, per que a lectionibus retrahantur.’ The names of the committee members were originally derived from the acta of the Provincial Chapter of Beziers of 1261. See *Acta capitulorum provincialium ordinis Fratrum Praedicatorum Premiere province de Provence, province Romaine, province d’Espagne* (1239-1302), 88.”

¹³¹² Footnote 70: “*Acta capitulorum generalium ordinis fratrum Praedicatorum*, vol. 1: ab anno 1220 usque ad annum 1303, 129.”

¹³¹³ Footnote 71: “*Ibid.*, 1, 109: ‘Iniungimus prioribus provincialibus et diffinitoribus provinciarum Hispanie. Romane. provincie. Theutonie. Polonie. Ungarie. Dacie. Quod ordinet. Quod fratres iuniores et docibiles in logicalibus instruuntur. In provincia veto Theutonic instituant duo vel tria studia huiusmodi in conventibus ydoneis ad praedicta.’”

¹³¹⁴ Footnote 72: “Douais, *Acta*, 139 (1269).”

¹³¹⁵ Footnote 73: “*Acta prov. Rom.*, 1288: 85-88.”

philosophical questions and opinions.¹³¹⁶ In another homily given in Paris in 1231, an anonymous friar lashed out at theologians who had appropriated bits and pieces of Aristotle, stating that they spoke in ‘points and lines,’ thereby corrupting their theology.¹³¹⁷ Even Vincent of Beauvais, known for the liberal sprinkling of Hebrew and Arabic references throughout his works, questioned the appropriateness of Aristotle.¹³¹⁸ The wariness was not universal. A few lone voices, such as Humbert of Romans, did ring out in Aristotle’s support, albeit in a limited manner. As was usually the case, Humbert was in the minority...

“Humbert of Romans and Roland of Cremona are but two of the many Dominicans drawn from the pool of artists.¹³¹⁹ Albert the Great had studied the arts at both Bologna and Padua. Similarly, Thomas Aquinas was also trained in the arts, including Aristotle, under Master Martin (who covered grammar and logic) and Peter Ireland (who taught the natural sciences) between 1233 and 1239.¹³²⁰ Considering the personality, teachings, and stature of these masters, it is improbable that they ceased studying and teaching Aristotle upon entering the Order. In fact, in the cases of Roland of Cremona and Albert the Great, citations of Aristotle continue to appear in their texts throughout their working lives...

“Most Dominicans prior to the early fourteenth century were thoroughly Augustinian in their outlook. Yet, Dominican and non-Dominican conservatives differed fundamentally in their attitudes towards their shared beliefs; for whereas Franciscans such as Pecham regarded Aristotelianism as ‘impious’; Dominicans such as Kilwardby viewed it as simply untrue.¹³²¹

“Boundless in both his thirst for knowledge and his energy, Albert the Great was the first scholastic to tackle the whole of the Aristotelian corpus... Even more pertinent, Albert used his chair at Cologne to teach a course on Aristotle’s *Ethics* in 1248; and was entrusted by Humbert of Romans with the task of drawing up the syllabus for the *studium naturarum* in 1262— all of which points to the fact that Albert’s Aristotelian adventures were sanctioned by the Dominican hierarchy...

“Although Aristotelian terms, concepts, and quotations were appearing with increasing frequency on the pages of thirteenth-century scholastic texts, the trend was much more pronounced in works by Dominican authors. Second, Franciscan, Augustinian, and secular authors at the mid-point of the thirteenth century cited *auctoritates* drawn from the twelfth-century *moderni*, such as Hugh and Richard of St. Victor, with more or less the same frequency and respect as had the two generations which preceded them. Thus, during the first half of the thirteenth century, the Dominican scholastics partially disengaged themselves, bit by bit, from the same Augustinian tradition which their non-Dominican confreres continued to re-affirm. Despite this overall trend, however, the friar preachers were not only not proponents of Aristotelianism (and never would be) but were decidedly suspicious of the doctrinal dangers...”¹³²²

Nominal *Catholic Encyclopedia*, “Dominicans”: “The first Dominican doctors, who came from the universities into the Order, or who taught in the universities, adhered for a long time to the Augustinian doctrine. Among the most celebrated were... Hugh of Saint Cher, Richard Fitzacre, Moneta of Cremona, Peter of Tarentaise, and Robert of Kilwardby. It was the introduction into the Latin world of the great works of Aristotle, and their assimilation, through the action of Albertus Magnus, that opened up in the Order of Preachers a new line of philosophical and theological investigation. The work begun by Albertus Magnus (1240-1250) was carried to completion by his disciple, Thomas Aquinas (q. v.), whose teaching activity occupied the last twenty years of his life (1245-1274). The system of theology and philosophy constructed by Aquinas is the most complete... The Thomist School developed rapidly both within the Order and without...”

Once the study of philosophy, especially that of Aristotle’s, was enshrined in the Dominican schools, then the apostate Thomas Aquinas’ scholastic teachings began to enter the Dominican curriculum in

¹³¹⁶ Footnote 74: “M. M. Davy, *Les sermons universitaires Parisiens de 1230-1231*, Études de Philosophie médiévale (Paris: Vrin, 1931): 85; 292.”

¹³¹⁷ Footnote 75: “*Ibid.*, 340-341.”

¹³¹⁸ Footnote 76: “Apollonia Koperska, *Die Stellung der religiösen Orden zu den Profanwissenschaften im 12 und 13 Jahrhundert* (Freiburg: Kommissionsverlag der Universitätsbuchhandlung, 1914): 122-124.”

¹³¹⁹ Footnote 78: “For anecdotal evidence, see Roland’s quip, cited in A. Dondaine, ‘Un commentaire scripturaire de Roland de Cremona, “Le Livre de Job,” ’ *AFPXI* (1941), 116: ‘Loyci audiunt predicatorem et intrant religionem... Unde enim implentur claustra, nisi de dialecticis et sophisticis?’ ”

¹³²⁰ Footnote 79: “Weishiepl, ‘Friar Thomas,’ 13-20; 49-91.”

¹³²¹ Footnote 84: “Knowles, *Evolution*, 250.”

¹³²² c. 2 (The Dominican Intellectual Tradition), “Aristotle among the Friar Preachers,” pp. 43-46, 41, 47-48.

1305. However, before Aquinas' scholasticism was officially approved by the Dominicans in 1305, it was unofficially approved by Aquinas' idolizers and thus anti-Aquinas Dominicans were persecuted. The persecution included silencing anyone who would dare criticize their false god Aquinas or any of his teachings, in spite of the fact that his teachings contained many heresies (including the glorification of philosophy in all of the three ways) and other errors, such as his denial of the Immaculate Conception:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: "In 1278, the General Chapter commissioned two lectors from Provence, Raymond of Mevoullion and John Vigouroux, to undertake a visitation of the English province in order to ascertain whether certain of the brethren had 'caused scandal to the Order by detracting from the writings of Thomas Aquinas.' Reacting to the perceived threat of a full-scaled ideological revolt by the English lectors, the General Chapter endowed the two visitors with extraordinary powers.¹³²³ Any Friar found guilty of attacking either Aquinas' memory or teachings was to be punished, removed from office, and exiled from the province.¹³²⁴ ... In 1279, the General Chapter added emphasis to their earlier displeasure by admonishing the brethren not to speak irreverently of Thomas or his writings.¹³²⁵ ... The capitular fathers did not deal with the matter again until 1286, when the *Correctoria* controversies had been well underway for a half-dozen years. At this point, the General Chapter obliged all Dominicans to defend and promote Thomas' teachings.¹³²⁶ ...¹³²⁷ ...

"Between 1314 and 1317, the Dominican leadership took additional steps to preserve the primacy of Aquinas' teachings within the Order... They further integrated the study of Thomas into the core curriculum of the Dominican higher education.¹³²⁸ In the following year, the General Chapter of Bologna reaffirmed the Order's policy of censorship. Thus, lectors were forbidden to teach or to dispute doctrines against the 'common doctrines' of Thomas...¹³²⁹ In addition, the Chapter ordered that all Dominican libraries possess copies of Aquinas' writings.¹³³⁰ ... In 1315, the provincial chapter of Rome tried the case of Hubert of Guidi, a bachelor at Florence. Accused of opposing Thomas in a public disputation (not just in a Dominican school but in a cathedral at a lecture attended by seculars and other religious!), Hubert was found guilty, and ordered to recant of his errors in public. Hubert was then transferred to the convent at Pistoia and placed on a fast of bread and water for ten days. Rubbing salt in an open wound, the diffinitors also deprived Hubert of his office of lector for two years and forbid him to take part in future disputations.¹³³¹ For instance, the provincial

¹³²³ Footnote 132: " 'Iniungimus districte fratri Raymundo de Medullione et fratri Iohanni Vigorosi lectori Montispezzulani. Quod cum festinatione vadant in angliam inquisitori diligenter super facto fratrum. Qui in scandalum ordinis destraxerunt de scriptis venerabilis patris fratris Thome de Aquino.' It is interesting to speculate the extent to which the General Chapter's fears were fueled by past incidents of rebellion on behalf of the English province. The most notable of these was the Oxford convents' refusal to admit foreign friar preachers into their *studia generalia*. Records of the incident can be found in *Acta*, 1, 110. For background see Edward Tracy Brett, *Humbert of Romans: His life and views of thirteenth-century society*, Studies and texts 67 (Toronto: PIMS, 1984) 51-55; William Hinnebusch, *The early English Friars Preachers*, *Dissertationes Historicae*, 14 (Rome: Institutum Historicum FF. Praedicatorum, 1951), 341; and Knowles, *Religious orders*, 1: 218-219."

¹³²⁴ Footnote 133: "*Acta*, 1, 199: 'Quibus ex nunc plenam damus auctoritatem in capite et in membris. Qui quos culpabiles invenerint in predictis. Puniendi. Extra provinciam emittendi. Et omni officio privandi. Plenam habeant potestatem.' "

¹³²⁵ Footnote 135: "*Acta*, 1, 204: 'Cum venerabilis vir memorie recolende fr. Thomas de Aquino, suo conversatione laudabili et scriptis suis multum honoraverit ordinem, nec sit aliquatenus tolerandum, quod de ipso vel scriptis eius aliqui irreverenter et indecenter loquantur, eciam aliter sencientes, iniungimus prioribus provincialibus et conventualibus et eorum vicariis ac visitatoribus universis, quod is quos invenerint excedentes in predictis, punire acriter non postponant.' "

¹³²⁶ Footnote 138: "*Ibid.*, 1, 235: 'Districtius iniungimus et mandamus, ut fratres omnes et singuli, prout sciunt et possunt, efficacem dent operam ad doctrinam venerabilis magistri fratris Thome de Aquino recolende memorie promovendam et saltem ut est opinio defendendam, et si qui contrarium facere, attemptaverint assertive sive sint magistri sive bacallarii, lectores, priores et alii fratres eciam aliter sencientes, ipso facto, ab officiis propriis et graciis ordinis sint suspensi, donec per magistrum ordinis vel generale capitulum sint restituti, et nichilominus per prelatos suos seu visitatores iuxta culparum exigentiam. Condignam reportent penam.' "

¹³²⁷ c. 2, pp. 53-54.

¹³²⁸ Footnote 123: "*Acta*, 2, 72: 'Cum circa reformationem studii cura... Qui statim post pascha incipiat legere de phylosophia morali vel de aliquo tractatu fratris Thome vel alternatim de istis et continuet saltem usque ad kalendas augusti. Ad cuius lectiones omnes studentes teneantur venire.' "

¹³²⁹ Footnote 124: "*Ibid.*, 2, 81: 'Magister studencium observabit et referet magistro ordinis in studiis generalibus et provinciali et diffinitoribus in aliis studiis, quid, quantum et quomodo lectores legent et in anno quociens disputabunt. Insuper si docuerint contra communem doctrinam Thome aut contra communes opiniones ecclesie, tangentes articulos fidei, bonos mores vel ecclesie sacramenta, aut si contra ista, aut aliquid istorum adduxerint rationes, quas dimiserint insolutas. Super quibus eos primo cum debita reverencia admonebit; quod si se non correxerint debite revocando, provinciali vel eius vicario referat verbo vel scripto, si magister ordinis non fuerit in proinquo; qui si invenerit ita esse, eos absolvat ab officio lectionum.' "

¹³³⁰ Footnote 126: "*Ibid.*, 2, 83-84; A. Walz, 'Ordinationes capitulorum generalium de Sancto Thoma eiusque cultu et doctrina,' *Analecta Sacri Ordinis Fratrum Praedicatorum* 31 (1923): 172. For the Dominican library at Padua, see L. Gargan, *Lo Studio teologico e la Biblioteca dei Domenicani a Padova nel Tre e Quattrocento* (Padua: Antenore, 1971)."

¹³³¹ Footnote 127: "CUP, 2, 174: 'Quia frater Albertus Guidi, bacellarius Florentinus, hoc anno in conventu Florentio dum disputaretur de Quolibet in conspectu multitudinis fratrum. Secularium, clericorum et aliorum religiosorum temerarie, non solum in ipsa disputatione, sed etiam in cathedra dum legeret, multa assertive dixit contra sanam et sacram doctrinam venerabilis doctoris fratris Thome de Aquino... imponimus ac

chapter of Toulouse in 1316 tried other friars for the same crime.¹³³² ...In 1317, Thomism had, at least for the highly educated friars who served as capitular diffinitors, become the commonly held opinion of the Dominican Order.”¹³³³

(See in this book: [The corruption of the Dominicans and Franciscans](#), p. 553.)

Apostate Aquinas' canonization by apostate Antipope John XXII in 1323

One of the most evil and damaging events in the history of the Catholic Church was the canonization of the apostate Thomas Aquinas by apostate Antipope John XXII in 1323:

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “He died on 7 March, 1274. Numerous miracles attested his sanctity, and he was canonized by John XXII, 18 July, 1323. The monks of Fossa Nuova were anxious to keep his sacred remains, but by order of Urban V the body was given to his Dominican brethren, and was solemnly translated to the Dominican church at Toulouse, 28 January, 1369.”

The idolization of Aquinas increased after he was made a so-called saint, and any effective opposition to him and his scholasticism and his other heresies ended.

Even if the evidence proves that true miracles were attributed to Aquinas, he was nevertheless an apostate. The following words of Jesus and Moses would then apply to him:

“Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Mt. 7:22-23)

“If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.” (Deut. 13:1-3)

If Aquinas had performed apparent miracles, then they would have been either false miracles of the Devil or true miracles for the benefit of others.¹³³⁴

In many cases canonizations are political in nature in which bribes and other nefarious means are resorted to, which include false or exaggerated testimonies from witnesses who are either bribed, sympathetic to the cause, or duped by the Devil.

From the evidence I have, it seems that Aquinas did not perform true miracles. The witnesses of his miracles are suspect because they were his brothers and thus sympathetic to his cause. Most of the testimonies came from Thomas' brothers at Fossanova, where Thomas died. And the great and credible opposition to his canonization was overridden by apostate Antipope John XXII, who was a fervent admirer and idolizer of Aquinas and Thomism:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “Many different people, events, and trends combined to affect Aquinas' canonization.¹³³⁵ Perhaps the first thing to note is that there was a surprising amount of exceedingly fierce opposition to Aquinas' canonization. Jean Gerson would later report that at least some of the aversion to

districte mandamus eidem fratri Uberto...quando reverendus pater prior provincialis sibi duxerit imponendum, et ipsum per biendium omni lectione omnique disputatione cuiuscumque facultaris ac magisterio studentium et omni actu scolastico privamus. Et ipsum de conventu Florentino removemus et Pistoriensis conventui assignamus et decem dies in pane et aqua jejunandos sibi damus.”

¹³³² Footnote 128: “*Documenta*, Laurent, 662, no. 52.”

¹³³³ c. 3, pp. 80-81.

¹³³⁴ See *RJMI Topic Index*: Signs and Wonders.

¹³³⁵ Footnote 122: “Most recently, Leonardus V. Gerulaitis, ‘The canonization of Saint Thomas Aquinas,’ *Vivarium* 5 (1967): 25-46. See also Martin Grabmann, ‘Die Kanonisation des hl. Thomas von Aquin in ihre Bedeutung für die Ausbreitung und Verteidigung seiner Lehre im 14. Jahrhundert,’ *Divus Thomas*, 1 (1923): 233; Pierre Mandonnet, ‘La canonization de saint Thomas d’Aquin,’ *Mélanges Thomistes*, Bibliothèque thomiste (Le Saulchoire, Kain) 3 (1923): 2-48; Andre Vauchez, ‘Les canonisations de S. Thomas et de S. Bonaventur: pourquoi deux siècles decart,’ in *1274 [Douze cent soixante-quatorze], année charnier, mutations et continuités: Lyon-Paris, 20-septembre-5 octobre 1974*, Colloques internationaux du Centre national de la recherche scientifique, no. 558 (Paris: Centre national de la recherche scientifique, 1997): 753-767; and Angelus Walz, ‘Ordinationes capitulorum generalium de Sancto Thoma eiusque cultu et doctrina,’ *Analecta ordinis Praedicatorum*, 16 (1923-1924): 168-192; as well as his three articles, ‘De Quinatis e vita discessu’; ‘Historia canonizationis Sancti Thomae de Aquino,’ and *Bulla Canonizationis S. Thomae Aquinatis a Ioanne XXII P. Memorata notisque illustratu*,’ in *Xenia Thomistica* 3 (1925): 41-55; 105-172 and 173-188, respectively.”

Thomas' elevation to beatitude was rooted in the absence of miracles during his own lifetime.¹³³⁶ Yet another group of adversaries to the canonization were the legacy of the Condemnations of 1277. In the eyes of many, Aquinas was simply a heretic. Overlapping with this last group were those scholastics and churchmen who, steeped in the neo-Augustinian tradition, opposed Thomas' teachings.

"Finally, some of the opposition was, to some extent, political. Despite the peace pacts concluded by John of Vercelli and Jerome of Ascoli, the generals of the Friars Preachers and Minor, in 1274 and 1277, the Franciscans, cognizant that such an event would entail an implicit censure of their own Augustinian and Spiritual currents, made a concerted effort to...block his canonization up until the very last moment.¹³³⁷

"Second, few people actively campaigned for the canonization. Of the second estate, only the Sicilian nobility got involved. Even within the Order of Preachers, the advocates were disproportionately small, restricted, for the most part, to the more zealous of the Thomist *magistri* such as Natalis; and to members of the newly-created Sicilian province who, motivated by provincial pride, made the canonization their central mission during their early years.

"With the exception of Natalis, of all the people to take a part, John XXII was the *sine qua non* of Thomas' canonization.¹³³⁸ A long-time fan of Aquinas, John XXII kept a copy of John of Freiburg's *Summa confessorum* (which contained lengthy extractions from Thomas' writings) in his study and Aquinas' *Summa theologiae* next to his bed.¹³³⁹ Having incurred an obligation to the Order of Preachers for having hosted his papal coronation, John XXII promised to canonize one of their members. True to himself, if not to his word, the former Jacques Deuse, himself a partisan of the Angevins, rejected the nomination of Raymond of Penafort when it was brought forward by the King of Aragon. Consequently, although Thomas' supporters had previously endured the proverbial twenty-year papal brush-off, an inquiry into Thomas' sanctity took place at Naples between July 21 and September 18, 1318. A bibliophile to the core, John XXII hedged after the first enquiry, demanded a second, and requested copies of the complete works of Thomas Aquinas for the Vatican library.¹³⁴⁰ Although there is no evidence that they were ever examined by the inquisitors, ample marginal notations in John XXII's own hand testify that the fourteen volumes did not want for use. If Natalis had contributed to the canonization in no other way, his successful tax on the provinces of as many florins as they had priories was no mean achievement.¹³⁴¹ A second inquiry, limited to the miracles at Aquinas' tomb, took place at Fossanova from November 10 to 20, 1321. John XXII promulgated the bull of canonization in 1323. Two years later, on February 14, 1325, Etienne Bourret revoked the Parisian condemnations in so far as they affected Thomas' teachings. The Oxford condemnations were never repealed.

"An examination of the early hagiography and iconography surrounding Thomas reveals that Aquinas' cult was continually manipulated and shaped by the Dominican hierarchy, often in conjunction with John XXII. Like many works of medieval hagiography, William of Tocco's *vita*, which did not appear until shortly after the promulgation of the canonization bull, was written and extensively re-written not to emphasize the facts of the new saint's life, but to emphasize certain themes and leitmotifs. Interestingly enough, Tocco refashioned the facts of Aquinas' life to meet the political and ecclesiastical realities of his day. More specifically, he emphasized Thomas' disavowal of the Franciscan Spirituals and extensive refutations of the teachings of Joachim of Fiore so as to gain the approval of John XXII.¹³⁴²

¹³³⁶ Footnote 123: "Gerson, *Opera omnia*, ed. Du Pin, t. 2, c. 712, cited in André Vauchez, 'Culture et sainteté d'après les procès de canonisation des XIII^e et XIV^e siècles,' in *Le scuole degli ordini mendicanti (secoli XIII-SIV) 11-14 ottobre 1976*, Covegni dei Centro di Studi sulla spiritualità medievale, 17 (Todi: Presso L'Accademia Tudertina, 1978): 162-164, ft. 2: 'Cum in canonizatione sancti Thome de Aquino opponeretur a quibusdam quod non fecerat miracula vel non multa, dictum fuit per Papam non esse curandum et adiecit: quoniam tot miracula fecit quod determinavit quaestiones.' "

¹³³⁷ Footnote 124: "G. Meerssemann, 'Concordia inter quattuor ordines mendicants,' *AFP* 4 (1934): 75-97."

¹³³⁸ Footnote 125: "Angelus Walz, 'Papst Johannes XXII und Thomas von Aquin. Zur geschichte der Heiligsprechung des Aquinaten,' *Comm. St.*, I, 29-50."

¹³³⁹ Footnote 126: "Antoine Dondaine, 'La collection des oeuvres de saint Thomas dite de Jean XXII et Jacuet Maci,' *Scriptorium* 29 (1975): 127-152; and Angelus Walz, 'Papst Johannes XXII und Thomas von Aquin,' in *Comm. St.*: 29-50."

¹³⁴⁰ Footnote 127: "Claire le Brun-Gouanvic, 'Contexte historique et littéraire de l'Ystoria sancti Thomae d'Aquino,' 12 and Franz Ehrle, *Historia Bibliothecae Romanorum Pontificum*, Biblioteca dell'Accademia storico-giuridica, 7 (Rome: Typis Vaticanis, 1890): 1: 144-147."

¹³⁴¹ Footnote 128: "Acta, 2, 123."

¹³⁴² Footnote 129: "Tocco, *Vita*, 21: '...fraterculus de vita paupere, ut etiam sub hoc humilitatis sophistico nomine simplicium corda seducant, quos captos potius heretica pravitate fermentant. ...' and idem., *Ystoria Sancti Thome de Aquino*, 142: 'Et quia ex dictis abbatibus loachim predicti heretici fomentum sumunt prefati erroris pestiferi, predictus doctor in quodam monasterio petium librum prefati abbatibus et oblatum totum perlegit; et ubi erroneum aliquid repetit vel suspectum cum linea subducta dampnavi, quod totum legi et credi prohibuit quod ipse sua manu docta

“Dominican iconography also reinterpreted the material of Thomas’ life so as to convey concerns particular to their immediate historical and religious context. One of the earliest depictions of Thomas is contained in the ‘Triumph of Thomas’ panel, located in the Dominican convent of Santa Caterina in Pisa and erected in 1320.¹³⁴³ After examination, several of the picture’s features are somewhat curious. First, Thomas is shown with a halo, three years prior to his canonization. Intriguingly, the panel’s date of origin falls between the two canonization inquiries, suggesting perhaps that John XXII had actually decided the case after the first, and simply postponed the promulgation to silence the opposition. This hypothesis is further supported by the prominent display of John XXII’s family crest. Second, the panel has Thomas surrounded by books, with light emanating out of both the future saint and the books. The symbolism is particularly relevant: the Dominicans have traditionally taken refuge in the theme of their Order as the guiding light of the Church during those times when the Order was in trouble.

“In a way, Aquinas’ cult and canonization are curious phenomena. At first glance, it is indeed curious that the Dominicans made Thomas’ teachings the bedrock of his hagiography at precisely the same time that these teachings were under attack by such notables as Dietrich of Frieburg, James of Metz, and Durandus of St. Pourcain. But, viewed from a distance, it suited the times. John XXII used the canonization as a rebuff to those who had rocked his papacy with their upheavals: namely, the Averroists, the Nominalists, and, most especially, the Franciscan Spirituals.¹³⁴⁴ Depending upon one’s viewpoint, the Order of Preachers used Aquinas’ sainthood to either restore its traditional leitmotif of unity or to impose a homogeneity on the theology of its members.

“Concurrent to the Dominicans’ reformation of Thomas’ cult and the consummation of his canonization, his texts and the *auctoritas* which was accorded them, continued to be absorbed into the Dominican ethos. Particularly relevant to the Order’s mission, the *cura animarum*, was the assimilation of Thomas’ teachings into Dominican confessional handbooks and preaching manuals.¹³⁴⁵ As a result, Aquinas steadily acquired authority within the context of the Dominicans’ practical ministry. By extension, he also gained authority in the area of moral theology, and was thus cited in the sermons of Remigio di Girolami, Aldobrandino de Tuscanella, and Nicoluccio de Ascolis.¹³⁴⁶ But, it should be noted, this *auctoritas* as largely restricted to the *Secunda secundae*.

“Having examined Aquinas’ cult and his authority within the Order’s pastoral activities, it is possible to see the relationship between the controversies and Aquinas’ intra-Dominican *auctoritas* in a new light. First, however holy Aquinas might have been, the push behind his canonization came from those who wished to promote his teachings. Moreover, as was discussed above, his cult was refashioned to reinforce a popular perception of Thomas as an orthodox theologian and to further promote an acceptance of his teachings. In other words, the controversies between Natalis and Durandus were one of the contributing factors to Aquinas’ canonization.

“Second, it is apparent that Aquinas’ *auctoritas* within the Dominican Order prior to the conflict between Natalis and Durandus differed in scope and nature from that which emerged after Natalis’ death. Although Thomas’ writings were preserved and disseminated throughout the Order by his earlier disciples, the actual adherence of the *fratres communes* to his teachings was restricted largely to the area of moral theology. Interest in and adherence to the vast majority of his teachings was limited to a small number of Dominican *magistri* and bachelors drawn from among the Order’s intellectual elites within the *studio generalia*. The majority of Dominican lectors, stationed far and away from the intellectual capitals of Paris and Oxford, and engaged in teaching in the conventual and provincial schools, held views much the same as did most non-Dominican scholastics.

cassuit. Contra quem errorem pestiferum sanctissimus pater dominus Iohannes papa XXII, ^{us}, ad quem pertinet hereses condemnare, mirandum edidit deretalem, quorum errores, dum in ipsa descripsit, sacri canonis auctoritatibus potenter elisit.”

¹³⁴³ Footnote 130: “Joseph Polzer, ‘“The triumph of Thomas” panel in Santa Caterina, Pisa. Meaning & date,’ *Mitteilungen des Kunsthistorischen Institutes in Florenz* 37 (1993): 29-70. The library of the Dominican convent of Santa Catarina in Pisa is one of those rare blessings for scholars interested in medieval Dominican history. Not only did it host a number of influential friars (Thomas had taught there during the 1270’s) but many of its records, chronicles, catalogs, manuscripts and incunabula are still extant. See Franz Pelster, ‘Bibliotheca Conventus Sanctae Catherinae Pisis. Collectio librorum ex temporibus S. Thomae Aquino,’ in *Xenia Thomistica* 3 (1925): 249-280. In addition, records of medieval provincial visitations to the convent are contained in the *Acta provinciae Romanae*.”

¹³⁴⁴ Footnote 131: “Vauchez, ‘Les canonisations,’ 761. John XXII’s bull unleashed a considerable backlash from the Spirituals and their followers, many of whom considered it a ‘veritable provocation.’ See W. W. May, ‘The confession of Prou Boneta, heretic and heresiarch,’ in *Essays in medieval life and thought presented to Austin Patterson Evans*, ed. John Mundy (New York: 1955): 3-39.”

¹³⁴⁵ Footnote 132: “Leonard Boyle, ‘The *Summa Confessorum* of John of Freiburg and the popularization of the moral teaching of St. Thomas and some of his contemporaries,’ in *Comm. St.*, 245-268.”

¹³⁴⁶ Footnote 133: “David d’Avray, ‘Sermons on the dead before 1350,’ *Studi Medievali* 31 (1990): 207-223.”

“The controversies between Hervaeus Natalis and Durandus of St. Pourcain transformed and extended Aquinas’ *auctoritas* within the Dominican Order in a number of concrete and measurable ways. First, they brought those of Aquinas’ teachings, particularly those drawn from his metaphysics, psychology, and cosmology, which had previously been relatively neglected, to the attention to the Dominican intelligentsia. In doing so, the debates between Natalis and Durandus not only illuminated many of the issues which underpinned the clash between the Augustinian and Thomist traditions but, by its public and comprehensive examination of Aquinas’ thought also established a bridge between the practical theology entailed in the Orders *cura animarum* and the speculative theology which flourished in its schools. As a result, an increasing number of Thomas’ teachings were absorbed into the texts and thought of a steadily expanding pool of Dominican scholastics.

“Contiguous to this spread of Thomism as a result of the controversies’ polemics, both Thomas’ teachings and the defense of those teachings continued to spread throughout the Order as a result of Natalis’ policies as provincial and as Master General. If Durandus had rejected his mentor’s ideology, the same could not be said of Natalis’ other protégés. During his tenure as provincial of France (1309-1318), Natalis had influenced the choice of John of Naples (1309), Peter of Palude (1310), and James of Lausanne (1314) as bachelors of theology at Paris. He was to continue this policy of affixing an ideological litmus test to promotion in studies or to inception during his generalate. From their lectures, disputations, writings, and sermons, these young theologians saturated the Dominican *schola* with Thomas ideas and opinions, rendering them, over time, almost commonplace. The growing acceptance of Aquinas’ *auctoritas* was further propelled and reflected in Thomas’ succession of honorific titles, which ranged from the *doctor eximiis* spawned by Richard Knapwell in 1282 to that of *doctor communis*, to which we have already been introduced.

“Second, the conflict was the catalyst behind the imposition of Thomas’ texts in the Dominican schools. For instance, the General Chapter of 1313 not only prohibited the recitation or confirmation of opinions which contradicted those of Aquinas but mandated a three-year course in his teachings for students bound for Paris.¹³⁴⁷ Although the Lombard’s *Sentences* continued to serve as the Dominicans’ basic textbook, it was increasingly supplemented by Thomas’ own *Scriptum super libros Sententiarum* and *Summa theologiae*. But just as the controversies resulted in the promotion of Thomas’ teachings within the Dominican Order, so too did they lead to repeated attempts by the Dominican hierarchy to eradicate the more pervasive and radical Augustinian elements from their midst...

“Even after Thomas’ canonization in 1323, the Dominican hierarchy continued its efforts to form and mold the new saint’s cult so as to magnify the intellectual orientation of the new saint and to disseminate his teachings. These efforts were not confined to the maneuvering and intrigue characteristic of high level ecclesiastical politics but were manifested in very concrete ways at the parochial level... Yet, the extent to which the *fratres communes* actually knew, understood, and were able and willing to defend Aquinas’ teachings is somewhat more debatable. Friar Bartolommeo da San Concordio, who lived out most of his professed life at the Dominican house in Pisa and died in 1347, is recorded as having not only memorized much of Aquinas’ work but of defending his teachings against his critics.¹³⁴⁸ But the chronicle in which his accomplishments are recorded also noted that these attainments had rendered him unique among the Pisan friars. Instead, the evidence suggests that Aquinas’ teachings and *auctoritas* were best accepted by those who were at the major Dominican educational centers, whatever the geographic region or spiritual or intellectual tradition. Thus, Henry of Suso was always careful to accord a particular authority to Thomas: ‘*Doctor egregius inter ceteros et super ceteros, sicut rosa sine spina.*’¹³⁴⁹ ...

“Aquinas’ *auctoritas* within the Dominican Order served as a font from which his *auctoritas* was gradually disseminated throughout the Church via the writings of Dominican theologians. In the late fourteenth century, the question of whether or not Thomas Aquinas

¹³⁴⁷ Footnote 134: “*Acta*, 2, 64-65: ‘...quod nullus frater legendo, determinando, respondendo audeat assertive tenere contrarium eius, quod communiter creditur de opinione doctoris predicti, nec recitare aut confirmare aliquam singularem opinionem contra communem doctorum sententiam in his... Quod si ex talibus opinionibus pertractatis scandalum sit subortum, volumus, quod acrius puniatur et ad revocandum nichilominus compellatur. Lectores quoque de textu biblie plus solito legant et in lectura de sententiis ad minus tres vel quatuor articulos de doctrina de doctrina fratris Thome pertractent, prolixitate onerosa vitata. Nullus eciam studium Parisiense mittatur, nisi in doctrina fratris Thome saltem tribus annis studuerit diligenter.’ ”

¹³⁴⁸ Footnote 139: “F. Bonaini, ‘Chronica antiqua conventus Sanctae Catharinae de Pisis,’ in *Arch. Stor. Ital.*, ser. 3, 6 (1945), 523: ‘...recollegit auctoritates Bibliae et philosophorum a beato Thoma expositas per omnia opera sua. Doctrinam dicti doctoris, quam totam quasi mente tenebat, defendit ab impugnantibus magna cura. ...’ ”

¹³⁴⁹ Footnote 140: “Senner, ‘Jean de Sterngassen,’ 84.”

was an *auctoritas*, of any rank, within the universal Church was settled by the Immaculate Conception controversy when John Montson, a Dominican at St. Jacques, argued against the doctrine, appealing to Aquinas as his principal authority.¹³⁵⁰ A century and a half later, Aquinas' *auctoritas* was catapulted above and beyond that of Augustine by the doctrinal controversies of the Counter-Reformation. Many persons, trends, and events contributed to this process. But each of these had been affected directly or, more often, indirectly, by either one or both of our antagonists, or the conflict between them. In the fourteenth century, Dionysius de Burgo characterized Thomas' as being primarily 'anti-Durandus.'¹³⁵¹ At the turn of the century, Silvestro da Prierio would resurrect Natalis' arguments on predicamental relations against his former pupil to use against Cajetan.¹³⁵² In the fifteenth, Capreolus devoted forests of pages to the refutation of Durandus. None of these events would have been possible had not Aquinas already been well established as an *auctoritas* within the Order of Preachers...

"Had not the Order of Preachers intervened, Thomas would have been perceived by the medieval populace as were so many other saints—namely, as a source of miracles and healing. Instead, seeking to meet its own needs, the Dominican hierarchy discouraged this popular devotion and replaced it with a cult which was inextricably bound up with Thomas' teachings. In doing so, they were, in part, motivated by a need to react to the overly fideistic theology of the more extreme Augustinian thinkers and reaffirm the more rationalistic leitmotifs within their own tradition. It was a need which Aquinas met admirably... The end result was, at least in part, due to the disparate activities of Dominican thinkers in the Thomist and Albertine traditions in the early fourteenth century...

"Similarly, the history of Aquinas' canonization is also inextricably bound up with that of the early Thomist school. Had not John XXII been as vexed by the Franciscan Spirituals, along with the adherents of other offshoots from the Joachite tree, then he might well have decided to postpone the Angelic Doctor's canonization yet again. On a more fundamental level, however, Aquinas' canonization came about because a couple of groups pushed long and hard for its realization, compiled the petitions, sponsored Thomas' vitae, and paid the curial fees. Of the groups who did so, the most active, even proactive, were the early Thomists, again led by Natalis. One of the primary reasons that they did so was to hinder the growing popularity of Durandus' teachings among the Dominican lectors in the lower *studia*."¹³⁵³

During the canonization process, testimonies were recorded in which Aquinas' idolizers, such as Albert the Great Wretch and James of Viterbo, praised Aquinas as the greatest Doctor in all the Church, equal to the Apostles and greater than anyone who would follow, which was similar to the praises that apostate Jerome gave to the apostate Origen:

Nominal *Catholic Encyclopedia*, "Albertus Magnus": "The announcement of the death of Thomas at Fossa Nuova, as he was proceeding to the Council, was a heavy blow to Albert, and he declared that 'The Light of the Church' had been extinguished... It is said that ever afterwards he could not restrain his tears whenever the name of Thomas was mentioned."

First Canonization Enquiry of Thomas Aquinas, Naples, at the Archbishop's Palace, July 21 to September 18, 1310: "LXXXII. ...Albert had been Thomas's master and he wept much when news came that his pupil was dead, and afterwards whenever he was reminded of him, calling him the flower and beauty of this world... When, later, it was rumoured that Thomas's writings were being attacked at Paris, Albert said he desired to go there to defend them... Albert—who was also an archbishop or bishop—decided that he would go, come what might of it; such noble writings must be defended! So he went to Paris, with Brother Hugh (so the latter told the witness) as his *socius*. And after their arrival, there was a general assembly of masters and students at the Friar Preachers' school, and Albert spoke from the chair on the text: 'Quae laus vive, si laudatur a mortuis?', making this mean that it was Thomas who was alive and the others who were dead, and proceeding to praise and glorify Thomas in the highest terms. He was ready, he said, to defend the shining truth and holiness

¹³⁵⁰ Footnote 143: "Marie-Dominique Chenu, '«Maitre» Thomas est-il une Autorité?': 187-194. For information on the Immaculate Conception controversy itself, see Wenceslaus Sebastian, 'The controversy after Scotus to 1900,' in *The dogma of the Immaculate Conception: history and significance*, ed. Edward O'Connor (Notre Dame: University of Notre Dame Press, 1958): 213-270."

¹³⁵¹ Footnote 144: "Trapp, 'Augustinian theology,' 156-158."

¹³⁵² Footnote 145: "Michael Tavuzzi, *Prierias: the life and works of Silvestro Mazzolini da Prierio, 1456-1527*, Duke monographs in medieval and renaissance studies 16 (Durham: Duke University Press, 1997): 102-103."

¹³⁵³ c. 5, *The Controversies and Aquinas' Auctoritas*, pp. 127-133.

of Thomas's writings before the most competent critics. Then Brother Albert...returned to Cologne, still accompanied by Brother Hugh. And once returned, he caused all Thomas's writings to be read out to him in a definite order after which, at a solemn assembly convened for the purpose, he pronounced a great panegyric of Thomas, ending with an assertion that the latter's work had put an end to everyone else's, and henceforth to the end of the world all other men's labour would be to no purpose. And, as Brother Hugh told the witness, Albert could never hear Thomas named without shedding tears...

"LXXXIII. Again, the witness referred to some words of Brother James of Viterbo of holy memory, Doctor of sacred scripture and archbishop of Naples, who had been both a father and friend to him, and who had once remarked to him that, in all sincerity and in the Holy Spirit, he believed that our Saviour and Master, for the enlightenment of the world and the Catholic Church, had sent out first the Apostle Paul, and then Augustine, and finally, in our own day, Brother Thomas—who himself would have no successor—until the end of time. And the same Brother James also repeated to the witness a tribute spoken by Giles of Rome, the Augustinian theologian, who used often to say to him at Paris, in the course of conversation: 'James, if the Dominicans desired to keep a monopoly of knowledge and leave the rest of us in darkness, all they need to do would be to refuse to let us see the writings of Brother Thomas.' "

As recorded in the canonization process, Thomas' brothers lied when they said that Thomas was temperate in eating food:

First Canonization Enquiry of Thomas Aquinas, Naples, at the Archbishop's Palace, July 21 to September 18, 1310: "XV. On Wednesday, 25 July, in the same place Brother Octavian of Babuco in the Campagna, priest and monk of Fossanova, took the oath in the prescribed form. ...He averred that the said Thomas was a man of pure and holy life, chaste, temperate in food and drink...

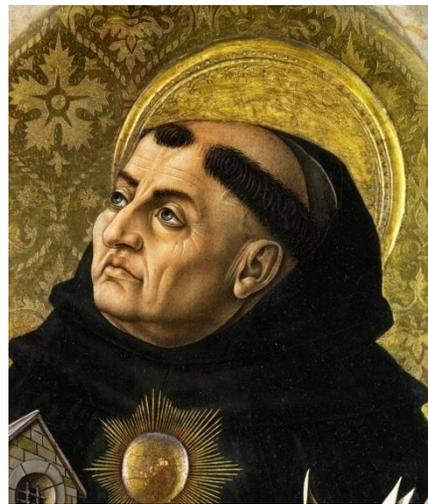
"LXXVII. ...Again, the witness declared that...even at meal-times his recollection continued; dishes would be placed before him and taken away without his noticing...

"XLV. On the same day, in the same place, Brother Peter of San Felice, a Dominican, was called as witness and took the oath. Asked first about the life of brother Thomas, the witness said...at meal times he was content with whatever was put before him—if indeed he noticed it at all... He added that Thomas was tall and stout with a bald forehead."

Stout is putting it lightly! He was a fat bastard:



"Triumph of Thomas Aquinas," by Benozzo Gozzoli, 1471



"Thomas Aquinas," by Carlo Crivelli, 1476

St. Thomas Aquinas, by G. K. Chesterton: "St. Thomas was a huge heavy bull of a man, fat and slow and quiet... his [Thomas Aquinas'] bulk made it easy to regard him humorously as the sort of walking wine-barrel, common in the comedies of many nations; he joked about it himself."¹³⁵⁴

¹³⁵⁴ c. 1, p. 2; chap. 5, p. 76.

My Life with the Saints, by James Martin, S.J.: “Pious legend has it that Friar Tommaso, of the town of Aquino, was an enormous man, so large that his Dominican brothers found it necessary to cut away a section of the refectory table so that he could reach his food. Most physical representations of Thomas, while striving to be polite, show him to be, at the very least, overweight.”¹³⁵⁵

And Thomas’ idolizing and lying brothers had the audacity to say that Thomas barely looked at his food—let alone ate it! One wonders how he got so fat. Maybe by osmosis! Or maybe the slob hoarded food in his cell and ate it secretly.

Visions of the apostate Aquinas after his death

Some of Thomas’ idolizers, such as the apostate Catherine of Siena (1347-1380), said that he appeared to them in visions or dreams after his death or that God or Mary testified to Thomas’ holiness:

Apostate Catherine of Siena, *Dialogue of St. Catherine of Siena*, 1378: “With this light that is given to the eye of the intellect, Thomas Aquinas saw me, wherefore he acquired the light of much science...”

In a letter to her spiritual director, Raymond of Capua, dated c. 1377, Catherine of Siena described how, after a vision of him along with St. John the Evangelist and Thomas Aquinas, God deprived her of her ignorance and taught her to write:

Apostate Catherine of Siena, *Letter 272*: “I was full of wonder at myself and at the goodness of God as I considered his mercy towards men and his providence. That providence was poured out in abundance for my comfort. For, since I was deprived in my ignorance¹³⁵⁶ of the consolation of being able to write, God gave me consolation and taught me. ... As soon as you had left with John the Evangelist and Thomas Aquinas, I fell asleep and began to learn.”¹³⁵⁷

Firstly, and most importantly, the Catholic faith tells us that these visions were from the Devil and not God because Aquinas preached another gospel and hence was a heretic and apostate. St. Paul said, “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” (Gal. 1:8) So even if you thought that an angel from heaven appeared to you in all his glory, let him be anathema if he preached another gospel, which would mean that he was actually an angel from hell, a devil.

Secondly, many of these false seers have God, Mary, saints, or angels saying things that are erroneous or heretical. For example, the same apostate Catherine of Siena had a vision in which the Blessed Virgin Mary said that she was *not* conceived Immaculate:

The Graces of Interior Prayer, by apostate A. Poulain, S.J., 1921: “Benedict XIV (*De Canon.*, Book III, ch. liii, No. 16; English: *On Heroic Virtue*, Vol. III, ch. ix, No. 16) examines one of...Catherine of Siena’s celebrated revelations (ecstasy of 1377), in which the Blessed Virgin would practically have told her that she was not Immaculate. He quotes several authors who, for the sake of the saint’s reputation, prefer to sacrifice that of her directors or editors, who are thus accused of falsification. He afterwards gives us Fr. Lancisius’ opinion, admitting the possibility of the saint having deceived herself as a result of preconceived ideas (ibid., No. 17; Lancisius, opusc., *De praxi divinae praesentiae*, ch. xiii).^{1358,,1359}

A Still, Small Voice, by the apostate Fr. Benedict J. Groeschel, C.F.R., 1993: “Finally, there is the case of open falsification done for pious motives. The editors of the works of...Catherine of Siena have been accused of changing her testimony on the denial of the Immaculate Conception. In the archives of the Dominican Order there is a manuscript dating

¹³⁵⁵ c. 12, p. 253.

¹³⁵⁶ Footnote 77: “...She was, as a matter of fact, illiterate.”

¹³⁵⁷ *Lettere di S. Caterina Siena*, translated by Fr. Bertrand Mahoney, O.P., from the ed. of P. M. Lodovico Ferretti, O.P., 1927. Vol. 4, Letter 272.

¹³⁵⁸ Footnote †: “In the archives of the Generals of the Dominican Order there is a manuscript dating from 1398 which contains this relation (Book of Prayers, prayer 16).”

¹³⁵⁹ c. 31, s. 1, no. 33.

from 1398 that contains the account of this ecstasy which occurred in 1377.¹³⁶⁰ Pope Benedict XIV, examining all the materials relating to this apparent mistake in Saint Catherine's apparitions, at least suggests the possibility that she may have been deceived by her own preconceived ideas."¹³⁶¹

Heroic Virtue, a Portion of the Treatise of Benedict XIV on the Beatification and Canonization of the Servants of God, 1852: "There is also a revelation attributed to...Catherine of Sienna, that the Blessed Virgin was conceived in original sin, and which is mentioned by S. Antoninus.¹³⁶²...Nicholas Lancizzi¹³⁶³ thus speaks of the revelation of...Catherine of Sienna, that the Blessed Virgin was conceived in original sin: 'If S. Catherine said this, she did it, not from God revealing it, but from her own spirit and understanding, as one of the spiritual children of the Dominicans, from whom she had learned it. We must know that when pious persons, abstracted from the senses, speak, they frequently speak of their own understanding, and are sometimes deceived.'"¹³⁶⁴

Hence the Devil likewise deceived the apostate Catherine of Siena with a false vision of Thomas Aquinas as a saint. Other Dominican idolizers of Aquinas also testified that the Blessed Virgin Mary appeared to them and said she was not conceived Immaculate:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "In the age of 'pious frauds' some over-zealous Dominicans, at Frankfort and Berne, got up a pretended vision of the Virgin herself, to testify to Pope Julius II that she had been conceived in sin, but a papal commission, presided over by the Dominican provincial himself, sent the prior and three monks of the Dominican convent at Berne to the stake for their part in the fraud."^{1365,1366}

This fits with the fact that the apostate Dominican idolizers of Thomas banned anyone from criticizing anything Thomas taught, in this case his denial of the Immaculate Conception. One reason it took so long for the apostate antipopes to attempt to infallibly define the Immaculate Conception was the idolization of Thomas Aquinas. The attempt was not made until 1854 by apostate Antipope Pius IX.¹³⁶⁷

He was idolized by the apostate antipopes of the Babylonian Captivity

The apostate antipopes who favored the Franciscans and Augustinians generally opposed Aristotle's philosophy and Aquinas' form of scholasticism, known as Thomism:

John Pecham: Questions Concerning the Eternity of the World (De aeternitate mundi), translated by Vincent G. Potter, S.J., Introduction: "In 1277 Pecham was appointed by Pope John XXI to the lectorship in theology (*Lector sacri palatii*) at the papal Roman Curia (founded by Innocent IV). Pecham held the post for about two years, and it was a time of fruitful literary and academic work... The fact that this post was always held by a Franciscan until the end of the thirteenth century testifies to the papal attitude of distrust toward the 'new' philosophy and theology."¹³⁶⁸

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: "In 1277, ...the pope, the majority of bishops, most Franciscans and the secular *magistri* who dominated the university theological faculties had aligned in a formidable opposition to the Aristotelianism with which Aquinas' teachings were then commonly associated..."¹³⁶⁹

"More complex, perhaps, were the effects of the Dominicans' relationship with the papacy on their theology. Although this relationship was not a focal point within this analysis, even the few instances in which the popes appear in our examination of early Dominican Thomism is easily translated into a paradigm which is simply this: the Dominicans enjoyed

¹³⁶⁰ Footnote 23: "Poulain, *Graces of Interior Prayer*, 339."

¹³⁶¹ Publisher: Ignatius Press, 1993. C. 6, pp. 67-68.

¹³⁶² Footnote §: "Histor. pt. 3, tit. 23, c. 14."

¹³⁶³ Footnote ¶: "Paradox. 5, c. 42."

¹³⁶⁴ Translated into English from the original Latin. Publisher: London: Thomas Richardson and Son, 1852. V. 3, c. 14, no.16, pp. 400-404.

¹³⁶⁵ Footnote 1: "For the details, see Giesler, v. 67-9; Robertson, vol. iv, pp. 357-8."

¹³⁶⁶ pt. 2, c. 22, pp. 379-380.

¹³⁶⁷ See in this book: [His idolization delayed the putative infallible definition on the Immaculate Conception](#), p. 659.

¹³⁶⁸ Intro., pp. viii-ix.

¹³⁶⁹ Intro., p. 4.

the privileges and benefits of an amicable relationship with those pontiffs who looked favorably upon Thomas and his teachings and, reciprocally, suffered under those who did not.”¹³⁷⁰

During the Babylonian Captivity,¹³⁷¹ which began in 1305 and ended in 1376, the apostate antipopes favored the Dominicans, idolized Aquinas, and enthusiastically promoted his Thomism and Aristotle’s philosophy:

Nominal *Catholic Encyclopedia*, “Dominicans”: “When the popes, once settled at Avignon, began to require from the archbishops the execution of the decree of Lateran, they instituted a theological school in their own papal palace; the initiative was taken by Clement V (1305-1314). At the request of the Dominican, Cardinal Nicolas Alberti de Prato (d. 1321), this work was permanently entrusted to a Preacher, bearing the name of *Magister Sacri Palatii*. The first to hold the position was Pierre Godin, who later became cardinal (1312). The office of Master of the Sacred Palace, whose functions were successively increased, remains to the present day the special privilege of the Order of Preachers (Catalani, ‘De Magistro Sacri Palatii Apostolici,’ Rome, p. 175).”

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “The regent master of the pontifical *studium* was called the *magister in sacri palii*. William of Peter Godin became the first *magister in sacri palii* in 1306.¹³⁷² He was succeeded by Durandus of St. Pourcain in 1317.¹³⁷³ ... This position was usually held by a Dominican who was appointed by the pope... Although the duties of the *magister in sacri palii* originally correlated to the duties of regent master of theology, the influence of the office steadily increased throughout the fourteenth and fifteenth centuries. The *magister* was often employed as a papal legate or sent on diplomatic missions. Throughout the fourteenth century, at least, the *magister* served as a papal counselor and theologian.¹³⁷⁴ ...”¹³⁷⁵

The next quote shows that Aquinas’ teachings were opposed by many before the Babylonian Captivity (before the 14th century) and how after that time he was idolized and his teachings enshrined. It also shows that not all opposition ended:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 14. It is not surprising to find that his contemporaries were far from ready to make a unanimous award of that supremacy to which he ultimately attained. The persistent opposition of the Doctors of the University of Paris was shared by the Franciscans, both at Paris and Oxford, while his cause was undertaken by his own Order. Immediately after his death, a powerful antagonist, Henricus Gandavensis, called forth a defence by Robert, an Oxford Dominican.¹³⁷⁶ In 1276 [sic. 1277], Tempier, bishop of Paris, and a chief member of the theological faculty, condemned some propositions from the writings of Aquinas, and the University of Oxford concurred in the censure.¹³⁷⁷ In 1285, a Franciscan, William de Lamare, wrote at Oxford a *Reprehensorium Fr. Thomae*,¹³⁷⁸ to which several Dominicans replied. On the other hand, in 1286, a General Chapter of the Dominicans at Paris prescribed to the Order the advancement and defence of the doctrine of Aquinas, and decreed suspension against all dissentients. After the canonization of St. Thomas by John XXII, Stephanus de Borreto, bishop of Paris, abrogated the adverse decisions of his predecessors (1325); and a few years later (1342) a Dominican chapter at Carcassonne recited the approval of the Angelic Doctor’s teaching by the Apostolic See, the chief Doctors of the Church, and the University of Paris, as a reason for imposing it on all lecturers and students as the rule of orthodoxy, according to which they were to determine all questions and doubts.¹³⁷⁹ As late as 1387,

¹³⁷⁰ Conclusion, p. 136.

¹³⁷¹ The apostate antipopes’ banishment from their main home in Rome, Italy, to Avignon, France, was known as the Babylonian Captivity because it lasted for seventy years, from 1305 to 1376, from apostate Antipope Clement V to apostate Antipope Gregory XII. This exile was a punishment and warning from God because they were very corrupt and evil. Instead of heeding God’s warning, they became more evil.

¹³⁷² Footnote 155: “Creytens, ‘Le Studium Romanae Curiae,’ 69.”

¹³⁷³ Footnote 156: “Joseph Koch, ‘Durandus de S. Porciano, O.P.,’ BGPMA 26, 1, (1927): 402-406.”

¹³⁷⁴ Footnote 157: “Thomae Kaeppeli, ‘Le process contre Thomas Waleys, O.P.,’ (Rome, 1936), 29; and Creytens, ‘Le Studium Romanae Curiae,’ 68-75.”

¹³⁷⁵ c. 1, “Study, Schools, and Scholars,” pp. 27-28.

¹³⁷⁶ Footnote 2: “*Protectorium Thomas Aquinatis*, Bulaeus, iii. 409; Gieseler, iii. 304.”

¹³⁷⁷ Footnote 3: “Bulaeus, iii. 448, 482.”

¹³⁷⁸ Footnote 4: “D’Argentre, i. 218.”

¹³⁷⁹ Footnote 1: “Holsten, ed. Brockie, iv. 114.”

however, the University of Paris, in a letter to the Pope, still found much to censure in the writings of St. Thomas.^{1380,1381}

Hence from 1305 onward, the influence of Thomism grew and thus the corruption of faith and morals greatly accelerated to the full-blown mess of the High Renaissance and the Vatican II Church of today.

Eventually under apostate Antipope Pius X, in 1907, the study of Thomism was made mandatory in order to become a bishop, priest, theologian, or canonist;¹³⁸² hence from 1907 forward, all the priests were apostates. All of the theologians and canonists were apostates from 1250 onward. For the modern apostate antipopes' promotion of philosophy and idolization of the apostate Thomas Aquinas and his Thomism, see in this book: [He was idolized by other apostate antipopes](#), p. 662.

His idolization delayed the putative infallible definition on the Immaculate Conception

Aquinas' idolizers worshipped him so much that they would not even concede that he taught non-heretical errors. One such non-heretical error that the apostate Aquinas taught was that the Blessed Virgin Mary was not conceived Immaculate and thus was stained with original sin. He believed she was freed from original sin in the womb but was conceived in original sin. This was a non-heretical error because it was not infallibly defined in the days in which he lived:¹³⁸³

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 3. The Blessed Virgin was sanctified in the womb from original sin, as to the personal stain: but she was not freed from the guilt to which the whole nature is subject, so as to enter into Paradise otherwise than through the Sacrifice of Christ: the same also is to be said of the Holy Fathers who lived before Christ...”¹³⁸⁴

“I answer that, The sanctification of the Blessed Virgin cannot be understood as having taken place before animation...

“Reply to Objection 2. If the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ... But the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth from the womb.”¹³⁸⁵

Apostate Thomas Aquinas, *Compendium Theologiae*, De Malo: “Because if she [the Blessed Virgin Mary] had not been conceived with original sin, she would not have needed to be redeemed by Christ; then Christ would not be the universal redeemer of man—which would take from his dignity.”

Most of Aquinas' idolizers down till today refuse to admit that he taught this error. In this we see their extreme bad will, obstinacy, spiritual blindness, and moral corruption.

The reason it took so long for an attempted infallible definition of the Immaculate Conception was because most of the prelates and theologians idolized Thomas. It was not until 1854 that apostate Antipope Pius IX attempted to infallibly define it. Because he was an apostate antipope, his infallibly worded definition was invalid and thus null and void. But most believed that Pius IX was the pope and hence believed that his infallible definition was valid. Yet after this putative infallible definition, Aquinas' works in which he denied the Immaculate Conception were never censored by either deleting the erroneous passages or inserting a commentary by the heretical passages stating that this teaching was declared heretical in 1854 by Pius IX. Of course, if they did that, then their idol would not seem so infallible and untouchable!

More proof of the conspiracy to protect Aquinas' reputation as an idol is that nominal *Catholic Encyclopedia* articles on Thomas Aquinas and the Immaculate Conception do not mention that Aquinas denied the Immaculate Conception.

¹³⁸⁰ Footnote 2: “Launoy, de varii Aristotelis in Acad. Paris, fortuna, c. 10.”

¹³⁸¹ c. 30, pp. 521-522.

¹³⁸² See in this book: [In 1907 apostate Antipope Pius X made the study of philosophy and Thomism mandatory to become a bishop, priest, theologian, or canonist](#), p. 578.

¹³⁸³ And it has yet to be infallibly defined because Pius IX, who attempted to infallibly define it in 1854, was an apostate antipope. The next true pope will infallibly define it.

¹³⁸⁴ III, q. 27, art. 1.

¹³⁸⁵ Ibid., art. 2.

He was idolized in art along with Aristotle and Plato

From the 11th century onward, when the Great Apostasy began, Catholic places were progressively desecrated with images of idols, the false gods of mythology, philosophers, immodesty, and immorality. One such image is a painting that idolizes the apostate Thomas Aquinas, Aristotle, and Plato:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 10. In the Dominican church of St. Catherine at Pisa is to be seen a picture painted in honour of Thomas Aquinas, in the age succeeding his own, by Francesco Fraini, a pupil of Orcagna. It is thus described by Father Vaughan:—‘The Saint is in the centre; above him is represented the Almighty in a sea of light, surrounded by choirs of angels; below, in the clouds, are Moses, the Evangelists, and St. Paul. From the Eternal Father lines of light shine down upon these men of God, and from them, in a threefold ray, concentrate upon the forehead of the Angelical. On either side of Thomas...are Plato and Aristotle, the one holding the *Timeus* open before him, the other the *Ethics*; and from each of these a beam ascends and fastens itself on the brow of the Angelical, harmonizing with the divine illumination which proceeds from the Everlasting Father. The Saint himself is seated; the Sacred Scriptures lie open before him, whilst he, calm, gentle, and majestic, points to the first word of the *Summa contra Gentiles*, ‘My mouth shall meditate truth, and my lips shall hate the impious one.’ The *impious one* is *Averroes*, who lies prostrate at his feet with the *Commentary* at his side, struck by one of the flashes which shoot from the pages of the inspired writings unrolled upon the knees of the Angel of the Schools.’

“The symbolism of this picture is accepted by the essayist as a fit introduction to the writings of Thomas. ‘From two sources, Revelation and Reason, the one having the Sacred Writings, the other the Greek philosophers, for its organ, the Saint derives this illumination; and from this combination of the supernatural with the natural proceed the immortal works, in which he establishes Theology upon an impregnable basis of Philosophy, and overthrows all the errors of heretics and unbelievers.’”¹³⁸⁶

This idolatrous picture portrays the apostate Aquinas uniting Aristotle and Plato and their philosophies with Moses, the Evangelists, St. Paul, and Christianity. It portrays Aristotle and Plato next to Thomas and thus as saved. Hence it portrays Aristotle’s and Plato’s philosophies as saving religions, as a source of divine revelations, as a missing part of Christianity, and even as necessary in order to perfect Christianity.

Underneath Aquinas is Averroes, the Moslem Arab translator and commentator on Aristotle, being condemned. What was the main sin that he committed that caused him to be condemned? He mistranslated and misinterpreted the works of the god Aristotle, of which Aquinas restored their “pristine purity” and “holiness.”

Under that is the whole Church militant, including the pope, looking to Thomas as the ultimate teacher and source of inspiration and enlightenment.

¹³⁸⁶ c. 30, pp. 513-514.



“Triumph of Thomas Aquinas,” with Aristotle and Plato, by Benozzo Gozzoli, 1471. This painting, originally desecrating the Church of St. Catherine at Pisa, Italy, is now in the Musée du Louvre at Paris.

He was idolized by placing his Summa next to the Bible on the altar

The apostate scholastics idolized their fellow apostate and scholastic Aquinas so much that they sacrilegiously placed his heretical and idolatrous *Summa* next to the Bible on the altar and thus put it equal to the Bible and the Holy Sacrifice of the Mass:

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “But the chief and special glory of Thomas, one which he has shared with none of the Catholic Doctors, is that the Fathers of Trent made it part of the order of the conclave to lay upon the altar, together with the code of Sacred Scripture and the decrees of the Supreme Pontiffs, the *Summa* of Thomas Aquinas, whence to seek counsel, reason, and inspiration. Greater influence than this, no man could have.”

This should come as no surprise considering that during the reign of these same apostate scholastics images of devils, false gods, immorality, and immodesty were placed side by side with holy things in churches and other holy places and thus desecrated the places, just as the apostate Aquinas’ *Summa* desecrated the altar and the Bible. It is no different from placing the apostate, heretical, and blasphemous Koran on the altar, next to the Bible, since both the *Summa* and the Koran are unholy books that promote false religions!

He was idolized by other apostate antipopes

Apostate Antipope Pius V

In 1567 apostate Antipope Pius V proclaimed Aquinas a Doctor of the Universal Church:

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “Pius V proclaimed Thomas a Doctor of the Universal Church in the year 1567.”

Apostate Antipope Leo XIII

In 1879 apostate Antipope Leo XIII proclaimed Aquinas the prince and master of all scholastics:

Nominal *Catholic Encyclopedia*, “Thomas Aquinas”: “In the Encyclical ‘Aeterni Patris,’ of 4 August, 1879, on the restoration of Christian philosophy, Leo XIII declared him ‘the prince and master of all Scholastic doctors.’ The same illustrious pontiff, by a Brief dated 4 August, 1880, designated him patron of all Catholic universities, academies, colleges, and schools throughout the world.”

Apostate Antipope Pius X

The idolization of Aquinas and his works accelerated to the highest degree when apostate Antipope Pius X made the study of Aquinas’ works mandatory in order to become a theologian, canonist, priest, or bishop.¹³⁸⁷

Apostate Antipope Pius X, *Pascendi Dominici Gregis*, 1907: “45. In the first place, with regard to studies, We will and strictly ordain that scholastic philosophy be made the basis of the sacred sciences... And let it be clearly understood above all things that when We prescribe scholastic philosophy We understand chiefly that which the Angelic Doctor [the apostate Thomas Aquinas] has bequeathed to us, and We, therefore, declare that all the ordinances of Our predecessor on this subject continue fully in force, and, as far as may be necessary, We do decree anew, and confirm, and order that they shall be strictly observed by all. In seminaries where they have been neglected it will be for the Bishops to exact and require their observance in the future; and let this apply also to the superiors of religious Orders. Further, We admonish professors to bear well in mind that they cannot set aside St.

¹³⁸⁷ See in this book: [In 1907 apostate Antipope Pius X made the study of philosophy and Thomism mandatory to become a bishop, priest, theologian, or canonist](#), p. 578.

Thomas, especially in metaphysical questions, without grave disadvantage. 46. On this philosophical foundation the theological edifice is to be carefully raised. ...

“49. Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hateth the proud and the obstinate mind. For the future the doctorate of theology and canon law must never be conferred on anyone who has not first of all made the regular course of scholastic philosophy; if conferred, it shall be held as null and void...”

Apostate Antipope Benedict XV and the 1917 Code of Canon Law

Apostate Antipope Pius X’s evil, soul-killing law of making the study of philosophy and Thomism mandatory for becoming bishops, priests, theologians, and canonists was codified in the *1917 Code of Canon Law* and promulgated by apostate Antipope Benedict XV:

“Canon 1366. As professors of philosophy, theology, and law, the bishop and seminary boards should prefer those who have the degree of doctor in a university, or a faculty recognized by the Holy See, or, if there is question of religious, those who have received a similar title from their major superiors. Philosophy and theology shall be taught by the professors absolutely according to the manner of the Angelic Doctor, without deviating from his doctrine and principles. There should be distinct professors at least for Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History.”

Apostate Antipopes Pius XI and Pius XII

A list of the apostate antipopes who idolized Aquinas and his works is summarized by apostate Antipope Pius XI:

Apostate Antipope Pius XI, *Studiosum Ducem* (On Thomas Aquinas), 1923: “1. In a recent apostolic letter confirming the statutes of Canon Law, We declared that the guide to be followed in the higher studies by young men training for the priesthood was Thomas Aquinas...

“10. ...It is easy to understand the preeminence of his doctrine and the marvelous authority it enjoys in the Church. Our Predecessors, indeed, have always unanimously extolled it. Even during the lifetime of the saint, Alexander IV had no hesitation in addressing him in these terms: ‘To Our beloved son, Thomas Aquinas, distinguished alike for nobility of blood and integrity of character, who has acquired by the grace of God the treasure of divine and human learning.’ After his death, again, John XXII seemed to consecrate both his virtues and his doctrine when, addressing the Cardinals, he uttered in full Consistory the memorable sentence: ‘He alone enlightened the Church more than all other doctors; a man can derive more profit in a year from his books than from pondering all his life the teachings of others.’

“11. He enjoyed a more than human reputation for intellect and learning and Pius V was therefore moved to enroll him officially among the holy Doctors with the title of Angelic. Again, could there be any more manifest indication of the very high esteem in which this Doctor is held by the Church than the fact that the Fathers of Trent resolved that two volumes only, Holy Scripture and the *Summa Theologica*, should be reverently laid open on the altar during their deliberations? And in this order of ideas, to avoid recapitulating the innumerable testimonies of the Apostolic See, We are happy to recall that the philosophy of Aquinas was revived by the authority and at the instance of Leo XIII; the merit of Our illustrious Predecessor in so doing is such, as We have said elsewhere, that if he had not been the author of many acts and decrees of surpassing wisdom, this alone would be sufficient to establish his undying glory. Pope Pius X of saintly memory followed shortly afterwards in his footsteps, more particularly in his Motu Proprio *Doctoris Angelici*, in which this memorable phrase occurs: ‘For ever since the happy death of the Doctor, the Church has not held a single Council but he has been present at it with all the wealth of his doctrine.’ Closer to Us, Our greatly regretted Predecessor Benedict XV repeatedly declared that he was entirely of the same opinion and he is to be praised for having promulgated the Code of Canon Law in which ‘the system, philosophy, and principles of the Angelic Doctor’ are unreservedly sanctioned. We so heartily approve the magnificent tribute of praise bestowed

upon this most divine genius that We consider that Thomas should be called not only the Angelic, but also the Common or Universal Doctor of the Church; for the Church has adopted his philosophy for her own, as innumerable documents of every kind attest...

“27. Again, if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever...

“28. Accordingly, just as it was said to the Egyptians of old in time of famine: ‘Go to Joseph,’ so that they should receive a supply of corn from him to nourish their bodies, so We now say to all such as are desirous of the truth: ‘Go to Thomas,’ and ask him to give you from his ample store the food of substantial doctrine wherewith to nourish your souls unto eternal life...

“29. We desire those especially who are engaged in teaching the higher studies in seminaries sedulously to observe and inviolably to maintain the decrees of Our Predecessors, more particularly those of Leo XIII (the Encyclical *Aeterni Patris*), and Pius X (the *Motu Proprio Doctoris Angelici*) and the instructions We Ourselves issued last year. Let them be persuaded that they will discharge their duty and fulfill Our expectation when, after long and diligent perusal of his writings, they begin to feel an intense devotion for the Doctor Aquinas and by their exposition of him succeed in inspiring their pupils with like fervor and train them to kindle a similar zeal in others...

“30. ...Let everyone therefore inviolably observe the prescription contained in the Code of Canon Law that ‘teachers shall deal with the studies of mental philosophy and theology and the education of their pupils in such sciences according to the method, doctrine, and principles of the Angelic Doctor and religiously adhere thereto’; and may they conform to this rule so faithfully as to be able to describe him in very truth as their master...

“31. ...The Preaching Friars, an Order which, in the words of Benedict XV, ‘must be praised, not so much for having been the family of the Angelic Doctor, as for having never afterwards departed so much as a hair’s breadth from his teaching’ (Acta Ap. Sedis, viii, 1916, p. 397)...”

This last sentence is proof enough of the idolization of Aquinas by these apostate antipopes who teach that Catholics must not depart “so much as a hair’s breadth from his teaching.” This implies that all of his teachings are infallible and thus do not contain any heresies or other errors. But the fact is that his teachings contain many idolatries, heresies, and other errors, a few of which I cover in the next section. Hence Catholics who obey the law that they must not depart “so much as a hair’s breadth from his teaching” will become idolaters and heretics for following Aquinas’ many idolatries and heresies. It also means that they must believe that the Blessed Virgin Mary was stained with original sin and thus not conceived Immaculate because that is what Aquinas taught. No doubt, some apostate antipopes backed off of the Aquinas idolization a little bit because they could not get his idolaters to accept dogmas that Aquinas had doubted or denied. For example, apostate Antipope Pius XII taught the following:

Apostate Antipope Pius XII, *Allocution to the Gregorian University*, 10/17/1953: “The Church has never accepted even the most holy and most eminent Doctor, and does not now accept even a single one of them, as the principal source of truth. The Church certainly considers Thomas and Augustine great Doctors, and she accords them the highest praise; but she recognizes infallibility only in the inspired authors of the Sacred Scriptures. By divine mandate, the interpreter and guardian of the Sacred Scriptures, depository of Sacred Tradition living within her, the Church alone is the entrance to salvation; she alone, by herself, and under the protection and guidance of the Holy Ghost, is the source of truth.”

However, Pius XII, nevertheless, upheld Thomism and the law in the *1917 Code of Canon Law* that made the study of philosophy and Thomistic scholasticism mandatory to become a priest, theologian, or canonist:

Apostate Antipope Pius XII, *Humani Generis*, 1950: “31. If one considers all this well, he will easily see why the Church demands that future priests be instructed in philosophy ‘according to the method, doctrine, and principles of the Angelic Doctor,’¹³⁸⁸ since, as we well know from the experience of centuries, the method of Aquinas is singularly pre-eminent both of teaching students and for bringing truth to light; his doctrine is in harmony with

¹³⁸⁸ Codes Juris Canonici, Canon 1366,2.

Divine Revelation, and is most effective both for safeguarding the foundation of the faith and for reaping, safely and usefully, the fruits of sound progress.”¹³⁸⁹

Some of his idolatries and heresies

His apostasy for glorifying Origen

See in this book: Some scholastics who resurrected and glorified Origen: [13th century – Thomas Aquinas](#), p. 405.

His idolatry for using Aristotle and other philosophers to be enlightened and edified on faith and morals

Thomas Aquinas used Aristotle’s and other philosophers’ teachings on faith and morals to be enlightened and edified and to enlighten and edify others and hence was an apostate on this count alone. Aquinas got many of his heresies from Aristotle because he looked not only to God and the Catholic faith for revelations on faith or morals but also to Aristotle. And in some cases he favored Aristotle’s revelations over those of the Catholic faith and thus fell into heresy.

For example, Aquinas’ heresy that God could have created a world that always existed with God in eternity is one revelation and heresy he got from Aristotle. The Catholic God, Church, and faith, along with the natural law alone, condemn this heresy. Yet, Thomas was hell-bent on defending Aristotle who taught this heresy.¹³⁹⁰

That is beside the point that to look to Aristotle as a source of revelation on faith or morals, even when Aristotle happened to be correct, is apostasy because we do not need Aristotle in order to learn about revelations on faith and morals. Instead, Catholics must only go to the Catholic God, Catholic Church, and Catholic faith to learn about revelations on faith and morals. The source on which a Catholic bases his beliefs and arguments regarding faith and morals must be the Catholic God and not an unbeliever, such as Aristotle:

Nominal *Catholic Encyclopedia*, “Education”: “Two other movements form the climax of the Church’s activity during the Middle Ages. The development of Scholasticism meant the revival of Greek philosophy, and in particular of Aristotle; but it also meant that philosophy was now to serve the cause of Christian truth. Men of...learning, like Albertus Magnus and Thomas Aquinas, far from dreading or scorning the products of Greek thought, sought to make them the rational basis of belief. A synthesis was thus effected between the highest speculation of the pagan world and the teachings of theology...”

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The doctrine of Thomas Aquinas surprised his contemporaries... To him the scientific knowledge of nature was in Aristotle, whose doctrine he learned, commented upon and accepted... Even in his theology, which he could not borrow from Aristotle, Thomas Aquinas had accepted the general notion of science, the empiricism and the intellectualism of the Philosopher [Aristotle]. The Aristotelians of his time naturally considered him an ally, and indeed, he was one of them. This is so true that the representatives of the traditional theology could not help resenting his attitude on many points...”

“Thomism was not the upshot of a better understanding of Aristotle. It did not come out of Aristotelianism by way of evolution, but of revolution. Thomas uses the language of Aristotle everywhere to make the Philosopher say that there is only one God, the pure Act of Being, Creator of the world, infinite and omnipotent, a providence for all that which is, intimately present to every one of his creatures, especially to men, every one of whom is endowed with a personally immortal soul naturally able to survive the death of its body. The best way to make Aristotle say so many things he never said was not to show that, had he understood himself better than he did, he could have said them. For indeed Aristotle seems to

¹³⁸⁹ A.A.S. (*Acta Apostolicae Sedis*), vol. XXXVIII, 1946, p. 387.

¹³⁹⁰ See in this book: [His eternal-world heresy](#), p. 675.

have understood himself pretty well. He has said what he had to say, given the meaning which he himself attributed to the principles of his own philosophy. Even the dialectical acumen of Saint Thomas Aquinas could not have extracted from the principles of Aristotle more than what they could possibly yield. The true reason why his conclusions were different from those of Aristotle was that his own principles themselves were different. As will be seen, in order to metamorphose the doctrine of Aristotle, Thomas has ascribed a new meaning to the principles of Aristotle. As a philosophy, Thomism is essentially a metaphysics. It is a revolution in the history of the metaphysical interpretation of the first principle, which is 'being.'

"We are living in times so different from those of Thomas Aquinas that it is difficult for us to understand how philosophy can become theology and yet gain in rationality. This, however, is exactly what happened to philosophy in the *Summa theologiae*, when Thomas changed the water of philosophy to the wine of theology. Thomas always considered himself a theologian... Then, naturally, the question arises: since he was a theologian, and such a strict one, how could he have anything to do with philosophy?..."¹³⁹¹

Europe from the Renaissance to Waterloo, by Robert Ergang, Ph.D., 1967: "The works of Aristotle were interpreted by Albertus Magnus and Thomas Aquinas in such a fashion as to furnish the logical basis for Catholic theology."¹³⁹²

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "The method of the work is that common to all St. Thomas's theological writings... The plan usually adopted by him is, to present for discussion some *Question* or *Proposition*; to state as strongly as possible the arguments which have been or may be advanced in favour of a *wrong* answer or solution; to follow these with the *orthodox determination*, and the *authorities* or *reasons* for it, whether drawn from the Bible, the Fathers, or Aristotle, who always figures as the philosopher, *par excellence*..."¹³⁹³

The apostate Aquinas glorified the philosopher Aristotle and his philosophy so much that he was called the "Christian Aristotle":

Nominal *Catholic Encyclopedia*, "Thomas Aquinas": "Influence of St. Thomas: ...His [Thomas'] paramount importance and influence may be explained by considering him as the Christian Aristotle, combining in his person the best that the world has known in philosophy and theology."

"The *Summa Theologica* of St. Thomas," by Jacques Maritain Center: "St. Thomas, then, is the Christian Aristotle, the greatest of all philosophers, and the Prince of Theologians. The importance and value of his *Summa*, which I have very imperfectly described, pointing out in a general way a few of its excellencies, were recognized and admitted as soon as it became known; and shortly after his death the *Summa* supplanted the *Book of Sentences* of Peter Lombard, which for years had been the favorite text-book in the theological schools of the Middle Ages."

"Thomas Aquinas and the Encyclical Letter," by Archibald Alexander, Ph.D., 1880: "Thomas Aquinas has been appropriately called the Christian Aristotle. If Aristotle had been a Christian, he might have written the *Summa*; had St. Thomas not been a Christian, he might have written the *Metaphysics*."¹³⁹⁴

This shows you the extent to which the apostate Aquinas idolized Aristotle and mixed the false religion of Aristotle with Christianity. Calling Aquinas the Christian Aristotle is like calling someone a Christian Satan or a Christian Mohammed (the founder of Islam) or a Christian Ghandi (a Hindu). It is said that Aquinas esteemed the works of Aristotle more than all the wealth in the world:

St. Thomas Aquinas, by apostate G. K. Chesterton: "It was the outstanding fact about St. Thomas that he loved books and lived on books; that he lived the very life of the clerk or scholar in *The Canterbury Tales*, who would rather have a hundred books of Aristotle and his philosophy than any wealth the world could give him. When asked for what he thanked God most, he answered simply, 'I have understood every page I ever read.'¹³⁹⁵

¹³⁹¹ pt. 8, c. 3, s. 7, pp. 381-382; pt. 8, c. 3, s. 1, p. 365.

¹³⁹² c. 2 (The Renaissance): Italian Humanism, pp. 51-52.

¹³⁹³ c. 30, p. 517.

¹³⁹⁴ *The Princeton Review*, v. 1, January-June, 1880, March, p. 249.

¹³⁹⁵ c. 1, p. 2.

This last sentence is more proof that Aquinas put reason over faith like all scholastics even though they do not admit it. They all want to understand everything or at least try their best to understand everything and thus even the supernatural mysteries of faith that are above human understanding—the tree of forbidden knowledge that Eve lusted after in the Garden of Paradise. And that is why they fall into heresies, besides their heresy of idolizing the human intellect and seeking to know all that God knows.¹³⁹⁶

When a so-called Catholic uses Aristotle as a source of his belief and arguments on faith and morals, he mocks the true God, spits in his face, calls him inadequate and not as smart or wise as Aristotle, and hence is a sacrilegious blasphemer and apostate. As I say time and time again, the day I need Aristotle to teach me anything on faith or morals is the day that the Catholic God is not the true God. Regarding faith and morals, St. Paul said,

“And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know any thing among you but Jesus Christ, and him crucified.” (1 Cor. 2:1-2)

He did not say “For I judged not myself to know any thing among you (about faith or morals) but Jesus Christ crucified...and Aristotle.” The fat apostate bastard Aquinas glorified and idolized Aristotle so much that whenever he used the word “philosopher” in reference to Aristotle, he capitalized the first letter and thus referred to him as “the Philosopher”:

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Parts can be assigned to a virtue in three ways. First, in likeness to integral parts, so that the things which need to concur for the perfect act of a virtue, are called the parts of that virtue. On this way, out of all the things mentioned above, eight may be taken as parts of prudence, namely, the six assigned by Macrobius; with the addition of a seventh, viz. ‘memory’ mentioned by Tully; and *eustochia* or ‘shrewdness’ mentioned by Aristotle. For the ‘sense’ of prudence is also called ‘understanding’: wherefore the Philosopher says (Ethic. vi, 11): ‘Of such things one needs to have the sense, and this is understanding.’ ”¹³⁹⁷

The apostate Aquinas’ filthy, idolatrous, heretical *Summa* contains the words “the Philosopher” one thousand nine hundred nineteen times.

His heresy of putting the intellect over the will

The apostate Thomas Aquinas and the Thomists teach the heresy that the intellect is over the will and thus the brain is over the heart and reason over faith:

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “The Thomists ranked the intellect over the will in both humanity and God, the opposite was true of the neo-Augustinians. Therefore, in the eyes of the neo-Augustinians, the Thomistic concept of the soul reversed the ‘traditional order from right willing to right knowing’ and thereby raised the specter of determinism.¹³⁹⁸ Likewise, Thomas’ contention that a sinful act originated in a defect of the intellect provoked charges of Pelagianism.^{1399,1400}

Reason, Religion, and Natural Law: From Plato to Spinoza, edited by Jonathan A. Jacobs, 2012: “Ockham never doubts that the will is prominent. He rejects Aquinas’s position because he considers that Aquinas limits the will and subjects the act of willing to the requirements of the intellect. Aquinas, of course, adopts this position. In the *Summa Theologiae*, Aquinas writes the following about the superiority of the intellect over the will: ‘Reason precedes the will, and reason ordains the will; in other words, the will tends to its object only according to the order of reason since the intellect (*Recta ratio*) presents the object to the will’ (*Summa Theologiae*, I-II, A. 18, art. 1)... Aquinas’s ethical naturalism falls apart conceptually. The will is a rational appetite that undertakes actions under the guise of what is good; this cognitive content depends on both speculative and practical reason. Ockham denies that limits can be placed upon the will.⁵² Aquinas does put cognitive limits

¹³⁹⁶ See in this book: [He was idolized in art along with Aristotle and Plato](#), p. 660.

¹³⁹⁷ II-II, q. 48, art. 1.

¹³⁹⁸ Footnote 127: “Leff, *Paris and Oxford*, 239.”

¹³⁹⁹ Footnote 128: “William de la Mare, *Corr. Thom.* 82 (Bibl. Thom., 9): 331-332.”

¹⁴⁰⁰ c. 2, p. 53.

on the will—both the human will and the divine will. Therefore, the human agent functions differently for Ockham than for Aquinas. These are two radically different theories of human action.”¹⁴⁰¹

Apostate Thomas Aquinas, *Summa Theologia*, I-II:

Q. 13, a. 1: “I answer that, ...Reason precedes the will and ordains its act...”

Q. 17, a. 1: “I answer that, ...Command is an act of reason.”

Q. 74, a. 5, Reply to Objection 2: “...Accordingly sin is found in the reason, either through being a voluntary defect of the reason, or through the reason being the principle of the will’s act.”

(See in this book: [Philosophical Hellenizers Put Reason over Faith and the Brain over the Heart](#), p. 177.)

His heresy that original sin is not a real sin that causes guilt

The apostate Aquinas taught the Pelagian heresy that original sin has only the character of sin and thus is not a real sin that causes real guilt:

Apostate Thomas Aquinas, *Summa*: “I answer that, ...The defect transmitted to us through our origin, and having the character of a sin does not result from the withdrawal or corruption of a good consequent upon human nature by virtue of its principles, but from the withdrawal or corruption of something that had been superadded to nature.”¹⁴⁰²

He sees original sin as only a deprivation of grace that deprives one of some good things and of heaven, but not as a real sin:

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 2. Nor does it matter that original sin is incompatible with grace; because privation of grace has the character, not of sin, but of punishment...”¹⁴⁰³

This heresy was infallibly condemned in 418 by Pope St. Zosimus, in 529 by Pope St. Felix IV, and in 1140 by the invalid Council of Sens:

Council of Carthage XVI, Pope St. Zosimus, Original Sin and Grace, 418: “Canon 2. Likewise it has been decided that whoever says that infants fresh from their mothers’ wombs ought not to be baptized, or says that they are indeed baptized unto the remission of sins, but that they draw nothing of the original sin from Adam, which is expiated in the bath of regeneration, whence it follows that in regard to them the form of baptism ‘unto the remission of sins’ is understood as not true, but as false, let him be anathema. Since what the Apostle says: ‘*Through one man sin entered into the world (and through sin death), and so passed into all men, in whom all have sinned*’ [cf. Rom. 5:12], must not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For on account of this rule of faith even infants, who in themselves thus far have not been able to commit any sin, are therefore truly baptized unto the remission of sins, so that that which they have contracted from generation may be cleansed in them by regeneration.” (D. 102)

Second Council of Orange, Pope St. Felix IV, 529: “Can. 2. If anyone asserts that Adam’s transgression injured him alone and not his descendants, or declares that certainly death of the body only, which is the punishment of sin, but not sin also, which is the death of the soul, passed through one man into the whole human race, he will do an injustice to God, contradicting the Apostle who says: ‘*Through one man sin entered in the world, and through sin death, and thus death passed into all men, in whom all have sinned*’ [Rom. 5:12; cf. St. Augustine].” (D. 175)

Invalid *Council of Sens*, 1140, The Errors of Peter Abelard: “Condemned Proposition 9. That we have not contracted sin from Adam, but only punishment.” (D. 376)

¹⁴⁰¹ Oxford University Press, 2012. Pt. 3, c. 6, p. 171.

¹⁴⁰² Supp., App. I, q. 1, a. 1.

¹⁴⁰³ Ibid., a. 1.

For in-depth evidence on this topic, see RJMI book *Damned Infants: Aquinas' Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt*.

His heresy that infants who die with original sin are happy and united to God

Because the apostate Aquinas denies the dogma that original sin is a real sin that causes real guilt, he denied dogmas regarding the punishments due to original sin. He heretically believed that the only punishment due to original sin is deprivation of something good but not pain or suffering. As a result of these Pelagian heresies, he held another Pelagian heresy that men, such as infants, who die with the sole guilt of original sin are happy and united to God even though they are deprived of heaven and the Beatific Vision:

Apostate Thomas Aquinas, *Summa*: "I answer that, ...Their [damned infants'] being deprived of eternal life and the reason for this privation...will not cause any sorrow in them. ...Hence they will nowise grieve for being deprived of the divine vision."¹⁴⁰⁴

Apostate Thomas Aquinas, *Summa*: "Reply to Objection 5. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love."¹⁴⁰⁵

The heresy that those who die with the sole guilt of original sin are happy and united to God was infallibly condemned in AD 33 by the ordinary magisterium from Pentecost Day by the unanimous consensus of the twelve Apostles and following Church Fathers. And in AD 418 it was infallibly condemned by the solemn magisterium by Pope St. Zosimus, who confirmed the *Sixteenth Council of Carthage*. He infallibly condemned the belief that infants who die with original sin "live in bliss," and infallibly decreed that infants who die with original sin are "partner[s] of the devil" and thus are not united to God:

Pope St. Zosimus, *Sixteenth Council of Carthage*, 418: "Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: 'Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God,' what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left."¹⁴⁰⁶

For in-depth evidence on this topic, see RJMI book *Damned Infants: Aquinas' Heretical Beliefs That Damned Infants Are Happy and United to God*. As a result of this heresy, the apostate Aquinas denied other dogmas regarding grace, the hell of the damned, and God's omnipotence and omniscience. See RJMI book *Damned Infants*: "4. He [Aquinas] heretically believes that happiness exists in the hell of the damned" and "10. His belief brings down a piece of heaven into the hell of the damned" and "Thomas' eternal place for unbaptized infants is the same as the Pelagians' third everlasting place but with a different name."

For other apostates who were infected by Aquinas' heresies in this regard, see in this book: Vincent Ferrer: [His heresies regarding original sin and the fate of dead unbaptized infants](#), p. 710; and Girolamo Savonarola: [His heresies regarding original sin and the fate of dead unbaptized infants](#), p. 717.

His heresy that men can desire to do good without God's grace

The apostate Thomas Aquinas held the Pelagian Good-without-Grace heresy. It is a deeper dogma of the solemn magisterium and probably a deeper dogma of the ordinary magisterium that without God's

¹⁴⁰⁴ Supp., App. I, q. 1, a. 2.

¹⁴⁰⁵ Ibid.

¹⁴⁰⁶ Translated by the apostate Bishop Charles Joseph Hefele, D.D.; & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A.

actual or sanctifying grace (any grace from God) men cannot think or do any good with a good motive and hence can only think evil and do things with an evil motive:

Popes St. Zosimus and St. Celestine I, 418 & 431: “For no one is good of himself, unless he gives [him] a participation of himself, who alone is good... That all the zeal and all the works and merits of the saints ought to be referred to the glory and praise of God; because no one pleases him with anything except with that which he himself has given... That God thus operates in the hearts of men and in the free will itself, so that a holy thought, a pious plan, and every motion of good will is from God, because we can do anything good through him, without whom we can do nothing (Jn. 15:5)... Whoever says...that what we are ordered to do through free will, we may be able to accomplish more easily through grace, just as if, even if grace were not given, we could nevertheless fulfill the divine commands without it, though not indeed easily, let him be anathema.”¹⁴⁰⁷

Pope Boniface II, 531: “Canon 22. Concerning those things that belong to man. No man has anything of his own but untruth and sin. But if a man has any truth or righteousness, it is from that fountain [grace] for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.”¹⁴⁰⁸

The apostate Aquinas denied this dogma. He believed that men can do a natural good with a good motive by the natural law alone and thus without the need of God’s grace:

Apostate Thomas Aquinas, *Summa*: “I answer that: Man by his natural endowments could wish and do the good proportionate to his nature... Yet because human nature is not altogether corrupted by sin, so as to be shorn of every natural good, even in the state of corrupted nature it can, by virtue of its natural endowments, work some particular good, as to build dwellings, plant vineyards, and the like; yet it cannot do all the good natural to it, so as to fall short in nothing...”¹⁴⁰⁹

For in-depth evidence on this topic, see RJMI article *Good-without-Grace Heresy Taught by Aquinas and Apostate Antipopes*.

His heresy that a certain kind of usury is not usury

Usury is not intrinsically evil. It is a dogma that usury oppresses the borrower and thus is a weapon of war that can be legally used against enemies, unbelievers:

“Thou shalt not lend to thy brother money to usury nor corn nor any other thing: But to the stranger. To thy brother thou shalt lend that which he wanteth without usury, that the Lord thy God may bless thee in all thy works in the land which thou shalt go in to possess.” (Deut. 23:19-20)

Commenting on this verse, St. Ambrose says,

St. Ambrose, *On Tobias*, 4th century: “[Chap. 14] Usury is allowable where an appeal to arms is lawful; you may take usury from the man whose life you may justly take. The usurer’s extortion subdues his opponent without fighting, without the sword. The Law ordains that usury be not taken from a brother. [Chap. 15] Who was the stranger but Amelech, the enemy. Take usury from him whose life you may take without sin. The right of waging war implies the right of taking usury.”¹⁴¹⁰

Therefore, the following decrees, which are directed to Catholics, refer to Catholics loaning to one another because it is intrinsically evil for believers to give usurious loans to believers. However, the following decrees do not refer to Catholics giving usurious loans to non-Catholics (to unbelievers) under certain circumstances:

¹⁴⁰⁷ *Sixteenth Council of Carthage*, Can. 5, 418 AD (D. 105); *Council of Ephesus*, 431 AD, Catalog of Authoritative Statements, Chap. 2 (D. 131), Chap. 5 (D. 134), Chap. 6 (D. 135), Chap. 7 (D. 138).

¹⁴⁰⁸ *Second Council of Orange*, 529 AD (D. 195); confirmed by Boniface II, *Per Filium Nostrum*, 531 AD (D. 200).

¹⁴⁰⁹ I-II, q. 109, art. 2.

¹⁴¹⁰ Quoted in *The Church and Usury*, by apostate Rev. Patrick Cleary. *Nihil Obstat*: Joannes Waters, Censor Theol. Deput. *Imprimi Potest*: + Gulielmus, Archiep. Dublinen. Hiberniae Primas, Dublinii, die 17 Junii, 1914. Chap. 4, p. 51.

Council of Elvira, 300: “Canon 20. If it is discovered that any of the clergy accepts interest on the loan of money, it is determined that he is to be degraded and that fasting is to be imposed upon him. If it is proved that someone, even a layman, has accepted interest, and, already reformed, he promises that he will cease and will not exact interest any more, it is determined that he be shown mercy. But if he persists in this wickedness, he is to be ejected from the Church.”¹⁴¹¹

First Council of Nicea, 325: “Canon 17. Forasmuch as many enrolled among the clergy, following covetousness and lust of gain, have forgotten the divine Scripture, which says, ‘He hath not given his money upon usury,’ and in lending money ask the hundredth of the sum, the holy and great Synod thinks it just that if after this decree any one be found to receive usury, whether he accomplish it by secret transaction or otherwise, as by demanding the whole and one half, or by using any other contrivance whatever for filthy lucre’s sake, he shall be deposed from the clergy and his name stricken from the list.”

St. Ambrose, *On Tobias*, 4th century: “[Chap. 14] ...Whatever is added to the principle, it is usury; call it by whatever name you will, it is usury.”

St. Ambrose, *Letter 35*, to Vigilius, 385: “Do not lend your money for interest, since Scripture says that he who does not lend his money at usury will dwell in the tabernacle of God, because one who takes the gain of usury is overthrown. Therefore, if a Christian man has money, let him lend it as if he were not to receive it back, or at least only to receive the principal which he lent. By so doing he receives no small profit of grace. Otherwise his actions would be deception, not assistance. For, what is more cruel than to lend money to one who has none and then to exact double the amount? If one cannot pay the simple amount, how will he pay double?

“Let us take Tobias as an example, for until the end of his life he never asked back the money which he had lent, and then he did so more because he did not want to cheat his heir than to exact and recover the money which he had lent out. Nations have often failed because of usury and this has been the cause of public calamity. So it is especially up to us bishops to root out these vices which seem to entangle most men.”¹⁴¹²

Hence it is a sin and intrinsically evil for the faithful to give usurious loans to one another. However, it is not a sin and thus not intrinsically evil for the faithful to give usurious loans to unbelievers. What follows is from RJMI’s *Catholic Dogmatic Catechism*:

- I believe in the dogma that usury is the making of a profit or an increase on a loan. Hence I reject and condemn any excuse which pretends that it is not usury to allow profits or an increase to be made on loans, such as the loss-of-profit, emergent-loss, risk, expense, or penalty excuse.
- I believe in the dogma that it is a sin for the faithful (that is, Catholics and catechumens) to give usurious loans to the faithful.
- I believe in the dogma that a so-called Catholic (such as a so-called Catholic banker) who loans money to Catholics or catechumens at interest and does not believe or act as if it is sinful is a heretic for denying the moral dogma that it is always a sin for the faithful to give usurious loans to the faithful. Such a so-called Catholic, then, is not Catholic and thus is a nominal Catholic who preys upon the faithful.
- I believe in the dogma that usury is not intrinsically evil. Usury can be used as a weapon against active and dangerous enemies of the Catholic Church and Catholics. Hence Catholics and catechumens under these circumstances can give usurious loans to non-Catholics.

¹⁴¹¹ Contained in *The Faith of the Early Fathers*, by apostate Fr. William Jurgens, v. 1, 611-L, pp. 254-255.

¹⁴¹² However, usury is not intrinsically evil. It can be used against unbelievers under certain circumstances. Deuteronomy 23:19-20 says, “*Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.*” Commenting on this verse, St. Ambrose says, “[Chap. 14] Usury is allowable where an appeal to arms is lawful; you may take usury from the man whose life you may justly take. The usurer’s extortion subdues his opponent without fighting, without the sword. The Law ordains that usury be not taken from a brother. [Chap. 15] Who was the stranger but Amelech, the enemy. Take usury from him whose life you may take without sin. The right of waging war implies the right of taking usury.” (*On Tobias*) Under normal circumstances a pope or Catholic bishop must determine which enemies of the Catholic Church can be loaned money or other items at usury.

- I believe in the dogma that the faithful can make interest on money invested with unbelievers (such as with a non-Catholic bank).
- I believe in the dogma that Catholics can voluntarily subject themselves to usurious loans in cases of necessity or for a greater good.
- I believe in the dogma that it is sinful usury for Catholics to take usurious loans when not necessary or when no greater good comes from it.

An example of necessity is when a Catholic does not have the money to pay his monthly utility bill and does not have access to anyone who would loan him the money interest free. Hence, in this case of necessity, he can borrow the money at interest.

An example of a greater good is when a Catholic is paying rent and has an opportunity to buy a house but does not have all the money to buy it. If he cannot get an interest-free loan, then he can borrow the money at interest to buy the home. The greater good is that he would not only save a lot of the money that he spends on rent, but he would also eventually own the house. For example, if he is paying \$750 rent per month, then he would lose \$750 a month and never own the place. But if he is paying \$750 a month on a usurious mortgage, he will retain much of that money in the value of the house (the principal) and eventually own the house. While he will lose money on the interest, he will retain most of the money in the value of the house and eventually own it. God is not against prosperity and power in the temporal world as long as it is acquired and used in a non-sinful way. For example, Abraham and Job were very wealthy and King David and the Holy Roman Emperors had temporal power. Jesus said,

“Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.” (Mk. 10:29-30)

However, a Catholic is forbidden to subject himself to a usurious loan when necessity does not compel or when there is no greater good that comes from the usurious loan. If a Catholic does, then he will not only sin but also fall into a greater evil by unnecessarily wasting his money.

The essence, then, of sinful usury, is when God’s chosen people or nominal chosen people prey upon one another by giving usurious loans to one another, or when God’s chosen people subject themselves to usurious loans when not necessary or when no greater good comes from it.

Not until the days of the Great Apostasy in the 12th century did the heretical theologians and canonists begin to deny two of the dogmas on usury:

1. They denied the dogma that usury is *not* intrinsically evil. They taught that usury is intrinsically evil and thus it cannot be used by anyone for any reason.
2. They craftily denied the dogma that Catholics and catechumens are forbidden under pain of sin to give usurious loans to one another. While paying lip service to this dogma, they denied it by giving usury another name and thus allowed the faithful to give usurious loans to one another under different names, hence pretending that they were not usurious loans.

They invented theologies in which usury was called by another name or cloaked under usurious contracts. Hence they pretended that usury was not usury. They did the same thing that the evil Pharisees did and Talmudic Jews of today do. They made human laws to break God’s law while not seeming to break God’s law. They paid lip service to the dogma while denying it:

“But he [Jesus] answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandment of God, you hold the tradition of men... Well do you make void the commandment of God, that you may keep your own tradition.” (Mk. 7:6-9)

They called usury a compensation or fee for extrinsic titles related to the loan but not for the loan itself. Instead of charging interest on the loan itself, they attached the interest to what they called titles that are extrinsic to the loan, known as extrinsic titles, and called the interest compensation. The result

was that the borrower nevertheless paid back more than he was loaned. Condemning these excuses, these extrinsic titles, St. Ambrose says,

St. Ambrose, *On Tobias*, Chap. 14: “Whatever is added to the principle, it is usury; call it by whatever name you will, it is usury.”

Some of these extrinsic titles, these heretical excuses that call usury by another name, are as follows:

1. Emergent-loss excuse (*damnum emergens*), aka loss-by-damage excuse
2. Loss-of-profit or loss-of-gain excuse (*lucrum cessans*)
3. Risk excuse (*periculum sortis*)
4. Delay-of-payment excuse
5. Expense excuse¹⁴¹³

The apostate Aquinas was guilty of denying both of the dogmas on usury. Below he teaches that usury is always unjust and thus intrinsically evil and thus denied the dogma that usury is *not* intrinsically evil:

Apostate Thomas Aquinas, *Summa*: “I answer that, To take usury for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality which is contrary to justice... He commits an injustice who lends wine or wheat, and asks for double payment, viz., one, the return of the thing in equal measure, the other, the price of the use, which is called usury.”¹⁴¹⁴

And Aquinas was guilty of giving usury another name and thus teaching that it was not sinful for the faithful to give one another usurious loans by pretending that these loans were not usurious. While Aquinas correctly condemned the loss-of-profit excuse, he taught and promoted the loss-by-damage and the emergent-loss excuses.

What follows is his correct condemnation of the loss-of-profit excuse:

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 1. ...The lender cannot enter an agreement for compensation, through the fact that he makes no profit out of his money: because he must not sell that which he has not yet and may be prevented in many ways from having.”¹⁴¹⁵

What follows is his heretical teaching in which he gives usury another name by calling it compensation for loss by damage or for an emergent loss:

Apostate Thomas Aquinas, *Summa*: “Objection 1. It would seem that one may ask for some other kind of consideration for money lent. For everyone may lawfully seek to indemnify himself. Now sometimes a man suffers loss through lending money. Therefore he may lawfully ask for or even exact something else besides the money lent...”

“Reply to Objection 1. A lender may without sin enter an agreement with the borrower for compensation for the loss he incurs of something he ought to have, for this is not to sell the use of money but to avoid a loss.”¹⁴¹⁶

The emergent-loss excuse (*damnum emergens*), aka loss-by-damage excuse, which Aquinas also justifies, teaches that a loaner is entitled to compensation if he incurs some loss during the period of the loan and thus is entitled to get back more than he loaned to compensate for his loss. For example, a man loans \$1000 for three years. But after one year he loses his barn by fire and must pay to have it rebuilt. The \$1000 he loaned could have helped him rebuild the barn and thus he is entitled to get more money back than he loaned. But the loaner nevertheless makes a profit on the money loaned and this is usury, no matter what name one gives it—in this case, compensation!

In almost all cases, one can make a case for a loss they will incur by loaning something. For example, a man who loans a horse to his neighbor could ask for compensation for not only the loss of the work the horse would have produced but also for the damage caused by the loss of crops due to the loss of the horse manure to fertilize the field.

¹⁴¹³ See in this book: Leo X: [His heresy for promoting sinful usury](#), p. 739.

¹⁴¹⁴ II-II, q. 78, art. 1.

¹⁴¹⁵ Ibid., art. 2.

¹⁴¹⁶ Ibid.

In God's eyes, a Catholic who asks for more money back than what he loaned to Catholics because he incurs a loss or damage during the period of the loan is no different from one who asks for alms back because he incurs damages some time after he gives the alms. A loan given by a Catholic to a Catholic is akin to a gift, not a money-making transaction. The Catholic loaner must look upon the loan as lost if the Catholic borrower cannot pay it back, and hence the loaner must be willing to lose the money if necessary. If the Catholic loaner cannot afford to lose the money, then he should not give the loan. It is similar to a gift. If a man cannot afford to give a gift, then he should not give it:

St. Ambrose, *Letter 35*, to Vigilius, 385: "Do not lend your money for interest, since Scripture says that he who does not lend his money at usury will dwell in the tabernacle of God, because one who takes the gain of usury is overthrown. Therefore, if a Christian man has money, let him lend it as if he were not to receive it back or at least only to receive the principal which he lent. By so doing he receives no small profit of grace. Otherwise his actions would be deception, not assistance. For what is more cruel than to lend money to one who has none and then to exact double the amount? If one cannot pay the simple amount, how will he pay double?"

This is beside the fact that it is not the borrower's fault that the loaner's barn burned or he incurred some other loss. If the loaner does not have enough money to build a new barn, let him get a loan from a Catholic, interest free, just as he gave loans interest free. But if he did not give loans interest free, then in justice he deserves to fall prey to a usurious loan. Just as he did not help his brother in need but instead oppressed him, so also he should not be helped in his need but instead should be oppressed. "*He that oppresseth the poor to increase his own riches shall himself give to one that is richer, and shall be in need.*" (Prv. 22:16) Regarding the damage-of-loss excuse, some heretical theologians went so far as to teach that in order for compensation to be paid, no loss by damage had to occur but only the *probability* of loss.

These heretical excuses and others opened the door wide for nominal Catholic bankers to give usurious loans to Catholics and catechumens while pretending they were not usurious loans and thus left the faithful fall prey to these murderers of their own people.

After the extrinsic title excuses allowed usury under another name, usury began to be allowed under its own name without any excuses, as we see today. Almost every, if not every, nominal Catholic practices sinful usury by giving usurious loans to people who they believe are Catholics or catechumens. (See *RJMI Topic Index: Usury*.)

His heresy of promoting simony

Apostate Thomas Aquinas, *Summa*, Second Part of the Second Part, Question 110, Article 2:

"Objection 2. Further, the greatest of the sacraments is the Eucharist, which is consecrated in the Mass. But some priests receive a prebend or money for singing Masses. Much more therefore is it lawful to buy or sell the other sacraments.

"Reply to Objection 2. The priest receives money, not as the price for consecrating the Eucharist, or for singing the Mass (for this would be simoniacal), but as payment for his livelihood, as stated above.

"Objection 3. Further, the sacrament of Penance is a necessary sacrament consisting chiefly in the absolution. But some persons demand money when absolving from excommunication. Therefore it is not always unlawful to buy or sell a sacrament.

"Reply to Objection 3. The money exacted of the person absolved is not the price of his absolution (for this would be simoniacal), but a punishment of a past crime for which he was excommunicated."

(See *RJMI Topic Index: Simony*.)

His eternal-world heresy

His heresy is against the ordinary magisterium and solemn magisterium

It is a dogma that only God had no beginning, that only God existed with himself in eternity before anything else was created or existed, and that God created the world and hence the world could not have always existed with God in eternity:

Pope Hadrian II, *Fourth Council of Constantinople*, 869: “[Infallible] We confess, indeed, God to be one...and we declare...that he is alone, ever existing without beginning, and eternal...”

Invalid and heretical *Fourth Lateran Council*, 1215: “Chap. 2: We, however, with the approval of the sacred Council, believe and confess...in God there is Trinity...which alone is the beginning of all things, beyond which nothing else can be found.” (D. 432)

The above decree from the Fourth Council of Constantinople is infallible and hence this dogma is a solemn magisterium dogma. However, before it was a solemn magisterium dogma, it was a natural law dogma from the time of Adam and Eve, and an ordinary magisterium dogma from Pentecost Day in AD 33 because it was believed by the unanimous consensus of the Apostles and other Church Fathers.

The natural laws, which are in the hearts of all men, are dogmas on faith and morals that all men know without the need of an external revealer and interpreter. The natural laws are not only revealed in the hearts of all men but also defined (interpreted) in the hearts of all men. They are known by all men by reason aided by God’s actual grace, even though some men bury them in their hearts. Hence natural law dogmas can be said to be part of the natural magisterium. The following dogmas can be demonstrated by reason aided by God’s grace because they are natural law dogmas:

- It is a natural law dogma that there is a God. It is a natural law dogma that there can only be one God. It is a natural law dogma that God had no beginning and thus was not created or made but always existed. It is a natural law dogma that before anything was created God existed by himself in eternity. It is a natural law dogma that God created all things. It is a natural law dogma that God creates things out of nothing (the absence of anything) by his mere will. It is a natural law dogma that God created the world. Hence it is a natural law dogma that the world could not have always existed with God in eternity. It is a natural law dogma that all things created by God have a beginning in created time. It is a natural law dogma that no created thing can be coequal with God and thus all things created by God are not coequal with him.

His heresy

While the apostate Thomas Aquinas believed the dogma that the world had a beginning and thus did not always exist in eternity with God, he heretically believed that it cannot be demonstrated by the natural law and reason that God could not, if he so desired, create a world that always existed eternally with God. Hence he held the heresy that God could have created the world eternal if he wanted to:

Apostate Thomas Aquinas, *Summa*: “I answer that, By faith alone do we hold, and by no demonstration can it be proved, that the world did not always exist, as was said above of the mystery of the Trinity (32, 1). The reason of this is that the newness of the world cannot be demonstrated on the part of the world itself... Hence that the world began to exist is an object of faith, but not of demonstration or science.”¹⁴¹⁷

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: “Let us assume, in accordance with the Catholic faith, that the world had a beginning in time. The question still arises whether the world could have always existed... It will not be heretical to say that God can make something created by him to have always existed... In this, therefore, the entire question consists: whether to be wholly created by God and not to have a beginning in time are contradictory terms. They are not contradictory... Thus it is clear that there is no

¹⁴¹⁷ I-I, q. 46, art. 2.

contradiction in saying that something made by God has always existed... Therefore, much more can God, who produces the whole substance of things, make something caused by him exist whenever he himself exists... Therefore, at any instant at which God exists, so too can his effects...”

Even though natural law dogmas can be known by faith (by an external source), they are also known by reason aided by God’s actual grace and hence are demonstrated to all men. Therefore it can be demonstrated by reason that God could not have created a world that eternally existed with him because this is known by the natural law aided by God’s grace. Thus Aquinas is guilty of the mortal sin of heresy for denying the natural law dogma, which is also an ordinary magisterium dogma, that God could *not* create a world that existed eternally with him. In 1277 the apostate Bishop Stephen Tempier condemned this heresy, which Aquinas held, in his famous *1277 Condemnation* in which 219 heresies that were promoted in the University of Paris were condemned:

Apostate Bishop Stephen Tempier, *1277 Condemnation*: “Condemned Proposition 89. That it is impossible to refute the arguments of the Philosopher concerning the eternity of the world unless we say that the will of the First Being embraces incompatibles.”

Even though this condemned proposition is invalid because Bishop Tempier was an apostate, it was nevertheless still condemned as a heresy previously by the ordinary magisterium from at least AD 33 and probably from the time of Adam and Eve.

The apostate Thomas Aquinas is also guilty of idolatry and apostasy because his heresy that God could have created an eternal world came from the Greek philosophers, especially from Aristotle:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: “Aristotle...held that something caused by God had always existed, since like always makes like (II *De Generatione et Corruptione* cap. 10, 336a 27-28.)... Those who try to prove that the world could not have always existed even adduce arguments that the philosophers have considered and solved... [RJMI: They never solved anything but instead showed themselves as confused fools for proposing and trying to explain the impossible.]”

“The Question on the Possibility of an Eternally Created World: Bonaventura and Thomas Aquinas,” by P. Van Veldhuijsen, 1986: “Eternal Creation and Antiquity - When Plato, in the beginning of the *Timaeus* (27C; 28B), and Aristotle, in *De caelo* 1,10 (279b4-5), raise the question, and they are most probably the first to do so, of whether the world is everlasting and eternal or had a beginning of duration..., one can immediately fix the start of the philosophical and scientific quest concerning the past duration of the universe...”

“It is...*communis opinio* amongst the Christian authors that the world has been created by God at a well-determined moment with a first beginning of duration, as Genesis 1,1 says: ‘In the beginning God created the heaven and the earth.’ ...Yet, there have always been Christian [RJMI: heretic] thinkers until the very beginning of the 13th century, albeit only a small minority, who did advocate the idea of an eternally created world. Boethius,²⁰ for example, Philoponus in his first period,²¹ John Scotus Eriugena,³² some platonists from the 12th century.³³ This important and intriguing interpretation, however, was repudiated as heterodox by the 4th Lateran Council in 1215.³⁴ This council decided that the first beginning of duration of creation should be taught as a definite (and thus orthodox) article of faith: ‘The creator of all things, visible and invisible, spiritual and corporeal, who by his own omnipotent power, right from the beginning of time created from nothing both creations, the spiritual and corporeal.’ After this judgement of the papal court, every Christian teacher will teach that the world is not eternal *de facto* qua duration but had a beginning at a definite moment.²⁵”

“Nevertheless the question was raised—and in this *a novum* presents itself in the history of the question *de aeternitate mundi*—whether the world could have been eternally created by God, even if he actually decided otherwise. This interest in the possibility of eternal creation rose then because in the 13th century the full reception of Aristotle and his commentators (Avicenna, Averroes, Maimonides) took place.³⁶ For the Christian [RJMI: apostate] authors this meant two things: attraction to a vast storehouse and encyclopedia of new scientific material in elucidation of various questions in the field of culture and nature. But it meant also collision with a world-view (a neo-platonic Aristotelianism), which sometimes stands diametrically opposed to the Christian world-view.”¹⁴¹⁸

¹⁴¹⁸ Contained in *The Eternity of the World in the Thought of Thomas Aquinas and His Contemporaries*, edited by Wissink, c. 3, pp. 20-23.

Therefore, Aquinas is guilty of idolatry for glorifying philosophers and their philosophies because he used them to be enlightened on articles of faith and morals. He got his heresy, that God could have created an eternal world, from a revelation and definition from the philosophers and not from God. He certainly did not get this revelation and heresy from the Catholic God, Church, and faith, nor from the natural law, which is part of the Catholic faith. In this we see just how unreasonable the philosophers are on many points. The very ones who exalt reason do not have it. Whereas a simple non-philosophical person is wiser than they are. In the philosophers' lust for knowledge and intellectual pride, they deny many natural law dogmas on faith and morals.

In his heretical *De Aeternitate Mundi*, Aquinas begins with the scholastic method of questioning a dogma and presenting a heresy as an allowable opinion:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: "Let us assume, in accordance with the Catholic faith, that the world had a beginning in time. The question still arises whether the world could have always existed, and to explain the truth of this matter. ...Someone may hold that there has always existed something that, nevertheless, had been wholly caused by God, and thus we ought to determine whether this position is tenable."

Already Thomas is guilty of the heretical philosophical method of presenting a heresy as an allowable opinion and thus inviting the reader to consider it—in this case, the heresy that God could have created something that always existed in eternity. As you will eventually see, he holds this heretical opinion himself and thus sets out to lure the reader into believing it. Before he tells the reader that he believes it and hence shocks the reader, he sets out to prove the heretical opinion and says that even if it is wrong it is not heresy and thus is only a non-heretical error; and hence he presents a heresy as an allowable opinion:

Ibid.: "Someone may hold that something that has always existed cannot be made because such a thing is self-contradictory, just as an affirmation and a denial cannot be made simultaneously true. Still, some people say that God can even make self-contradictories things, while others say God cannot make such things, for such things are actually nothing. ...We thus ought to determine whether there is any contradiction between these two ideas, namely, to be made by God and to have always existed. And, whatever may be the truth of this matter, it will not be heretical to say that God can make something created by him to have always existed, though I believe that if there were a contradiction involved in asserting this, the assertion would be false."

And again he presents as an allowable opinion and not heresy, this time even more clearly, the heresy that God could have created a world that always existed with God in eternity:

Ibid.: "However, if there is no contradiction involved, then it is neither false nor impossible that God could have made something that has always existed, and it will be an error to say otherwise. For, if there is no contradiction, we ought to admit that God could have made something that has always existed, for it would be clearly derogatory to the divine omnipotence, which exceeds every thought and power, to say that we creatures can conceive of something that God is unable to make."

We now get the strong impression that the apostate Aquinas is leading his readers to the heretical and illogical opinion that God could have created something that always existed with God in eternity.

His out-of-context "All things possible with God"

Because Aquinas knows that his argument is illogical and absurd, he bases the main proof for his heresy on the out-of-context statement that "it would be clearly derogatory...to say that we creatures can conceive of something that God is unable to make." He bases this statement on Jesus' following words:

"And Jesus beholding, said to them: With men this is impossible, but with God all things are possible." (Mt. 19:26)

Hence he wants you to believe that God could create an eternal world because with God all things are possible. In this, his extreme bad will, malice, and stupidity are evident.

It is true that “with God all *things* are possible.” Therefore the reason that God cannot create a world that always existed is because such a so-called thing is no thing and never could be a thing. It is not only a non-thing but it can never be a thing. It can be called an anti-thing. An anti-thing is anti-existence.

Therefore, because things do exist, anti-things cannot exist. Conversely, if anti-things were possible, then nothing at all would exist, not even God, the source and maintainer of all existence. Hence if all things are possible with God, which is true, then all anti-things are not possible with God. Conversely, if anti-things were possible, then no thing would be possible with God, not even his own existence.

Without God and all of his divine attributes, nothing can exist. Hence all created things depend on God and his divine attributes to create, maintain, and rule them. Hence any so-called thing that denies or contradicts God or any of his divine attributes is an anti-thing and thus is anti-existence.

One of God’s divine attributes is that he is all-powerful. Hence a god who is not all-powerful is an anti-thing. If God were not all-powerful, then he would not be able to create things out of nothing nor maintain them if they did exist and thus nothing at all would be able to exist, not even God because he would not be able to maintain himself. Hence you would have anti-existence in which nothing at all would exist, not even space or void or dimension. Now God can kill an animal and make it cease to exist. But this is not an anti-thing or anti-existence because it did exist. And God can decide not to make a certain species of animals and thus they would never exist. But this is not an anti-thing or anti-existence because they could exist if God willed it. Hence an anti-thing is something that not only does not exist but also could never exist.

One of God’s divine attributes is that he will always exist. If God did not always exist, then all things would cease to exist because there would be no almighty God to maintain them. Hence a god who exists and then ceases to exist—a god who can kill himself—is an anti-thing. This anti-thing denies God’s eternal existence and thus is not a thing and could never be a thing. The same applies to a so-called god who exists while at the same time does not exist!

One of God’s divine attributes is that only he has always existed. Therefore any so-called thing that always existed but is not God (such as Aquinas’ eternal world) is an anti-thing and thus does not exist and never could exist. It is anti-existence. Not only faith but reason alone tells men that there is only one God and he alone created all things. Hence the only thing that has always existed has to be God; for if anything came before that or is co-eternal with God, then who created that so-called thing? And faith and reason also tell men that it is not possible to have a so-called thing that always existed with God because that would deny God’s divine attribute that only he has always existed. Hence a so-called thing (such as an eternal world) that always existed but is not God is an anti-thing and thus could never be a thing. Aquinas’ heresy, then, that God could have created a world that always existed is an anti-thing that denies God and his divine attribute that only he has always existed. This heresy presents either a second god or a so-called thing that has always existed but is not God. Hence not only did God not create the world eternal but he could never create an eternal world because that is an anti-thing that would have God denying and contradicting himself.

According to the apostate jackass Aquinass’ interpretation of “all things are possible with God,” God would be able to create another God because all things are possible with God. Yet if God were able to create another God, then how could that created thing be God, having never existed until the first God created him and his whole existence coming from and depending upon the first God. Hence the belief that God could create another God is an anti-thing and thus could never be a thing.

According to the apostate Aquinas, God could turn a prostitute into a virgin because all things are possible with God. Yet this denies God’s all-powerful, all-knowing, and all-just divine attributes and has God lying. In his foreknowledge God knew that this virgin would use her freewill to sin and become a prostitute:

“For all things were known to the Lord God before they were created. (Eccus. 23:29) He seeth from eternity to eternity, and there is nothing wonderful before him. There is no saying: What is this, or what is that? for all things shall be sought in their time. (Eccus. 39:25-26)”

“For I know that transgressing thou wilt transgress...” (Isa. 48:8)

Therefore, in his justice, God allowed this virgin to become a prostitute. Surely, if God did not want her to be a prostitute, then he has the power to prevent it. Hence to believe that God has to undo something that happened is to believe that God did not know that it was going to happen; or if he did know that it was going to happen, he does not have the power to prevent it from happening—in this case, preventing a virgin from becoming a prostitute. Thus God is presented as not all-knowing or not all-

powerful. And he is also presented as unjust and lying. Therefore this so-called thing is an anti-thing because it denies one or more of God's divine attributes. The answer, then, to the question "Is it possible for God to turn a prostitute into a virgin?" is "No, because this is an anti-thing that would thus have God denying himself and his divine attributes."

According to the fat apostate bastard Aquinas, then, God could un-create what he created and thus what he uncreated would never have existed at all. Hence that would mean that God could un-create you, dear reader, and thus you would have never existed at all even though you exist now and are reading this:

St. Augustine, *Against Faustus the Manichean*, 400: "Accordingly, to say, if God is almighty, let him make what has been done to be undone, is in fact to say, if God is almighty, let him make a thing to be in the same sense both true and false... It will always be true that the past thing which is no longer present had an existence... This truth cannot be contradicted by God, in whom abides the supreme and unchangeable truth, and whose illumination is the source of all the truth to be found in any mind or understanding... Now God is not omnipotent in the sense of being able to die: nor does this inability prevent his being omnipotent. True omnipotence belongs to him who truly exists, and who alone is the source of all existence, both spiritual and corporeal."¹⁴¹⁹

Here is another dilemma for those who hold Aquinas' heresy. If God can do all things in the sense that Aquinas believes he can, then God could un-create himself and thus he would have never existed. And if he never existed, then he is not God. And if he is not God, then he cannot do all things. And if he cannot do all things, then he could not have un-created himself when he did exist. Hence God cannot un-create himself precisely because he is God and to do so would mean that he is not God.

To the trick question "Can God make a rock so big that he cannot lift it?" the apostate Aquinas would answer, "Yes, God can make a rock big enough so that he cannot lift it because all things are possible with God." Yet this so-called thing is an anti-thing that denies God's attribute of being all powerful and thus is not a thing and could never be a thing. Thomas would get trapped with this trick question because either way it is not possible for God to do an apparent something. Either it is impossible for God to make a big enough rock, or it is impossible for God to lift it. Hence we see that this trick question presents a so-called thing that could never be a thing (a rock that God cannot lift) and is a contradiction to the dogma that God is all powerful. Hence this so-called thing is an anti-thing and thus could never be a thing. The answer, then, to this trick question is, "God can make a rock as big as he pleases, and he can lift it no matter how big it is."

Therefore, again, if all things are possible with God, which is true, then all anti-things are not possible with God. Conversely, if all anti-things were possible with God, then no thing at all would be possible with God and thus not even his own existence. Thus God would not even exist.

Hence beware of Aquinas' diabolical trick in which he takes out of context Jesus' words "all things are possible with God" and then tries to bind his readers to the heresy that God could have created an eternal world.

After much scholastic babble, the apostate Thomas then lets his reader know his opinion:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: "In this, therefore, the entire question consists: whether to be wholly created by God and not to have a beginning in time are contradictory terms. They are not contradictory... Thus it is clear that there is no contradiction in saying that something made by God has always existed... Therefore, much more can God, who produces the whole substance of things, make something caused by him exist whenever he himself exists... Therefore, at any instant at which God exists, so too can his effects."

Hence the apostate Aquinas finally showed his hand and hopes his readers will embrace his opinion and thus leads them into heresy and out of the Catholic Church.

What follows are more of the apostate Bishop Tempier's condemned propositions that relate to the eternal-world heresy:

"Condemned Proposition 83. That the world, although it was made from nothing, was not newly-made, and, although it passed from nonbeing to being, the nonbeing did not precede being in duration but only in nature.

¹⁴¹⁹ b. 26, c. 5.

“Condemned Proposition 84. That the world is eternal because that which has a nature by which it is able to exist for the whole future has a nature by which it was able to exist in the whole past.

“Condemned Proposition 85. That the world is eternal as regards all the species contained in it, and that time, motion, matter, agent, and receiver are eternal, because the world comes from the infinite power of God and it is impossible that there be something new in the effect without there being something new in the cause.”

What in the world does he mean by world

Another huge problem the apostate Aquinas falls into by trying to defend Aristotle’s eternal-world heresy is defining what is meant by “the world.” The world generally means the heavens where angels reside and earth where humans reside. It could also mean only the earth and its creatures. According to this general definition of the world, the apostate Aquinas teaches that God could have created all things eternal when he says that God could have created the world eternal. And this is precisely what his idol Aristotle teaches:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: “Aristotle...held that something caused by God had always existed, since like always makes like (II *De Generatione et Corruptione*, cap. 10, 336a 27-28.)... Those who try to prove that the world could not have always existed even adduce arguments that the philosophers have considered and solved...[RJMI: They never solved anything but instead showed themselves as confused fools for proposing and trying to explain the impossible.]”

Thomas’ willful ambiguity regarding what he means by “the world” leads one to believe that he includes all created things. Even if God had created all things at once (which he did not), it is heresy to teach that God could have created all things at once in a way that they always existed eternally with him. This is what Aristotle taught, and it seems to be what the apostate Aquinas is teaching because he does not define what he means by “the world.” If this is not what he is teaching, then why did he not define what he meant by the word “world”? Nevertheless he taught that God could have created something eternal, and thus Aquinas is a heretic.

Unlike the apostate Aquinas, St. Augustine’s opinion was that the first thing God created was the angels and not the world, as you will see in the next section.

He is refuted by St. Augustine and others

It is a dogma that the first thing created by God (be it space or angels)¹⁴²⁰ began created time and thus always existed in created time because at the very instant it was created, created time began. However, that first created thing did not exist with God in eternity before created time began and never could have. St. Augustine believed all these dogmas. He speaks of angels having always existed in created time (that is, if angels were the first things created, and created at the same instant). But he teaches that they could not have existed before that in eternity with God:

St. Augustine, *Super Genesis ad Litteram*, 415: “Since the nature of the Trinity is wholly unchangeable, it is eternal in such a way that nothing can be coeternal with it.”¹⁴²¹ (PL 34, 389)

St. Augustine, *City of God*, 413: “I ought not to doubt that man had no existence before time, and was first created in time... Creatures have not always been the same, but succeeded one another (for we would not seem to say that any is co-eternal with the Creator, an assertion condemned equally by faith and sound reason), I must take care lest I fall into the absurd and ignorant error of maintaining that by these successions and changes mortal creatures have always existed, whereas the immortal creatures had not begun to exist until the date of our own world, when the angels were created; if at least the angels are intended by that light which was first made, or, rather, by that heaven of which it is said, ‘In the beginning God

¹⁴²⁰ It is my opinion that the first thing God created was space in which to create and place the angels. See in this book: [Some Pagan Philosophers and Their Idolatries, Heresies, and Immoralities](#), p. 87.

¹⁴²¹ bk. 8, c. 23.

created the heavens and the earth.’ The angels at least did not exist before they were created; for if we say that they have always existed, we shall seem to make them co-eternal with the Creator...

“If there was some such movement among the angels which necessitated the existence of time, and that they from their very creation should be subject to these temporal changes, then they have existed in all time, for time came into being along with them. For we say that they have always been, because they have been in all time; and we say they have been in all time, because time itself could no wise be without them. For where there is no creature whose changing movements admit of succession, there cannot be time at all. And consequently, even if they have always existed, they were created; neither, if they have always existed, are they therefore co-eternal with the Creator. For he has always existed in unchangeable eternity; while they were created, and are said to have been always, because they have been in all time, time being impossible without the creature. But time passing away by its changefulness, cannot be co-eternal with changeless eternity.”¹⁴²²

While the apostate Aquinas correctly taught that the first created thing (in this case, he believed, was the world) always existed in created time, he, unlike St. Augustine, taught that this first created thing could also have always existed before that in eternity with God, which is heresy:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: “In this, therefore, the entire question consists: whether to be wholly created by God and not to have a beginning in time are contradictory terms. They are not contradictory... Thus it is clear that there is no contradiction in saying that something made by God has always existed... Therefore, much more can God, who produces the whole substance of things, make something caused by him exist whenever he himself exists... Therefore, at any instant at which God exists, so too can his effects.”

The testimonies that follow are from apostate theologians who followed St. Augustine’s teaching regarding this topic and correctly opposed Aquinas’ eternal-world heresy:

John Pecham: Questions Concerning the Eternity of the World (De aeternitate mundi), translated by Vincent G. Potter, S.J., “The Bonaventurians (Franciscans)”: “Bonaventure opposed the heretical theses of the Averroists, but did so along more traditional, ‘Augustinian’ (hence, Neoplatonic) lines. Thus, Bonaventure...rejected the eternity of the world but held that the world’s having been created in time (that is, having had a beginning) could be demonstrated. He was convinced that to prove eternal motion to be self-contradictory is to prove creation. Some of the standard arguments were: (1) the infinite cannot be traversed; (2) the infinite cannot be added to; (3) there cannot actually exist an infinite number of anything (usually put in terms of souls); (4) an infinite regress is impossible because it would exclude order (and God’s providence), since an ordering supposes a first; and (5) if the world is created from nothing, it has its being after non-being and hence cannot be eternal.

“Pecham’s position is very much like Bonaventure’s, except perhaps that his language is more Aristotelian. During Thomas’ second regency at Paris, Pecham seems to have been the spokesman for a group that claimed that their view of creation was continuous with a tradition of orthodoxy going back to Augustine, particularly in *De civitate Dei* XII and in *Super Genesim* VIII. Following Bonaventure, then, Pecham maintained that the world *could not* be eternal and that reason can demonstrate that God existed ‘before’ creation. Thus he denies Aquinas’ position which admits *the possibility* of a created universe co-existing with God from all eternity. Those notions—creation and existing from eternity—are for Pecham incompatible. His basic reason for so thinking is that a created universe by its very nature is mutable, but nothing mutable can be coeternal with the immutable God.”¹⁴²³

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “Yet, here again, another notion is brought to bear upon the problem, and it is one which we know well, namely, the eternity of the world. Behind the answer of Thomas, William [de la Mare] rightly perceives an Aristotelian influence. There are only two ways for things to be present to God, either in the divine Ideas or in their actual existence. Now their actual existence

¹⁴²² b. 12, c. 15.

¹⁴²³ Intro., xiv-xv.

presupposes their production in time from non-being to being. If, therefore, all that exists in time is eternally present to God otherwise than in its Idea, all must have eternally had actual existence in God. This is to posit the eternal existence of all things, 'which is against our faith.'^{1424,1425}

"The Question on the Possibility of an Eternally Created World: Bonaventura and Thomas Aquinas," P. Van Veldhuijsen, 1986: "The Impossibility of Creation from Eternity: Bonaventure: The reason why Bonaventure emphasized so often the impossibility of an eternally created world, lies, according to J. G. Bougerol, in... the idea of creation... Being created from eternity includes... a contradiction... The core of this question consists in the proof that an eternally created world implies an intrinsic contradiction and therefore must be impossible. The most ingenious and typically Bonaventurian argument is arg. 6 in oppos., which is endorsed and affirmed in the beginning of the solutio. Let me concentrate then on this argument.

'Arg. 6 in oppos.

'Major: It is impossible for that which has being after non-being to have eternal being, because this implies a contradiction;

'Minor: But the world has being after non-being;

'Concl.: Therefore it is impossible that it be eternal.'¹⁴²⁶

"Richard of Middleton Contra Thomas Aquinas on the Question Whether the Created World Could Have Been Eternally Produced by God," by P. Van Veldhuijsen, 1986: "Bonaventure, considering the question of an eternally created world, lays so much stress on the precise meaning of creation, namely that it is *ex nihilo* in the sense of 'not out of something' and simultaneously 'in the beginning.' Therefore *creatio ab aeterno* is impossible. Thomas Aquinas, however, is likewise much concerned to achieve a good understanding of the notion of creation when he searches for the intelligibility of *creatio ab aeterno*. So both thinkers stand diametrically opposed to each other with respect to the problem of the possibility of an eternally created world. In the following I shall try to expose this controversy on the basis of the position of Richard of Middleton, who while strictly in line with his master Bonaventure has nevertheless developed original criticism on Thomas Aquinas.¹⁴²⁷ His critique is of methodological as well as of substantive importance, for, as we shall see, Richard turns his opponent's text against itself and secondly he gives an interpretation of Thomas on eternal creation and conservation that is essential for a clear understanding of Thomas' position.

"Richardus de Mediavilla was a Franciscan theologian, who became known by the honorary-title of *doctor solidus*. He was born ca. 1249 in England or, according to some, in France. He died in Reims on the 30th of March 1302. Richard probably studied at Paris under Pietro Falco, William de la Mare, and Mattheusde Aequasparta. From 1284-87 he was *magister regens* of the Franciscan house of studies. In general his thinking is in line with Augustine, but in particular he is a student of Bonaventure, i.e., a student of the second generation, after John Peckam and Aequasparta."¹⁴²⁸

"The Controversy of the Correctoria and the Limits of Metaphysics," by Mark D. Jordan, 1982: "WILLIAM DE LA MARE, Correctorium fratris Thomae - William makes the connection between the question of the world's origin and the larger epistemological issues quite explicitly in his sixth article.¹⁴²⁹ He takes as his text the *prima pars* of the Summa, question 46, article 2. Thomas there asks '*utrum mundum incepisse sit articulus fidei*.' Thomas answers that it is, since the world's beginning cannot be demonstrated, while it ought very firmly to be believed. William finds three errors in Aquinas's arguments for this answer. (1) Aquinas claims that those things about which one has faith are believed, but not known. (2) Aquinas claims that the fact that the world began is indemonstrable. (3) Aquinas warns that, one ought not to seek to give demonstrations of those things which are of faith."¹⁴³⁰ ...

¹⁴²⁴ Footnote 62: "On the presence of future contingents to God, 3, pp. 18-81; note, p. 21, the pertinent answer of Clapwell, that Thomas does not teach that time is already present in eternity, but that all the successive moments of time have in eternity the same presence which each one of them has in time (*Cont. Gent.*, I, 66)."

¹⁴²⁵ pt. 9, c. 3, p. 412.

¹⁴²⁶ Contained in *The Eternity of the World in the Thought of Thomas Aquinas and His Contemporaries*, edited by Wissink, c. 3, pp. 24, 27.

¹⁴²⁷ Footnote 2: "See for the controversy between Bonaventure and Aquinas my article 'The question on the possibility of an eternally created world: Bonaventure and Thomas Aquinas' in this volume."

¹⁴²⁸ Contained in *The Eternity of the World in the Thought of Thomas Aquinas and His Contemporaries*, edited by Wissink, c. 5, p. 69.

¹⁴²⁹ Footnote 43: "I follow the redaction of the Correctorium contained in Glorieux's edition of *Quare, Les premieres polemiques tomistes*, I: *Le Correctorium corruptum 'Quare'*, 'Bibliothèque thomiste 9 (Kain, 1927). William's text is found passim, intercalated among the replies to his various articles."

¹⁴³⁰ Footnote 44: "Glorieux, ed., *Quare*, p. 31."

“William’s argument against (1) relies heavily on appeals to various theological *auctoritates*—the Scriptures, Augustine, and Richard of St. Victor. The arguments that spring from these citations are the following. In the first place, the philosophers have demonstrated *per rationes* that God is one, is eternal, and so on. Yet these things are also proposed to us for our believing. Thus, there can be no strong separation of knowing and believing (he cites Hebrews 11.1). William argues in second place that there is a pedagogical dialectic of believing and knowing by which the two are made to interpenetrate (he cites Isaiah 7.9 and Augustine, *De vera religione*). Third, he argues that the defense of the faith, not to mention the work of theology, requires that one be prepared to give a reasoned argument about what one believes (he cites 1 Peter 3.15 and Richard of St. Victor, *De vera trinitate*).¹⁴³¹

“The arguments that William advances against Aquinas’s caution in (3) recur to these same citations. William adds two general arguments. If, he writes, one ought not to adduce reasons for things of faith, then Aquinas’s own work in the *Contra Gentiles*, to give only one example, was both vain and impious. Second, Aquinas’s caution goes against the example of the Fathers, who sought precisely to give demonstrative arguments—and not sophisms—in favor of faith. To these general considerations, William adds four specific counterarguments directed at the text from the *Summa*. (a) Even if it were the case that we could not have demonstration *propter quid*, we could use in theology signs and effects as the materials for a demonstration *quia*. (b) Although truth is first known to us by revelation, it can subsequently be proved (*probari*) and known (*sciri*) by demonstration *quia*; if faith does not begin in proofs, it nevertheless rejoices (*gaudet*) in demonstration when this can be had.¹⁴³² (c) The third counterargument reiterates the possibility of *quia* demonstrations in the unique case of the whole cosmos. (d) Finally, God’s will, if it cannot be investigated by us *per priora*, can be investigated as it becomes manifest *per posteriora*. Before creation, the divine will with regard to creation was inscrutable. Once given the fact of creation, however, God’s will could be known. William cites as his authority Romans 1.19. The scriptural citation completes his charges for the sixth article.”¹⁴³³

Regarding apostate Aquinas’ contradictions regarding his eternal-world heresy, see in this book: [Contradictions regarding his eternal-world heresy](#), p. 686.

His heresy that men in need can lawfully steal

It is a dogma that God forbids men to commit any sin for any reason. Hence men must be willing to die rather than commit any sin, be it mortal or venial. Jesus says, “Sin no more.” (Jn. 8:12) St. Peter says, “You shall not sin at any time.” (2 Pt. 1:10) St. John says, “Whosoever abideth in him, sinneth not.” (1 Jn. 3:6) And St. Paul says, “Sin not.” (1 Cor. 15:34) Hence God forbids men to commit a lesser sin in order not to commit a greater sin. If they commit the lesser sin, then they are guilty of the lesser sin. For example, the Seventh Commandment is, “Thou shalt not steal.” (Deut. 5:19) And the Eighth Commandment is, Thou shalt not lie: “Neither shalt thou bear false witness against thy neighbour.” (Deut. 5:20) And the word of God teaches the following:

“A thief is better than a man that is always lying, but both of them shall inherit destruction.” (Eccus. 20:27)

Hence, even though a thief is not as guilty as a man that always lies, both are guilty of mortal sin and will inherit destruction. Likewise, even though a thief who steals for greed is guiltier than a thief who steals to sustain himself, both are guilty of sin and shall inherit destruction. And the thief in need who steals must still restore what he stole even to the whole of his house:

“The sin is not so great when a man hath stolen, for he stealeth to fill his hungry soul; and if he be taken, he shall restore sevenfold and shall give up all the substance of his house.” (Prv. 6:30-31)

¹⁴³¹ Footnote 45: “Ibid., p. 32.”

¹⁴³² Footnote 46: “Ibid., p. 34, lines 10-13 and 16-17.”

¹⁴³³ pp. 298-300.

The word of God teaches that a beggar who is of God's chosen people who steals to survive is nevertheless guilty and forswears the name of God, gives the true God a bad name:

“Give me neither beggary, nor riches: give me only the necessities of life: Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.” (Prv. 30:8-9)

Hence the word of God says,

“Every thief shall be judged. (Zach. 5:3) Through poverty many have sinned. (Eccus. 27:1)”

Even though Gregory IX was an apostate antipope, his following law, as contained in his decretals, teaches the dogma that even a man in need who steals, sins:

Apostate Antipope Gregory IX, *Decretals*, Bk. 5, Title 18, Chap. 3: “In committing a theft because of the urgency of necessity, not many times, he sins, but not gravely; and as such, a light penance should be imposed.”

Hence poverty does not excuse stealing. Therefore, the poor man who steals to sustain himself is guilty of sin.¹⁴³⁴ The apostate Thomas Aquinas says, “No, this is not true.” He teaches that a man who is in need can steal and it is not a sin. He also teaches that even a man who is not in need can steal and give to the poor who are in need and he does not sin. This is heresy for denying the dogma that God forbids men to commit any sin for any reason. This heresy can be called the “Robin Hood heresy”:

Apostate Thomas Aquinas, *Summa*, 2-2, q. 66, art. 7: “(Whether it is lawful to steal through stress of need?):

“I answer that, ...If the need be so manifest and urgent, that it is evident that the present need must be remedied by whatever means be at hand (for instance, when a person is in some imminent danger and there is no other possible remedy), then it is lawful for a man to succor his own need by means of another's property, by taking it either openly or secretly: nor is this properly speaking theft or robbery.

“Reply to Objection 2. It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need: because that which he takes for the support of his life becomes his own property by reason of that need.

“Reply to Objection 3. In a case of a like need, a man may also take secretly another's property in order to succor his neighbor in need.”

No doubt, the apostate thief Thomas Aquinas would have told the poor Lazarus to steal from the greedy rich man because the rich man gave him nothing. If Lazarus had followed Aquinas' sinful counsel, then Lazarus would have ended up in hell, side by side with the greedy rich man.

His willful ambiguity and willful contradictions

The beliefs of the apostate Thomas Aquinas are disputed probably more than the beliefs of any other so-called theologian because his works contain many willful ambiguities and willful contradictions. Men on both sides of a topic (both those who hold a heresy and those who hold the dogma that opposes that heresy) find themselves using the works of Aquinas to equally and credibly defend their opinions and thus with no possible resolution and hence endless books could be written trying to defend this or that opinion of Aquinas.

“But God is faithful, for our preaching which was to you, was not, It is, and It is not. For the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, It is and It is not, but, It is, was in him.” (2 Cor. 1:18-19)

Aquinas' works are filled with “it is” and “it is not.” In these cases, Aquinas is guilty of either willful ambiguity or willful contradictions and thus is either guilty of the heretical opinion that can be derived

¹⁴³⁴ If God's chosen people are being starved to death by an unbelieving nation, then war can be declared against that nation by a competent authority. God's chosen people would then be able to fight for their food and take it from the unbelievers, and this would not be stealing but booty.

from an ambiguous passage or guilty of the heretical opinion he teaches in spite of the fact that he teaches the dogma elsewhere.

In many places it is impossible to know for sure what Aquinas teaches because his words are willfully ambiguous and thus a heretical or orthodox meaning can be applied.

And in many places his works contain willful contradictions regarding dogmas, heresies, and non-heretical errors. In one place he teaches a dogma, and in another place he teaches the heresy that opposes that dogma. And in one place he teaches heresy, and in another place he teaches the dogma that opposes that heresy.

Contradictions regarding his limbo of children

For example, in one place he teaches the heresy that infants who die with the sole guilt of original sin are not in hell but are in another place which he calls the limbo of children:

Apostate Thomas Aquinas, *Summa*: “I answer that, The abodes of souls are distinguished according to the souls’ various states... so that after death it is either in the state of receiving its final reward, or in the state of being hindered from receiving it. If it is in the state of receiving its final retribution, this happens in two ways: either in the respect of good, and then it is paradise; or in respect of evil, and thus as regards actual sin it is hell, and as regards original sin it is the limbo of children.”¹⁴³⁵

Hence according to this teaching of Aquinas, only souls guilty of actual sins are in hell and thus souls guilty only of original sin are in the limbo of children, which in this case is some place other than hell.

But in another place he teaches that these infants are in the highest level of hell, one level lower than was Abrahams’ Bosom (aka, Limbo of the Fathers). But you need to combine two of his teachings to know this. In one place, he correctly teaches that Abraham’s Bosom was in the highest level of hell, which he calls the limbo of hell:

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Consequently the state of the saints before Christ’s coming may be considered both as regards the rest it afforded, and thus it is called Abraham’s bosom, and as regards its lack of rest, and thus it is called the limbo of hell.”¹⁴³⁶

In another place he teaches that his limbo of children is one level lower than Abraham’s Bosom:

Apostate Thomas Aquinas, *Summa*: “I answer that, ...the limbo of the Fathers is placed higher than the limbo of children...”¹⁴³⁷

With the two teachings combined, you get this:

“Abraham’s bosom...is called the limbo of hell. The limbo of the Fathers is placed higher than the limbo of children.”

Hence, according to these two teachings, Aquinas’ limbo of children is in hell. Yet in another place he teaches that these children are happy and united to God and thus describes a place that cannot be hell:

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 5. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love.”¹⁴³⁸

There you have it. In one place the lying apostate Aquinas says that his limbo of children is not in hell. In another place he says that it is in hell. And yet in another place he implies that it is not in hell because he says that the children are happy and united to God. For in-depth evidence regarding this contradiction and others, see RJMI book *Damned Infants*.

¹⁴³⁵ Supp., q. 69, a. 7.

¹⁴³⁶ Ibid., a. 4.

¹⁴³⁷ Ibid., a. 6.

¹⁴³⁸ Supp., App. I, q. 1, a. 2.

Contradictions regarding his eternal-world heresy

The apostate Thomas' teachings regarding his heresy that God could have created the world eternal contain contradictions. In one place, he seems to teach that only God could be eternal:

Apostate Thomas Aquinas, *Summa*, 1265-69: "I answer that, Nothing except God can be eternal."¹⁴³⁹

But Aquinas clearly teaches elsewhere that God could have created a world that always existed with God in eternity:

Apostate Thomas Aquinas, *De Aeternitate Mundi*, 1271: "Let us assume, in accordance with the Catholic faith, that the world had a beginning in time. The question still arises whether the world could have always existed... It will not be heretical to say that God can make something created by him to have always existed... In this, therefore, the entire question consists: whether to be wholly created by God and not to have a beginning in time are contradictory terms. They are not contradictory... Thus it is clear that there is no contradiction in saying that something made by God has always existed... Therefore, much more can God, who produces the whole substance of things, make something caused by him exist whenever he himself exists... Therefore, at any instant at which God exists, so too can his effects..."

There are two explanations. His contradictions are willful and thus he is guilty of the heretical opinion he teaches in spite of the fact that he teaches the dogma elsewhere. Or, as some say, he changed his opinion from holding the dogma to holding the heresy. They say that the works that contain the heresy are later than the works that contain the dogma and thus he died guilty of the heresy:

Fakhr Al-Dīn Al-Rāzī [1149-1249] and *Thomas Aquinas on the Question of the Eternity of the World*, by Muammer İskenderoğlu, 2002: "3.5. The Possibility of an Eternally Created World - As discussed in the previous sections, in all his relevant works Aquinas rejects both the position of the philosophers who claim to have demonstrably proved that the world has necessarily existed from eternity, and the position of the theologians who argue that the world necessarily has a temporal beginning and that this is known not only by faith but can also demonstrably be proved. This rejection of the positions of both the philosophers and the theologians raises the question of the possibility of an eternally created world, the issue which will be discussed next.

"Whether Aquinas defended the possibility of an eternally created world in all his writings or only later in his *De Aeternitate Mundi*, is a matter of dispute. He discusses the possibility of an eternally created world explicitly in his *De Potentia*, 3.14 and *De Aeternitate Mundi*, and the two texts show remarkable similarities."¹⁴⁴⁰

"However, to determine his position on the issue, his other relevant works also need to be examined. In his examination of all Aquinas' relevant texts, John F. Wippel argues that Aquinas did not clearly defend the possibility of eternal creation or an eternally created world prior to his *De Aeternitate Mundi*, the work which, in line with the majority, Wippel suggests may be dated late in Aquinas' life. He argues that Aquinas seems to come very close to defending this position in *De Potentia*, 3.14, though he hesitates to take the final step."¹⁴⁴¹ Other scholars, however, say that Aquinas always defended the possibility of an eternally created world. Van Veldhuisen, for example, argues that 'Whether you date *De aeternitate mundi* early (the minority of scholars) or late (the majority) in Thomas' life, this is not of any importance at all with regard to the thesis of Thomas that an eternally created world is philosophically seen as a possible position, because, as I think, he always defended this thesis in the course of his career.'¹⁴⁴² For early on, in the *Scriptum*, II, 1.1.2, Aquinas

¹⁴³⁹ I, q. 46, art. 1.

¹⁴⁴⁰ Footnote 117: "See Aertsen, J. A., 'The Eternity of the World: the Believing and the Philosophical Thomas. Some Comments,' in *The Eternity of the World*, ed., Wissink, pp. 12-16. It should be noted that for Aertsen the DAM must be dated earlier."

¹⁴⁴¹ Footnote 118: "Wippel, 'Thomas Aquinas on the Possibility of Eternal Creation,' p. 213. For the dating of DAM, see Weisheipl, 'The Date and Context of Aquinas' *De Aeternitate Mundi*.'"

¹⁴⁴² Footnote 119: "Van Veldhuisen, 'The Question on the Possibility of an Eternally Created World: Bonaventura and Thomas Aquinas,' pp. 36-37, n. 54; see also Baldner and Carroll, Aquinas on Creation, p. 26, where they also argue that 'from his earliest to his last writings on the subject, Aquinas maintains that it is possible for there to be an eternal, created universe.'"

implies that an eternally created world is possible, though he does not say so openly.¹⁴⁴³
 What he does in the *De Aeternitate Mundi* is rather to defend this position explicitly.”¹⁴⁴⁴

His scholastic babble (TP Talk – Theophilosophy Talk)

Another philosophical method of the scholastics, such as Aquinas, is the use of terminologies unique to philosophy when teaching on faith or morals, which I call scholastic babble or TP Talk (theophilosophy talk). For example,

Apostate Thomas Aquinas, *Summa*: “Reply to Objection 1. Before the world existed it was possible for the world to be, not, indeed, according to a passive power which is matter, but according to the active power of God; and also, according as a thing is called absolutely possible, not in relation to any power, but from the sole habitude of the terms which are not repugnant to each other; in which sense possible is opposed to impossible, as appears from the Philosopher [Aristotle] (Metaph. v, text 17)...

“Reply to Objection 6. The first agent is a voluntary agent. And although he had the eternal will to produce some effect, yet he did not produce an eternal effect. Nor is it necessary for some change to be presupposed, not even on account of imaginary time. For we must take into consideration the difference between a particular agent, that presupposes something and produces something else, and the universal agent, who produces the whole. The particular agent produces the form, and presupposes the matter; and hence it is necessary that it introduce the form in due proportion into a suitable matter. Hence it is correct to say that it introduces the form into such matter, and not into another, on account of the different kinds of matter. But it is not correct to say so of God who produces form and matter together: whereas it is correct to say of him that he produces matter fitting to the form and to the end. Now, a particular agent presupposes time just as it presupposes matter. Hence it is correctly described as acting in time ‘after’ and not in time ‘before,’ according to an imaginary succession of time after time. But the universal agent who produces the thing and time also is not correctly described as acting now, and not before, according to an imaginary succession of time succeeding time, as if time were presupposed to his action; but he must be considered as giving time to his effect as much as and when he willed, and according to what was fitting to demonstrate his power. For the world leads more evidently to the knowledge of the divine creating power, if it was not always, than if it had always been; since everything which was not always manifestly has a cause; whereas this is not so manifest of what always was.

“Reply to Objection 9. As the effect follows from the cause that acts by nature, according to the mode of its form, so likewise it follows from the voluntary agent, according to the form preconceived and determined by the agent... Therefore, although God was from eternity the sufficient cause of the world, we should not say that the world was produced by him, except as preordained by his will...”¹⁴⁴⁵

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Parts can be assigned to a virtue in three ways. First, in likeness to integral parts, so that the things which need to concur for the perfect act of a virtue are called the parts of that virtue. On this way, out of all the things mentioned above, eight may be taken as parts of prudence, namely, the six assigned by Macrobius; with the addition of a seventh, viz. ‘memory’ mentioned by Tully; and *eustochia* or ‘shrewdness’ mentioned by Aristotle. For the ‘sense’ of prudence is also called ‘understanding’; wherefore the Philosopher says (Ethic. vi, 11): ‘Of such things one needs to have the sense, and this is understanding.’”¹⁴⁴⁶

Apostate Thomas Aquinas, *Summa*: “I answer that, ...Wherefore it seems that in such things at least, everything happens of necessity; according to the reasoning of some of the ancients who supposing that everything that is has a cause; and that, given the cause, the effect follows of necessity; concluded that all things happen of necessity. This opinion is refuted by Aristotle (Metaph. vi, Did. v, 3) as to this double supposition. For in the first place it is not true that, given any cause whatever, the effect must follow of necessity. For some causes are so ordered to their effects as to produce them, not of necessity, but in the majority of cases,

¹⁴⁴³ Footnote 120: “Van Veldhuijsen, ‘The Question on the Possibility of an Eternally Created World: Bonaventura and Thomas Aquinas,’ p. 31.”

¹⁴⁴⁴ pp. 154-155.

¹⁴⁴⁵ I, q. 46, art. 1.

¹⁴⁴⁶ II-II, q. 48, art. 1.

and in the minority, to fail in producing them. But that such cases do fail in the minority of cases is due to some hindering cause; consequently the above-mentioned difficulty seems not to be avoided, since the cause in question is hindered of necessity. Therefore we must say, in the second place, that everything that is a being 'per se' has a cause; but what is accidentally has not a cause because it is not truly a being since it is not truly one. For (that a thing is) 'white' has a cause, likewise (that a man is) 'musical' has not a cause, but (that a being is) 'white-musical' has not a cause because it is not truly a being, nor truly one. Now it is manifest that a cause which hinders the action of a cause so ordered to its effect as to produce it in the majority of cases clashes sometimes with this cause by accident; and the clashing of these two causes, inasmuch as it is accidental, has no cause. Consequently what results from this clashing of causes is not to be reduced to a further pre-existing cause, from which it follows of necessity...¹⁴⁴⁷

(See in this book: [The Ways That Philosophy or Mythology Are Glorified: 3\) By using terminologies unique to philosophy \(scholastic babble\) when teaching on faith or morals](#), p. 166.)

Bonaventure (1221-1274) (Franciscan)

His apostasy regarding the desecration of Catholic places

Because Bonaventure was a so-called cardinal, he cannot claim ignorance of the desecration of Catholic places with images against the faith and morals:

Imprimatured Book: "Bonaventure was a Doctor of the Church, [so-called] Cardinal-Bishop of Albano, Minister General of the Friars Minor, born at Bagnorea in the vicinity of Viterbo in 1221; died at Lyons, 16 July, 1274. Nothing is known of Bonaventure's parents save their names: Giovanni di Fidanza and Maria Ritella."

Bonaventure was an idolater and immoral because he either supported the desecrations or did not sufficiently condemn the desecrations or did not sufficiently denounce or punish the desecrators, as well as those who allowed the desecrations, such as the apostate antipopes. Consequently, he was an apostate anticardinal on this point alone. (See RJMI book *The Desecration of Catholic Places* and RJMI article *No Popes since Innocent II or Catholic Theologians since 1250*.)

His apostasy for glorifying philosophy

Bonaventure was an apostate for glorifying philosophy by promoting Lombardian and Aquinian scholasticism. While he did not glorify the pagan philosophers as much as other scholastics, he glorified them nevertheless:

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955:

"Bonaventure...began to lecture on the *Sentences* of P. Lombard about 1250..."

Bonaventure...has nothing against Aristotle himself, whom he continues to quote together with Euclid and many other non-Christian writers whose doctrine he wishes to use..."¹⁴⁴⁸

Hence Bonaventure glorified pagan philosophy by using its method of questioning and inquiring and its terminology in many of his works. For an example of his scholastic babble, what I call "TP Talk" or "Theophilosophy Talk," see in this book: Examples of scholastic babble: [Apostate Bonaventure](#), p. 175.

His sins of omission for not condemning heresy or heretics

To remain a scholastic in good standing among the theologians, Bonaventure had to commit sins of omission by not condemning as heresy the heresies held by his scholastic brothers or by not denouncing as heretics his scholastic brothers who taught the heresies. The scholastics taught many heresies. And all of the scholastics either did not condemn the heresies as heresies but presented them as allowable

¹⁴⁴⁷ I, q, 115, art. 6.

¹⁴⁴⁸ pt. 9, c. 2, pp. 402-405.

opinions or condemned the heresies as heresies but did not denounce as heretics the scholastics who taught the heresies and thus remained in religious communion with them. They were a gang of criminals who protected one another in their crimes.

He did not condemn but instead praised the apostate Alexander of Hales

Wikipedia, “Alexander of Hales”: “As the first Franciscan to hold a chair at the University of Paris, Alexander had many significant disciples. He was called Doctor Irrefragibilis (Irrefutable Teacher) and Doctor Doctorum (Teacher of Teachers).[3] The latter title is especially suggestive of his role in forming several Franciscans who later became influential thinkers in the faculty, among them [Bonaventure](#), John of La Rochelle, Odo Rigaldus, William of Middleton, and Richard Rufus of Cornwall.[4] Bonaventure, who may not have sat under Alexander directly, nevertheless referred to Alexander as his ‘father and master’ and wished to ‘follow in his footsteps.’ ”

He did not condemn Thomas Aquinas’ eternal-world heresy as heresy

Even though the apostate Bonaventure refuted Thomas Aquinas’ heretical teaching that God could have created the world eternal (that is, he could have created a world that always existed),¹⁴⁴⁹ he did not condemn it as heresy and thus presented it as an allowable opinion. Consequently, Bonaventure was a heretic on this point alone for presenting a heresy as an allowable opinion.¹⁴⁵⁰

He did not denounce Thomas Aquinas as a Pelagian heretic

The apostate Thomas Aquinas taught the Pelagian heresy that infants who die with the sole guilt of original sin are happy and united to God:

Apostate Thomas Aquinas, *Summa*, 13th century: “Reply to Objection 5. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love.”¹⁴⁵¹

The heretic Bonaventure did not denounce Thomas Aquinas as a Pelagian heretic even though he did correctly condemn as a Pelagian heresy Aquinas’ teachings regarding infants who die with the sole guilt of original sin being happy and united to God:

Apostate Bonaventure, *The Breviloquium*, On the Corruption Effected by Original Sin, 13th century: “2. ...In his detestation of the Pelagian belief in some form of happiness after death for unbaptized infants, he [Augustine] made use of words...to bring the Pelagians back to moderation...”¹⁴⁵²

Hence Bonaventure was a formal heretic on this point alone by sins of omission for not denouncing Thomas Aquinas as a heretic for teaching this Pelagian heresy. Instead, he remained in religious communion with a man who he knew was a heretic, which also makes Bonaventure a formal heretic on this point alone.¹⁴⁵³

¹⁴⁴⁹ See in this book: Thomas Aquinas: [His eternal-world heresy](#), p. 675.

¹⁴⁵⁰ See RJMI *Topic Index*: Eternal-World Heresy.

¹⁴⁵¹ Supp., App. I, q. 1, a. 2.

¹⁴⁵² pt. 3, c. 5.

¹⁴⁵³ For more information on this topic, see RJMI book “*Damned Infants*: Bonaventure condemns Aquinas’ happy opinion as a Pelagian heresy.” This book has not yet been revised and thus refers to Bonaventure as a saint. And when I said in the book that Bonaventure condemned Thomas Aquinas as a Pelagian heretic, I meant by implication because he condemned Aquinas’ Pelagian heresy. But the fact is that Bonaventure did not actually denounce Thomas Aquinas as a heretic, not regarding this heresy or, to my knowledge, any other heresy that Aquinas held.

Franciscan prophecy against Bonaventure

See in this book: [A prophecy of the corruption of the Franciscan Order and the apostate Bonaventure](#), p. 71.

Raymond of Penafort (1175-1275) (Dominican)

Raymond of Penafort was an apostate for glorifying philosophy by promoting Lombardian Scholasticism and by promoting the glorification of philosophical works.

His apostasy for glorifying philosophy by promoting Lombardian Scholasticism

The apostate Jordan of Saxony was the second master general of the Dominican Order from 1222 to 1237. He introduced the apostate Peter Lombard's heretical and scholastic *Sentences* to the Dominican curriculum for those studying to be priests and theologians.¹⁴⁵⁴ Raymond of Penafort was the next master general from 1238 to 1240. Hence Raymond was an apostate for promoting Lombardian Scholasticism:

Nominal *Catholic Encyclopedia*, "Raymond of Penafort": "He was not allowed to remain long in seclusion, as he was elected General of the Order in 1238; but he resigned two years later."

His heresy for compiling the scholastic code of canon law known as the Decretals

At the command of apostate Antipope Gregory IX, Raymond compiled a scholastic code of canon law called the *Decretals of Gregory IX*, or simply the *Decretals*. It glorified philosophy by using the method of Lombardian Scholasticism. Hence Raymond was an apostate on this point also. (See in this book: In the 12th century, scholasticism corrupted canon law: [Gregory IX, Innocent IV, Alexander IV, Clement IV, Urban IV, Boniface VIII, Clement V, and John XXII](#), p. 544.)

His apostasy for glorifying philosophical works

By the influence of apostates like the Dominican Albert the Great Wretch and Thomas Aquinas, and in disobedience to the dogma that condemns the study and glorification of philosophy, the un-purged philosophical works of Aristotle entered into the curriculum at the University of Paris in 1255.¹⁴⁵⁵ Raymond died in 1275 and thus also promoted, at least by sins of omission, the glorification of philosophical works.

Robert Kilwardby (c. 1215-1279) (Dominican)

His apostasy for glorifying philosophy

Robert of Kilwardby was an apostate for glorifying philosophy by promoting Lombardian Scholasticism, the un-purged non-philosophical works of the philosophers, and the glorification of philosophical works:

A Companion to Philosophy in the Middle Ages, edited by Jorge J. E. Garcia and Timothy B. Noone, 2002: "Robert Kilwardby (b. ca. 1215; d. 1279), English philosopher and theologian, enrolled as an arts student at Paris in about 1231, graduating about 1237. For about seven years from about 1238, while regent master in arts at Paris, he composed *Priscianus minor*, *De accentu*, and *Barbarismus Donati*, commentaries on Aristotle's *Organon*, on Porphyry's *Isagoge*, on the anonymous *Liber sex principiorum*, and on Boethius' *Liber divisionum*. Possibly during this period he also wrote his commentary on the first three books of

¹⁴⁵⁴ See in this book: [St. Dominic vs. apostate Thomas Aquinas](#), p. 643.

¹⁴⁵⁵ See in this book: [In 1255 the University sanctioned Aristotle's un-purged philosophical works](#), p. 562.

Aristotle's *Nicomachean Ethics*. He joined the Dominican Order in about 1245 and thereafter, perhaps on his arrival at Oxford, began his theology studies. He composed *De ortu scientiarum* (On the Rise [or Origin] of the Sciences) about 1250. Also in Oxford he composed *De tempore* (On Time) and *De spiritu fantastico* (On Imagination). Also during his Oxford days he commented on the *Sentences* of Peter Lombard. For about five years from about 1256 he was regent in theology at Oxford, following which, in 1261, he was elected Prior Provincial of the English Dominicans. Pope Gregory X nominated him Archbishop of Canterbury in October 1272, and in 1278 he was named Cardinal Bishop of Porto. He died in 1279 in Viterbo while working in the papal service... However, another of Kilwardby's works of the Oxford period, the *De ortu scientiarum*, is largely but not entirely an exposition of Aristotle, bearing few marks of Augustinianism. In it Kilwardby considers speculative philosophy under three heads, natural, mathematical, and divine."¹⁴⁵⁶

Albert the Great Wretch (c. 1193-1280) (Dominican)

Biography

Nominal *Catholic Encyclopedia*, "Albertus Magnus": "Known as Albert the Great; scientist, philosopher, and theologian,...died at Cologne, 15 November 1280... Albert, eldest son of the Count of Bollstadt, was born at Lauingen, Swabia, in the year 1205 or 1206, though many historians give it as 1193... As a youth he was sent to pursue his studies at the University of Padua... In the year 1223 he joined the Order of St. Dominic, being attracted by the preaching of...Jordan of Saxony, second Master General of the Order. Historians do not tell us whether Albert's studies were continued at Padua, Bologna, Paris, or Cologne. After completing his studies he taught theology at Hildesheim, Freiburg (Breisgau), Ratisbon, Strasburg, and Cologne.

"He was in the convent of Cologne, interpreting Peter Lombard's 'Book of the Sentences,' when, in 1245, he was ordered to repair to Paris. There he received the Doctor's degree in the university which, above all others, was celebrated as a school of theology. It was during this period of teaching at Cologne and Paris that he counted amongst his hearers Thomas Aquinas, then a silent, thoughtful youth, whose genius he recognized and whose future greatness he foretold. The disciple accompanied his master to Paris in 1245 and returned with him in 1248 to the new Stadium Generale of Cologne, in which Albert was appointed Regent, whilst Thomas became second professor and Magister Studentium (Master of Students). In 1254 Albert was elected Provincial of his Order in Germany. He journeyed to Rome in 1256... During his sojourn in Rome, Albert filled the office of Master of the Sacred Palace (instituted in the time of St. Dominic)... He resigned the office of Provincial in 1257 in order to devote himself to study and to teaching... In the year 1260 he was appointed Bishop of Ratisbon. Humbert de Romanis, Master General of the Dominicans, being loath to lose the services of the great Master, endeavoured to prevent the nomination, but was unsuccessful. Albert governed the diocese until 1262, when, upon the acceptance of his resignation, he voluntarily resumed the duties of a professor in the Stadium at Cologne...

"He was called by...Gregory X to attend the Council of Lyons (1274) in the deliberations of which he took an active part...

"In 1277...it was announced that Stephen Tempier and others wished to condemn the writings of Thomas on the plea that they were too favourable to the unbelieving philosophers, and he journeyed to Paris to defend the memory of his disciple. Some time after 1278 (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually became clouded; his body, weakened by vigils, austerities, and manifold labours, sank under the weight of years. [He died in 1280.]

"He was beatified by...Gregory XV in 1622; his feast is celebrated on the 15th of November. The Bishops of Germany, assembled at Fulda in September 1872, sent to the Holy See a petition for his canonization; he was finally canonized in 1931."

¹⁴⁵⁶ pt. 2, c. 114 (Robert Kilwardby, by A. Broadie), pp. 611, 613.

His apostasy for glorifying philosophy in all the three ways

Albert the Great Wretch was an apostate for glorifying philosophy in all of the three ways; that is, 1) by using philosophy or mythology to edify or enlighten oneself or others on faith or morals, 2) by using methods unique to philosophy, and 3) by using terminologies unique to philosophy (scholastic babble). For more details, see in this book: [The Ways That Philosophy or Mythology Are Glorified](#), p. 112.

Wikipedia, “Albertus Magnus”: “Albert was the first to comment on virtually all of the writings of Aristotle, thus making them accessible to wider academic debate. The study of Aristotle brought him to study and comment on the teachings of Muslim academics, notably Avicenna and Averroes, and this would bring him into the heart of academic debate.”

Nominal *Catholic Encyclopedia*, “Dominicans”: “The first Dominican doctors, who came from the universities into the order, or who taught in the universities, adhered for a long time to the Augustinian doctrine... It was the introduction into the Latin world of the... works of Aristotle, and their assimilation, through the action of Albertus Magnus, that opened up in the Order of Preachers a new line of philosophical and theological investigation. The work begun by Albertus Magnus (1240-1250) was carried to completion by his disciple, Thomas Aquinas (q. v.), whose teaching activity occupied the last twenty years of his life (1245-1274). The system of theology and philosophy constructed by Aquinas is the most complete... The Thomist School developed rapidly both within the order and without...”

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “In fact, in the cases of Roland of Cremona and Albert the Great, citations of Aristotle continue to appear in their texts throughout their working lives... Boundless in both his thirst for knowledge and his energy, Albert the Great was the first scholastic to tackle the whole of the Aristotelian corpus... Even more pertinent, Albert used his chair at Cologne to teach a course on Aristotle’s *Ethics* in 1248; and was entrusted by Humbert of Romans with the task of drawing up the syllabus for the *studium naturarum* in 1262— all of which points to the fact that Albert’s Aristotelian adventures were sanctioned by the Dominican hierarchy...”¹⁴⁵⁷

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “§ 7. Contemporary with the Franciscan Hales, whom he long survived, was the Dominican Albert, ... surnamed the Great (Albertus Magnus) on account of his vast acquirements, which earned for him the title of the ‘Universal Doctor,’ and from his enemies the nickname of ‘Aristotle’s ape.’...”

“§ 8. Reverting briefly to the events of Albert’s long life: he studied at Paris and Padua; and at the latter city he was led by the influence of Jordan, the general of the Dominicans, to join the order (1223). After teaching in the Dominican school at Cologne, he was called in 1228 to the chair of the order in the Jacobin convent at Paris... ‘There, though his text-book was the rigid stone-cold *Sentences* of Peter the Lombard, his bold originality, the confidence with which he rushed on ground yet untrodden, at once threw back all his competitors into obscurity, and seemed to summon reason, it might be to the aid, it might be as a perilous rival to religion. This, by his admirers, was held as hardly less than divine inspiration, but provoked his adversaries and his enemies. “God,” it was said, “had never divulged so many of his secrets to one of his creatures.” Others murmured, “He must be possessed by an evil spirit”; already the fame, the suspicion, of a magician had begun to gather round his name.”¹⁴⁵⁸ ...

“§ 10. The most conspicuous features of his teaching are thus described by Dean Milman:¹⁴⁵⁹—‘Albert the Great at once awed by his immense erudition and appalled his age... He quotes, as equally familiar, Latin, Greek, Arabic, Jewish philosophers. He was the first Schoolman who lectured on Aristotle himself, on Aristotle from Graeco-Latin or Arabo-Latin copies. The whole range of the Stagirite’s [Aristotle’s] physical and metaphysical philosophy was within the scope of Albert’s teaching... his Christianity, while it constantly subordinates, in strong and fervent language, knowledge to faith and love, became less a religion than a philosophy. Albert has little of, he might seem to soar above, the peculiar and dominant doctrines of Christianity; he dwells on the nature of God rather than on the Trinity, on the immortality of the soul rather than on redemption; on sin, on original sin, he is almost

¹⁴⁵⁷ c. 2, p. 47.

¹⁴⁵⁸ Footnote 1: “Milman, *Latin Christianity*, vol. ix, p. 123.”

¹⁴⁵⁹ Footnote 3: “Milman, *Latin Christianity*, vol. ix, p. 124, following, as he fully acknowledges, Ritter, *Christliche Philosophie*, vol. viii, pp. 181 f.; and Haureu, *De la Philosophie Scholastique*, vol. ii, pp. 1 f. We quote only the most important parts of the passage, passing over some remarks on his fruitless attempts to reconcile Aristotle with Plato, and both with Christianity.”

silent... The close of all Albert the Great's intense labours, of his enormous assemblage of the opinions of the philosophers of all ages, and his efforts to harmonize them with high Christian Theology, is a kind of Eclecticism, an unreconciled Realism, Conceptualism, Nominalism, with many of the difficulties of each.¹⁴⁶⁰ ...he saw not how with his philosophic speculations he undermined the foundations of theology...

“...His title to fame is not that he introduced, and interpreted to the world, the Metaphysics and Physics of Aristotle, and the works of the Arabian philosophers on these abstruse subjects, but because he opened the field of true philosophic observation to mankind. In Natural History, he unfolded the more precious treasures of the Aristotelian philosophy...”¹⁴⁶¹

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: “Albertus Magnus had already expressed that in the philosophy of nature, he preferred Aristotle to Augustine...”¹⁴⁶²

His idolatry for glorifying mythology and its false gods

Albert the Great Wretch was an idolater for glorifying the false gods and religions of mythology in his writings and also, most probably, by sins of omission or commission in regard to images of devils, idols, false gods, immorality, and immodesty in desecrated Catholic places.

To defend his stupid opinion that some animals are turned into stone, Albert used the example of the mythological Gorgon who turns people who look upon her into stone, which he happened to believe:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, “Certain Stones That Have the Figures of Animals Inside and Outside”: “It seems wonderful to everyone that sometimes stones are found that have figures of animals inside and outside. For outside they have an outline, and when they are broken open, the shapes of the internal organs are found inside. And Avicenna says that the cause of this is that animals, just as they are, are sometimes changed into stones, and especially [salty] stones. ...A story that confirms this is that of the Gorgon, who is said to have converted into stone those who looked upon her. A strong mineralizing power was called ‘the Gorgon,’ and exposing the bodily humours to the petrifying power was called ‘looking upon the Gorgon.’”¹⁴⁶³

He also glorified the mythological creatures Pegasus, Andromeda, Cassiopeia, Hercules, and Perseus by teaching that their images engraved on stones can affect men, other creatures, and events. (See the following section.)

His idolatry for believing that astrology, stones, and astronomical and mythological images have the power to affect creatures and events

The apostate Albert the Great Wretch was an idolater for believing in astrology. He believed that the planets and stars can influence men to be virtuous or sinful and can affect traits, affect the outcome of events, foretell future events, affect the behavior of animals, affect emotions, and heal or hurt bodies¹⁴⁶⁴:

Disability in Medieval Europe, by Irina Metzler, Ph.D., 2006: “Similarly, the importance of astronomical factors was emphasised by Albertus Magnus in the thirteenth century. He argued that deformed births could be caused by a particular cause, or by a general cause; particular causes would be related to the paternal seed and the maternal reception thereof, while general causes could include the location and the relationship of the stars at the time of conception.”¹⁴⁶⁵ Albertus was not exactly certain which one of these causes was responsible,

¹⁴⁶⁰ Footnote 1: “On the great medieval question, Albert would be at once a Realist, a Conceptualist, and a Nominalist. There were three kinds of Universals, one abstract, self-existing, one in the object, one in the mind.”

¹⁴⁶¹ c. 29, s. 7, pp. 497-500.

¹⁴⁶² c. 5, p. 91.

¹⁴⁶³ Translated by Dorothy Wyckoff, 1967. Publisher: Oxford: Clarendon Press, 1967; for the original Latin, see *De Mineralibus et Rebus Metalicis Libri Quinque*, by Alberto Magno, published by Coloniae Apud Joannem Birckmannum & Theodorum Baumium, 1569 (available online); b. 1, c. 9.

¹⁴⁶⁴ The only star that God has given the power to heal bodies is the sun, which heals by its rays. And the only power a star or planet has to harm bodies and places is if it hits them or burns them.

¹⁴⁶⁵ Footnote 127: “Albertus Magnus, *Physica*, II, tr. 2, c. 17, cited by B. B. Price, ‘The physical astronomy and astrology of Albertus Magnus,’ in: J. A. Weisheipl (ed.) *Albertus Magnus and the Sciences*, Toronto: Pontifical Institute of Medieval Studies, 1980, pp. 180-1.”

but he did note that some planetary conjunctions are recognised as particularly malicious, and pointed out that conception and birth should be avoided at such times. Specific problems might arise with regards to children born under a new moon, as they might be defective in sense and discretion.^{1466,1467}

Wikipedia, “Albertus Magnus”: “Albert was deeply interested in astrology, as has been articulated by scholars such as Paola Zambelli.¹⁴⁶⁸ Throughout the Middle Ages, and well into the early modern period, astrology was widely accepted by scientists and intellectuals who held the view that life on earth is effectively a microcosm within the macrocosm (the latter being the cosmos itself). It was believed that correspondence therefore exists between the two and thus the celestial bodies follow patterns and cycles analogous to those on earth. With this worldview, it seemed reasonable to assert that astrology could be used to predict the probable future of a human being. Albert made this a central component of his philosophical system, arguing that an understanding of the celestial influences affecting us could help us to live our lives more in accord with Christian precepts.¹⁴⁶⁹ The most comprehensive statement of his astrological beliefs is to be found in a work he authored around 1260, now known as the *Speculum astronomiae*. However, details of these beliefs can be found in almost everything he wrote, from his early *De naturei boni* to his last work, the *Summa theologiae*.¹⁴⁷⁰”

The “Speculum Astronomiae” and Its Enigma, by Paola Zambelli, 1990: “The horoscope was drawn at birth theoretically in order to calculate the length of an individual’s life, ‘since [Albert says] the planets placed in the periodical circle, when they are stronger, they attribute more years of life’; and this is known, ‘since he who would attain the knowledge, the virtues of signs, and of those stars placed in them within the eclipse, when something is born, he will be able to make prognostications within the limits of celestial influences, concerning the entire life of the newborn; nevertheless, this act would not cause necessity, since, as we have said, the prognostication could accidentally be hindered.’¹⁴⁷¹

“Albert’s views on the issue of the relationship between astral influence and freewill remain constant and coherent throughout all his writings. Even in the *Summa theologiae* he says that inclinations are derived from the stars, though those inclinations should never be considered necessary: ‘[Albert says] This quality of stars is capable of attracting bodies and of changing even the souls of brutes; but it cannot change nor attract with compelling necessity the soul and the will of man. These are created in freedom, after the image of God, and are the masters of their own actions and choices. Though, as a soul, it may be inclined towards its own body according to the powers proper to its organs (such as the powers of the sensitive and the vegetative souls), it can be attracted by these powers in terms of inclination, but not of compulsion.’¹⁴⁷² ...

“[And] in the *De mineralibus*, the most ‘astrological’ of all his naturalistic production: ‘[Albert says] For, in man there is a two-fold principle of action, namely, nature and will: nature is ruled by the stars, will on the other hand is free. But unless will puts up a concrete defense, it is bound to be influenced by nature and hardened, so that it too, like nature, will be inclined to act according to the motions and the configurations of the stars. This Plato proves with reference to the actions of children, who are not yet able to resist nature and the inclination of the stars, by means of their freewill [“libertate voluntatis”].^{1473, 1474}

¹⁴⁶⁶ Footnote 128: “Albertus Magnus, *De natura boni*, tr. 2, p. 3, c. 2, 2, 3, A, 1,1 - Albertus is here following the ideas of Firmicus Maternus, *Matheseos*, IV, c. 1, n. 10 – cited by Price, ‘The physical astronomy and astrology of Albertus Magnus,’ pp. 180-181.”

¹⁴⁶⁷ c. 4, s. 4.2, pp. 85-86.

¹⁴⁶⁸ Footnote 23: “Paola Zambelli, *The ‘Speculum Astronomiae’ and Its Enigma*, Dordrecht.”

¹⁴⁶⁹ Footnote 24: “Scott E. Hendrix, How Albert the Great’s *Speculum Astronomiae* Was Interpreted and Used by Four Centuries of Readers (Lewiston: 2010). 44-46.”

¹⁴⁷⁰ Footnote 25: “Hendrix. 195.”

¹⁴⁷¹ Footnote 17: “*De generatione et corruptione cit.*, p. 67a: ‘Et hoc etiam modo innotescit, quoniam qui sciret vires signorum et stellarum in ipsis posituram in circulo periodali dum nascitur res aliqua, ipse quantum est de influentia caelesti praenosticari posset de tota vita rei generatae: sed tamen hoc necessitatem non poneret, quia posset impediri per accidens, ut dictum est.’ (Cf. *Summa theologiae*, P. I, tr. XVII, q. 68: ‘De fato’; ed. Jammy, XVII, p. 380b).”

¹⁴⁷² Footnote 21: “*Summa theologiae*, P. I, tr. XVIII, q. 68; ed. Jammy, XVIII, p. 381a: ‘Talis enim stellarum qualitas trahere potest corpora et mutare animos etiam plantarum et brutorum, sed animam et voluntatem hominis, quae ad imaginem Dei in libertate sui constituta est, domina est suorum actuum et suorum electionum nec mutare nec trahere potest coactiva coactione, licet forte eatenus qua anima inclinatur ad corpus secundum potentias quae affiguntur organis (sicut sunt potentiae animae sensibilis et animae vegetabilis) *anima humana inclinative, non coactive* a tali qualitate trahi possit.’ (Italics mine).”

¹⁴⁷³ Footnote 36: “*De mineralibus cit.*, 1. II, tr. iii, c. 3; ed. Jammy, II, p. 240a: ‘Et enim in homine duplex principium operum, natura scilicet et voluntas: et natura quidem regitur sideribus, voluntas quidem libera est: sed nisi renitatur, trahitur a natura et induratur, et cum natura moveatur motibus siderum, incipit voluntas tunc ad motus siderum et figuras inclinari. Probat hoc Plato ex operibus puerorum qui libertate voluntatis non adhuc renituntur naturae et siderum inclinationi.’”

Some astrologers believe that the influence of stars and planets nullifies men's freewill; and other astrologers, like Albert the Wretch, believe it does not. But both are nevertheless astrologers and thus idolaters for believing that stars and planets can affect men's spiritual inclinations.

A star or planet cannot affect men's spiritual inclinations because it is not alive; and irrational creatures, such as animals, have not been given the gift or nature by God to influence men spiritually. There are only three things that affect men's spiritual inclinations: God by his grace, the Devil by his temptations, and men by their reason and freewill. The Devil tempts men exteriorly by putting thoughts into their mind and interiorly in men's concupiscent flesh (body).

The star-idolizer Albert would tell Catholics, "If prayer and the sacraments and thus God's grace fail to make you think good or do good or be good, just go to the stars and planets and practice astrology." Hence he places the stars and planets equal to or above God. By telling you to go to the stars and planets, Albert is actually sending you to the Devil, who is the real power behind astrology. It is not the stars and planets that make men think, feel, or do things but the Devil. God permits the Devil to deceive men in this manner and thus addict men to this type of idolatry while not thinking they are serving the Devil. God allows men to be deceived and punished by the very false things that men put their faith in. "By what things a man sinneth, by the same also he is tormented." (Wis. 11:17) Because astrologers sin by the stars and planets, God allows the Devil to deceive them by making it seem that the stars and planets have the power to inspire or un-inspire, reward or punish, heal or hurt, etc., when it is actually the Devil who is doing these things.

Albert the Great Wretch not only idolizes the stars and planets but also stones. He idolatrously believes that stones have the power to affect men's spiritual and physical condition¹⁴⁷⁵:

Wikipedia, "Albertus Magnus": "He did believe that stones had occult properties, as he related in his work *De mineralibus*..."

In the below quote, Albert teaches that stones have the power to reconcile the hearts of men and bring victory:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, "The Cause of the Powers of Precious Stones, with a Refutation of Those Who Say That There Are No Powers in Stones": "The cause of the power of stones is very obscure and many natural scientists seem to have held very different opinions about it. Many indeed seem to doubt whether there are in stones any of the powers which are regarded as belonging to them, such as curing abscesses, expelling poison, reconciling the hearts of men, bringing victory, and the like; and they assert that there is nothing in a composite substance except [what is due to] its constituents and the way they are combined. ...But the opposite is proved most convincingly by experience..."¹⁴⁷⁶

In the following quote, Albert the Wretch teaches that astronomical images can affect men, other creatures, and events in three ways, two of the ways being evil but one way being good. One evil way incenses the images and makes invocations over them. Another evil way involves exorcising the images. But the good way, according to Albert, is when the images are properly aligned with the stars and planets. Albert's good way, as any true Catholic knows, is also evil and idolatrous. Before you read the following quote, I warn you that Albert is a scholastic and thus many of his teachings, such as the following one, contain unintelligible scholastic babble. But there are enough intelligible parts to know of his idolatry in this matter:

Apostate Albert the Great Wretch, *Speculum Astronomiae*, c. 1260: "[Chap. 11] The astronomical...images are made in three ways. One way is abominable – [that] which requires suffumigations and invocation... There is another method [of making images] that is somewhat less unsuitable ([but it is] nevertheless detestable), which is effected by means of inscribing characters which are to be exorcized by certain names, such as, the four rings of Solomon... The third type is [that] of astronomical images, which eliminates this filth, does not have suffumigations or invocations and does not allow exorcisms or the inscription of characters, but obtains [its] virtue solely from the celestial figure; such as if there should be an image for eliminating some species from some place, concerning which [image], we have

¹⁴⁷⁴ c. 7, pp. 66, 69.

¹⁴⁷⁵ The only power a stone has to affect men is if he is hit by one or swallows one.

¹⁴⁷⁶ Translated by Dorothy Wyckoff, 1967; b. 2, c. 1.

received a request, [first], when the interrogation was received [in accordance] with a most certain numerical datum from which nothing [either] small or large should be lacking, if the signifiers show a cutting off, the image is cast under an ascendent¹⁴⁷⁷ similar to that species, or under the ascendent of the interrogation itself; when the ascendent and its lord are injured by the lord of the house of death, or by a malefic planet¹⁴⁷⁸ through opposition or quartile aspect without any reception between them, or when the lord of the house of the lord of the ascendent and the Moon and the lord of the house of the Moon and the lot of fortune and its lord and the lord of the hour are injured. And benefic [planets]¹⁴⁷⁹ are removed from the ascendent and its cardines and from the triplicity¹⁴⁸⁰ of the ascendent, and let the Moon be in the ascendent decan¹⁴⁸¹ and sign. After, therefore, the image has been completed, along with certain other conditions which must be observed, it should be buried in the middle of [that place] from which the species itself is to be banished, with some earth taken from the four quarters of the same place put in the belly of the image. But if the image is made in order to attain love and profit, let it be made according to the opposite [way] to what I have said, with the addition that its shape is to be engraved under an elected hour; and it will have a [good] effect from the celestial virtue by the command of God, because [the images] found in this sensible world [made] from the four elements obey the celestial images [i.e., the constellations] of the heavens."¹⁴⁸²

Notice how the wretched Albert drags God into his idolatry by saying that "it will have a good effect from the celestial virtue by the command of God..." Hence he has God commanding men to use astrology and images aligned with the stars and planets to affect men, other creatures, and events. The real person who commands such things and gives them their power is the Devil and not God. Hence Albert portrays the Devil as God.

There are two reasons why God does not command the use of astrology, stones, astronomical images, and images aligned with the stars and planets to affect men, other creatures, and events:

1. God does not command men to do things which he forbids and condemns as intrinsically evil. God, speaking through the natural law, the Old and New Testaments, and infallible definitions, forbids and condemns the use of astrology, stones, astronomical images, or images aligned with the stars and planets to affect men.
2. God did not give these things an inherent power to affect men, other creatures, and events, such as he did with medicines that can heal or fire which can burn, etc. It is heresy, then, to teach that these things have an inherent power to affect men, other creatures, and events.

Even though God can use things to affect men, such as when St. Raphael used the gall of a fish to heal the blind Tobias and when Jesus used mud to heal a blind man, these things have no inherent power in themselves. While God uses things that have no inherent power to heal men, he does not use things he has forbidden and condemned as intrinsically evil. If God did, then he would be a liar and the author of evil. Just as God would never tell a person to go before the image of a false god to be healed because that would give credence to a thing that God forbids and condemns as intrinsically evil, likewise God would never tell a person to use astrology, stones, or images aligned with the stars and planets for healing because that would give credence to things that God himself forbids and condemns as intrinsically evil.

A record of God's condemning and forbidding of astrology and other forms of black magic is contained in the Old and New Testaments and the infallible teachings of the Catholic Church (infallible papal decrees and the unanimous consensus of the Apostles and other Church Fathers):

"Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayest become stronger. Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell

¹⁴⁷⁷ Ascendent (ascendant), or rising sign, is the zodiacal sign and degree that was ascending on the eastern horizon at the specific time and location of an event. (*Wikipedia*)

¹⁴⁷⁸ In astrology, *malefic* planets traditionally relate to Mars and Saturn, considered to have negative and destructive influence.

¹⁴⁷⁹ In astrology, *benefic* planets relate to Jupiter and Venus, traditionally considered to have a favorable influence.

¹⁴⁸⁰ In astrology, *triplicity* is the word for the division of the signs of the pagan zodiac into four groups of three signs each.

¹⁴⁸¹ Each pagan zodiac sign is divided into three divisions. These are known as *decans* or *decanates*.

¹⁴⁸² Contained in *The "Speculum Astronomiae" and Its Enigma*, by Paola Zambelli, 1990. Chap. "Albertus Magnus, *Speculum Astronomiae*," pp. 240-249.

the things that shall come to thee. Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat. Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.” (Isa. 47:12-15)

“Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.” (Col. 2:8)

Fourth Council of Carthage, 398: “Canon 89. He who deals in auguries (soothsaying) and incantations (conjuring) must be shut out of the Church, as must those also who join in Jewish superstition.”

Councils of Toledo, 400 and 447: “15. If anyone holds that astrology and the interpretation of stars ought to be believed, let him be anathema.” (D. 35)

Pope St. Leo the Great condemned the Priscillianists and several of their heresies, one of which was astrology. He teaches that anyone who believes in astrology is not Catholic. Hence this condemnation applies to Albert the Wretch, as well as any nominal Catholic who believes in astrology:

Pope St. Leo the Great, *Letter 15*, to Turribius, Bishop of Asturia, Upon the Errors of the Priscillianists, 447: “Leo, bishop, to Turribius, bishop, greeting. I. Introductory. Your laudable zeal for the truth of the Catholic Faith, and the painstaking devotion you expend in the exercise of your pastoral office upon the Lord’s flock is proved by your letter, brother, which your deacon has handed to us, in which you have taken care to bring to our knowledge the nature of the disease which has burst forth in your district from the remnants of an ancient plague. For the language of your letter, and your detailed statement, and the text of your pamphlet explains clearly that the filthy puddle of the Priscillianists again teems with life amongst you. For there is no dirt which has not flowed into this dogma from the notions of all sorts of heretics: since they have scraped together the motley dregs from the mire of earthly opinions and made for themselves a mixture which they alone may swallow whole, though others have tasted little portions of it.

“In fact, if all the heresies which have arisen before the time of Priscillian were to be studied carefully, hardly any mistake will be discovered with which this impiety has not been infected: for not satisfied with accepting the falsehoods of those who have departed from the Gospel under the name of Christ, it has plunged itself also in the shades of heathendom, so as to rest their religious faith and their moral conduct upon the power of demons and the influences of the stars through the blasphemous secrets of the magic arts and the empty lies of astrologers... To this madness belongs that monstrous division of the whole human body among the twelve signs of the zodiac, so that each part is ruled by a different power; and the creature, whom God made in his own image, is as much under the domination of the stars as his limbs are connected one with the other. Rightly then our fathers [the Church Fathers], in whose times this abominable heresy sprung up, promptly pursued it throughout the world, that the blasphemous error might everywhere be driven from the Church: for even the leaders of the world so abhorred this profane folly that they laid low its originator, with most of his disciples, by the sword of the public laws.

“The minds even of certain priests [RJMI: like Albert the Wretch] have been sickened of this deadly disease; and they who were believed the necessary quellers of falsehood and champions of the truth are the very ones through whom the Gospel of God is enthralled to the teaching of Priscillian, so that the fidelity of the holy volumes being distorted to profane meanings, under the names of prophets and apostles, is proclaimed not that which the Holy Spirit has taught, but what the devil’s servant has inserted. Therefore as you, beloved, with all the faithful diligence in your power, have dealt under 16 heads with these already condemned opinions, we also subject them once more to a strict examination...

“11. *Their astrological notions condemned.* Their eleventh blasphemy is that in which they suppose that both the souls and bodies of men are under the influence of fatal stars: this folly compels them to become entangled in all the errors of the heathen, and to strive to attract stars that are as they think favourable to them, and to soften those that are against them. But for those who follow such pursuits there is no place in the Catholic Church; a man who gives himself up to such convictions separates himself from the body of Christ altogether...

“12. *Their belief that certain powers rule the soul, and the stars the body, is unscriptural and preposterous.* The twelfth of these points is this, that they map out the parts of the soul under certain powers, and the limbs of the body under others: and they suggest the characters of the inner powers that rule the soul by giving them the names of the patriarchs, and on the contrary they attribute the signs of the stars to those under which they put the body. And in all these things they entangle themselves in an inextricable maze, not listening to the Apostle when he says, ‘See that no one deceive you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwells all the fullness of the Godhead bodily, and in him ye are made full, who is the head of every principality and power.’ And again: ‘Let no man beguile you by a voluntary humility and worshipping of angels, treading on things which he hath not seen, vainly puffed up by the senses of his flesh, not holding fast the Head from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.’ What then is the use of admitting into the heart what the law has not taught, prophecy has not sung, the truth of the gospel has not proclaimed, the Apostles’ teaching has not handed down? But these things are suited to the minds of those of whom the Apostle speaks, ‘For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts: and will turn away indeed their hearing from the truth, and turn aside unto fables.’ And so we can have nothing in common with men who dare to teach or believe such things...

“Therefore let a council of bishops be held among you, and let the priests of neighbouring provinces meet at a place suitable to all: that, on the lines of our reply to your request for advice, a full inquiry may be made as to whether here are any of the bishops who are tainted with the contagion of this heresy; for they must without doubt be cut off from communion if they refuse to condemn this most unrighteous sect with all its wrongful conceptions. For it can no way be permitted that one who has undertaken the duty of preaching the faith should dare to maintain opinions contrary to Christ’s gospel and the creed of the universal Church. What kind of disciples will there be in a place where such masters teach? What will the people’s religion or the salvation of the laity be... It is vain for them to adopt the name of Catholic, as they do not oppose these blasphemies; they must believe them if they can listen so patiently to such words.”

In the below quote, Albert teaches that not just astrological images but also mythological images when properly aligned with the stars and planets can affect men, other creatures, and events. Hence he also lends credence not only to astrology and images aligned with the stars and planets to affect men but also to the false gods and religions of mythology:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, “The Meaning of the Images on Stones”: “For the pleasure of our readers, we shall say something about the meaning of images; and afterwards about the uses of ligatures and suspensions; and so we shall complete this tractate on stones.

“The Ram (Aries) or the Lion (Leo) or the Archer (Sagittarius) carved [on stones] by reason of Fire and the Eastern triplicity, indicate that stones have a property against fevers and such infirmities as dropsy, paralysis, and the like. And since heat has a beneficial effect, these are said to make their wearers skillful and clever, and to raise them to positions of honour in the world; the Lion especially [has this effect].

“The Twins (Gemini), the Scales (Libra), and the Waterman (Aquarius) if carved on stones, by reason of the triplicity of Air and the West, are said to predispose their wearers towards friendship and righteousness and good manners, diligent observation of laws, and concord.

“The Crab (Cancer), the Scorpion (Scorpio), and the Fishes (Pisces), carved on stones, by reason of the triplicity of Water and the North, temper dry fevers, like [those called] ethica and causon, and the like. But according to *The Art of Images*, they produce an inclination towards lying and unrighteousness and inconstancy and licentiousness. Evidence of this is that the Scorpion is the image of Mahommet, who never taught anything except lies and unrighteousness.

“And if the Bull (Taurus), the Maiden (Virgo), or the Horned Goat (Capricornus) are engraved [upon stones], by reason of the triplicity of Earth and South, they are cold and dry, so far as their effects [are concerned]; hence they are said to cure their wearers of fainting fits

and hot infirmities. And they incline their wearers towards religious devotion, and towards country occupations, such as agriculture and the planting of vineyards and gardens.

“The same considerations [hold good] for the images that have been scribed outside the Zodiac [RJMI: such as mythological images, which he then speaks of].

“Pegasus [duly] engraved upon a stone is said to be good for soldiers and those who fight on horseback and on the battlefield, and to be efficacious against diseases of horses. The image of Pegasus is half of a winged horse. Because it has these effects, Pegasus, in *The Art of Images*, was [called] Bellerophon, that is, ‘fount of wars’ (*Ions bellorum*).

“Andromeda is the image of a girl turned sideways, seated upon [a rock], with straining hands. And this image, engraved upon gems that are by nature conciliating in love—these have been described above—brings about lasting love between man and wife; indeed it is said to reconcile even those who have been adulterous.

“Cassiopeia is a maiden sitting in an armchair, with her arms uplifted and bent; and this sort of engraving upon [gems] that bring sleep and restore the members is said to give rest after toil and to strengthen weakened bodies.

“The Serpent-bearer (Serpentarius, Ophiuchus) is [a man with a serpent wound round his waist]; he holds its head in his right hand and its tail in his left. And this image engraved upon a stone that expels poison is said to be effective against poisons, and to cure the bites of venomous creatures, whether it is worn, or whether scrapings of it are taken in drink.

“The constellation of Hercules is a man kneeling, holding a club in his hand and killing a lion; and he holds [a lion’s] skin in his other hand. Hence if the image of Hercules is engraved upon a stone that pertains to victory, and the wearer has it with him on the battlefield, it is said that he will be victorious.

“The Altar (Ara), engraved like a shrine enclosing holy relics, is said to confer a love of virginity and chastity.

“Likewise, the Swan (Cygnus), which is in front of the Waterman (Aquarius), is said to cure quartan fever.

“Perseus, holding in his right hand a sword and in his left the Gorgon’s head, is said to protect from thunderbolts and storms, and from attack by the envious.

“The Stag (Cervus), engraved with the Hunter (Venator) and Dogs (Canis Major, Canis Minor), is said to heal madmen and maniacs.”¹⁴⁸³

In the following quote, Albert the Wretch says that stones, metals, stars, and planets have creative and influential powers and refers to Hermes Trismegistus, the pagan philosopher, astrologer, and believer in mythology, as his “Father”:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260: “Hermes, indeed, seems to have been the author of this opinion, although Plato later followed him in it. And the alchemists seem to have taken it from them, declaring that precious stones have the power of the [fixed] stars and constellations, and the seven kinds of metals have their forms from the seven planets of the lower spheres; and thus the powers of the heavens are first in producing results on earth, making the planets, as it were, secondary [in importance]. In support of this declaration they say—what is indeed true—that the heavenly sphere imparts motion to Earth, and this is the reason why things produced from Earth are so varied in their shapes and so numerous, as compared with things produced in any of the other elements. And Father Hermes Trismegistus seems to confirm this opinion when he says, ‘Earth is the mother of metals and Heaven their father’ and ‘Earth is impregnated with them in mountains, fields, and plains, and in waters,’ and everywhere else.”¹⁴⁸⁴

Jean Gerson says that Albert the Great Wretch practiced black magic

In the 15th century, the apostate Jean Gerson correctly said that Albert the Great Wretch approved of astrology and the use of engraved stones to affect men, other creatures, and events:

Apostate Jean Gerson (d. 1429), *Opera Omnia*, 15th century: “Albertus Magnus wrote a short work on this subject entitled *Speculum Alberti*, relating that in his time some persons wanted to destroy books by Albumasar and several others. Preserving honour to so great a

¹⁴⁸³ Translated by Dorothy Wyckoff, 1967; b. 2, c. 5.

¹⁴⁸⁴ *Ibid.*, b. 3, c. 6.

Doctor [RJMI: to so great an apostate], it nevertheless seems that just as [Albertus], in expounding books of natural science, especially those written by Peripatetics, took too great care, more than was appropriate for a Christian Doctor and without adding anything concerning Christian piety, so also in his approving some astrological books, especially those on images, on birth-horoscopes, on engraved stones, on characters, and on interrogations, he came down on the side of irrational superstitions.¹⁴⁸⁵

Even though Gerson correctly denounced Albert the Great Wretch for believing in these things, he did not denounce Albert as a non-Catholic idolater nor denounce his works as heretical and idolatrous. Instead, Gerson honored Albert and called him a great Doctor. Hence the apostate Gerson sinned by omission and shared equally in Albert's idolatrous guilt. Pope St. Leo the Great, on the other hand, teaches that whosoever does these things has "no place in the Catholic Church"; and "a man who gives himself up to such convictions separates himself from the body of Christ altogether."

Albert the Great Wretch was a warlock, just like the Cabbalistic Jews, other warlocks, and witches who use amulets and charms to affect men, other creatures, and events. While Albert the Warlock tried to present a "cleaner and more wholesome" witchcraft by not using incense, invocations, and exorcisms, he nevertheless promoted and practiced witchcraft by using stones with astrological and mythological images on them, some of them aligned with stars and planets, with the same end of affecting men, other creatures, and events. Call it an amulet, call it a charm, call it whatever Albert or anyone else wants to call it—it is still witchcraft!

His idolatry and sinful divination for making a diabolical automaton (a golem)

The apostate Albert the Great Wretch was guilty of idolatry and sinful divination for trying to make a thing that can walk and talk, which some call an automaton and the Jews call a golem. He succeeded to a degree. He was able to make a thing that walked a few steps and talked a few words. But he did not do so by human science, since human science did not have the knowledge and technology to do these things in his day, such as the knowledge and technology to build robots and tape recorders. And he did not make his monster by the power of God, since God does not allow men to attempt to make such things, which is to pretend to have the creative power of God. And God does not allow men to invoke answers or conversations from such things, since this is sinful divination. Hence Albert the Frankenstein made his monster by the power of the Devil, even though he may not have attributed it to the Devil's power. Just as the Devil, at times, animates and speaks through the idols of the pagans to deceive them into believing that the idols are living gods, so also the Devil animated and spoke through Albert's monster. In fact, Albert wanted to imitate the power the pagans and Talmudic Jews had in animating their idols and making them speak. And he used occult means to succeed. He said that the making of his monster depended upon the planetary influences, which also relates to his idolatrous belief in astrology:

Albert the Great, of the Order of Friar Preachers: His Life and Scholastic Labours, by Dr. Joachim Sighart (1824-1867): "It is therefore difficult to doubt that he manufactured automatons that were able to pronounce certain words and to move a few paces; for he so frequently speaks of these things, and goes into so many details, that we are obliged to take his words in their literal sense. Thus, in his work on the soul,¹⁴⁸⁶ he says: 'It is related that Dædalus made a statue of Minerva movable in all its members, which sang through a movement of the tongue and appeared to dance (*tripudiare*)...' "¹⁴⁸⁷

Medieval Robots: Mechanism, Magic, Nature, and Art, by E. R. Truitt: "Within a few years of his death in 1280, written texts, which detailed the many wonders he had created, began to circulate. The earliest mention of Albertus's talking statue is in the moral treatise *Rosaio della Vita* (ca. 1363), just a few years before Gower's *Confessio Amantis*. Very little is

¹⁴⁸⁵ Jean Gerson, *Opera omnia*, ed. L.-E. Dupin, The Hague 1728, 2nd. ed., I, col. 201: *Tricelogium* (propositio III): "Composuit super hac re magnus Albertus opusculum quod appellatur *Speculum Alberti*, narrans quomodo temporibus suis voluerunt aliqui destruere libros Albumasar et quosdam libros alios. Videtur autem, salvo tanti Doctoris honore, quod sicut in exponendis libris physicis, praesertim Peripateticorum, nimiam curam apposuit, maiorem quam Christianum doctorem expediebat, nihil adiciendo de pietate fidei; ita et in approbatione quorundam librorum astrologiae, praesertim de imaginibus, de nativitatibus, de sculpturis lapidum, de characteribus, de interrogationibus, nimis ad partem superstitionum ratione carentium determinavit."

¹⁴⁸⁶ Footnote 2: "Vol. ii. P. 23, in Jammy."

¹⁴⁸⁷ From the original documents of Dr. Joachim Sighart, Professor of Philosophy in the Royal Lyceum of Freising. Translated from the French edition by Rev. Fr. T. A. Dixon, O.P. Nihil Obstat: Fr. Raymundus Palmer, O.P., Censor Deputatus. Imprimatur + Henricus Eduardus, Card. Archip. Westmonast. Publisher: R. Washbourne, 18 Paternoster Row, 1876. Chap. 11, pp. 145-146.

known about this treatise and its author, Matteo Corsini; it exists in at least nine extant manuscripts in Florence and Paris.

“We find that one Albert the Great, a member of the Preaching Friars...made a metal statue according to the courses of the planets, and gave it such reason that it spoke. ... Whence, when a friar called on Brother Albert in his cell when he wasn't there, the statue replied. Believing it to be an idol of evil nature, [the other friar] broke it. When Brother Albert returned, he said many bad things to him, and he said that it had taken him thirty years of work to make it, and, “You won't learn that science in the order of the Friars.” The friar said, “Forgive me, I did wrong. What! Can't you make another one?” Brother Albert replied that he could not make another for thirty-thousand years, because that planet has made its course and will not return for that length of time.”^{1488,, 1489}

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: “Albert...succeeded, after thirty years' labour, in constructing a speaking automaton; which, according to tradition, was taken by the youthful Thomas (Aquinas) [RJMI: some say an unnamed monk] for a mocking demon, and was forthwith smashed by him to pieces. [Footnote 1]

“Footnote 1: From an article on ‘Thomas Aquinas’ in the *Quarterly Review*, July 1881, vol. cliii, pp. 114, 115. As with his predecessor Gebhard (Sylvester II), and his contemporaries, Michael Scott and Roger Bacon, his natural science was sure to gain him the reputation of a wizard, and in modern ignorance of the ‘dark ages,’ that character is perhaps still attached to his name. Bayle has collected many fabulous stories about him (*Diet. art. Albert*)... For a full account of the theological, philosophic, and scientific teaching of Albert the Great, see Milman's *Hist. of Lat. Christ.*, vol. ix, pp. 122-130.”¹⁴⁹⁰

New York Times, “Albertus Magnus and His Automaton,” 4/29/1883: “Albertus Magnus possessed a wonderful knowledge of chemistry, natural philosophy, and medicine. His spare time, when freed from the onerous duties of lecturer, was taken up with experiments in those sciences. So well did he succeed in these things, and such marvelous results did he often obtain, that the common people feared him, and even among the learned it was bruited abroad that he was in secret collusion with the dark powers. He studied the nature of the many diseases to which mankind is heir, and in consequence was often able to effect cures when the physician's art had failed. This was ascribed to his power of magic, and many of the simple people looked upon him with terror. Even the brothers of the convent feared to enter his dread workshop, and crossed themselves devoutly when obliged to enter within its mysterious precincts. History is full of legends about his...power in mechanics, and represents him to us as not only surprising the lowlier classes, but as astounding the educated by his contrivances. Even Thomas of Aquin is related to have been terror-stricken by what he saw within the hidden sanctuary of his master. It is said that one day Thomas, whose curiosity led him to observe his master's work, profited by his absence to examine the interior of his laboratory. Strange animals which he had never before seen, instruments artistically made, vessels of most curious shape, were there exposed. Thomas's astonishment increased in proportion as he looked around. Something drew him toward the corner of the room. A scarlet curtain, reaching in long and close folds to the ground, seemed to him to conceal an object. He approached, and, timidly drawing aside the curtain, found himself face to face with a beautiful maiden. He wished to fly, but felt himself detained by magical force, and was compelled, in spite of himself, to gaze on the enchanting figure of a young girl. The more he gazed, the more it shone before his eyes, the greater became his confusion. But this was not all. The strange form addressed to him the triple salutation: ‘Salve, salve, salve.’ Frightened beyond measure, Thomas imagined that the prince of hell was sporting with him. In the fear and uneasiness that possessed him, he strove to defend himself as best he could

¹⁴⁸⁸ Translated from the Italian by Katharine Park. Publisher: University of Pennsylvania Press, 2015. The original Italian can be found in the *Libro di Novelle Antiche: Scelta di Curiosità Letterarie, dal Seclo XIII al XVII*. Publisher: Presso Gaetano Romagnoli, Bologna, 1868. Novella 29, from *Rosaio della Vita*, by Matteo Corsini, c. 1363: Come Alberto Magno fe' una statua che parlava (How Albertus the Great made a statue that spoke), pp. 74-75. “Troviamo che uno Alberto Magno, el quale fu de' Frati Predicatori...fe' una statua di metallo a sì fatti corse di pianeti, e colse la si di ragione, ch'ella favellava... Onde uno frate, chiamando frate Alberto alla sua cella, egli non essendogli, la statua rispose. Costui, credendo che fosse idolo di mala ragione, la guastò. Tornando frate Alberto, gli disse molto male, e disse che trenta anni ci avea durata fatica, e: Non imparai questa scienza nell'ordine de' frati. El frate dicea: Male ho fatto; perdonami; come! Non ne potrai fare un'altra? Rispose frate Alberto, di qui a trenta migliaia d'ani non se potrebbe fare un'altra per lui; però che quello pianeta ha fatto suo corso, e non ritornerà mai più per infine a detto tempo.”

¹⁴⁸⁹ c. 3, pp. 92-93.

¹⁴⁹⁰ c. 29, s. 7, p. 498.

against the tempter. He seized a stick which was near him, and, exclaiming, 'Begone, Satan!' struck the imaginary demon repeated blows, till the automaton (for it was nothing else) broke in pieces. Then, seized with terror, he turned to fly from the room, when he was met at the door by Albert. The master, seeing what had happened in his absence, and that the fruit of his long application was annihilated, cried aloud in grief: 'O Thomas, Thomas! what have you done? In one instant you have destroyed the labor of 30 years!' It would appear that Albert had made an automaton capable of pronouncing certain phrases and of walking across a room while sweeping it. This was the demon which terrified Thomas and which occupied the thoughts of the inventive Albert. A host of other traditions have been handed down concerning him... For instance, he is said to have transported the daughter of the King of France through the air to Cologne. Another states that he rode to Rome on the back of the devil to absolve the Pope from some *peccadillo* into which he had fallen...—*The Catholic World*."

"The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*," by Kevin LaGrandeur, 1999: "There are also popular tales from the age that Albertus Magnus was responsible for creating a life-sized, humanoid automaton. [Footnote 7]

"Footnote 7: Joachim Sighart, *Albert the Great, of the Order of Friar-Preachers: His Life and Scholastic Labours* (London, 1876, repr. 1974) 127. See also Martin Delrio, *Disquisitionum magicarum libri sex* (Louvain, 1600) I, iiii, pp. 70-72; this Renaissance text mentions Albertus's possession of a talking metal head, rather than a complete, human-sized automaton."¹⁴⁹¹

Wikipedia, "Albertus Magnus": "Albert is recorded as having made a mechanical automaton in the form of a brass head that would answer questions put to it. Such a feat was also attributed to Roger Bacon.¹⁴⁹²... Albert is also mentioned, along with Agrippa and Paracelsus, in Mary Shelley's *Frankenstein*, in which his writings influence a young Victor Frankenstein."

Albert the Great Wretch's writings prove that he wanted to make something that walked and talked. And all of these testimonies, although not accurate on all points, are proof that Albert did make something that walked a few steps or at least talked a few words. But even if he had not succeeded, his desire to make such a thing was a mortal sin of idolatry and sinful divination.

Again, Albert the Great Wretch (aka Dr. Frankenstein) proved himself to be a warlock, just like the Cabbalistic Jews who also made a walking, talking thing which they called a golem!

Wikipedia, "Golem": "A golem (/ˈɡoʊləm/ GOH-ləm; Hebrew: גִּלְגִּי) is an animated anthropomorphic being, magically created entirely from inanimate matter. The word was used to mean inanimate matter. The word was used to mean an amorphous, unformed material (usually out of stone and clay)...¹⁴⁹³ The most famous golem narrative involves Judah Loew ben Bezalel, the late-16th-century rabbi of Prague. There are many tales differing on how the golem was brought to life and afterwards controlled..."

"The oldest stories of golems date to early Judaism. In the Talmud (Tractate Sanhedrin 38b), Adam was initially created as a golem (pro) when his dust was 'kneaded into a shapeless husk.' Like Adam, all golems are created from mud by those close to divinity; but no anthropogenic golem is fully human. Early on, the main disability of the golem was its inability to speak. Sanhedrin 65b describes Rava creating a man (gavra). He sent the man to Rav Zeira. Rav Zeira spoke to him, but he did not answer. Rav Zeira said, 'You were created by the sages; return to your dust.'

"During the Middle Ages, passages from the Sefer Yecirah (Book of Creation) were studied as a means to create and animate a golem... It was believed that golems could be activated by an ecstatic experience induced by the ritualistic use of various letters of the Hebrew Alphabet forming a 'shem' (any one of the Names of God), wherein the *shem* was written on a piece of paper and inserted in the mouth or in the forehead of the golem... Some strictly orthodox Jews believe that the Maharal did actually create a golem. Rabbi Menachem Mendel Schneerson (the last Rebbe of Lubavitch) [did]..."

¹⁴⁹¹ *English Studies*, vol. 80, i. 5, 1999, pp. 408-422.

¹⁴⁹² Footnote 34: "Chambers, Ephraim (1728). *Androides* 'Cyclopaedia, or Universal Dictionary of Arts and Sciences.'

¹⁴⁹³ Footnote 1: "Idel, Moshe (1990). *Golem: Jewish Magical and Mystical Traditions on the Artificial Anthropoid*. Albany, New York: State University of New York Press. Page 296."

Jewish Fairy Tales and Legends, by Aunt Naomi (pseud. Gertrude Landa), 1919: “The Rabbi’s Bogey-Man: Rabbi Lion at once set to work, and this time made a man, much bigger than the woman that had been burned. ‘As your majesty sees,’ said the rabbi, when his task was completed, ‘it is but a creature of wood and glue with springs at the joints. Now observe,’ and he put the Sacred Name in its mouth. Slowly the creature rose to its feet and saluted the monarch who was so delighted... The Jews looked on in wonderment when they saw the creature walking along the street by the side of Rabbi Lion, but the children ran away in fear, crying: ‘The bogey-man.’...It became more wonderful every day, and one evening it startled the rabbi from a doze by beginning to speak. ‘I want to be a soldier,’ it said, ‘and fight for the king. I belong to the king. You made me for him.’ ‘Silence,’ cried Rabbi Lion, and it had to obey. ‘I like not this,’ said the rabbi to himself. ‘This monster must not become my master, or it may destroy me and perhaps all the Jews.’ ”



Reproduction of the Golem at Prague



Representations of golems

Of course, these monsters (these golems) were animated and spoke by the power of the Devil and not, as these rabbis and nominal Catholics believed, by their magical incantations and rituals. Some Cabbalistic rabbis made an animal and ate it:

Babylonian Talmud: Tractate Sanhedrin, Folio 65b: “Rabbah created a man, and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: ‘Thou art a creature of the magicians. Return to thy dust.’ R. Hanina and R. Oshaia spent every Sabbath eve in studying the ‘Book of Creation,’ by means of which they created a third-grown calf¹⁴⁹⁴ and ate it.”

Magic of the Ordinary, by Gershon Winkler, 2003: “Commenting on Chanina and Hoshia’s mystical dinner, the eleventh-century Rabbi Shlomo Yitzchaki writes: ‘They created a heifer by combining properly those letters in the Sacred Name by which the world was created. And there is no forbidden sorcery here because this is about God causing creation to occur through [mortal] invocation of the Sacred Name.’ ”¹⁴⁹⁵

They did not actually make the animal by their magical incantations and rituals but by the power of the Devil. The Devil got the animal, blinded the rabbis for an instant, and placed the animal in their presence. Hence, no matter what the apostate Albert the Wretch thought about how his monster was made, it was animated and spoke by the power of the Devil.

While the Cabbalistic Jews were magically making golems, Albert the Wretch and other nominal Catholics were doing the same thing:

Jewish Magic and Superstition, by Joshua Trachtenberg, 1939: “The Golem - The greatest feat to which the magician aspired was that of creation... The Talmud recognized... a second method of creation, which required the application of the ‘Laws of Creation,’ probably an oral collection of mystical traditions relating to the original creation of the universe... Medieval Jews, like their Christian contemporaries, were avid of the power to create human life, and believed implicitly in man’s ability to do so. William of Auvergne (thirteenth century) wrote, ‘Men have tried to produce, and thought that they succeeded in producing human life in other ways than by the usual generative process,’ but the methods pursued by

¹⁴⁹⁴ Footnote 25: “(i.e., a calf that has reached one third of its full growth; others interpret: (i) in its third year; (ii) third born, fat).”

¹⁴⁹⁵ Publisher: North Atlantic Books, 2003. Chap. 4, pp. 76-77.

non-Jews were less subtle than the one proposed by the Talmud. For example, a fourteenth-century Christian writer cited the Arab Rasis (tenth century) on generating a human being by putting an unnamed substance in a vase filled with horse manure, for three days. The thirteenth-century German Hasidim (Pietists and Mystics) were especially intrigued by this problem. From them comes the use of the word golem (literally, shapeless or lifeless matter) to designate a homunculus created by the magical invocation of names, and the entire cycle of golem legends may be traced back to their interest.” (pp. 84-86)

“The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*,” by Kevin LaGrandeur, 1999: “Similar to such legends are medieval traditions about human automata made by philosophers of the time. William of Malmesbury, for example, writes in chapter 10 of his chronicles of a talking head devised by the tenth-century natural philosopher and theologian Gerbert of Aurillac (who eventually became Pope Sylvester II), and John Gower, in book 4 of his *Confessio Amantis*, tells of a talking bronze head made by medieval cleric and philosopher Robert Grosseteste.¹⁴⁹⁶ There are also popular tales from the age that Albertus Magnus was responsible for creating a life-sized, humanoid automaton.¹⁴⁹⁷ ...

“Myths of using severed human heads as oracles seem to have travelled from East to West, reaching Europe from Arabic lands sometime in the early Middle Ages, perhaps via the Crusaders. One piece of evidence supporting this sort of connection is a legend concerning a thirteenth century English crusader at Acre who wants to find out what is happening back in his own country. He employs ‘a young man who had learned magic [from] the Saracens’ to exhume and question a human skull, which tells him of the war between Henry III and a group of barons.¹⁴⁹⁸

“Thus, there are two notable things about the legends of the *artificial*, oracular head, as they first appear in medieval Europe: first, they seem to be a European hybrid of Arabic tales about talking, *human* heads and the older stories about talking statues;¹⁴⁹⁹ second, these medieval tales are chiefly associated with some of the more innovative European natural philosophers of the time. These philosophers include six men who are directly or indirectly associated in popular legend with the construction of automata: Gerbert of Aurillac, Albertus Magnus, Thomas Aquinas, William of Auvergne, Robert Grosseteste, and Roger Bacon.

“The legends of these philosophers’ possession of wondrous automata may be influenced by common connections between magic and science in the Middle Ages and the Early Modern era. Indeed, many of the philosophers mentioned above had close contact with knowledge of the occult sciences adapted from Moslem sources and from classical sources recovered through the Moslems. Gerbert had evidently studied in Moslem Spain, and the rest of these philosophers, in their work, gave credence to at least some occult ideas. Indeed, as Brian Copenhaver points out, Albertus, Aquinas, and William actively ‘acknowledged and defended principles of occultism’ in their writing because they found that ‘the elements of the magical worldview were common ideas well respected by ancient philosophers’; thus, they developed a ‘conviction...that the *magus* and the philosopher used much the same conceptual lexicon.’¹⁵⁰⁰ Even Bacon, despite his condemnation of magic in such works as his treatise, *On the Nullity of Magic (De nullitate magiae)*, endorsed the occult sciences of astrology and alchemy, and his denunciation of magic only extended so far:

“The incantations and characters, the fascination and marvellous transformations of magic Bacon condemns, but he does not condemn all incantations and characters, nor disbelieve in marvellous transformations and fascination.”¹⁵⁰¹

“Another factor that probably contributed to the legends regarding the artificial creations of these men was that some of them, such as Gerbert of Aurillac, Roger Bacon, and Albertus Magnus, had interests in, and perhaps built, mechanical contrivances, and this fact may have contributed to tales of their creating artificial, speaking heads... As already noted, tales about

¹⁴⁹⁶ Footnote 6: “William of Malmesbury’s *Chronicle of the Kings of England*, ed. J. A. Giles (London: 1847), p. 181; John Gower, *Confessio Amantis*, in *The Complete Works of John Gower*, ed. G. C. Macaulay (Oxford, 1899-1902, repr. 1968), II, 307-8 (lines 234-43).”

¹⁴⁹⁷ Footnote 7: “Joachim Sighart, *Albert the Great, of the Order of Friar-Preachers: His Life and Scholastic Labours* (London, 1876, repr. 1974) 127. See also Martin Delrio, *Disquisitionum magicarum libri sex* (Louvain, 1600) I, iiiii, pp. 70-72; this Renaissance text mentions Albertus’s possession of a talking metal head, rather than a complete, human-sized automaton.”

¹⁴⁹⁸ Footnote 12: “*Valentine and Orson*, p. 204.”

¹⁴⁹⁹ Footnote 13: “*Ibid.*, p. 202.”

¹⁵⁰⁰ Footnote 14: “Brian P. Copenhaver, ‘Astrology and Magic,’ *The Cambridge History of Renaissance Philosophy*, eds. Charles B. Schmitt and Quentin Skinner (Cambridge, 1988), p. 266. The relevant works are Albertus’s *De mineralibus*, Aquinas’s *De occultis operibus naturae*, and William of Auvergne’s *De universo*.”

¹⁵⁰¹ Footnote 15: “Lynn Thorndike, *A History of Magic and Experimental Science* (New York, 1923-58) II, pp. 658 and 664.”

the creation of artificial, oracular heads grew around both Bacon and Gerbert, and legends about Albertus mention his fashioning of a complete automaton that could answer questions. All of these tales end in rather violent, frightening ways. Gerbert's head predicts his death, Bacon's is destroyed by his own error, and Albertus's automaton is smashed by a terrified pupil.¹⁵⁰²

He was cursed with madness and insanity before he died

A few years before Albert the Great Wretch died, God cursed him with madness and insanity, a worthy punishment for a man who idolized the intellect:

Nominal *Catholic Encyclopedia*, "Albertus Magnus": "Some time after 1278 (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually became clouded: his body, weakened...and...sank under the weight of years."

He sank under the weight of his sins, his apostasy. In an attempt to protect Albert's reputation, his idolizers made up a story that his madness and insanity were actually a blessing ordained by God instead of a curse:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "Footnote 1: It is said that he [Albert] had no capacity for learning, until at his prayer the Blessed Virgin bestowed on him a special endowment, together with the gift that philosophy should not seduce him from the true faith; and that, five years before his death, according to his patroness's promise, he forgot all his learning and dialectical subtlety, in order that he might prepare himself for his end 'in childlike innocence and in sincerity and truth of faith' (Lud. a Valleoleti, quoted by Quetif, i. 169). Henry of Hervorden relates that, 'when worn out with age and labour, he fell into dotage. Sifrid, archbishop of Mentz, wishing to see him, knocked at the door of his cell, whereupon Albert answered from within "Albert is not here." "Of a truth he is not here," said the archbishop, and went away in tears.' (Robertson, vol. iii, p. 625)"¹⁵⁰³

Indeed, Albert the demonic genius was no longer there. However, this was not a blessing. Albert the stupid, demonic jackass remained, full of the infection and consequences of his apostasy from God:

Wikipedia, "Albertus Magnus": "In *The Concept of Anxiety*, Soren Kierkegaard wrote that Albert, 'arrogantly boasted of his speculation before the deity and suddenly became stupid.' Kierkegaard cites... 'Albert was suddenly transformed from an ass into a philosopher and from a philosopher into an ass.'¹⁵⁰⁴

While God curses and punishes most pseudo-intellectuals (such as the scholastics) like this after death, he punished Albert this way in life as a warning to others not to follow him and scholasticism, not to follow his idolization of the intellect, his glorification of philosophy and mythology, his astrology, and his other mortal sins against the faith. Others were also cursed like this before they died, such as the apostate Alphonsus de Liguori. (See in this book: Scholastics: [Alphonsus de Liguori \(1696-1787\)](#), p. 743.)

William de la Mare (d. c. 1285) (Franciscan)

His apostasy for glorifying philosophy

William de la Mare was an apostate for glorifying philosophy by promoting Lombardian Scholasticism, the un-purged non-philosophical works of the philosophers, and the glorification of philosophical works.

William obtained his master's degree from the University of Paris in c. 1275 when philosophical works were glorified, and thus he was an apostate on this point alone:

¹⁵⁰² *English Studies*, vol. 80, i. 5, 1999, pp. 408-422.

¹⁵⁰³ c. 29, s. 7, p. 498.

¹⁵⁰⁴ Footnote 35: "*The Concept of Anxiety*, Princeton University Press, 1980, pp. 150-151."

Encyclopedia Britannica, “William De La Mare”: “William De La Mare (born, England—died c. 1290), English philosopher and theologian, advocate of the traditional Neoplatonic-Augustinian school of Christian philosophy, and leading critic of the Aristotelian thought introduced by Thomas Aquinas. A member of the Franciscan Order, William became a master of theology at the University of Paris, c. 1275... While lecturing at Paris, William wrote his *Commentarium super libros sententiarum* (‘Commentary on the *Books of Sentences*’—i.e., annotations on Peter Lombard’s 12th century collection of patristic and early medieval theology)...”

Even though William favored the glorification of Plato’s philosophy, he also glorified Aristotle’s philosophy:

“The Franciscans,” by Thomas Williams, 2013: “Opposition to Aquinas did not, in general, mean opposition to Aristotle. Instead, it meant opposition to the claims of Aquinas and the Thomists that they were the legitimate Aristotelians. Walter of Bruges, a student of Bonaventure, who was regent master at Paris from 1267 to 1269, was frequently critical of Aquinas, but he cited Aristotle frequently in his disputed questions concerning virtue and the will and would rarely acknowledge any conflict between Aristotle and Augustine or other Christian authorities. In the *Correctorium* William de la Mare continued this pattern, frequently citing Aristotle against Aquinas...”¹⁵⁰⁵

John Pecham (d. c. 1292) (Franciscan)

His apostasy for glorifying philosophy

John Pecham was an apostate for glorifying philosophy by promoting Lombardian Scholasticism, the un-purged non-philosophical works of the philosophers, and the glorification of philosophical works. He studied and taught at the University of Paris when philosophical works were glorified. Even though William favored the glorification of Plato’s philosophy, he also glorified Aristotle’s philosophy:

A Companion to Philosophy in the Middle Ages, edited by Jorge J. E. Garcia and Timothy B. Noone, 2002: “John Pecham (b. c. 1230; d. 1292), an English Franciscan philosopher and theologian, defender of Augustinian doctrines, was born in Patcham, near Brighton, Sussex. Educated as a youth at the Benedictine monastery at Lewes, he joined the Franciscans at Oxford sometime during the 1250s. He continued his education at Oxford and was sent to Paris in the 1260s to complete his theological studies. He became regent master in the Franciscan chair of theology at Paris in the spring term of 1270. Pecham returned to England sometime after 1271 and was appointed the eleventh Franciscan to be regent master of theology at Oxford. He held this position until 1274, when he was elected the ninth minister provincial of the Franciscans in England. In 1277, he was appointed as lecturer to the papal curia until he was named Archbishop of Canterbury on January 27, 1279, the office he held until his death on December 8, 1292...”

“As a true follower of Bonaventure, Pecham in his writings shows a fundamental allegiance to Augustine while accommodating the philosophy of Aristotle where possible... his writings reveal a preoccupation with the theory of knowledge, with philosophical psychology, and with natural philosophy and science...”

“Much of Pecham’s work (Doucet 1933; Spettmann 1919) survives only in manuscripts, particularly his commentary on the *Sentences* of Peter Lombard, the last three books of which appear to have been lost. A comprehensive assessment must await the critical edition of these works.”¹⁵⁰⁶

Biographical Dictionary of Christian Theologians, edited by Patrick W. Carey and Joseph T. Lienhard, 2000: “Peckham, John: Though Peckham did not disapprove of the use of philosophy in theology and even adopted some Aristotelian language, he strongly opposed the sort of Aristotelian thought taught by the Dominicans, in favor of the Augustinian thought of his brother Franciscans...”

If the following is true, then the apostate John Pecham also practiced black magic:

¹⁵⁰⁵ Contained in *The Oxford Handbook of the History of Ethics*, edited by Roger Crisp, 2013, c. 9.

¹⁵⁰⁶ pt. 2, c. 63 (John Pecham, by Girard J. Etzkorn), pp. 384-386.

The "Speculum Astronomiae" and Its Engima, by Paola Zambelli, 1990: "The *Almagestum parvum* has recently been attributed to Campanus of Novara; and Paravicini Bagliani, the specialist on Campanus's biography, considers this attribution as 'beyond doubt.'... He also notes 'the presence at the Papal court in the second half of the thirteenth century of students of optics, astronomy, astrology, geomancy, alchemy, etc., who belonged to the "intellectual elite" of the time: scientists such as Campanus of Novara, John Peckham, Simone da Genova,' [Footnote 15] as well as Witelo, Johannes Gervasius, and William of Moerbeke.¹⁵⁰⁷

"Footnote 15: A. Paravicini Bagliani, 'La scienza araba' *cit.*, p. 152; *id.* 'Un matematico nella corte papale del secolo XIII; Campano da Novara,' *Rivista di storia della chiesa in Italia*, XXVIII, 1973, pp. 98-129; *id.* 'Nuovi documenti su Guglielmo da Moerbeke,' *Archivum Fratrum Praedicatorum*, VII, 1982, pp. 135-143; *cf.* Benjamin and Toomer, *Campanus cit.*, p. 11, on Campanus's 'membership in a remarkable scientific group, associated with the papal court during the third quarter of the 13th century, that included Moerbeke, Wilelo, and Johannes Gervasius and perhaps even Thomas Aquinas.' *Cf.* also M. Grabmann, *Guglielmo di Moerbeke*, Roma, 1946, pp. 56-62."

Roger Bacon (c. 1214-1294) (Franciscan)

His apostasy for glorifying philosophy

Roger Bacon was an apostate for glorifying philosophy by promoting Lombardian Scholasticism, for promoting the glorification of philosophical works, for believing that pagan philosophies were true religions, for promoting the un-purged non-philosophical works of the philosophers, and for placing the mind over the heart (the intellect over the will). And he was an apostate for practicing black magic.

Even though he correctly condemned some aspects of scholasticism, especially Aquinas' interpretation of Aristotle's philosophy, he nevertheless glorified the philosophy of Aristotle and other philosophies:

A History of the Church, by apostate Rev. Philip Hughes, 1934: "Roger Bacon, too, was a Franciscan, and, like all the thinkers of his time, he was first of all a theologian. It is theology which is the mistress-science, but philosophy is needed if theology is to be explained. Bacon—like his great contemporary, and superior, Bonaventure, Minister-General of the Franciscan Order—holds that a divine illumination of the mind is the beginning of all knowledge. [RJMI: He places the brain over the heart, the intellect over faith.] He explains how all knowledge, of natural things as well as of what is sacred, has descended to us through the ages from a first divine revelation. The Hebrew prophets and the Greek philosophers played similar roles in the divine plan. The philosophers were the successors of the prophets. they were themselves prophets. Nay, Roger Bacon is a prophet too, and conducts himself as such, whence doubtless not a little of the sufferings he had to endure from his brethren."¹⁵⁰⁸

A Companion to Philosophy in the Middle Ages, edited by Jorge J. E. Garcia and Timothy B. Noone, 2002: "Among the first scholastics of note were Roger Bacon (b. 1214/20; d. ca. 1294) and Albert the Great (b. ca. 1200; d. 1280), but they were followed by a host of towering figures: Bonaventure (b. ca. 1217; d. 1274), Thomas Aquinas, John Duns Scotus (b. 1266; d. 1308), and William of Ockham (b. c. 1285; d. 1347). ...¹⁵⁰⁹

"And so in the 1240s Roger Bacon lectured as a master of arts at Paris on Aristotle's books on natural philosophy, which means that the prohibition was no longer being observed...¹⁵¹⁰

"Bacon's philosophical commentaries are normally situated in the 1240s and they reflect concerns with the new logic at Paris and commentary on the 'new' Aristotle (see below). At some stage after 1247, Bacon devoted his own financial resources to new experimental studies and to the training of others. He became acquainted with new translations of significant scientific and experimental texts such as Ibn al-Haytham's *Optics* and the pseudo-

¹⁵⁰⁷ c. 5, pp. 48-49.

¹⁵⁰⁸ v. 3, c. 2, pt. 1, s. 2.

¹⁵⁰⁹ Intro., p. 2.

¹⁵¹⁰ pt. 1, c. 7, p. 66.

Aristotle *Secretum secretorum*. Between 1254 and 1280, he would master these works and they would become for him, together with related texts such as Aristotle's *Meteora* and Seneca's *Quaestiones naturales*, the centerpiece of a new and more radically 'experiential' philosophy. In *De multiplicatione specierum*, he outlined a philosophy of nature. He provided an account of vision and perception in the *Perspectiva* based on a geometric optics using most of the significant Greek, Roman, and Islamic texts. He took the mathematical-physical account of vision and built it into an Aristotelian-Avicennian-Augustinian philosophy of mind. All of this is situated in a deterministic astrological cosmos taken from both Alkindi and Albumasar.

"The general context for this new philosophy (ca. 1250–92) is Bacon's situation at the University of Paris in the 1260s and his return to Oxford about 1280. It is clear from his many remarks 'on his own misfortunes' that he had been an exile from teaching soon after he joined the Franciscans (ca. 1256). He resented this fate...

"From this and other works from the 1240s one can now demonstrate that Bacon has taken up the 'Averroist' themes while he was a master of arts. These arguments would be repeated by Bacon in his later post-1260 works. He attacks 'Averroes and those who follow him,' and he uses a selection of authors from Greek, Latin, and Islamic sources for this purpose...

"The publication of Bacon's optics, medicine, and astrology made him known in the early seventeenth century. The *Perspectiva* was published at Frankfurt in 1614. The *Opus maius* as a whole was first published in London in 1733 by Samuel Jebb, a contemporary of Bishop Berkeley and was known to Berkeley in the 1730s. The revival of interest in Bacon in the early nineteenth century began in France with the discovery by Victor Cousin of MS Amiens 406 containing his Aristotelian commentaries, and the subsequent study of Emile Charles. This discovery provided the only evidence until recently for Bacon's commentaries on Aristotle. The discovery by Silvia Donati of a second version of Bacon's *Physica* commentary is important for a critical understanding of Bacon as an Aristotelian commentator (see Donati in Hackett, 1997a)...

"Bacon draws on the tradition of Latin grammar from Priscian, and traditional grammatical commentary...

"From *Opus maius I*, it is clear that Bacon is writing his new program for theological study for Pope Clement IV in the context of a polemic at the University of Paris... In brief, Bacon proposes to take up Aristotle into a doctrinal synthesis that includes elements of Stoicism and Platonism.

"In *Opus maius II*, Bacon presents an account of the origins of wisdom. This has correspondences to the first book of the pseudo-Grosseteste's *Summa philosophiae*, and argues that both *philosophia* (Islamic *falsafa*) and canon law are the two main instruments for the interpretation of theology.

"Wisdom, which includes both poetry and philosophy, was originally given to the prophets and patriarchs, and was then transmitted through the Greeks and through Islam, and it has now reached a point of development in Christian times."¹⁵¹¹

Nominal *Catholic Encyclopedia*, "Roger Bacon": "Philosopher, surnamed DOCTOR MIRABILIS, b. at Ilchester, Somersetshire, about 1214; d. at Oxford, perhaps 11 June, 1294... When he was able to recommence his studies, his superiors imposed other duties on him, and forbade him to publish any work out of the Order without special permission from the higher superiors 'under pain of losing the book and of fasting several days with only bread and water.'... We need not wonder then that Roger's immediate superiors put the prohibition into execution, especially as Bacon was not always very correct in doctrine... We cannot deny that some of his expressions are imprudent and inaccurate [RJMI: heretical and idolatrous]... The 'Chronica XXIV Generalium Ordinis Minorum' says that 'the Minister General Jerome of Ascoli (afterwards Pope Nicholas IV) on the advice of many brethren condemned and rejected the doctrine of the English brother Roger Bacon, Doctor of Divinity, which contains many suspect innovations, by reason of which Roger was imprisoned' (see the 'Chronica' printed in 'Analecta Franciscana,' III, 360)... Some authors connect the fact of imprisonment related in the 'Chronica' with the proscription of 219 theses by Stephen Tempier, Bishop of Paris, which took place 7 March, 1277 (Denifle, 'Chartularium Universitatis Parisiensis,' I, 543, 560). Indeed it was not very difficult to find some 'suspect innovation'...

"If we may conclude from some of his expressions, we can reconstruct the plan of this grand encyclopædia: it was conceived as comprising four volumes, the first of which was to

¹⁵¹¹ pt. 2, c. 15 (Roger Bacon, by Jeremiah Hackett), p. 616f.

deal with grammar (of the several languages he speaks of) and logic; the second with mathematics (arithmetic and geometry), astronomy, and music; the third with natural sciences, perspective, astrology, the laws of gravity, alchemy, agriculture, medicine, and the experimental sciences; the fourth with metaphysics and moral philosophy (see Delorme in 'Dict. de Theol.,' s. v. Bacon, Roger; Brewer, pp. 1 sq.; Charles, 370 sq., and particularly Bridges, I, xliii sq.)...

"No one who studies his works can deny that Bacon was thoroughly trained in Scholastic philosophy. Like the other Scholastics, he esteems Aristotle highly, while blaming the defective Latin versions of his works and some of his views on natural philosophy. Bacon is familiar with the subjects under discussion, and it may be of interest to note that in many cases he agrees with Duns Scotus against other Scholastics..."

"It would be difficult to find any other scholar who shows such a profound knowledge of the Arabic philosophers as Bacon does. Here appears the aim of his philosophical works, to make Christian philosophy acquainted with the Arabic philosophers..."

"Bacon is sometimes not very correct in his expressions; there may even be some ideas that are dangerous [RJMI: heretical and idolatrous] or open to suspicion (e.g., his conviction that a real influence upon the human mind and liberty and on human fate is exerted by the celestial bodies, etc.)..."

His apostasy for practicing black magic

Roger Bacon was also an apostate for practicing astrology and other forms of black magic:

The History of the Christian Church during the Middle Ages, by Philip Smith, B.A., 1885: "Albert...succeeded, after thirty years' labour, in constructing a speaking automaton; which, according to tradition, was taken by the youthful Thomas (Aquinas) [RJMI: some say an unnamed monk] for a mocking demon, and was forthwith smashed by him to pieces. [Footnote 1]

"Footnote 1: From an article on 'Thomas Aquinas' in the *Quarterly Review*, July 1881, vol. cliii, pp. 114, 115. As with his predecessor Gebhard (Sylvester II), and his contemporaries, Michael Scott and Roger Bacon, his natural science was sure to gain him the reputation of a wizard, and in modern ignorance of the 'dark ages,' that character is perhaps still attached to his name. Bayle has collected many fabulous stories about him (*Diet. art. Albert*)..."¹⁵¹²

Wikipedia, "Albertus Magnus": "Albert is recorded as having made a mechanical automaton in the form of a brass head that would answer questions put to it. Such a feat was also attributed to Roger Bacon.¹⁵¹³... Albert is also mentioned, along with Agrippa and Paracelsus, in Mary Shelley's *Frankenstein*, in which his writings influence a young Victor Frankenstein."

"The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*," by Kevin LaGrandeur, 1999: "Myths of using severed human heads as oracles seem to have travelled from East to West, reaching Europe from Arabic lands sometime in the early Middle Ages, perhaps via the Crusaders... There are two notable things about the legends of the *artificial*, oracular head, as they first appear in medieval Europe: first, they seem to be a European hybrid of Arabic tales about talking, *human* heads and the older stories about talking statues;¹⁵¹⁴ second, these medieval tales are chiefly associated with some of the more innovative European natural philosophers of the time. These philosophers include six men who are directly or indirectly associated in popular legend with the construction of automata: Gerbert of Aurillac, Albertus Magnus, Thomas Aquinas, William of Auvergne, Robert Grosseteste, and Roger Bacon... Bacon, despite his condemnation of magic in such works as his treatise, *On the Nullity of Magic (De nullitate magiae)*, endorsed the occult sciences of astrology and alchemy, and his denunciation of magic only extended so far:

¹⁵¹² c. 29, s. 7, p. 498.

¹⁵¹³ Footnote 34: "Chambers, Ephraim (1728). *Androides* 'Cyclopaedia, or Universal Dictionary of Arts and Sciences.' "

¹⁵¹⁴ Footnote 13: "Ibid., p. 202."

“The incantations and characters, the fascination and marvellous transformations of magic Bacon condemns, but he does not condemn all incantations and characters, nor disbelieve in marvellous transformations and fascination.”¹⁵¹⁵ ...

“As already noted, tales about the creation of artificial, oracular heads grew around both Bacon and Gerbert, and legends about Albertus mention his fashioning of a complete automaton that could answer questions.”¹⁵¹⁶

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Roger Bacon [believes that] there is no natural certainty to equal the certainty produced by experiment; indeed, by all internal and spiritual experiment we may come to the highest flights of the mystical life. The use of experimental method will reveal in time all the secrets of the world’s natural forces. The Church ought to foster such researches. Their fruits will be invaluable to the Crusaders, for example, and also in the approaching struggle with Antichrist that is at hand: for this hard-headed critic of the superstition of Aristotle-worship was, in many things, a fiercely faithful believer in the fantasies of Abbot Joachim.”¹⁵¹⁷

Nominal *Catholic Encyclopedia*, “Roger Bacon”: “Bacon is sometimes not very correct in his expressions; there may even be some ideas that are dangerous [RJMI: heretical and idolatrous] or open to suspicion (e.g., his conviction that a real influence upon the human mind and liberty and on human fate is exerted by the celestial bodies, etc.) [RJMI: astrology].”

(See in this book: [Some Hellenizers Turned to Black Magic](#), p. 338.)

Vincent Ferrer (1350-1419)

His heresy of glorifying philosophy

The Dominican Vincent Ferrer was an apostate for glorifying the philosophy of the pagan philosophers and of the scholastics. As a Dominican, he especially idolized the theophilosophy of Thomas Aquinas. In the below quote he teaches a heresy and an idolatry. He teaches Aquinas’ heresy that infants and others who die with only original sin are happy and united to God. And he teaches the idolatry that they debate about philosophy:

Apostate Vincent Ferrer, “Sermon for Holy Saturday,” Colossians 3: “Thomas says in 2 Sent., dist. 32, q., art. 2, that those children who die only with original sin, have great consolations for themselves, debating among themselves about philosophy, which they know better than philosophers in this world know, nor are they saddened, nor does it displease them that they do not have paradise.”

If this were true (and it is not), then why would they be debating philosophy instead of embracing theology! If they are united to God, why would God allow them to learn about the false gods and false religions of philosophy, which contain idolatry, heresy, and immorality! If that were so, then they could not be united to the true God and true faith and God would be promoting the false gods and false religions of philosophy.

His heresies regarding original sin and the fate of dead unbaptized infants

Hence Vincent Ferrer picked up the following heresies from his idol Thomas Aquinas regarding original sin and the fate of those who die with original sin only.

- He held Thomas’ heresy that original sin is not a real sin that causes real guilt but only deprives men of heaven and the beatific vision.¹⁵¹⁸

¹⁵¹⁵ Footnote 15: “Lynn Thorndike, *A History of Magic and Experimental Science* (New York, 1923-58) II, pp. 658 and 664.”

¹⁵¹⁶ *English Studies*, v. 80, i. 5, 1999, pp. 408-422.

¹⁵¹⁷ v. 3, c. 2, s. I, II.

¹⁵¹⁸ See in this book: Thomas Aquinas: [His heresy that original sin is not a real sin that causes guilt](#), p. 668.

- He held Thomas' heresies that unbaptized infants and others who die with original sin only are not co-partners with Satan but are happy, peaceful, and united to God in Limbo, a third, middle everlasting place between heaven and hell.

Here is the evidence followed by my commentary:¹⁵¹⁹

Apostate Vincent Ferrer, "Sermon for Holy Saturday," Colossians 3: "Limbo: The second place is called the place of children, as we say one place [porta, door] where all the children are who died with only original sin. Original sin is not committed by them, but received, like a painting falling into the mud, etc. Therefore that sin is not called actual, but original, because that stain is received in bodily generation. And so because it is not an actual sin, they do not have physical pain there... St. Thomas says II Sent., dist. 34, a. 1, and see there the good doctor, that when they see the glory of the blessed, that they do not grieve nor are saddened, because it is not relevant for them, just as you are not saddened because you do not have a kingdom, which doesn't pertain to you. But the son of a king, a prince, to whom the kingdom pertains, grieves about this. Neither are you saddened when you see an eagle flying, because you do not have wings. So neither do these children grieve. To these the soul of Christ descends for glorious consolation. Practically, imagine how as the soul of Christ appeared at the gate of limbo, those children immediately knew Christ to be the savior. Seeing his soul and adoring him, saying: 'Glory be to you, Lord, who have died for mankind,' etc. To whom he said, 'How are you?' They replied, 'Lord it is good with us. We have great natural understanding and many graces and virtues,'—although they do not have sanctifying grace, 'We debate with each other and we love each other.' Christ said, 'Therefore give thanks to God who freed you from the fire of hell,'—he showed them the place of the damned—and praise the Lord, and you will rest in peace.' " (A746 *Sabbato sancto Paschae*)

Apostate Vincent Ferrer, "Sermon On Judas the Betrayer": "The mildest of punishment is given for original sin, because they suffer only punishment of the damned, that is, not to see God; but they do not have punishment of the senses. St. Thomas says in 2 Sent., dist. 32, q., art. 2, that those children who die only with original sin, have great consolations for themselves, debating among themselves about philosophy, which they know better than philosophers in this world know, nor are they saddened, nor does it displease them that they do not have paradise. Just as a peasant is not saddened because he is not the king of the Romans, for he well knows that it is not fitting for him. Nor are you sad that you do not have wings for flying, because it is not fitting for you to fly like an eagle. So therefore those children are not sad that they do not have the kingdom of God, because they know that it is not owed to them. If they were saddened they would be experiencing sensible punishment. So therefore it would have been good for Judas, that he had never been born into this world, but that he had died in the womb of his mother, because then he would have died only with original sin.¹⁵²⁰ And so it is now with those children, offspring of Christians, Jews, and Muslims, who die only with original sin. Original sin is not a sin committed by a creature. It is received, like a statue of gold or silver which falls into the mud, so the soul, made in the image of God, is destined for a place in the temple of glory, but it falls into the mud of carnal generation. If God would have made man some other way, he would not have had original sin. And so since it is not a sin committed by a creature, God does not give to a creature a felt punishment from that sin alone. But, from the fact that he died with that sin he shall never see God, although he may approach the gate of Paradise seeking entrance, because he has never committed another sin. And Christ replies, 'Look at the sin which you bear.' He shall reply, 'Lord, I have not done it.' To which Christ answers, 'And so I do not give you a painful punishment, but because you have a stain, you shall go to limbo with the others.' Or, if you wish, it is like a king who committed a castle most strong and impregnable to his knight, who like a traitor, hands over the castle to his enemy. At first the king does not wish to kill the treasonous knight, although he can, but he swears that never will any of his kind

¹⁵¹⁹ Because his heresies are the same as Aquinas' heresies in this regard, see my book *Damned Infants*: "Aquinas' Heretical Beliefs That Damned Infants Are Happy and United to God" and "Aquinas' Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt" for an in-depth refutation of Ferrer's heresies.

¹⁵²⁰ Ferrer shows his bad will with this interpretation because Jesus meant that it were better if Judas had never *existed*. That was the common way of expressing this instead of saying it were better off that he were never conceived. But it is true to say that if Judas had died right after he was born with original sin only, then he would not be suffering as much in the hell of the damned as he now is because of his mortal sins. But that does not mean that those who died with the sole guilt of original sin do not suffer any pain or that they are happy and united to God, which is heresy.

enter into his court. And so it happened. If it is asked why should the sons of the soldier not yet conceived, born nor begotten, be punished? Response. Because they are the children of the traitor. But because they never did anything wrong, therefore the King does not inflict any punishment, but he does not want them in his court... Note, those children dying with only original sin and existing in limbo, on one hand are reconciled [*regratiantur*] to God, because they are freed from the punishment of hell..." (A699 *Tuesday of Holy Week*)

One proof that Ferrer holds the heresy that original sin is not a real sin that causes real personal guilt in the soul is his statement that children and others who have only original sin and thus no actual sins are "like a painting falling into the mud" or "like a statue of gold or silver which falls into the mud." Hence he heretically believes that original sin does not stain the soul but only the flesh. He believes that original sin is exterior to the soul and not interior because the painting or the gold and silver (the soul) is still beautiful but only covered externally with mud. The truth, the Catholic dogma, is that the painting or gold and silver (the soul) itself is marred and stained from within and thus very ugly.

To transform Ferrer's heretical example into a dogmatic example, the picture or the gold and silver (the soul) that is in the mud applies only to a Catholic in the state of grace in which his soul is thus free from all deadly sin, original and mortal, and hence is beautiful but is still in the mud of his concupiscent flesh. His soul (the picture or gold and silver) is pleasing to God and thus worthy of heaven. But his concupiscent flesh (the mud) is stained and not pleasing to God because it will not benefit from the redemption until the General Judgment at the end of this world. St. Paul says, "*For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit [Catholics in a state of grace], even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.*" (Rom. 8:22-23)

More proof that Ferrer holds the heresy that original sin is not a real sin that causes real personal guilt in the soul is his heresies that those who die with original sin only are not in hell, not suffering, and not co-heirs with Satan but are happy, peaceful, and united to God in Limbo, a third, middle place between heaven and hell. Hence he also denies all the pain-causing punishments due to original sin, as infallibly defined by the Catholic Church:

Apostate Vincent Ferrer, "Sermon On Judas the Betrayer": "And so since it is not a sin committed by a creature, God does not give to a creature a felt punishment from that sin alone. But, from the fact that he died with that sin he shall never see God, although he may approach the gate of Paradise seeking entrance, because he has never committed another sin. And Christ replies, 'Look at the sin which you bear.' He shall reply, 'Lord I have not done it.' To which Christ answers, 'And so I do not give you a painful punishment...'"

Vincent Ferrer, then, heretically teaches that the only punishment for original sin is banishment from heaven and the beatific vision. The truth, the Catholic dogma, is that original sin is a curse from God that causes all kinds of evils. It not only banishes men from heaven and the beatific vision but makes them slaves of Satan, co-heirs with Satan. It also curses them with ignorance and confusion, sadness, sorrow, inordinate passions, temptations of the devil, perturbations of the mind, concupiscence of the flesh, physical pains and other afflictions, and death.

To make Ferrer's above heretical example conform to Catholic dogma, one must say that the king not only banished the race of their treacherous father (Adam) from his kingdom but also inflicted upon that race (the human race) death, sickness, ignorance and confusion of mind, concupiscent flesh, and delivered them into the kingdom and control of his wicked and tyrannical enemy. Hence not just mere banishment but all these other evils are caused by the guilt of original sin, as infallibly taught by the holy Catholic Church! Hence the apostate Vincent Ferrer lies in order to seduce his listeners into believing his heresy.

In the below quote Vincent Ferrer teaches the heresy that there is a third, middle everlasting place between heaven and hell. And he calls this place the Limbo of Children where he says that those who die with only original sin go. Hence he teaches the heresy that these souls are not in the hell of the damned:

Apostate Vincent Ferrer, "Sermon on the Discovery of the Holy Cross," Sermon 1: "...And so no one before the passion of Christ entered into heaven, but went either to hell, or to the place of purgation, or to the place of children, limbo, or the bosom of the perfect, which is called the bosom of Abraham..."

Apostate Vincent Ferrer, "Sermon for Holy Saturday," Colossians 3: "Limbo: Neither do these children grieve. To these...Christ said, 'Therefore give thanks to God who freed you

from the fire of hell, '—he showed them the place of the damned—and praise the Lord, and you will rest in peace.' ”

Below, again, he teaches that these souls are not in the hell of the damned:

Apostate Vincent Ferrer, “Sermon on Judas the Betrayer”: “... They were not in hell [*in perditione*], so he does not give them punishment of the senses. And so Job in the person of the damned says, ‘Why did I not die in the womb, why did I not perish when I came out of the belly? Why received upon the knees? Why suckled at the breasts? For now I should have been asleep and still.’ (Job 3:11-13). Note, ‘and still,’ namely with the other children in limbo, because in the hell of the damned there is no silence, but tumult and outcries of pain.”

Hence the apostate Ferrer teaches that those who die with only original sin are not in the “hell of the damned” where “there is no silence, but tumult and outcries of pain.” Therefore he places them in a third everlasting place other than the hell of the damned and heaven, which is heresy, and calls that place the Limbo of Children.

He blames God for original sin and implies that God does not want all men to be saved

In the below quote Vincent Ferrer teaches two heresies. He says that God could have made men in a different way so that they would not have committed the original sin and says that all men are destined for heaven:

Apostate Vincent Ferrer, “Sermon On Judas the Betrayer”: “Like a statue of gold or silver which falls into the mud, so the soul, made in the image of God, is destined for a place in the temple of glory, but it falls into the mud of carnal generation. If God would have made man some other way, he would not have had original sin.”

Firstly, the dogma is that not all men are destined for heaven but only very few. The rest are destined for the hell of the damned because of their ultimately evil will, which God knew before he created the world.

Secondly, the dogma is that God could not have created men a different way so that the original sin would not be committed. If God could have created men so that they would not have committed original sin, then God is evil and the author of sin for not doing so. This heresy not only makes God the author of sin but also makes him a cruel God who does not love all men and want them to be saved. This heresy also denies freewill for teaching by implication that God can force men’s will to be ultimately evil or ultimately good, which is Calvin’s heresy on predestination. Calvin taught that God does not want all men to be saved and thus God creates certain men to be evil so that they cannot become good even if they want to. After all, if, as Ferrer says, God could have created men without the original sin being committed, then all men would be saved. But because God did not, then the logical conclusion, according to Ferrer’s heresy, is that God does not want all men to be saved because these men could have been saved if God had simply created them another way. All this is a denial of freewill and man’s necessary cooperation with God’s grace to be saved. The truth is that God did not create men with original sin. The original sin came from Adam and Eve, who abused their freewill and disobeyed God. And original sin is handed down from man to man by generation and not from God.

The apostate Ferrer also teaches Aquinas’ heresy that God does not want all men to be saved because he says that souls who die with original sin only were never meant to enter heaven, never meant to have wings like an eagle and fly to heaven. And thus he teaches that because they were never meant to enter heaven they have nothing to be angry or sad about for being banished from heaven. Consequently, he teaches the heresy that God does not want these souls to be saved and enter heaven and hence God created them so that they could not be saved.¹⁵²¹

For other apostates who held the same heresies, see in this book: Thomas Aquinas: [His heresy that original sin is not a real sin that causes guilt](#), p. 668; and [His heresy that infants who die with original sin are happy and united to God](#), p. 669; and Girolamo Savonarola: [His heresies regarding original sin and the fate of dead unbaptized infants](#), p. 717.

¹⁵²¹ See RJMI book *Damned Infants*: He implies that God does not will for infants to be saved.

Jean (John) Gerson (1363-1429)

His apostasy for glorifying philosophy

Jean (John) Gerson was an apostate for glorifying philosophy by promoting Lombardian Scholasticism, the glorification of philosophical works as handmaids to theology, and the un-purged non-philosophical works of the philosophers. All of these evil things that he promoted were part of the core curriculum at the University of Paris when Gerson was the chancellor from 1395 to 1411.

A Companion to Philosophy in the Middle Ages, edited by Jorge J. E. Garcia and Timothy B. Noone, 2002: “John Gerson (b. 1363; d. 1429) was born at Gerson-les-Barbery and studied philosophy and theology at the College of Navarre. A student of Pierre d’Ailly, he received his theology doctorate in 1394. Almost immediately after, he became Chancellor of the University of Paris.”¹⁵²²

Nominal *Catholic Encyclopedia*, “Jean de Charlier de Gerson”: “The surname being the name of his native place, b. in the hamlet of Gerson, 14 December, 1363; d. at Lyons, 12 July, 1429... He attended the schools of Bethel and Reims and at the age of fourteen entered the famous Collège de Navarre at Paris, where he formed a life-long friendship with the rector, the illustrious Pierre d’Ailly of Compiègne. In 1381 Gerson obtained the degree of licentiate of arts under Maître Jean Loutrier; in 1388 he received that of *Baccalarius Biblicus*; in 1390 he lectured on the ‘Sententiæ,’ and in 1392 became a licentiate of theology. He was raised to the doctorate of theology in 1394, being then thirty-one years of age (cf. Denifle, Chartul. Univers. Paris, III). Before receiving the doctorate he had written several works... Although Gerson had won the doctorate only a year before his former teacher, Pierre d’Ailly, was named Bishop of Puy (1395), Benedict XIII chose him to succeed d’Ailly in the important position of Chancellor of Notre-Dame and of the university (13 April).”

Hence Gerson promoted the glorification of philosophy while he was the chancellor at the University of Paris from 1395 to 1411. Therefore even though Gerson correctly condemned certain aspects of scholasticism, he did not condemn *all* aspects of scholasticism and thus was a scholastic himself. And he did not denounce as heretics those whom he correctly condemned but instead treated them as Catholics in good standing and thus remained in religious communion with them.¹⁵²³

His apostasy for promoting black magic, paganism, and idolatry by sins of omission

His non-condemnation of black-magic practitioners

Even though apostate Jean Gerson correctly condemned astrology and other forms of black magic, he did not denounce as idolaters those whom he knew believed in it but instead treated them as Catholics. For example, he correctly condemned the astrology and other occult beliefs of the apostate Albert the Great Wretch but did not denounce him as an idolater and apostate but instead referred to him as a great Doctor. See in this book: [Jean Gerson says that Albert the Great Wretch practiced black magic](#), p. 699.

His non-condemnation of Feast-of-Fools practitioners

Even though the apostate Jean Gerson correctly condemned the Feast of Fools (as celebrated by nominal Catholics) as idolatrous, pagan, and sacrilegious, he did not denounce as sacrilegious apostates and idolaters those who celebrated it, those who promoted it, those who did not sufficiently condemn it, and those who did not sufficiently denounce the perpetrators. Instead he treated them as Catholics and thus remained in religious communion with them. (See RJMI book *The Great Apostasy: Crimes against*

¹⁵²² pt. 2, c. 59 (*John Gerson*, by James B. South), p. 370.

¹⁵²³ See in this book: [In the 15th century apostate Jean Gerson spoke of the corruption at the University](#), p. 568.

the Faith: Desecration of Churches by Blasphemous, Idolatrous, and Sacrilegious Acts: The Feast of Fools.)

His non-condemnation of the desecrations and desecrators of Catholic places

Gerson was also a sacrilegious apostate and idolater for not condemning the desecrations of Catholic places with images against the faith and morals and thus also for not denouncing those who supported or allowed these desecrations which were rampant in the cathedrals and other major churches in his day. (And see RJMI book *The Desecration of Catholic Places*: Introduction: Art Imitates the General Condition of the People: Pedophilia and the corruption of youth.)

His Conciliarist and Gallican heresies

The apostate Jean Gerson was a heretic for denying the basic dogma of papal supremacy on two counts:

1. He believed that a council of bishops has power over the pope in ruling the Church and making laws and decrees, which is the Conciliarist heresy.
2. He believed that secular Catholic rulers, in their own domains, have power over a pope in ruling the Catholic Church by making laws and decrees for the Catholic Church against the will of the pope, which is the Gallican heresy.

Nominal *Catholic Encyclopedia*, “Gallicanism”: “The ‘conciliary theory’ [RJMI: conciliary heresy]...sets the council above the pope, making it the sole representative of the Church, the sole organ of infallibility. Timidly sketched by two professors of the University of Paris, Conrad of Gelnhausen and Henry of Langenstein, this theory was completed and noisily interpreted to the public by Pierre d’Ailly and Gerson... There is no denying that it has had in its service a long succession of theologians and jurists who did much to assure its success. At the beginning, its first advocates were Pierre d’Ailly and Gerson...”

Foundations of the Conciliar Theory, by apostate Brian Tierney, 1955: “Among the most eminent theorists [RJMI: heretics] of the Conciliar Movement were Conrad of Gelnhausen, Henry of Langenstein, and Dietrich of Niem from Germany, John Gerson and Pierre d’Ally of France, the Spaniard Andreas Randulf, and the Italian cardinal Zabarella.”¹⁵²⁴

Protector of the Faith, by apostate Thomas M. Izbicki, 1981: “Episcopalists had argued that...the bishops were immune from papal meddling in the right order of their sees, and Gerson had placed the ecclesiastical hierarchy within the common body of the Church, to which Christ had given the supreme governing power.”^{1525,1526}

A Companion to Philosophy in the Middle Ages, edited by Jorge J. E. Garcia and Timothy B. Noone, 2002: “Gerson is best known for his adherence to conciliarism, the view that in ecclesiastical matters the pope is not the locus of power. Instead, he believed that a representative assembly of the Church, a general council, possesses supreme authority. He also extended this conclusion to secular society. He argued that despite their different origins, the Church and secular society share a common structural feature. Thus, while the Church is of divine origin and secular society has a purely human origin, nonetheless they are both ‘perfect’ societies and in both the ultimate source of authority over members resides in some representative assembly. As a result, a ruler cannot be greater than the community over which he exercises authority. Both the pope and a prince are merely ministers entrusted with the care of their respective societies. Accordingly, neither holds a right over their subjects. Indeed, the notion of a ‘subjective right,’ that is, one that attributes to the possessor

¹⁵²⁴ Intro., p. 3.

¹⁵²⁵ Footnote 128: “Sigmund, *Cusa*, pp. 49-51; Congar, ‘Aspects ecclesiologiques,’ pp. 114-45; Sikes, ‘John de Poulli,’ 232-33; Pascoe, *Jean Gerson*, (Leiden, 1973), pp. 17-48, 206-8; Idem, ‘Jean Gerson: Mysticism, Conciliarism, and Reform,’ *Annuaire de l’histoire des Conciles* 6 (1974): 135-53.”

¹⁵²⁶ c. 3, pp. 73-74.

of something the freedom to do with it as he wills, is one to which Gerson appeals when he claims that neither pope nor prince has a right over any subject.”¹⁵²⁷

Girolamo Savonarola (1452-1498)

The Dominican theologian Rev. Girolamo Savonarola (1452-1498) was an apostate but not for the reasons given by others. Many condemn him for the good things he did. But it only takes one bad thing to send you to hell. While Savonarola rightly condemned sodomy and other sins of immorality, his sins were worse because he was an apostate who thus sinned against the faith, which is more evil than sins of immorality.

His apostasy for glorifying philosophy by scholasticism

Savonarola was an apostate for glorifying philosophy by way of scholasticism, especially the scholasticism of his idol the apostate Thomas Aquinas:

Savonarola, His Life and Times, by William Clark, M.A., LL.D., 1890: “When Savonarola was but ten years of age, in 1462, his grandfather died, and he was sent to one of the public schools of his native town, while his father privately instructed him in logic and philosophy. His progress at school was most decided... At the time that Savonarola was being educated for the medical profession, the sciences were so little distinguished that the scholastic philosophy was an essential part of his professional studies. In this way he became acquainted with the writings of... Thomas Aquinas and with the Arabic commentaries on Aristotle. The hold which these studies gained on his mind, and the attachment to the great schoolman which grew up within him, fostered his native tendencies, and gave that direction to his intellectual and religious convictions and purposes by which he was influenced through life. Indeed, so absorbed did he become in philosophy and theology — spending whole days over them — that he could hardly spare any thoughts for the special department of medicine.

“The study of Plato belongs to a later period. It was, indeed, impossible for a thoughtful Italian to remain ignorant of the Platonic philosophy in the days of Politian and Pico della Mirandola. It was impossible for Savonarola to escape entirely the influence of the Renaissance; and he tells us that he studied the Dialogues with care and wrote many notes on them, and that he was in some danger of being misled by their fascinations. He speaks in one of his sermons of the fashion for Platonism having become so strong that one heard of nothing from public teachers ‘but Plato, that divine man.’ ‘I was in that error myself,’ he says, ‘and studied much those dialogues of Plato; but when God gave me light I destroyed all that I had written on that subject.’...”

Good as his abhorrence of pagan philosophies was, he nevertheless continued to glorify philosophy by way of scholasticism (Theophilosophy), especially that of Thomas Aquinas:

Ibid: “When he had once resolved to become a monk, he had little difficulty in deciding for the Dominican Order, to which he was probably attracted by many considerations, but chiefly by his devotion to... Thomas, the great glory of the Order... To a mind like that of Savonarola, the convent might have possessed many attractions. His tendencies were towards solitude rather than intercourse with his fellowmen; and here he might gratify his tastes. His love for... Thomas and for theological study might have led him to desire a manner of life in which such studies might reasonably have formed his principal occupation... During the seven years that he remained in the convent at Bologna, he was unremitting in his studies. His old favorite, Thomas, he never abandoned...”¹⁵²⁸

And good as his abhorrence of pagan philosophies was, it was not good enough because he did not condemn the study and glorification of pagan philosophies nor denounce as apostates those who promoted it. Instead, he referred to them as Catholics and remained in religious communion with them. And out of blind obedience, he continued to teach the glorification of pagan philosophies even though he knew it was contrary to the Catholic faith:

¹⁵²⁷ pt. 2, c. 59 (*John Gerson*, by James B. South), p. 370.

¹⁵²⁸ c. 2, pp. 34-36, 41-43, 49.

Savonarola, the Florentine Martyr, by Emma H. Adams, 1890: “Savonarola entered the convent at Bologna, accompanied by one Ludovico, a young member of the Order, to whom had been intrusted the secret of his flight. The monks welcomed him cordially, and although he came making no pretensions, the superior soon discovered his qualifications, and almost immediately appointed him instructor of the classes in philosophy and physics. Savonarola accepted the office with regret. But he regarded prompt obedience as a prime evidence of true spiritual life, and so at once yielded to the call of duty, and thereafter, with unflagging energy, labored for his pupils... Added to this, he was sorely distressed over his obligation to teach secular learning instead of the divine word. With a heavy heart he performed the task, endeavoring always, as he said, to light up his lectures with the simplicity of Christian faith, and to avoid vain and useless questions.”¹⁵²⁹

His heresies regarding original sin and the fate of dead unbaptized infants

Savonarola picked up some of the same heresies as his idol Thomas Aquinas.¹⁵³⁰ For example, he held the same heresies of Aquinas regarding original sin and those who die with original sin only and thus without the guilt of mortal or venial sins. He taught the heresy that original sin is not a real sin that causes guilt but only deprives men of heaven and the beatific vision. As a result of this heresy, he taught the following heresies: Unbaptized infants and others who die with original sin only and thus without the guilt of mortal or venial sins are not co-partners with Satan but are happy and united to God in Limbo, a third place between heaven and hell. And during the General Judgment they will get glorified bodies and supernatural gifts and reside on the new earth forever:

Apostate Rev. Girolamo Savonarola, 1496: “All men who are born have original sin, and if they die without baptism, they go not to Hell but to Limbo, where they will never see the face of God, and this is their penalty.”¹⁵³¹

Apostate Rev. Girolamo Savonarola, *The Triumph of the Cross*, 1497: “Man cannot attain to beatitude without the gift of supernatural grace. Therefore, he who dies in original sin is deprived of eternal life; but he is not, therefore and thereby, subjected to any sorrow or suffering. Not being proportioned to beatitude, he is incapable of enjoying it. He does not, however, suffer from the loss; because God rectifies his will, conforming it to his own, and taking from it the desire of that which is impossible to it. A man who has no claim to an imperial crown, does not grieve because he is not an Emperor. Neither does such a soul suffer any sensible pain. On the contrary, it is endowed with all perfection proper to human nature—such as the knowledge of all natural things, and even the contemplation, by means of creatures, of such as are Divine. It enjoys all the happiness which human nature can enjoy. Furthermore, God confers upon these souls certain supernatural gifts—such as immortality, and impassibility of body—so that they are not subject to human infirmity; nor will they ever suffer sensible pain. And, although we believe that the abode of these souls is Limbo, the place of their habitation signifies but little. My private opinion, (subject to any future pronouncement of the Holy Roman Church), is, that after the resurrection, they will dwell on the purified and glorified earth. My reason for thus thinking is, that if the place of habitation be proportioned to the inhabitant, souls informing immortal and impassible bodies, and enjoying all the happiness natural to man, ought not to be deprived of the light of the sun and of other natural advantages and delights, in which they could have no share were they detained in a subterranean Limbo. We may go further, and say, that such a deprivation would not only be a diminution of happiness, but a sensible pain. Original sin, however, although it involves, as its consequence, the loss of the Beatific Vision, does not imply the endurance of sensible pain. Thus, we see, that God, in his dealings with souls that pass from life in original sin, manifests, in a peculiar manner, his justice and his wisdom. We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable.”¹⁵³²

¹⁵²⁹ c. 3 (Life in the Dominican Convent), pp. 22, 26.

¹⁵³⁰ For other apostates who held the same heresies, see in this book: Thomas Aquinas: [His heresy that original sin is not a real sin that causes guilt](#), p. 668, and [His heresy that infants who die with original sin are happy and united to God](#), p. 669; and Vincent Ferrer: [His heresies regarding original sin and the fate of dead unbaptized infants](#), p. 710.

¹⁵³¹ “Palm Sunday Procession Sermon, Amos and Zacharias,” Sermon XL, March 27, 1496.

¹⁵³² c. 9 (The Christian Doctrine of Original Sin Is Neither Unreasonable Nor Incredible), pp. 121-123.

Next to the above quote in the book where I found the heresy was a comment from a previous reader that says “Catholic View?” Hence this reader was shocked and scandalized. The heresy that those who die with only original sin are happy and united to God and in a third everlasting place was infallibly condemned in AD 33 by the ordinary magisterium from Pentecost Day by the unanimous consensus of the twelve Apostles and following Church Fathers. And in AD 418 it was infallibly condemned by the solemn magisterium by Pope St. Zosimus, who confirmed the Sixteenth Council of Carthage.¹⁵³³

Obviously the apostate Savonarola was too busy reading the works of his false gods, Thomas Aquinas and the *Summa* and other scholastics, to care much about dogmatic teachings. He obviously chose them over dogmas and thus over the one true God, God the Holy Spirit, who spoke through the unanimous consensus of the Church Fathers and infallible papal decrees. In the eyes and heart of Savonarola, Aquinas won hands down. And Savonarola’s appeal to the Catholic Church and thus to a future pope to settle this issue is yet another heresy for appealing to a pope to undo what has already been infallibly defined.

In the last sentence from Savonarola’s above quote (“We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable”), he proves that he has the same spirit as the Greek philosophers, Theophilosophers (aka Scholastics), and other humanists who have a problem with original sin, God sending infants to the hell of the damned to suffer forever, and God’s other punishments and damning judgments. To him and them it does not seem reasonable that God should do such things, and thus they place human reason over faith. So what does he do? He denies the supernatural dogmas because his intellect, his human reasoning, cannot understand the justice and mercy of God regarding the dogmas on original sin and the punishments due to it. Hence he bows to his intellect instead of to the Catholic faith and the dogmas that are above human understanding.

And his trying to reasonably understand a dogma that is above human reason is yet another heresy for denying the dogma that some dogmas are above human understanding and thus must be believed by faith alone. Instead of demanding that people believe this supernatural mystery by an act of faith alone, he denies the dogma by making it conform to human reason, as all philosophers and scholastics do in one way or another, such as the scholastics who deny the Salvation Dogma and other dogmas regarding God’s judgments and punishments.

In trying to make God more merciful and just, he actually condemns the true God as un-merciful and unjust. He bows to the human intellect, to human reason, weak and sinful as it is, and denies the faith and God’s intellect, justice, mercy, and holy purity. He idolizes fallen man and condemns the all holy, all pure, all powerful, all knowing God. True Catholics know there are things that God does that are above the puny human intellect, and thus they accept all these things by a pure act of faith alone and say,

“Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever: For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true. For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.”
(Dan. 3:26-28)

“Neither shall king nor tyrant in thy sight inquire about them whom thou hast destroyed.”
(Wis. 12:14)

His heresy of Stoicism

Savonarola also held the heresy of Stoicism:

Savonarola, His Life and Times, by William Clark, M.A., LL.D., 1890: “During his novitiate, and indeed during his whole life at Bologna, he abstained, as far as possible, from all social intercourse with his fellow-men. Every hour that he could gain for the purpose he spent in silent meditation and prayer. His companions compared his manner and conduct to those of the ancient ascetics and hermits of Egypt, as they saw him moving about like a ghost, worn to a shadow by fasts and vigils. In every respect he kept his vow of poverty to

¹⁵³³ See in this book: Thomas Aquinas: [His heresy that infants who die with original sin are happy and united to God](#), p. 669.

the letter, or rather in excess. He ate only enough to sustain life. His garments were the roughest and the coarsest that he could procure...¹⁵³⁴

Savonarola, the Florentine Martyr, by Emma H. Adams, 1890: “Indeed, in austere living the new monk far exceeded his brethren. Soon so emaciated was he by fasts and vigils that, as he glided through the cloisters, a shadow rather than a man seemed to have passed. He allowed himself but short intervals of sleep. Only after long and painful vigils did his worn frame seek rest on a sack of straw and a blanket...”¹⁵³⁵

In his famous bonfire of vanities, he condemned and burned some evil things but also condemned and burned some good things, such as chess games, cards, and musical instruments:

Savonarola, His Life and Times, by William Clark, M.A., LL.D., 1890: “To whatever extent the will of Savonarola may have been resisted during the Carnival, all were prepared, when its last day arrived, February 7th, to think of nothing but the religious festival which was being prepared. Burlamacchi gives a detailed account of the proceedings of the day. In the morning multitudes of men and women received the communion from the hand of Savonarola. At two o’clock they came together and formed a solemn procession, which was to traverse the streets, finishing at the Piazza della Signoria, where the great event of the day was to take place. Here is Burlamacchi’s description of the scene: —

‘...They...proceeded to the Piazza, where complete preparations had been made for the work they had in hand. A huge bonfire had been erected in the centre of the square, in the shape of an eight-sided pyramid, which rose to the height of thirty braccia, and measured at its base one hundred and twenty braccia. Each side had fifteen steps, upon which were deposited all the vanities collected during the Carnival; and a huge image surmounted the pyramid, which was filled with inflammable materials. Each of the eight sides had objects arranged with some attempt at classification. On the first were dresses with immodest figures; on the second, pictures of the beauties of Florence; on another, chess-boards and cards; on another, music, harps, lutes, guitars; on another, the vanita worn by women...’¹⁵³⁶

Savonarola’s stoicism is one reason why he could not hold Florence and ultimately rescue it from the nominal Catholic epicureans, whom he rightly condemned. He needed to be equally condemned because of his stoicism and other heresies. In trying to save Catholics from going to the left side (the epicurean side), he took them to the right side (the stoic side). The right side is just as unnatural and ungodly as the left side. Hence, instead of making straight the path of the people, he made their path crooked to the right side:

“Make straight the path for thy feet, and all thy ways shall be established. Decline not to the right hand, nor to the left: turn away thy foot from evil.” (Prv. 4:26-27)

¹⁵³⁴ c. 3, p. 47.

¹⁵³⁵ c. 3 (Life in the Dominican Convent), pp. 24-25.

¹⁵³⁶ c. 15 (The Burning of the “Vainities”), pp. 264-265.

Thomas More (1477-1535)

Patron Satan of Non-Judgmentalists



A Satan for All Seasons

As Thomas More was indeed a heretic for all seasons,
so indeed must he be denounced as a heretic in all seasons:

His heretical sins of omission and commission

Thomas More and the Anglican Heresy, and Mr. X and the Arian Heresy

The Arian crisis that infected the whole Catholic world in the 4th century was similar to the Anglican crisis that infected all of England in 1534. Both heresies involved the denial of basic dogmas. The Arian heresy denied the basic dogmas of the Most Holy Trinity and the divinity of Jesus Christ. The Anglican heresy denied the basic dogma that the pope is the supreme head of the Catholic Church throughout the whole world. This same basic dogma of the supremacy of the pope over the Catholic Church was denied in 1054 by the Eastern schismatics about 500 years before the Anglican crisis. In any situation that involves heresy or apostasy or schism, Catholics are obliged to condemn the heresy or schism or apostasy, denounce the offenders as heretics or schismatics or apostates, avoid them in religious matters, and punish them if it is within their power to do so. So-called Catholics who do not sufficiently do these things when they are obliged to, share equally in the guilt of the offender and thus are either heretics or schismatics or apostates.¹⁵³⁷ You will learn in this book that the heretic Thomas More did none of these necessary Catholic things in regard to the Anglican heresy and heretics. Whereas St. Athanasius and other good Catholics did all of these necessary Catholic things during the Arian crisis:

Letter of St. Athanasius, Bishop of Alexandria, to his flock: “May God console you! What saddens you is the fact that others have occupied the churches [Catholic churches that became Arian churches] by violence, while during this time you are on the outside. It is a fact that they have the premises—but you have the Apostolic Faith. They can occupy our churches, but **they are outside the true Faith**. You remain outside the places of worship, but the Faith dwells within you. ... They are the ones who have broken away from it in the present crisis. ... They claim that they represent the Church; but in reality, they are the ones

¹⁵³⁷ See RJMI book *Sins of Omission*.

who are expelling themselves from it and going astray. Even if Catholics faithful to Tradition are reduced to a handful, then they are the ones who represent the true Church of Jesus Christ.”¹⁵³⁸

St. Athanasius, Archbishop of Alexandria, to the Solitaries, Second letter to Monks, Letter 53: “Athanasius to those who practise a solitary life, and are settled in faith in God, most beloved brethren, greeting in the Lord. I thank the Lord who hath given to you to believe in him, that ye too may have with the saints eternal life. But because there are certain persons who hold with Arius and go about the monasteries with no other object save that under colour of visiting you, and returning from us they may deceive the simple; whereas there are certain who, while they affirm that they do not hold with Arius, yet compromise themselves and worship with his party; I have been compelled, at the instance of certain most sincere brethren, to write at once in order that keeping faithfully and without guile the pious faith which God’s grace works in you, you may not give occasion of scandal to the brethren. For when any sees you, the faithful in Christ, associate and communicate with such people, [or worshipping along with them], certainly they will think it a matter of indifference and will fall into the mire of irreligion. Lest, then, this should happen, be pleased, beloved, to shun those who hold the impiety of Arius, and moreover to avoid those who, while they pretend not to hold with Arius, yet worship with the impious. And we are specially bound to fly from the communion of men whose opinions we hold in execration. If then any come to you, and, as blessed John says, brings with him right doctrine, say to him, All hail, and receive such an one as a brother. But if any pretend that he confesses the right faith, but appear to communicate with those others, exhort him to abstain from such communion, and if he promise to do so, treat him as a brother, but if he persist in a contentious spirit, him avoid. I might greatly lengthen my letter, adding from the divine Scriptures the outline of this teaching. But since, being wise men, you can anticipate those who write, and rather, being intent upon self-denial, are fit to instruct others also, I have dictated a short letter, as from one loving friend to others, in the confidence that living as you do you will preserve a pure and sincere faith, and that those persons, seeing that you do not join with them in worship, will derive benefit, fearing lest they be accounted as impious, and as those who hold with them.”

St. Hermenegild denounced his Arian heretic father, as well as all the Arian heretics, and refused to be in any kind of religious communion with them:

Pope St. Gregory the Great, *The Dialogues*: “It was the feast of Easter. At an early hour of the night when all was still, his wicked father sent an Arian bishop to him with this message, that if he [Hermenegild] would receive Communion from his hands (the Communion of a sacrilegious consecration!) he should be restored to favor. True to his Creator, the man of God gave a merited reproof to the Arian bishop, and, with holy indignation, rejected his sinful offer; for though his body lay prostrate in chains, his soul stood on ground beyond the reach of tyranny. The bishop therefore returned whence he had come. The Arian father raged, and straightaway sent his lictors, bidding them to repair to the prison of the unflinching confessor of the Lord, and murder him on the spot. They obeyed: they entered the prison; they cleft his skull with a sword; they took away the life of the body, and slew what he, the slain one, had sworn to count as vile. Miracles soon followed, which testified to the true glory of Hermenegild...”

You will see that the heretic Thomas More was no St. Athanasius and no St. Hermenegild nor was he even Catholic. Regarding the Anglican heresy, Thomas More did the exact opposite of what St. Athanasius and St. Hermenegild did regarding the Arian heresy. You will learn that the heretic Thomas More did not condemn the Anglican heresy as heresy nor denounce the Anglican heretics as heretics nor avoid them in religious matters. Instead, he confirmed and encouraged them in their heresy, prayed with them, blessed them, treated them as good Catholics who were worthy of heaven—even though he personally did not believe the heresy! So we add the mortal sin of hypocrisy to Thomas More.

I will compare the heretic Thomas More to Mr. X who lived in the 4th century during the Arian crisis when almost every Catholic lost the faith and fell outside the Catholic Church for embracing the Arian heresy that Jesus is not God. The Arian heresy is also apostasy because it denies the Most Holy Trinity and the divinity of Jesus Christ. But for the sake of comparing the Arian heresy to the Anglican heresy

¹⁵³⁸ Coll. selecta SS. Eccl. Patrum, Caillau and Guillou, vol. 32, pp. 411-412.

that the pope is not the supreme head of the Catholic Church on earth, I will refer to the Arian heresy and apostasy simply as heresy.

Arian heretics ruled the town in which Mr. X lived. The Mayor of the city commanded that all the citizens must take a Profession of Faith that contained the Arian heresy that Jesus is not God. Now almost everyone in the town took the Profession, including Mr. X's wife, daughter, and all his friends. However, Mr. X refused to take the Profession but never told anyone why he refused to take it. Mr. X was asked time and time again the following question: "Do you refuse to take the Profession because you believe Jesus is God?" And Mr. X gave the same answer time and time again: "I will not tell you." At times he even said, "I did not say I believe Jesus is God." And when asked if he believed Jesus is not God, he said, "I did not say that I believe Jesus is not God. I said nothing regarding this matter, so you cannot know what I believe." Hence Mr. X sinned by omission and scandal and implicitly denied the dogma he secretly believed in and thus was a formal heretic. While thousands of souls were embracing this heresy and falling outside the Catholic Church, Mr. X did nothing to stop them from embracing the heresy. And even worse, Mr. X confirmed and encouraged them in their heresy. He said that he would never attempt to prevent or discourage anyone from taking the Profession nor denounce anyone who took it. Instead, he said he admired them for taking the Profession and wished one of his friends "good luck" when he took it. Previous to taking the Profession, this same friend asked Mr. X to help him because he was beginning to doubt the dogma that Jesus is God and hence was about to take the Profession. Mr. X said, "I will not tell you or anyone what I believe. I will remain silent. You must follow your own conscience and not worry if you do." Hence Mr. X did not profess the dogma to his friend who doubted it and even encouraged him by letting him think there were no mortal consequences for taking the Profession and believing that Jesus is not God. A week later, his friend takes the Profession because he believes Jesus is not God and tells Mr. X. Instead of denouncing his friend as a heretic and instructing him with the dogma that Jesus is God, Mr. X wishes his friend good luck for taking the heretical Profession.

And when Mr. X was asked if he thought the Mayor sinned for composing the Profession, he answered, "No. I speak no harm or ill against any man, especially the Mayor." Hence he did not denounce the Mayor as a heretic and the Profession as heretical. Instead, he blessed them both by not attributing any harm or error in either. Mr. X believed there was nothing mortally wrong with believing Jesus is not God even though he himself believed Jesus is God. Mr. X believed that both those who believe Jesus is God and those who believe Jesus is not God are one in Christ, inside the Catholic Church, and Catholic brothers.

Even though Mr. X did not personally agree with the Profession and knew it contained a heresy, he believed that those who took the Profession and believed the heresy that Jesus is not God were inside the Catholic Church and could be saved in their heresy because they followed their own conscience. Hence Mr. X was a follow-your-conscience heretic. Follow-your-conscience heretics believe that men are saved by following and obeying their own conscience and not by following and obeying all of God's commandments. In this way, Mr. X looks at all the Arian heretics surrounding him, his wife and daughter among them, as good Catholics who are worthy of heaven because they followed their own conscience in embracing the Arian heresy that Jesus is not God. Hence he prays with them, blesses them, and says they are worthy of heaven.

All this time Mr. X never lets anyone know whether he believes Jesus is God or Jesus is not God. He remains silent about why he would not take the Profession. When Mr. X was eventually brought to trial, he was told that his silence would be taken to mean that he did not consent to the belief that Jesus is not God. Mr. X then answered, "If anything, my silence means that I *consent* to the belief that Jesus is not God." Hence, he scandalized everyone who heard him by giving them the impression that he believes Jesus is not God. Not until he was sentenced to death for his silence did Mr. X finally say what he believed about the Profession. Only then did he say that the Profession had no right to say Jesus is not God because Jesus is God. But even then he never said the Profession is heretical or that the belief that Jesus is not God is heresy or that anyone who believes in this heresy is a heretic. And even after his death sentence and up to the moment of his death, he never condemned the heresy as heresy nor denounced as heretics those who believed in it, such as his daughter. Instead, he treated them as Catholics and remained in religious communion with the Arian heretics by praying with them and asking them to pray for him and by referring to them as worthy of heaven, such as his daughter.

How does the behavior of this heretic and coward Mr. X who did not condemn the Arian heresy as heresy nor denounce those who held the heresy as heretics nor avoid them in religious matters compare to the behavior of St. Athanasius who condemned the heresy that Jesus is not God as heresy and denounced

those who held the heresy as heretics who are outside the Catholic Church and avoided them not only in religious matters but also in secular matters. Either Mr. X or Athanasius is Catholic but both cannot be Catholic! Either Mr. X or Athanasius is a true saint but both cannot be true saints. If Mr. X is Catholic and a true saint, then Athanasius is a schismatic for avoiding Catholics in religious matters and guilty of mortal sin for condemning as heresy the belief that Jesus is not God and for denouncing as heretics those who held it. If Athanasius is Catholic and a true saint, then Mr. X is a heretic and a coward for not condemning as heresy the belief that Jesus is not God and for not denouncing as heretics those who held it and for being in religious communion with the Arian heretics.

To understand the mortal guilt of the heretic Thomas More, just substitute in the above example the Arian heresy with the Anglican heresy and Mr. X with Thomas More. The heretic and coward Mr. X is the exact same as the heretic and coward Thomas More. The only difference is the basic dogma they denied.

The notoriously heretical and schismatic Anglican Oath

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 398-399] The parliament which More had opened in 1529 met for another session in November, 1534. It passed the following Acts... Chapter I. says: ‘Albeit the **king’s Majesty justly and rightfully is, and ought to be, supreme head of the Church of England**, and so is recognised by the clergy of this realm in their convocations; yet, nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ’s religion within this realm of England, and to repress and extirpate all errors, heresies, and other enormities and abuses heretofore used in the same, be it enacted, by the authority of this present parliament, **that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed, the only supreme head in earth of the Church of England**, called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof as all honours, dignities, immunities, profits, and commodities to the said dignity of supreme head of the said Church belonging and appertaining. **And that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority, from time to time, to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts, and enormities**, whatsoever they be, which by any manner of spiritual authority or jurisdiction, ought to be or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ’s religion, or for the conservation of the peace, unity, and tranquility of this realm, any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.’”¹⁵³⁹

The heretic Thomas More’s deadly silence

“If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.”

(Leviticus 5:1)

Even though Thomas More personally believed in the dogma that the pope is the head of the Catholic Church in England, his deadly silence in not professing this dogma when he was obliged to do so made him guilty of the mortal sin of heresy and schism for implicitly denying the Catholic faith by mortal sins of omission and for mortal sins of commission for remaining in religious communion with the Anglican heretics. And he committed mortal sins of scandal and led innumerable souls to embrace or remain in the Anglican heresy and schism:

“Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from

¹⁵³⁹ c. 22: Examination in Prison.

his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.” (Ez. 3:17-18)

Catholic Commentary on Ez. 3:17: “**Require his blood:** Let none perish through thy neglect. ‘He kills the man whom he delivers up to death by silence.’ Pope St. Gregory I, hom. xi. 9.”

Catholic Commentary on Ez. 3:20: “**Iniquity:** For want of thy instruction or if thou neglect to reclaim him and he perish. Thy sin is great whatever become of him. But if he be damned, though he must blame himself chiefly, yet the blood of his soul shall cry for vengeance more than Abel’s. If thou neglect to attempt reclaiming him, thou shalt perish with him. (St. Gregory I)”

Catholic Commentary on Ez. 3:21: “**Warn:** It is the duty of a pastor to warn the just as well as sinners.”

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them. For they that are such serve not Christ our Lord but their own belly: and by pleasing speeches and good words seduce the hearts of the innocent.” (Rom. 16:17-18)

Pope St. Leo the Great, *Letter 15*, to Turribius, Bishop of Asturia, 447: “XVII) ...When...they shrink from anathematizing by their written confession blasphemies which the whole world has already condemned, what do they wish men to understand except that they are not of the number of the brethren, but on the enemy’s side?”

Pope St. Gregory the Great, Book 9, *Epistle 110*, To Theoderic and Theodebert, Kings of the Franks, 6th century: “Since he who neglects to amend what he is able to correct, undoubtedly has the guilt of the doer.”¹⁵⁴⁰

Pope St. Gregory the Great, Book 10, *Epistle 42*, to Eusebius, Archbishop of Thessalonica, 6th century: “...By consort with others [heretics] you...make the right faith which you hold, doubtful. For he who does not correct things that should be cut off commits them.”

Pope St. Felix III (483-492): “Not to **oppose** error, is to approve it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.”

Second Council of Constantinople, 553, confirmed by Pope St. Leo II in 683: “Sentence against the ‘Three Chapters’: ...It is clear to all believers that when a problem about the faith comes up it is not only the heretical person who is condemned but also the person who is in a position to correct the heresy of others and fails to do so.”

Catholic Catechism: “**Question:** In how many ways may we either cause or share in the guilt of another’s sin? **Answer:** We may either cause or share the guilt of another’s sin in nine ways: 1. By counsel; 2. By command; 3. By consent; 4. By provocation; 5. By praise or flattery; 6. **By concealment;** 7. By being a partner in the sin; 8. **By silence;** 9. **By defending the ill done.**”

Invalid and heretical *1917 Code of Canon Law*: “Canon 1325, §1, Obligation to Profess the Faith. The faithful are bound to profess their faith openly whenever under the circumstances silence, evasion, or their manner of acting would otherwise implicitly amount to a denial of the faith, or would involve contempt of religion, an offense to God, or scandal to their neighbor.”

When almost all of England, More’s family included, took the heretical Oath and hence embraced the heresy that the King of England is the supreme head of the Catholic Church in England, Thomas More did not resist or oppose the heresy or those that took the heretical Oath but remained deadly silent and concealed the dogmatic truth that the pope is the supreme head of the Catholic Church in England and throughout the whole world. He said nothing about the Oath, one way or another, even though he refused to take it. Nor did he condemn the heresy nor denounce the heretics nor instruct them about the dogma. He took great pride in remaining silent about his belief that the pope is the head of the Catholic Church in England. He left everyone in suspense about what he believed in this extremely important dogmatic matter until after he was sentenced to death. Only after he was sentenced to death because of his silence did he then publicly profess the dogma, but even then he did not condemn the Oath as heretical nor

¹⁵⁴⁰ “J. Joseph Ryan’s *Saint Peter Damiani and his Canonical Sources*, 58f, no. 104, cites John the Deacon, *Sancti Gregorii magni vita* 3.2 (PL 75.128C) and Gregory I, *Reg.* 9:215 (MG Epist. 2.202 [JE 1744]).”

denounce as heretics those who took it. Instead he referred to them as good Catholics and remained in religious communion with them.

More tries to save his life and soul by remaining silent but loses both

In several of his letters, Thomas More gives his reasons for remaining silent about the Oath—one reason was to do his best to save his physical life, and another was to not anger the king or give him undue trouble. He said,

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[p. 417] The Act of Parliament is like a two-edged sword, for if a man answer one way it will confound his soul, and if the other way it will confound his body.”

“[p. 421] Supposing a statute cut thus both ways like a two-edged sword, how could a man behave so as not to incur either damage. [Hence] I never did or said anything maliciously against the statute...”

“[p. 408] It was said unto me, ... why did I not speak even plain out against the statute. It appeared well I was not content to die, though I said so. Whereto I answered, as the truth is, that I have not been a man of such holy living as I might be bold enough to offer myself to death...”

“[p. 402] At which time the Master Secretary said unto me...whether that I thought that the king’s Grace might not exact of me such things as are contained in the statutes, and upon like pains as he might upon other men. Whereunto I answered that I would not say the contrary...that I gave no man occasion to hold any point one or other, nor gave any man advice or counsel there in one way or other. ... **I do nobody harm, I say none harm, I think none harm, but wish everybody good.** And if this be not enough to keep a man alive...”

So More did not answer either way about his belief, hoping to save both his physical life and his soul and in so doing lost both. Yes, indeed the truth can cause your death, especially the truth of the gospel. To the heretic More apply the following words of Jesus:

“For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul?” (Mk. 8:35-36)

Well, the heretic and coward Thomas More saved his physical life for a few more days but ended up being sentenced to death anyway because of his silence. And as soon as he died, he then knew what those few extra days of life cost him—an eternity in hell! He mocks the blood of all the Catholic martyrs who were tortured and died rather than deny the Catholic faith by sins of omission or commission.

The heretic Thomas More’s follow-your-conscience heresy

“You have wearied the Lord with your words, and you said:
Wherein have we wearied him? In that you say:
Every one that doth evil is good in the sight of the Lord, and such please him.”
(Malachias 2:17)

“Woe to you who call evil good.”
(Isaias 5:20)

Thomas More was also a follow-your-conscience heretic. He believed in the heresy that a man is saved by believing in and following his own conscience instead of by believing in and obeying all of God’s commandments as taught by the Holy Catholic Church. Even though he knew that the king and his wife, daughter, friends, and many others denied the dogma that the pope is the supreme head of the Catholic Church in England, he did not condemn their heresy nor denounce them as heretics. Instead, he encouraged them to follow their own conscience and keep their heretical beliefs and wished them luck for doing so and hoped they would all meet in heaven. This is what the heretic Thomas More believed about

these Anglican heretics and schismatics, a heretic people who committed no less a crime of heresy and schism than did the Greek Schismatics 500 years earlier! Well, if these Anglican heretics and schismatics were innocent and actually good Catholics, then so were the Greek Schismatics who also denied that the pope is the supreme head of the Catholic Church. Indeed, 431 years after the founding of the Anglican Church in 1534 and 30 years after apostate Antipope Pius XI canonized Thomas More in 1935 as a so-called saint, the apostate Antipope Paul VI declared the Greek Schismatics innocent and lifted the excommunication of the Greek Schismatics and their heretical and schismatic Church in 1965:

Apostate Antipope John Paul II, *Ut Unum Sint*, 1995: “17. My Predecessor, Pope John XXIII, understood this clearly: in calling the Council, he refused to separate renewal from ecumenical openness. At the conclusion of the Council, Pope Paul VI solemnly sealed the Council’s commitment to ecumenism, renewing the dialogue of charity with the Churches in communion with the Patriarch of Constantinople, and joining the Patriarch in the concrete and profoundly significant gesture which ‘condemned to oblivion’ and ‘removed from memory and from the midst of the Church’ the excommunications of the past.”

Apostate Antipope John Paul II, *Oriente Lumen*, 1995: “18. ...All this praiseworthy work was to converge in the reflections of the Second Vatican Council and to be symbolized in the abrogation of the reciprocal excommunications of 1054 by Pope Paul VI and the Ecumenical Patriarch Athrenagoras I.”

Here is what Thomas More said about the Anglican heresy and heretics and schismatics:

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[p. 402] I [Thomas More] gave no man occasion to hold any point one or other [regarding the heresy that the pope is not the supreme head of the Catholic Church in England], nor gave any man advice or counsel there in one way or other. ...**I do nobody harm, I say none harm, I think none harm, but wish everybody good. ...Your conscience will save you and my conscience will save me.** ...Pray to God for me, but trouble not yourselves [Anglican heretics]; as I shall full heartily pray for us all that we meet together once in heaven, where we shall make merry forever, and never have trouble after.”

It seems the heretical and diabolical *Pinocchio* got its inspiration from the heretic Thomas More when the fairy (witch) and Jiminy Cricket (an imp devil) teach mankind to “Always let your conscience be your guide.” Instead of obeying God’s commandments, the heretic Thomas More obeyed Satan’s commandment of “Do what thou wilt is the whole of the law.” A man who does what he wilt is a man who follows his own conscience. Hence according to More, as long as a man follows his conscience and thus does what he wilt, he will be saved. That is one reason why the heretic Thomas More is exactly like the proverbial three monkeys who in the face of evil “hear no evil, see no evil, and speak no evil”:



The heretic Thomas More hears no evil, sees no evil, and speaks no evil regarding the Anglican heresy and schism that denied the dogma of the supremacy of the pope over the Catholic Church—the same dogma the Greek heretics and schismatics denied about 500 years earlier. When More says, “I do nobody harm,” he means “I do not resist or oppose the heretics but remain in religious communion with them and even bless them and tell them they are worthy of heaven.” When More says, “I say none harm,” he means “I do not condemn the heresy or schism, and I do not denounce the heretics for holding the Anglican heresy and schism.” And when More says, “I think none harm,” he means he truly believes in his heart that the heretics and schismatics are not worthy of any harm, are not guilty of any crime worthy of punishment, are not on the road to hell. This is certainly not the way a Catholic is supposed to talk about or treat heretics and schismatics, such as the Greek heretics and schismatics. Not only did Thomas More

not condemn the heresy nor denounce the heretics, but he also prayed with them and hence remained in religious communion with them. The heretic Thomas More, then, had the same heretical and schismatic spirit as apostate antipopes Paul VI and John Paul II, who spoke the same way about and treated the Greek heretics and schismatics as Thomas More did the Anglican heretics and schismatics. None of them believed that the heretics and schismatics were guilty of heresy or schism or outside the Catholic Church. And all of them were in religious communion with the heretics and schismatics.

- According to the heretic More's follow-your-conscience heresy, God's following decree is false and erroneous: "*Thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day.*" (Deut. 28:1) The heretic Thomas More corrects this passage to read, "Thou wilt hear the voice of thy own conscience, to do and keep all that it tells you."
- According to the heretic More's follow-your-conscience heresy, Jesus Christ does not save you but your own conscience does. Hence Jesus Christ is not "*the way, the truth, and the life,*" (Jn. 14: 6) but your own conscience is.
- According to the heretic More's follow-your-conscience heresy, Jesus' following words are incorrect: "*If thou wilt enter into life, keep the commandments.*" (Mt. 19:17) The heretic Thomas More corrects Jesus' words by saying, "If thou wilt enter into life, follow your own conscience."
- And the heretic Thomas More must also correct the following Biblical passages that condemn his follow-your-conscience heresy:

"For I am not conscious to myself of any thing, yet I am not hereby justified. (1 Cor. 4:4) There is a generation that are pure in their own eyes and yet are not washed from their filthiness. (Prv. 30:12) The way of a fool is right in his own eyes. (Prv. 12:15) There is a way which seemeth just to a man: but the ends thereof lead to death. (Prv. 14:12)"

Catholic Commentary on Proverbs 14:12: "If any Turks, Jews, or heretics lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation; but their error in faith leadeth them to eternal damnation."

- According to the heretic More's follow-your-conscience heresy, St. Paul was wrong for teaching that certain men have evil consciences: "*Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.*" (Heb. 10:22) Thomas More says an evil conscience saves men—as long as they follow it. The only thing evil, then, is when men do not follow their own conscience.
- According to the heretic More's follow-your-conscience heresy, the following Bible verse is incorrect: "*A perverse heart is abominable to the Lord.*" (Prv. 11:20) According to the heretic More, there is no such thing as a perverse heart because a man is justified and saved by following his own heart no matter how false or sinful it may be.
- According to the heretic More's follow-your-conscience heresy, the following Bible verse is incorrect: "*He that trusteth in his own heart is a fool.*" (Prv. 28:26) According to the heretic Thomas More, a man who trusteth his own heart is justified and saved and hence cannot be a fool.
- According to the heretic More's follow-your-conscience heresy, the following Bible verse is incorrect: "*Who can say: My heart is clean, I am pure from sin?*" (Prv. 20:9) According to the heretic Thomas More, a man who follows his own heart (his own conscience) can say that his heart is clean and pure from sin.
- According to the heretic More's follow-your-conscience heresy, More must deny infallible papal decrees that condemn his follow-your-conscience doctrine as heresy. The infallible Athanasian Creed teaches that no man can be saved unless he holds the Catholic faith whole and entire:

The Athanasian Creed (Quicumque), 4th century: “Whosoever willeth to be saved, needs above all to hold the Catholic faith... The Catholic faith is this, that we worship one God in Trinity and Trinity in unity... It is necessary for eternal salvation that he also believe faithfully the incarnation of our Lord Jesus Christ... that our Lord Jesus Christ, the Son of God, is God and man. ... This is the Catholic faith: everyone must believe it, firmly and steadfastly, otherwise he cannot be saved.” (D. 39-40)

- According to the heretic Thomas More, men who follow their own conscience by believing in heresies or false religions or false gods can be saved and hence do not have to believe and profess the Catholic faith.
- And according to the heretic More’s follow-your-conscience heresy, More must deny the invalid and heretical Council of Trent’s condemnation of the opinion that a man is justified before God as long as he believes he is justified. According to the heretic More, a man is saved by believing he is saved and thus a man is justified and saved by following his own conscience:

Invalid and heretical *Council of Trent*, Canons on Justification, 1547: “Canon 14. If any one saith that man is truly absolved from his sins and justified because that he assuredly believed himself absolved and justified; or that no one is truly justified but he who believes himself justified; and that by this faith alone, absolution and justification are effected; let him be anathema.”

- According to the follow-your-conscience heretics, a man is justified and saved by following his own conscience—by doing what he believes is right in his own heart and conscience and not by believing in and obeying all of God’s commandments as taught by his Holy Catholic Church.

In his invalid encyclical *Apostolica Constitutio*, apostate Antipope Benedict XIV re-taught the dogma that men cannot be justified or saved by following their own conscience. Heretics in his day were using the follow-your-conscience heresy to deny other dogmas and escape punishments and penalties in order to forward their heresies in Catholic teaching instruments:

Apostate Antipope Benedict XIV, invalid *Apostolica Constitutio*, 1749: “21. ... For it is well known that among so many writings there are some whose opinions and assertions do not well agree with the simplicity of the Gospel and the teaching of the holy Fathers. ‘Many opinions advocate a relaxation of Christian discipline and bring ruin to souls, some being old opinions revived, others newly invented, and the great license of rank minds grows daily more extravagant. By this means, a way of thinking completely at variance with the simplicity of the Gospel and the teaching of the holy Fathers has crept in concerning matters of conscience. If the faithful should adopt it as correct, a mighty corruption of the Christian life would ensue,’ to quote Our predecessor Alexander VII (decree published September 7, 1665).”

And apostate Antipope Benedict XIV again re-taught this dogma in his following invalid encyclical because the follow-your-conscience heresy was making progress in Poland:

Apostate Antipope Benedict XIV, invalid *A Quo Primum*, 1751: “To the great glory of God **it prohibited the principle of freedom of conscience**; adherents of this principle were seeking to introduce and establish it in Poland.”

In his invalid encyclical *Mirari Vos*, apostate Antipope Gregory XVI re-taught this infallible dogma which condemns the opinion that a man can be saved by following false religions or false gods and by living a moral life:

Apostate Antipope Gregory XVI, invalid *Mirari Vos*, 1832: “13. Now We consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by **the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained.** Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that ‘there is one God, one faith, one baptism,’ may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should

consider the testimony of Christ himself that ‘those who are not with Christ are against him,’ and that they disperse unhappily who do not gather with him. Therefore ‘without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.’ ”

According to the follow-your-conscience heretics like Thomas More, men who believe in false gods, false religions, and heresies can be saved because they followed their own conscience. And according to the follow-your-conscience heretics, a man who lives a moral life can be saved without the Catholic faith as long as he thinks his false religion or false god or heresy is true.

The evidence against the heretic Thomas More

More’s mortal sins of omission and follow-your-conscience heresy

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 352-355] Sir Thomas will now himself tell us what happened to him at Lambeth. It was a great crisis in English history, the first overt and total renunciation of the authority of the Sovereign Pontiff and separation from the rest of Christendom... A letter to his daughter Margaret, written a few days later, has been preserved: ‘When I was before the lords at Lambeth...I desire the sight of the oath, which they showed me under the great seal. Then desired I the sight of the Act of Succession, which was delivered me in a printed roll. After which read secretly by myself, and the oath considered with the Act, I answered unto them that **my purpose was not to put any fault either in the Act or any man that made it, or in the oath or any man that swore it, not to condemn the conscience of any other man**: but as for myself, in good faith in conscience so moved me in the matter, that though I would not deny to swear the succession, yet unto that oath that there was offered me I could not swear without the jeopardizing of my soul to perpetual damnation. ...Now, as well before as then, they somewhat laid unto me for obstinacy, that whereas before, since I refuse to swear, **I would not declare any special part of the oath that grudged my conscience, and open the cause wherefore**. For thereunto I had said unto them, that I feared lest the king’s Highness would, as they said, take displeasure enough towards me for the only refusal of the oath. And that **I should not open and disclose the causes why**, I should therewith but further exasperate his Highness... [Hence] **I would neither swear the oath, nor yet declare the causes why**... [p. 357] Howbeit, as help me God, as touching the whole oath I never withdrew any man from it, nor never advised any to refuse it, nor never put nor will put any scruple in any man’s head, but leave every man to his own conscience. And methinketh in good faith that so were it good reason that every man should leave me to mine.’¹⁵⁴¹

“[p. 408] [letter to his daughter] ‘I was very sure that mine own conscience, so informed as it is by such diligence as I have so long taken therein, may stand with mine own salvation. I meddle not with the conscience of them that think otherwise. Every man *suo damno stat aut cadit*. I am no man’s judge.’

“[p. 418] Richard Rich charitably moved Sir. T. More to be conformable to the before-mentioned laws, to which More replied: ‘Your conscience will save you and my conscience will save me.’

“[p. 421] ‘Be assured I never did or said anything maliciously against the statute...’ ”

More left a friend in doubt and wished him luck when he denied the dogma

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 381-382] Two other letters are addressed to **Dr. Nicolas Wilson**, one of the king’s chaplains, who had refused the oath on the same day as More and Fisher, and had been committed to the Tower. It would seem that his strength of soul was exhausted by a long solitary confinement. He found means to write to his old friend, Sir Thomas, **suggesting doubts that now occurred to him regarding the force of the conclusions that had made him refuse the oath. More replies**

¹⁵⁴¹ Footnote: “*English Works*, p. 1428.”

that he is sorry to see him thus agitated, but that he cannot give him any relief. When the king had bidden them both study the subject, they had done so together as thoroughly as possible, and had arrived at the same conclusions. ‘Now,’ he says, **‘I neither murmur, nor grudge, nor make assertions, nor keep disputation on the matter; and, as touching the oath and the causes for which I refused it, no man knoweth what they be.** For they be secret to my own conscience, some other, peradventure, than those that other men would ween, and such as I never disclosed to any man yet, nor never intend to do while I live.’ He meddles with no other man’s conscience... With some affectionate words and commendation to his prayers, he concludes, asking him to send the letter back, ‘for though its contents are harmless, the bearer might get into trouble by it.’¹⁵⁴²

“It seems, however, that Dr. Wilson kept it, and wrote him a second letter, to which Sir **Thomas answered shortly: ‘I perceive that you have promised to swear the oath. I beseech Our Lord give you thereof good luck.** And whereas I perceive that you would gladly know what I intend to do, you wot well that I told you when we were both abroad, that I would therein neither know your mind nor no man’s else; nor you nor no man else should therein know mine. With God’s grace I will follow my own conscience. What my own shall be to-morrow, myself cannot be sure; and whether I shall have finally the grace to do according to mine own conscience or not hangeth in God’s goodness, not in mine, to whom I beseech you heartily to remember me in your devout prayers, and I shall and do daily remember you in mine, such as they be.’¹⁵⁴³

“Whether Dr. Wilson was moved to recall his promise to take the oath, I do not find recorded. From the bill of the governor’s expenses it appears that he remained prisoner for two years and two months;¹⁵⁴⁴ yet at a subsequent period he got promotions that he could not have enjoyed without acquiescing in the schism.”

More’s wife tells him to take the Oath, and his daughter took the Oath

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 368-369] Lady More was allowed once or twice to visit her husband. He has told us of his amusement at her horror of suffocation under locks and bolts. Another interview is related by Roper, the details of which may have been witnessed by Margaret Roper or related by Sir Thomas to Margaret, or, perhaps, told by Lady More herself. ‘When Sir Thomas,’ writes Roper, ‘had continued a good while in the Tower, my lady, his wife, obtained licence to see him. Who, at her first coming, like a simple, ignorant woman and somewhat worldly too, with this manner of salutation homely saluted him: “What a good year! Mr. More,” **quoth she, “I marvel that you, that hitherto have been taken for a wise man, will now so play the fool, to lie here in this close, filthy prison, and be content thus to be shut up among mice and rats, when you might be abroad at your liberty, and with the favour and goodwill both of the king and his Council, if you would but do as all the bishops and best learned of this realm have done.** And seeing you have at Chelsea a right fair house, your library, your gallery, garden, orchard, and all other necessaries so handsome about you, where you might in the company of me, your wife, your children, and household, be merry, I muse what (a God’s name!) you mean here still thus fondly to tarry.”’ ...Lady More...probably thought that too much learning or too much religion had driven Sir Thomas mad. ...Her husband, therefore, loved and esteemed her, though he could smile at her weaknesses, and did not expect from her a heroism of which she could not even frame a conception.

“Very different was his correspondence and conversation with **his daughter Margaret.** According to a marginal note in Rastell’s edition of More’s works, she **had taken the oath** with the clause ‘as far as it would stand with the law of God,’ a manner of swearing that the government would occasionally connive at. **She seems to have more than once by word or letter tried to persuade her father to conform his conscience to that of the men of learning and reputation who had yielded.** The following letters will tell their own tale.”

¹⁵⁴² Footnote: “*English Works*, p. 1443.”

¹⁵⁴³ Footnote: “*Ibid.*”

¹⁵⁴⁴ Footnote: “Cotton MS.; *Titus*, Bk. i.; also *Archæologia*, xviii. 294.”

More prays with his heretic family and says that they are worthy of heaven

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[p. 347] He [Thomas More] concluded by exhorting all his family to be resigned, to remain united, and to pray for him. ‘And if anything happen me that you would be loth, pray to God for me, but trouble not yourselves; as I shall full heartily pray for us all that we meet together once in heaven, where we shall make merry forever, and never have trouble after.’ ”

More’s sins of omission when in prison and under examination

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 400-403] More himself told the result in the following letter: ‘My Beloved Daughter, ... You have heard that I was brought also before the Council here myself. I have thought it necessary to advertise to you of the very truth... Wherefore, shortly ye shall understand, that on Friday, the last day of April, in the afternoon, Master Lieutenant came in here unto me, and showed me that Master Secretary would speak with me... [p. 402] At which time the Master Secretary said unto me... whether that I thought that the king’s Grace might not exact of me such things as are contained in the statutes, and upon like pains as he might upon other men. Whereunto I answered that I would not say the contrary... that I gave no man occasion to hold any point one or other, nor gave any man advice or counsel there in one way or other. And for conclusion I could no farther go, whatsoever pain should come thereof. ‘I am (quoth I) the king’s true, faithful subject and daily bedesman, and pray for his Highness, and all his, and all the realm. **I do nobody harm, I say none harm, I think none harm, but wish everybody good...**’ After this the Master Secretary said: ‘Well, ye find no fault in that statute; find you any in any of the other statutes after?’ Whereto I answered: ‘Sir, whatsoever thing should seem to me other than good in any of the other statutes, or in that statute either, I would not declare what fault I found, nor speak thereof...’ Your loving father, Thomas More, Knight.’

“[pp. 404-405] The following letter [by Thomas More] has no date... it is addressed to Margaret Roper: ‘...Here sat my Lord of Canterbury, my Lord Chancellor, my Lord of Suffolk, my Lord of Wiltshire, and Master Secretary. And after my coming Master Secretary...added thereunto that the king’s Highness was nothing content nor satisfied by my answer... And that I should either acknowledge and confess it lawful that his Highness should be the supreme head of the Church of England, or else utter plainly my malignity. Whereto I answered that I had no malignity, and therefore, I could none utter...’ ”

More says that his silence about the Oath means consent to the heresy in it

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 420-421] ‘For this reason I [Thomas More] will only reply to the principal charge against me, that I have incurred the penalty of the statute made in the last parliament since I was in prison, by refusing to the king, maliciously, falsely, and traitorously, his title of Supreme Head of the Church of England, in proof of which you allege my reply to the secretary and Council, that as I was dead to the world, I did not care to think of such things, but only of the Passion of Christ. **I reply that your statute cannot condemn me to death for such silence**, for neither your statute nor any laws in the world punish people except for words and deeds—surely not for keeping silence.’ To this the king’s proctor replied that such silence was a certain proof of malice intended against the statute, especially as every faithful subject, on being questioned about the statute, was obliged to answer categorically that the statute was good and wholesome. ‘Surely,’ replied More, ‘**if what the Common Law¹⁵⁴⁵ says is true, that he who is silent seems to consent, my silence should rather be taken as approval than contempt of your statute.** You say that all good subjects are obliged to reply; but I say that the faithful subject is more bound to his conscience and his soul than to anything else in the world, provided his conscience, like mine, does not raise scandal or sedition, and **I assure you that I have never discovered what is in my conscience to any person living.** ...Be

¹⁵⁴⁵ “Huit paires de letters.” The Spanish says simply, “ocho letras.”

assured I never did or said anything maliciously against the statute, but it may be that this has been maliciously reported to the king.’ ”

More professes the dogma only after he is condemned to death

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[p. 422] These articles were given to them that they might judge whether More had maliciously contravened the statute. After a quarter of an hour’s absence, **they declared him guilty of death, and sentence was pronounced by the chancellor**, ‘according to the tenour of the new law.’ More then spoke as follows: **‘Since I am condemned and God knows how, I wish to speak freely of your statute**, for the discharge of my conscience. For the seven years that I have studied the matter, I have not read in any approved doctor of the Church that a temporal lord could or ought to be head of the spirituality.’ The chancellor, interrupting him, said: ‘What, More, you wish to be considered wiser and of better conscience than all the bishops and nobles of the realm?’ To this More replied: ‘My lord, for one bishop of your opinion I have a hundred saints of mine; and for one parliament of yours, and God knows of what kind, I have all the General Councils for 1000 years; and for one kingdom I have France and all the kingdoms of Christendom.’ Norfolk told him that now his malice was clear. More replied: ‘What I say is necessary for discharge of my conscience and satisfaction of my soul, and to this I call God to witness, the sole Searcher of human hearts. I say further, that your statute is ill made, because you have sworn never to do anything against the Church, which, through all Christendom, is one and undivided, and you have no authority, without the common consent of all Christians, to make a law or Act of Parliament or Council against the union of Christendom. [RJMI: This is another heresy because the common consensus of Catholics cannot change the meaning of a dogma or make a dogma.] I know well that the reason why you have condemned me is because I have never been willing to consent to the king’s second marriage...’ ”

More sinned by omission and remained in religious communion with heretics to the day he died

Life and Writings of Sir Thomas More, by Rev. T. E. Bridgett: “[pp. 425-428] In what follows not a word may be changed or omitted from Roper’s narrative: ‘Now, after his arraignment departed he from the bar to the Tower again, led by **Sir William Kingston** [an Anglican heretic], a tall, strong, and comely knight, constable of the Tower, and his very dear friend. Who, when he had brought him from Westminster to the “Old Swan,” towards the Tower, there, with a heavy heart, the tears running down his cheeks, bade him farewell. **Sir Thomas More, seeing him so sorrowful, comforted him with as good words as he could, saying: “Good Mr. Kingston, trouble not yourself, but be of good cheer, for I will pray for you and my good lady your wife, that we may meet in heaven together, where we shall be merry for ever and ever...”’**’

“ ‘When Sir Thomas,’ continues Roper, ‘came from Westminster to the Tower, **his daughter, my wife, desirous to see her father**, whom she thought she should never see in this world after, **and also to have his final blessing**, gave attendance about the Tower wharf; where she knew he should pass before he could enter into the Tower. There tarrying his coming, as soon as she saw him, **after his blessing upon her knees reverently received**, she hasting towards him, without consideration or care of herself, pressing in among the midst of the throng and company of the guard, that with halberds and bills went round about him, hastily ran to him, and there openly, in sight of them, embraced him, and took him about the neck and kissed him. Who, well liking her most natural and dear daughterly affection towards him, **gave her his fatherly blessing and many godly words of comfort besides**. From whom after she was departed, she, not satisfied with the former sight of him, and like one that had forgotten herself; being all ravished with the entire love of her father, having respect neither to herself nor to the press of people that were about him, suddenly turned back again, ran to him as before, took him about the neck, and divers times kissed him lovingly, and at last, with a full and heavy heart, was fain to depart from him; the beholding whereof was to many that were present so lamentable that it made them for very sorrow thereof to weep.’ ...

“The sentence passed on More was that he should die at Tyburn with all the infamous brutalities then inflicted on traitors... He was condemned on the 1st July, and executed on

the 6th. ...On Monday, the 5th July, he wrote with a charred stick this his last letter to Margaret, at the same time sending to her his hair shirt: **‘Our Lord bless you, good daughter**, and your good husband, and your little boy, and all yours, and all my children, and all my god-children and all our friends. ...whom I beseech Our Lord to comfort... I comber you, good Margaret, ...**Farewell, my dear child, and pray for me**, and I shall pray for you and all your friends, that **we may merrily meet in heaven...**¹⁵⁴⁶”

The Word of God condemns the heretic Thomas More who blessed his heretic daughter and was in religious communion with other Anglican heretics and schismatics:

“The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.
And they that call this people **blessed**, shall cause them to err:
and they that are called blessed, shall be thrown down headlong.”
(Isaias 9:15-16)

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.”
(Romans 16:17)

“If any man come to you and bring not this doctrine,
receive him not into the house nor say to him, God speed you.
For he that saith unto him, God speed you, communicateth with his wicked works.”
(2 John 1:10-11)

Catholic Commentary on 2 Jn. 1:10: “**This doctrine:** The Apostles, and true Pastors in their lawful successors, and the Church of God in holy Council, use to set down the true doctrine in those points which heretics call into controversy. Which being once done and declared to the faithful, they need no other mark or description to know a heretic or false teacher by, but that he cometh with another doctrine than which is set down to them. Neither can the heretics shift themselves, as now a days they would do, saying, O let us first be proved heretics by the Scriptures, let them define a heretic. No, this is not the Apostle’s rule. Many a good honest shepherd knoweth a wolf that cannot define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the Blessed Sacrament, under form of bread and wine, etc. **If therefore he bring not this doctrine, he is a seducer, and a heretic, and we must avoid him, whether in his own definitions and censures he seem to himself an heretic or no.** ...In matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them. **Nor say, God save you:** St. Irenaeus (li. 3 c. 3) reporteth a notable story of this holy Apostle touching this point, out of St. Polycarp, which is this. There be some (saith he) that have heard Polycarp say, that when John the disciple of our Lord was going to Ephesus, into bath, to wash himself, and saw Cerinthus the heretic within the same, he suddenly skipped out, saying that he fear lest the bath should fall, because Cerinthus the enemy of truth was within. So saith he of St. John, and addeth also a like worthy example of St. Polycarp himself: who on a time meeting Marcion the heretic, and the said Marcion calling upon him, and asking him whether he knew him not: Yes, quoth Polycarp. I know thee for Satan’s son and heir. So great fear (saith St. Irenaeus) had the Apostles and their disciples to communicate in word only, with such as were adulterers or corrupters of the truth. As St. Paul also warned, when he said, a man that is a heretic, after the first and second admonition avoid. So far Irenaeus. If then, to speak with them or so speak with them to salute them, is so earnestly to be avoided according to this Apostle’s example and doctrine: what a sin is it to flatter them, to serve them, to marry with them, and so forth?”

¹⁵⁴⁶ Footnote: “*English Works*, p. 1457.”

His heretical and idolatrous humanism and Utopia

His humanism

The heretic Thomas More was a humanist and thus had humanist friends, such as the heretics Erasmus of Rotterdam, Ulrich von Hutten, and Pico della Mirandola:

Wikipedia, Thomas More: “Sir Thomas More (1478-1535)...was an English lawyer, social philosopher, author, statesman and noted Renaissance humanist.”

Nominal *Catholic Encyclopedia*, 1912, “Thomas More”: “Besides the classics, he studied French, history, and mathematics, and also learned to play the flute and the viol... He wrote poetry, both Latin and English, a considerable amount of which has been preserved and is of good quality, though not particularly striking, and he was especially devoted to the works of Pico della Mirandola, of whose life he published an English translation some years later. He cultivated the acquaintance of scholars and learned men... In 1497 More was introduced to Erasmus, probably at the house of Lord Mountjoy, the great scholar’s pupil and patron. The friendship at once became intimate, and later on Erasmus paid several long visits at More’s Chelsea house, and the two friends corresponded regularly until death separated them.”

Nominal *Catholic Encyclopedia*, 1910, “Humanism”: “The learned, refined, charitable, and courageous chancellor Thomas More (1478-1535) was in a way an intellectual counterpart of Erasmus, with whom he was on terms of closest intimacy.”

(See RJMI book *The Great Apostasy: Humanism and Humanists at the Papal Court.*)

His Utopia

The notorious heretic Thomas More attempted to compete with God’s paradise by trying to create a paradise all his own, which he called Utopia. The only true Utopia is God’s paradise which Christ brings after his second coming. Hence any Catholic who dares to think that he can bring about a Utopia, a paradise on earth, before the second coming of Christ in which Christ will be King of that Utopia, is a heretic. Secondly, if More meant to write about the best kind of kingdom that can exist on this sinful earth, and thus before the second coming of Christ, that kingdom has to be a good Catholic kingdom and thus cannot be a non-Catholic kingdom. But the kingdom in More’s Utopia is a non-Catholic kingdom that has heretical and immoral laws. On this point alone, Thomas More is a heretic for presenting a non-Catholic kingdom as a Utopia, the ideal society—one in which Christ the King and his Catholic Church do not rule supreme and which violates God’s commandments on faith and morals.

Far from God’s paradise or even a Catholic kingdom, More’s Utopia is a place where his god gives men the right to worship false gods and practice false religions (which is heresy, because the true God does not give men that right); a place where false gods and false religions must be respected and allowed to be publicly propagated (which is heresy); a place where false gods, false religions, and unbelievers cannot be condemned or punished (which is the heresy of non-judgmentalism or non-punishmentalism); a place where suicide and euthanasia are legal (which is heresy); a place where men are forbidden to own private property (which is the heretical version of communism); a place where women are ordained as priests (which is heresy); a place where priests cannot be judged or punished by anyone and thus are granted immunity from any crimes or other sins they commit (which is the heresy of non-judgmentalism or non-punishmentalism):

Wikipedia, “Thomas More”: “Utopia contrasts the contentious social life of European States with the perfectly orderly, reasonable social arrangements of Utopia and its environs (Tallstoria, Nolandia, and Aircastle). In Utopia,...communal ownership supplants private property, men and women are educated alike, and there is almost complete religious toleration (except for atheists, who are allowed but despised).”

Sir Thomas More and the Heretics, by J. A. Guy, 1980: “The fame of Sir Thomas More, who became Henry VIII’s Lord Chancellor in 1529, rests in great part upon his authorship of *Utopia*. This novel, written in Latin and published in Louvain in 1516, is generally regarded as the quintessence of [so-called] Christian humanism in its English context, a brilliant

manifesto of social idealism within the tradition of the reforming ideas of Erasmus. More's vision of human progress was modeled on Plato's *Republic* and conceived in terms of imagining a perfect society as the best means of achieving at least its partial realisation in an imperfect, materialist world. Subtitled 'The Best State of a Commonwealth,' *Utopia* held out the promise of...religious toleration and the ordination of women."¹⁵⁴⁷

Thomas More, Christian Humanism, Catholicism and Utopia, by J. P. Sommerville: "*Utopia* was written (in Latin, for educated people) at a time when Europeans were just beginning to sail across oceans to previously unknown lands. The book claimed to be a description of such a new land (though the fact that its title is Greek for 'no place' gave away that it was fiction—at least to people who knew Greek!). For much of the time, More writes as though the way the Utopians manage their lives is far superior to the European way. The Utopian way centered on communism; Utopians had no private property... They also practiced religious toleration, and permitted euthanasia, suicide..."¹⁵⁴⁸

Respects and promulgates false gods and false religions

Utopia, by apostate Thomas More, 1516: "There are different kinds of religion not only in some parts of the island but also in diverse places and each city. While some worship the sun, the moon, one of the planets, or a man conspicuous enough for either virtue or glory, not only as God but also as the chiefest and highest God. But the most and the wiser part (rejecting all this) believe that there is a certain Godly power unknown, everlasting, incomprehensible, inexplicable, far above the capacity and reach of man's wits, dispersed throughout all the world..."

"One of our company in my presence was sharply punished. He, as soon as he was baptized, began against our will, with more earnest affection than wisdom, to reason of Christ's religion; and began to wax so hot in his matter, that he did not only prefer our religion before all other, but also did utterly despise and condemn all other, calling them profane, and the followers of them wicked and devilish, and the children of everlasting damnation. While he had thus long reasoned the matter, they laid hold of him, accused him, and condemned him to exile; not as a despiser of religion, but as a seditious person, and a raiser up of dissension among the people. For this is one of the ancientest laws among them: that no man shall be punished for his religion... It should be lawful for every man to favor and follow what religion he would, and that he might to the best he could to bring others to his opinion... If he could not by fair and gentle speech induce them into his opinion, yet he should use no kind of violence, and refrain from unpleasant and seditious words. To him that would vehemently and fervently in this cause strive and contend was decreed banishment or slavery... This decree should make for the furtherance of religion."¹⁵⁴⁹

Jesus, the Apostles, St. Paul, and all true Catholics would be banished from More's Utopia for preaching the true Catholic faith, which includes condemning all false gods and false religions and denouncing all who practice them as unbelievers and thus children of Satan who are on the road to hell. In fact, much sedition arose from the preaching of the gospel by St. John the Baptist, Jesus, the Apostles, St. Paul, and other Catholic evangelists. After all, Jesus told his true followers, true Catholics, to expect sedition and not peace: "*Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*" (Mt. 10:34-35) Jesus told the unbelieving Jews that Satan was their father. He said, "*You are of your father the devil, and the desires of your father you will do.*" (Jn. 8:44) He also denounced them as a brood of vipers and serpents. And a great sedition arose when Jesus overturned the sellers' tables and whipped them out of the temple. Hence Jesus must be banished from More's Utopia. The first martyr for Christ, St. Stephen, denounced the unbelieving Jews as evildoers and as a result a sedition arose in which they murdered him:

"You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have

¹⁵⁴⁷ Published in *History Today*, v. 30, i. 2, 1980.

¹⁵⁴⁸ Internet reference: <http://faculty.history.wisc.edu/sommerville/283/283%20session02.HTM>.

¹⁵⁴⁹ b. 2, c. 9.

been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.” (Acts 7:51-54)

Hence St. Stephen must also be banished from More’s Utopia. And sedition arose many times when St. Paul preached: “*We have found this to be a pestilent man [St. Paul], and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.*” (Acts 24:5) Hence St. Paul would also be banished from More’s Utopia.

Promotes women priests

Utopia, by apostate Thomas More, 1516: “Their priests, if they be not women (for that sex is not excluded from the office, though rarely chosen, and then not unless she be a widow and old), have for their wives the most excellent women in the country.”¹⁵⁵⁰

Puts priests above the law

Utopia, by apostate Thomas More, 1516: “None of the magistrates have greater respect shewn them than the priests; and should they commit any crime they would not be questioned about it, their punishment being left to God and their consciences. For the Utopians deem it unlawful to lay hands on any man, how wicked soever, who hath been particularly dedicated to God. Nor find they any considerable inconvenience in this; for, having so few priests, and those chosen with much caution, it must be very unusual to find one, who was raised to such a dignity merely from his virtue and goodness, degenerating into corruption and vice. Even should such a thing happen, for man is changeable, yet the smallness of their number; and their having no authority but what arises from the respect paid them, nothing of consequence can happen to the public from the indemnity they enjoy.”¹⁵⁵¹

The apostate More either lies or is a complete idiot when he says nothing harmful can come from sinful priests. No one can cause more harm than a sinful priest! Sinful priests not only scandalize others and cause many to follow their sins, but they also harm others by the sins they commit, such as sexual molestation, murder, stealing, calumny, usury, simony—and worst of all heresy, which kills souls. If anyone ever wondered what kind of ungodly, satanic theology justifies priests who commit the sin of pedophilia from being sufficiently denounced and punished—now you know! The heresy that popes, bishops, and priests are immune from being judged, denounced, or punished for crimes and other sins did not just start in the 16th century but in the 11th century. Thomas More also teaches heresy by saying that the only authority priests, and thus including Catholic priests, have over their flocks is one of respect and thus not of jurisdiction.

Legalizes suicide and euthanasia

Utopia, by apostate Thomas More, 1516: “But if a disease is not only incurable but also distressing and agonizing without cessation, then the priests and the public officials exhort the man, since he is now unequal to all life’s duties, a burden to himself, and a trouble to others, and is living beyond the time of his death, to make up his mind not to foster the pest and plague any longer nor to hesitate to die now that life is torture to him but, relying on good hope, to free himself from this bitter life as from prison and the rack, or else voluntarily to permit others to free him. In this course he will act wisely, since by death he will put an end not to enjoyment but to torture. Because in doing so he will be obeying the counsels of the priests, who are God’s interpreters, it will be a pious and holy action... If anyone commits suicide without having obtained the approval of priests and senate, they deem him unworthy of either fire or earth and cast his body ignominiously into a marsh without proper burial.”¹⁵⁵²

¹⁵⁵⁰ Ibid.

¹⁵⁵¹ Ibid.

¹⁵⁵² b. 2, c. 7.

Forbids private property

Utopia, by apostate Thomas More, 1516: “I am persuaded, that until property be destroyed, there can be no just distribution of things, nor can the world be happily governed; for while it is maintained, the greater and better part of mankind will be oppressed with care and anxiety. I confess, that without destroying it entirely, the oppressions of many may be lightened, but they can never be quite removed. (b. 1) ... Thus have I described to you, as particularly as I could, the constitution of that commonwealth [More’s *Utopia*], which I think not only the best in the world, but the only one truly deserving that name. In all other places, while men talk of a commonwealth, every one seeketh only his own wealth; but there, where no man hath any property, all pursue with zeal the public good.”¹⁵⁵³

He practiced what he preached

The heretic and humanist Thomas More practiced what he preached in his heretical *Utopia*:

Utopia, by apostate Thomas More, 1516: “One of our company in my presence was sharply punished. He, as soon as he was baptized, began against our will, with more earnest affection than wisdom, to reason of Christ’s religion; and began to wax so hot in his matter, that he did not only prefer our religion before all other, but also did utterly despise and condemn all other, calling them profane, and the followers of them wicked and devilish, and the children of everlasting damnation. While he had thus long reasoned the matter, they laid hold of him, accused him, and condemned him to exile; not as a despiser of religion, but as a seditious person, and a raiser up of dissension among the people.

“For this is one of the ancientest laws among them: that no man shall be punished for his religion... It should be lawful for every man to favor and follow what religion he would, and that he might to the best he could to bring others to his opinion... If he could not by fair and gentle speech induce them into his opinion, yet he should use no kind of violence, and refrain from unpleasant and seditious words. To him that would vehemently and fervently in this cause strive and contend was decreed banishment or slavery... This decree should make for the furtherance of religion.”¹⁵⁵⁴

In order to not create sedition and to respect all religions, he did not condemn the Anglican heresy and schism as heresy and schism, did not denounce the Anglicans as heretics and schismatics, did not tell them they are outside the Catholic Church and on the road to hell, remained in religious communion with them, and told them they are in the way of salvation for following their own conscience. Hence his motto was:

“I do nobody harm, I say none harm, I think none harm, but wish everybody good. ...Your conscience will save you and my conscience will save me.”

Antipope Leo X (1513-1521)

His apostasy for glorifying philosophy

In the invalid and heretical Fifth Lateran Council, apostate Antipope Leo X (1513-1517) correctly taught that philosophy is “empty and foolish” and full of “brambles” and that theologians must refute the errors of the philosophers; but he nevertheless allowed theologians to continue studying philosophy to be edified and enlightened on faith and morals:

Apostate Antipope Leo X, invalid and heretical *Fifth Lateran Council*, Session 8, 1513: “And since truth cannot contradict truth, we define that every statement contrary to the enlightened truth of the faith is totally false and we strictly forbid teaching otherwise to be permitted. We decree that all those who cling to erroneous statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished

¹⁵⁵³ b. 2, c. 9.

¹⁵⁵⁴ Ibid.

as detestable and odious heretics and infidels who are undermining the Catholic Faith. Moreover we strictly enjoin on each and every philosopher who teaches publicly in the universities or elsewhere, that when they explain or address to their audience the principles or conclusions of philosophers, where these are known to deviate from the true faith—as in the assertion of the soul’s mortality or of there being only one soul or of the eternity of the world and other topics of this kind—they are obliged to devote their every effort to clarify for their listeners the truth of the Christian religion, to teach it by convincing arguments, so far as this is possible, and to apply themselves to the full extent of their energies to refuting and disposing of the philosophers’ opposing arguments, since all the solutions are available. But it does not suffice occasionally to clip the roots of the brambles, if the ground is not dug deeply so as to check them beginning again to multiply, and if there are not removed their seeds and root causes from which they grow so easily. That is why, since the prolonged study of human philosophy—which God has made empty and foolish, as the Apostle says, when that study lacks the flavoring of divine wisdom and the light of revealed truth—sometimes leads to error rather than to the discovery of the truth, we ordain and rule by this salutary constitution, in order to suppress all occasions of falling into error with respect to the matters referred to above, that from this time onwards none of those in sacred Orders, whether religious or seculars or others so committed, when they follow courses in universities or other public institutions, may devote themselves to the study of philosophy or poetry for longer than five years after the study of grammar and dialectic, without their giving some time to the study of theology or pontifical law. Once these five years are past, if someone wishes to sweat over such studies, he may do so only if at the same time, or in some other way, he actively devotes himself to theology or the sacred canons; so that the Lord’s priests may find the means, in these holy and useful occupations, for cleansing and healing the infected sources of philosophy and poetry.”

His apostasy for glorifying mythology

Leo X glorified not only philosophy but also mythology. And he had humanists in his papal court who glorified mythology:

Nominal *Catholic Encyclopedia*, 1911, “The Renaissance”: “Humanism was propagated chiefly from Italian centres and by Italian or Greek professors... From Leo X his age receives its title—he was the ‘incarnation of the Renaissance in its most brilliant form.’ ”

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: “Perhaps this infatuation is even stronger in another poet, Pietro [apostate anticardinal] Bembo. His epitaphs are purely heathen. In his hymn to S. Stephen, God the Father appears in his glory in the midst of Olympus; Christ is ‘the lofty Heros’; Mary, a radiant nymph. His letters are full of similar displays of bad taste [RJMI: of idolatry and blasphemy]; and he frequently expresses himself in the same manner even when writing as private secretary to Leo X. ¹⁵⁵⁵ ... ¹⁵⁵⁶ ...

“Plays, for the most part of an extremely objectionable character, were a prominent feature in all court festivities, and also in the Carnival amusements, in which Alexander took a great interest. In 1502 the Pope had the Menaechmi performed in his own apartments. [And] under Leo X it flowed freely... He was not ashamed to be present at a sumptuous representation of Cardinal Bibbiena’s immoral play, ‘Calandria,’ which was put on the stage for the first time at Urbino during the Carnival in 1513. ¹⁵⁵⁷ ...

“[Apostate Antipope Leo X] was...so essentially a child of his age that...he took the greatest pleasure in the low jokes of professional buffoons. ¹⁵⁵⁸ The mummery in which they indulged might seem incredible, were it not for the testimony of the most reliable contemporary writers. At the very table with Cardinals, Ambassadors, poets and artists, jesters, half-crazy poetasters, and parasites carried on unhidden their repulsive and foolish calling. Leo X...treated his guests with lavish profusion. ¹⁵⁵⁹”

¹⁵⁵⁵ Footnote *: “Piper, *Mythologie*, loc. cit.; Gaspary, II, 401; Reumont, III, 2, 322 seq.; and Cantù, I, 189-90.”

¹⁵⁵⁶ v. 5, Intro., s. 2, p. 142.

¹⁵⁵⁷ Ibid., p. 124.

¹⁵⁵⁸ Footnote *: “Besides Burckhardt, I, 7th ed., 170 seq., cf. the precious little treatise of Luzio, buffoni, nani e schiavi dei Gonzaga, Roma, 1891; Gabotto, 15 seqq., 23 seqq., 45 seqq.; Giorn. D. lett. Ital., XXIV, 446 (about Rodocanachi’s book), and the special literature quoted in note *infra*.

That buffoons were considered indispensable at feasts is explained by Sanuto, xxvi, 19.”

¹⁵⁵⁹ v. 8, c. 4, p. 151.

His apostasy for allowing the desecration of Catholic places

The idolater Leo X also promoted or at least allowed the desecration of Catholic places with images of devils, false gods, false religions, immodesty, and immorality. The very doors of St. Peter's Basilica itself were desecrated! (See RJMI book *The Desecration of Catholic Places: ...St. Peter's Basilica.*)

His apostasy for practicing astrology

Nominal *Catholic Encyclopedia*, "Astrology," by Max Jacobi, 1907: "Emperors and popes became votaries of astrology—the Emperors Charles IV and V, and Popes Sixtus IV, Julius II, Leo X, and Paul III..."

The History of the Popes, by apostate Dr. Ludwig Pastor, 1898: "Astrology was so bound up with Italian life that many even of the Popes, Sixtus IV, Julius II, Leo X, and still later Paul III, were influenced by the notions of their time."^{1560,1561}

His heresy for promoting sinful usury

Leo X was also a heretic for justifying sinful usury. After all, he was a Medici—the Godfathers and bankers of the Renaissance. One of the main weapons that brought the Medici to power is sinful usury. In the invalid and heretical Fifth Lateran Council, Leo X taught the heresy that Catholics can loan money to other Catholics for a fee to cover expenses, which is sinful usury:

Apostate Antipope Leo X, invalid and heretical *Fifth Lateran Council*, Session 10, On the reform of credit organizations (*Montes pietatis* – Mountains of Piety), 1515: "...We commend the zeal for justice displayed by the former group, which desires to prevent the opening up of the chasm of usury, as well as the love of piety and truth shown by the latter group, which wishes to aid the poor, and indeed the earnestness of both sides. Since, therefore, this whole question appears to concern the peace and tranquility of the whole Christian State, we declare and define, with the approval of the sacred council, that the above-mentioned credit organizations, established by States and hitherto approved and confirmed by the authority of the Apostolic See, **do not introduce any kind of evil or provide any incentive to sin if they receive, in addition to the capital, a moderate sum for their expenses** and by way of compensation, provided it is intended exclusively to defray the expenses of those employed and of other things pertaining (as mentioned) to the upkeep of the organizations, and provided that no profit is made therefrom. They ought not, indeed, to be condemned in any way. Rather, such a type of lending is meritorious and should be praised and approved. **It certainly should not be considered as usurious**; it is lawful to preach the piety and mercy of such organizations to the people, including the indulgences granted for this purpose by the holy Apostolic See; and in the future, with the approval of the Apostolic See, other similar credit organizations can be established."

To allow Catholics to loan money to other Catholics for a fee is sinful usury by another name. For example, if a fee of \$10 is charged for a \$100 loan, then the loaner made 10 percent on his money and that is usury. Leo X tried to re-define the very nature of usury when he said that taking a fee from borrowers for expenses is not usury. But this is the very nature of usury, that is, any increase over what is loaned.

In order to not commit a mortal sin of usury when Catholics loan money to one another, the expenses incurred by the loaners or credit organization must be paid for either by donations from Catholics, by the Catholic Church, or by the loaners. But no great expense is incurred in any case—just a little paper and ink to record the transaction!

One evil result of the Fifth Lateran Council's heretical law that allowed fees to be charged to borrowers for loans was that apostate Jewish and nominal Catholic bankers used this expense excuse to charge higher and higher fees to the borrower for so-called expenses incurred:

The Church and Usury, by apostate Rev. Patrick Cleary, 1914: "The bankers...with the authority of princes...established public banks in many quarters, and lent money on the same terms of the Montes [Mountains of Piety]. Soon, however, they began to raise their terms,

¹⁵⁶⁰ Footnote §: "It is uncertain whether or not Paul II tolerated Astrology. See Pastor, *Hist. Popes*, IV., 60, note † (Engl. trans.)."

¹⁵⁶¹ v. 4, b. 1, c. 2, p. 60.

and in Netherlands, where they were called Lombards, probably after the early Lombard bankers, they ran their rates up to thirty-three per cent. Early in the seventeenth century the Archduke Albert forced them to lend at twenty-two per cent, but...this rate was still oppressive...¹⁵⁶²

The expense excuse, which allowed usury under another name, was not the only excuse heretical theologians came up with that allowed sinful usury. For example, they produced the loss-of-profit (aka ceasing-gain) excuse and emergent-loss excuse. (See in this book: Thomas Aquinas: [His heresy that a certain kind of usury is not usury](#), p. 670.)

Ignatius of Loyola (1491-1556) and Francis Xavier (1506-1552) (Jesuits)

The apostate Society of Jesus (the Jesuits) was founded by the apostate Ignatius of Loyola and was idolatrous and heretical from its birth for glorifying philosophy and mythology. From the birth of his Order, Ignatius commanded in his rule that all priests should first study the classics (mythology) for two years, then philosophy for three years, and then theology for four years.¹⁵⁶³ (See in this book: [In 1540 the apostate Society of Jesus was founded](#), p. 576.) Ignatius was also a stoic and thus a heretic for this reason also. (See in this book: Some Stoics: [Apostates Ignatius of Loyola and Francis Xavier \(16th century\)](#), p. 333.)

The apostate Jesuits also glorified the Chinese philosophy of Confucius and honored him as a holy man:

Church History, by apostate Rev. John Laux, M.A., 1989: "In 1578, some Portuguese merchants obtained permission to reside at Canton. They were immediately followed by three Jesuits, one of whom was Matteo Ricci. Ricci became a thorough Chinese scholar... Instead of attacking the doctrines of the famous Chinese philosopher Confucius, he often made them the starting-point for his own teachings, and permitted the Christians to pay special honors to him."¹⁵⁶⁴

The Jesuits were so infatuated with false religions that they allowed their members to publicly deny the Catholic faith by dressing up and acting like unbelievers in order to be more accepted by the unbelievers. They also had the apostate audacity to say that this would be an easier way to try to convert the pagans. And apostate Antipope Gregory XV supported the Jesuits against vigorous opposition from the apostate Dominicans and Franciscans:

Church History, by apostate Rev. John Laux, M.A., 1989: "For a long time the converts to Christianity belonged almost exclusively to the lower classes of society. This fact ripened in the Jesuit missionary, Roberto de Nobili (1577-1656), a Roman of noble birth, the resolve to lay aside European manners and live entirely like a Brahman 'Sanyasi' (ascetic). He put on a dress of cavy or yellow color, put on his forehead the sandalwood paste used by the Brahmans, inserted rings in his ears, wore wooden sandals and always had about his neck the Brahman necklace of gold and silver threads. On his head, which was shaven except for a small tuft on the crown, he placed a turban of red silk. He lived in a hut and strictly observed the food laws of the Brahmans, drinking no intoxicants and eating no meat, fish, or eggs. He applied himself to the study of the Indian languages, especially Sanscrit, the sacred language, and became an adept in Indian literature and philosophy... On account of his very liberal concessions to Indian rites, Nobili was attacked by other missionaries, especially the Dominicans. He defended himself, maintaining that India could be converted in no other way. Gregory XV took his part... The controversy was renewed and carried on for over a hundred years after Nobili's death and caused irreparable damage to the Indian missions."¹⁵⁶⁵

Nominal *Catholic Encyclopedia*, "Malabar Rites": "A conventional term for certain customs or practices of the natives of South India, which the Jesuit missionaries allowed their neophytes to retain after conversion... The [RJMI: apostate anti-] popes, while disapproving of some usages hitherto considered inoffensive or tolerable by the missionaries, never charged them having adulterated knowingly the purity of religion. On one of them, who had

¹⁵⁶² c. 5, s. 4 (The Montes Pietatis), p. 113.

¹⁵⁶³ See in this book: [1b\) By presenting philosophy or mythology as necessary or useful to better understand Christianity](#), p. 124.

¹⁵⁶⁴ s. 3, c. 4, n. 6, p. 467.

¹⁵⁶⁵ *Ibid.*, pp. 468-469.

observed the ‘Malabar Rites’ for seventeen years previous to his [so-called] martyrdom, the Church has conferred the honour of beatification. The process for the beatification of Father John de Britto was going on at Rome during the hottest period of the controversy upon the famous ‘Rites’; and the adversaries of the Jesuits asserted beatification to be impossible, because it would amount to approving the ‘superstitions and idolatries’ maintained by the missionaries of Madura. Yet the cause progressed, and Benedict XIV, on 2 July, 1741, declared ‘that the rites in question had not been used, as among the Gentiles, with religious significance, but merely as civil observances, and that therefore they were no obstacle to bringing forward the process.’ (Brief of Beatification of John de Britto, 18 May, 1852.)

“The founder of the missions of the interior of South India, Roberto de Nobili, was born at Rome, in 1577, of a noble family from Montepulciano, which numbered among many distinguished relatives the celebrated [RJMI: apostate] Cardinal Roberto Bellarmine. When nineteen years of age, he entered the Society of Jesus; and, after a few years...requested his superiors to send him to the missions of India...

“To become acceptable to all, Christianity must be presented to all, Christianity must be presented in quite another way. While Nobili thought over his plan, probably the example just set by his countryman Matteo Ricci, in China, stood before his mind. At all events, he started from the same principle, resolving to become...all things to all men, and a Hindu to the Hindus.

“Having ripened his design by thorough meditation and by conferring with his superiors, the Archbishop of Cranganore and the provincial of Malabar, who both approved and encouraged his resolution, Nobili boldly began his arduous career by re-entering Madura in the dress of the Hindu ascetics, known as *sannyasi* ...He introduced himself as a Roman raja (nobleman), desirous of living at Madura in practicing penance, in praying and studying the sacred law. ... At first he called himself a raja, but soon he changed this title for that of Brahmin [RJMI: Hindu priest], better suited to his aims. ...Nobili remained for a long time shut up in his dwelling, after the custom of Indian penitents, living on rice, milk, and herbs with water, and that once a day; he received attendance only from Brahmin servants. Curiosity could not fail to be raised, and all the more as the foreign saniassy was very slow in satisfying it. When, after two or three refusals, he admitted visitors, the interview was conducted according to the strictest rules of Hindu etiquette. Nobili charmed his audience by the perfection with which he spoke their own language, Tamil; by the quotations of famous Indian authors with which he interspersed his discourse, and above all, by the fragments of native poetry which he recited or even sang with exquisite skill. ...

“He took advantage also of his acquaintance with the books revered by the Hindus as sacred and divine. These he contrived, the first of all Europeans, to read and study in the Sanskrit originals. For this purpose he had engaged a reputed Brahmin teacher, with whose assistance and by the industry of his own keen intellect and felicitous memory he gained such a knowledge of this recondite literature as to strike the native doctors with amazement, very few of them feeling themselves capable of vying with him on the point. In this way also he was enabled to find in the Vedas¹⁵⁶⁶ many truths which he used in testimony of the doctrine he preached. ...While he obliged his neophytes to reject all practices involving superstition or savouring in any wise of idolatrous worship, he allowed them to keep their national customs... Nobili’s disciples continued, for example, wearing the dress proper to each one’s caste; the Brahmins retaining their *codhumbi* (tuft of hair)¹⁵⁶⁷ and cord (cotton string slung over the left shoulder)¹⁵⁶⁸; all adorning as before, their foreheads with sandalwood paste¹⁵⁶⁹, etc.

¹⁵⁶⁶ *Ancient History Encyclopedia*, “The Vedas”: “The Vedas are a collection of hymns and other religious texts composed in India between about 1500 and 1000 BCE. It includes elements such as liturgical material as well as mythological accounts, poems, prayers, and formulas considered to be sacred by the Vedic religion.”

¹⁵⁶⁷ For definition of *codhumbi*, see Wikipedia, “Sikha”: “Long tuft, or lock of hair, left on top or on the back of the shaven head of a male Orthodox Hindu... The śikhā...signifies one-pointed (*ekanta*) focus on a spiritual goal, and devotion to God. It is also an indication of cleanliness, as well as personal sacrifice to God. According to Smriti Shastras, it is mandatory for all Hindus to keep śikhā. It has been said that the śikhā allows God to pull one to heaven.”

¹⁵⁶⁸ *Wikipedia*, “Upanayana”: “The ‘sacred thread’ is a thin cord, composed of three cotton strands. The strands symbolize different things in their regions. For example, among Tamil Hindus, each strand is for each of the three trinity of goddesses (Parvati, Lakshmi, and Saraswati).”

¹⁵⁶⁹ *Wikipedia*, “Sandalwood: Religion”: “Indian Sandalwood is very sacred in the Hindu Ayurveda and is known in Sanskrit as Chandana. The wood is used for worshipping the god Shiva, and it is believed that goddess Lakshmi lives in the sandalwood tree. The wood of the tree is made into a paste using sandalwood powder; and this paste is integral to rituals and ceremonies, to mark religious utensils, to decorate the icons of the deities, and to calm the mind during meditation and prayer. It is also distributed to devotees, who apply it to their foreheads or the necks and chests. Preparation of the paste is a duty fit only for the pure, so is entrusted in temples and during ceremonies only to priests.”

“But then fell on him a storm from a part whence it might least have been expected. [A Portuguese Jesuit, Gonsalvo] Fernandes, ...proved unable to understand or to appreciate the method of his colleague... Fernandes directed to the superiors of the Jesuits in India and at Rome a lengthy report, in which he charged Nobili with simulation, ...with connivance at idolatry, in allowing his neophytes to observe heathen customs, such as wearing the insignia of castes; lastly, with schismatical proceeding, in dividing the Christians into separate congregations. This denunciation at first caused an impression highly unfavourable to Nobili. Influenced by the account of Fernandes, the provincial of Malabar (Father Laerzio, who had always countenanced Nobili, had then left that office), the Visitor of the India Missions and even the General of the Society at Rome sent severe warnings to the missionary innovator. Cardinal Bellarmine, in 1612, wrote to his relative, expressing the grief he felt on hearing of his unwise conduct.

“Things changed as soon as Nobili, being informed of the accusation, could answer it on every point. By oral explanations, in the assemblies of missionaries and theologians at Cochin and at Goa, and by an elaborate memoir, which he sent to Rome, he justified the manner in which he had presented himself to the Brahmins of Madura... As to schism, he denied having caused any such thing: ‘he had founded a new Christianity, which never could have been brought together with the older: the separation of the churches had been approved by the Archbishop of Cranganore...’ Nobili’s apology was effectually seconded by the Archbishop of Cranganore, who, as he had encouraged the first steps of the missionary, continued to stand firmly by his side, and pleaded his cause warmly at Goa before the archbishop, as well as at Rome. Thus the...primate of India, Alexis de Menezes, though a synod held by him had prohibited the Brahmin cord, was won over to the cause of Nobili. ...

“At Rome the explanations of Nobili, of the Archbishop of Cranganore, and of the chief Inquisitor of Goa brought about a similar effect. In 1614 and 1615 Cardinal Bellarmine and the General of the Society wrote again to the missionary, declaring themselves fully satisfied. At last, after the usual mature examination by the Holy See, on 31 January, 1623, Gregory XV, by his Apostolic Letter, ‘Romanae Sedis Antistes,’ decided the question provisionally in favour of Father de Nobili. Accordingly, the *codhumbi*, the cord, the sandalwood, and the baths were permitted to the Indian Christians, ‘until the Holy See provide otherwise’; only certain conditions are prescribed, in order that all superstitious admixture and all occasion of scandal may be averted.”

While Catholics must love all men, they must hate and abhor all false religions. Any honor or respect given to a false religion is to present that religion as a true religion and to mix the true religion (the Catholic religion) with a false religion. Hence a nominal Catholic who dresses and acts like an unbeliever undermines the Catholic faith and presents the unbeliever’s false religion as a true religion and shows himself to be converted to that religion. And when he attempts to convert the unbeliever to the true religion, he also shows himself to be a liar and hypocrite. And if he *does* get a so-called convert, the convert will be an apostate like himself who mixes false religions with true religions, Christ with Belial, the faithful with unbelievers—in this case, Christianity with Hinduism:

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:14-17)

“But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?” (1 Cor. 10:20-22)

Alphonsus de Liguori (1696-1787)

His apostasy for glorifying philosophy

Alphonsus de Liguori was an apostate for glorifying philosophy by promoting courses in philosophy for enlightenment or edification in order to be a priest or theologian, by promoting Lombardian Scholasticism, and by promoting Aquinian Scholasticism.

His apostasy for denying the Salvation Dogma

His use of the scholastic method of heretical probabilism led him into several heresies for presenting heresies not as heresies but as allowable opinions and thus for presenting dogmas not as dogmas but as allowable opinions. For example, he taught that the Salvation Dogma is not a dogma but only an allowable opinion and thus a so-called Catholic who denies it is not a heretic. Even though Alphonsus personally believed that during the New Covenant era men with the use of reason need to explicitly believe in the Incarnation and Holy Trinity to be saved, he only believed this as an *opinion* and not as a dogma. And hence he allowed for the possibility of the opposite and heretical opinion, that men with the use of reason who do *not* explicitly believe in the Incarnation and Holy Trinity can be justified and in the way of salvation, and thus presented this opinion not as heretical but as probable and allowable. (See RJMI book *Bad Books on Salvation: Alphonsus de Liguori*.)

His heresy that men in need can lawfully steal

His idolization of Aquinas caused him to hold some of Aquinas' heresies. For example, he held Aquinas' heresy that men can steal and not commit sin if they are in grave need:

Apostate Bishop Alphonsus de Liguori, *Moral Theology*, 18th century: "It is certain, that he who is in great want may steal the property of another, as much as is sufficient to deliver himself from such a necessity. Thus commonly the Doctors teach with Thomas, 2. 2. quæst. 66. A. 7."¹⁵⁷⁰

(See in this book: Thomas Aquinas: [His heresy that men in need can lawfully steal](#), p. 683.)

His apostasy for not condemning the desecrations and desecrators of Catholic places

In Alphonsus' day, the desecration of Catholic places was rampant. Yet he did not condemn the desecration and desecrators of Catholic places and thus was an apostate on this count also at least by sins of omission and association.

Pius IX, Leo XIII, Pius X, and Benedict XV

All of the apostate antipopes from Innocent II in 1130 onward glorified philosophy or mythology to one degree or another. As time went on, the glorification increased. For example, see in this book: *Methods and Effects of Hellenizing Christianity*: [Apostate Antipope Pius IX \(1846-1878\)](#), p. 130; [Apostate Antipope Leo XIII \(1878-1903\)](#), p. 130; [Apostate Antipope Pius X \(1903-1914\)](#), p. 135; [Apostate Antipope Benedict XV and the heretical 1917 Code of Canon Law](#), p. 133; and Thomas Aquinas: [He was idolized by other apostate antipopes](#), p. 662.

¹⁵⁷⁰ b. 3, n. 119.

Dear Reader, may it be said of you that

“The invention of mischievous men hath not deceived us.”
(Wisdom 15:4)

“They shall proceed no farther, for their folly [is] manifest.”
(2 Timothy 3:9)

“For everyone who has read this book, every valley is exalted,
every mountain and hill made low, the crooked is made straight,
the rough ways plain, and the glory of the Lord
has been revealed.”
(Richard Joseph Michael Ibranyi, based on Isaias 40:4-5)