

Against Peter Lombard



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 Intercession of Saint Michael the Archangel,
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 érue me*

Ad Majorem Dei Gloriam

Original version: 9/2016; Current version: 9/2016

Mary's Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us

(Send for a free catalog)

TABLE OF CONTENTS

<i>This book will be a chapter in my book The Hellenization of Christianity</i>	3
<i>Biography</i>	3
<i>His apostasy of glorifying philosophy</i>	3
<i>His Sentences became the standard theology book from the 13th to the 16th centuries</i>	4
<i>His method of presenting dogmas and heresies as allowable opinions</i>	6
<i>His book of Sentences was opposed</i>	7
<i>His being enshrined as a Master in 1215 by apostate Antipope Innocent III</i>	8
<i>Some of his heresies</i>	8
1) He glorified the apostate Origen	9
2) He taught at least fifteen heresies	9
3) He taught the heresies of Adoptionism and that Jesus Christ’s humanity is not anything	10
Apostate Antipope Alexander III did not denounce him as a heretic	11
4) He implied there is a fourth Person of the Holy Trinity.....	12
Apostate Antipope Innocent III and invalid and heretical Fourth Lateran Council defend him and his heresies.....	12

This book will be a chapter in my book *The Hellenization of Christianity*

This book was taken from a chapter titled “Peter Lombard” in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*. When that book is published, this book will only be available as a chapter in my Hellenization book.

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 Fr. John Laux, 1930: “*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.”¹

His apostasy of 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

¹ sec. 2, Second Period, c. 6, p. 375.

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:

- 2b) He emphasizes questions and not answers.
- 2c) He presents dogmas and heresies as allowable opinions.
- 2d) He defends heresies and dogmas equally before saying which ones are heresy or which ones are dogma.
- 2e) He uses willful ambiguity and willful contradictions.
- 2f) He complicates answers.
- 2g) 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."²

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..."³

His *Sentences* became the standard theology book 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

² Intro., p. xxvii.

³ v. 2, c. 7, s. 2.

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.'"^{4,5}

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 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.'"⁶

Wikipedia, "Alexander of Hales": "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

⁴ Footnote 133: "Grundmann, *Ketzergeschichte*, 22."

⁵ *Heretics and Scholars in the High Middle Ages 1000-1200*, by Heinrich Fichtenau. Translated by Denise A. Kaiser. Publisher: The Pennsylvania State University Press, 1998. First published in Germany as *Ketzer und Professoren: Haresie und Vernunftglaube im Hochmittelalter*. C.H. Beck'sche Verlagsbuchhandlung (Osca Beck), Munchen 1992. Pt. 3, c. 12, Early Scholasticism and Heresy, p. 304.

⁶ v. 2, c. 7, s. 2.

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.”⁷

From 1223 onward, Lombard’s heretical, scholastic *Sentences* spawned mountains of commentaries on it 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:⁸—‘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 Summaries⁹ 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.’”¹⁰

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 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

⁷ Intro., p. xxvi.

⁸ Footnote 4: “*Opus Majus*, pars ii. c. 4, p. 28. Comp. Chap. XXXI., § 8.”

⁹ Footnote 5: “*Summae Theologiae* of the great Schoolmen.”

¹⁰ c. 28, p. 484.

not, as it has been dubbed, a ‘textbook of religious dogma.’¹¹ 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!’¹²”

“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.”¹³

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.”¹⁴

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

¹¹ Footnote 133: “Grundmann, *Ketzergeschichte*, 22.”

¹² pt. 3, c. 12, pp. 285, 304-305.

¹³ pt. 3, c. 12, pp. 304-305.

¹⁴ v. 2, c. 7, s. 2.

nonsense.’¹⁵ 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.’¹⁶ The classical philosophers seemed to furnish the tools for such investigations, but ‘all heretics are engendered by philosophers and dialecticians.’¹⁷ Walter named ‘the heretics and the grammarians, who argue childishly,’ in the same breadth.¹⁸ 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.¹⁹ ‘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!’²⁰ They were erudite performers (*doctores theatrales*), William continued, ‘and they should follow the divine rather than the liberal arts, the apostles and not the philosophers.’^{21,22}

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.”²³

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. (See in this book [Apostate Antipope Innocent III and invalid and heretical Fourth Lateran Council defend him and his heresies](#), p. 12.)

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

¹⁵ Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

¹⁶ Footnote 21: “Ibid., 197 (concerning III, 7).”

¹⁷ Footnote 22: “Ibid., 197 (concerning IV, 8).”

¹⁸ Footnote 23: “Ibid., III, 1, 246.”

¹⁹ Footnote 24: “Ibid., III, 8, 257.”

²⁰ Footnote 25: “Ibid., III, 15, 268.”

²¹ Footnote 26: “Ibid., IV, 1, 270.”

²² pt. 3, c. 12, p. 285.

²³ v. 5, s. 102, p. 492.

a heretic because he was a scholastic and because he glorified heretics, such as Origen and Abelard.

1) *He glorified the apostate Origen*

The heretic 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 a 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,

Book 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...”

Book 2, Dist. 3, Pt. 2, Chap. 4: “Which Origen confirms On Ezekiel, saying: The Serpent Foe is contrary to the Truth...”

Book 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...”

Book 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 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 [fingit]; 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.”²⁴

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

²⁴ v. 5, s. 102, Peter Lombard and the Summists, pp. 491-492.

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.”²⁵

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 Rome (1177).²⁶ 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!’^{27,28}

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

²⁵ v. 2, c. 7, s. 2.

²⁶ Footnote 135: “Ibid., 201. Df. page 282 and note 3 above. Jaffe-Lowenfeld, *Regesta Pontificum Romanorum*, 12785.”

²⁷ Footnote 136: “Walter Saint-Victor, in prologue to *Contra IV labyrinthos*, 304 (*additamenta priora*).”

²⁸ pt. 3, c. 12, p. 305.

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...”²⁹

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,³⁰ of teaching the ‘Nihilanism’ of our Lord’s human nature—namely ‘that Christ, in so far as He is man, is nothing’;³¹ 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.”³²

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 notorious heretic 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...”

“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

²⁹ Intro., pp. xxviii-xxix.

³⁰ Footnote 2: “This writer’s remains are in the *Patrologia* (vols. clxxvii and cxcix). See the *Hist. Lit.* xliii.’ Robertson, vol. iii. p. 280.”

³¹ 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...”

³² c. 28, p. 484.

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..."³³

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 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

³³ v. 2, c. 7, s. 2.

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].’”

A History of the Church, by apostate Rev. Philip Hughes, 1934: “The General Council of 1215 [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.”³⁴

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.³⁵ 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*.”³⁶

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 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:

³⁴ v. 2, c. 7, s. 2.

³⁵ 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.”

³⁶ Intro., p. xxix.

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.³⁷ But the council took another view and pronounced in favor of Peter’s orthodoxy.”³⁸

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 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 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.

³⁷ Footnote 1413: “*Quaedam summa res est Pater et Filius et Spiritus et illa non est generans neque genita nec procedens.*”

³⁸ v. 5, s. 102, p. 491.