

3) Great Apostasy Brief on the Glorification of Philosophy

By Richard Joseph Michael

“Beware lest any man cheat you by philosophy and vain deceit.”
(Colossians 2:8)

The first way philosophy is glorified is as follows:

- a) By presenting philosophy as a true religion or a religion in which one can be saved
- b) By presenting philosophy as necessary or useful to live a moral and virtuous life
- c) By using philosophy as a source of revelation on faith or morals
- d) By loving or at least liking philosophy

The second way philosophy is glorified is by using methods unique to philosophy when teaching on faith or morals. It does so in the following ways:

- 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
- g) By using terminologies unique to philosophy (scholastic babble) when teaching on faith or morals.

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:

“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.”¹

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)* (1134), the apostate Gratian used with canon law in his *Decretum* (1140), and the apostate Peter Lombard used with theology in his *Sentences* (1150). I call this way of glorifying philosophy by only using its unique methods Lombardian Scholasticism because Lombard was the most influential:

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.”

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

¹ 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.

believed that they were able to resolve issues concerning the Trinity and Incarnation by means of ‘Scholastic nonsense.’²”

Hence not only theologians but also Canon Lawyers were 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. The most famous was the apostate Gratian and his *Decretals* in 1140:

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...’]³... 2. Among the laws many are spurious or defective... Historically speaking, this collection, as we have seen, contained many errors, some of which remained even after the Roman revision.⁴

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*.”⁵

Also in the 12th century, scholastics learned Plato’s philosophical works and thus glorified philosophy in both ways; that is, 1) by using philosophy to edify or enlighten oneself or others on faith or morals; and, 2) by using methods unique to 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. 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.”⁶

From the beginning of the 13th century, Aristotle’s philosophical works became popular among the scholastics and thus glorified philosophy in both ways. I call this way of glorifying philosophy in both ways Aquinian Scholasticism because the apostate Aquinas was the most influential:

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.”⁷

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

² Footnote 20: “Walter of Saint-Victor, in the prologue to *Contra IV labyrinthos*, 201.”

³ pt. 2, s. 3, pt. 1, c. 9, art. 2, s. 3, pp. 263-264.

⁴ *Ibid.*, pp. 284-287.

⁵ pt. 1, c. 1, p. 24.

⁶ pt. 4, c. 3, pp. 139, 140.

⁷ pt. 2, s. B, c. 47, p. 418.

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. 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.’ ”⁸

What follows is an example of the apostate Thomas Aquinas use of terminologies unique to philosophy when teaching on faith or morals, which I call scholastic babble or TP Talk (theophilosophy talk):

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)”

The Dominican order, after the death of St. Dominic, gives a record of the progress Aristotle’s philosophy in Hellenizing Christianity. St. Dominic in his Dominican Constitution of 1220 banned 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 *Sentences*:

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.”

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, added the apostate Peter Lombard’s scholastic *Sentences* as a course of study but still banned the works of pagans and philosophers. This is the first time the heresy of scholasticism enters into the Dominican Order, and it was 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).

In 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, passed a law

⁸ c. 6, 2, “Scholasticism and Mysticism.”

which adds, for the first time, philosophical works to the Dominican curriculum. However, not all of the Dominican schools and provinces obeyed this heretical and idolatrous law.

In 1261 and 1265, some and then all of the Dominican schools were ordered to teach philosophy in an attempt to quash any resistance. Till then many Dominican provinces still forbade the study of philosophical works. Not until the beginning of the 14th century did all the provinces comply.

In 1268-1325, apostate Aquinas' heretical teachings were condemned by many.

In 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 were not condemned nor was he denounced. But Giles of Rome was condemned for holding the same heretical opinions that Aquinas held.

In 1278, the apostate Franciscan William de la Mare, in his *Correctorium Fratris Thomae*, condemned 118 heresies and other errors of the apostate Aquinas:

“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... 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... But apart from the theses dubbed ‘false,’ many are described as being ‘erroneous,’ or as ‘giving rise to errors.’ What is meant by ‘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.”

In 1323, apostate Aquinas was canonized by apostate Antipope John XXII. Effective opposition to Aquinas and his Thomism ends. But some opposition still remained.

In 1325, apostate Bishop Stephen of Bourret nullified the apostate Bishop Stephen Tempier’s 1277 Condemnations that applied to Aquinas’ heresies. From this point forward, almost every Dominican idolizes Aquinas and thus is a Thomist; and no Dominican was allowed to oppose or criticize any of Aquinas’ teachings. If they did, they were cast out of the Order.

In 1567, apostate Aquinas was declared a Doctor of the Church by apostate Antipope Pius V.

In 1879, apostate Aquinas was declared the prince and master of all scholastic doctors by apostate Antipope Leo XIII in his encyclical *Aeterni Patris*.

In 1907, Thomism (Aquinian Scholasticism) and philosophy were made mandatory to become a bishop, priest, theologian, or canonist by apostate Antipope Pius X in his encyclical *Pacendi Dominici Gregis*.

In 1917, the *1917 Code of Canon Law*, promulgated by apostate Antipope Benedict XV, upholds Pius X’s law that made the study of philosophy and Thomism (Aquinian Scholasticism) mandatory to become a bishop, priest, theologian, or canonist.

(For in-depth information, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*.)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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