

LESSON TWENTY-NINE

# Church History

## Universities & the rise of Scholasticism

### Universities of the Middle Ages

- The 12<sup>th</sup> and 13<sup>th</sup> centuries saw a great flowering of knowledge, especially theology and philosophy, in Western Christendom.
- It reached its high point in the 13<sup>th</sup> century, which many consider to be the “golden age” of Western Catholic civilization in the Middle Ages. At the heart of this flowering of knowledge was the university.
- The institution of the university came to the West from the Muslim world. The most important Muslim university was al-Azhar University in Cairo, Egypt. Al-Azhar was founded in 970; it still exists today, one of world’s oldest centers of learning.
- Western universities began to appear in the 12<sup>th</sup> century. They developed out of schools which were attached to cathedral churches and abbeys.

- The first universities were those of Bologna (northern Italy) and Paris (northern France).
- There had been a law school in Bologna since 890; this formed the basis of what became Bologna University, given official recognition by the Holy Roman Emperor, Frederick Barbarossa (1152-1190), in 1155.



- In Paris, there was a famous school attached to Notre Dame Cathedral, which by 1150-1170 had taken on the features of a university.
- In Bologna, the university was a corporation (a sort of trade union) of students; the students controlled the policies of the university and hired and fired the teachers.
- In Paris, the university was a corporation of teachers; they controlled policy and set fees for students. The name “university” arose out of these methods of organization.
- A university organized on the Bologna model was called in Latin a *universitas scholarium* – “the whole body of students.”
- A university organized on the Paris model was called a *universitas magistrorum* – “the whole body of teachers.”
- Many universities sprang up in the period of 1200-1500. By 1500, there were about 80 universities in Western Europe.
- Some were celebrated for teaching particular subjects: Paris was famous for theology, Bologna for law, Salerno (southern Italy) for medicine, Oxford (southern England) for science and mathematics.
- A fully developed university would have four departments or “faculties,” teaching theology, law, medicine, and arts.
- The normal age for entering a university was 14 or 15. All a man needed was an education in the Latin language and the ability to pay his fee. Latin was the only language spoken in universities.
- A Latin-speaking student from any country could therefore study in any university in any part of Europe, there were no national language barriers.
- Each national body of students had its own rules and regulations. It was presided over by a university officer called a *proctor*.
- The proctors elected a *rector* who was head of the university. Each faculty was governed by a *dean*.

## The Lecture & The Disputation

- In the lecture, the teacher would read out a set text to the students, and make his own comments on the text.
- The students were expected to take very full notes of what the teacher said. Books were scarce in the days before printing was invented. It is likely that the university only had one copy which was kept chained up in the library.
- The disputation was a public event in which a teacher and student would set out to solve a problem. The problem would be two statements which appeared to contradict each other, but which were both found in authoritative texts.
- The student would have to give all the arguments for and against each statement, by quoting passages from the Bible and great theologians and offering his own comments on the passage.
- The teacher would then make remarks on what the student had said, and would offer a solution to the problem.

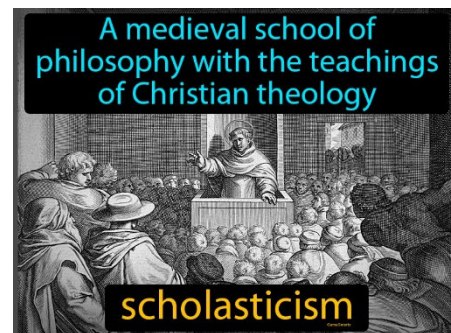
- The disputation was a powerful method for training the minds of students in the art of logical thinking and arguing and enabled them to master the selected areas of knowledge on which they performed their disputations.
- Lecturers also engaged in disputations over debated subjects; they would draw up a set of statements or “theses,” announce that they were going to defend them in debate and challenge anyone to argue with them and disprove the theses.

## Universities & Medieval Christendom

- When a student had finished his university course, he was awarded the degree of “bachelor.” It normally took 5 or 6 years to become a bachelor.
- To obtain the higher degree of “master” or “doctor,” which entitled its owner to give his own lectures in a university, took much longer – 14 years of study were necessary to become a doctor of theology.
- The growth of the universities produced a theological revolution in Western Christendom.
- Previously, the great monasteries had been the centers of learning; the leading theologians had been monks who studied theology within the setting of monastic life and worship.
- The universities challenged this. Theology now became an intellectual subject in its own right and people studied it in the academic context of university life, outside the constraints of monastic discipline.
- The great theologians were now university professors who earned their living by teaching doctrine.

## The Rise of Scholasticism

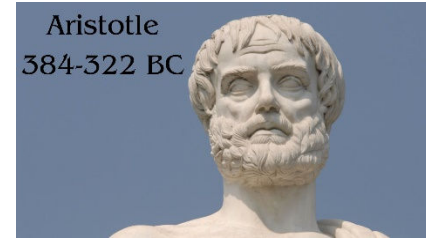
- “Scholasticism” and “scholastic theology” are the names that historians give to the theological thinking that dominated the Western universities of the Middle Ages.
- The term “scholastic” comes from the word for “school” and simply means “school theology” – the theology taught in the schools or universities. The scholastic theologians are often called “the schoolmen.” The schoolmen developed a distinctive approach to theology.
- **Faith and Reason.** The scholastic theologians were deeply concerned about the relationship between faith and reason. They wanted to see how far “pure reason” could discover or prove the doctrines of the Christian faith. What could the human mind find out about God by investigating the created world, without referring to God’s special revelation in the Bible?
- **Systematic theology.** The scholastic theologians wanted to offer a complete, systematic account of Christian truth. This meant examining a particular doctrine logically from every point view, but it also meant more than that. A typical



schoolman would try to bring all Christian doctrine together into a system of theology which set forth and explained the entire body of revealed truth. They called such a system of doctrine a *summa* (summary).

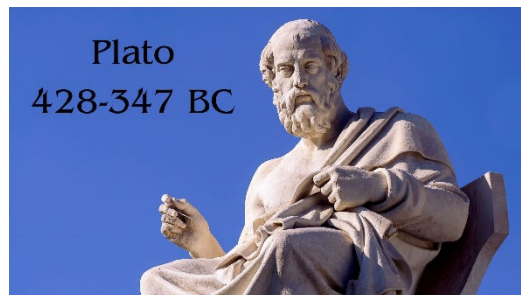
## Philosophy & Aristotle

- As well as being theologians, the schoolmen were also the philosophers of the Middle Ages. They wanted to give a comprehensive account, not just of Church teaching, but of all truth.
- They would try to answer deep philosophical questions too. What is matter? What is mind? What is time? What is space? What is being? What is the nature of cause and effect?
- One of the great debates which the schoolmen carried on was the conflict between “realism” and “nominalism.”
- This concerned the relationship between an individual being – i.e. a particular fish or particular human being and what made that individual thing the same as other things of the same kind – what makes different fish all fish or what different human beings have in common (the general idea of “humanity”).
- The general idea was called a “universal.” Realists, influenced by the ancient Greek philosopher, Plato, held that the universal was more real than the individual thing.
- Nominalists, often influenced by the philosopher Aristotle, held the opposite: individuals were more real than the universal; the general idea of humanity was just a name (Latin *nomen* – hence “nominalism”) and had no reality of its own, apart from individual human beings.
- There were various views which took a middle course between pure realism and pure nominalism.
- This debate sometimes had serious implications for theology. An extreme nominalist view would deny any reality to the general idea of “deity,” “divinity,” or “divine essence,” seeing the three persons of the Trinity as each existing in their own right as separate individuals.
- In the 13<sup>th</sup> century, scholastic theology came to rely increasingly on the philosophy of Aristotle. Aristotle was one of the greatest of the ancient pagan philosophers of Greece.
- A few of his works had been known to the early schoolmen, because Boethius in the 6<sup>th</sup> century translated them into Latin.
- However, all of Aristotle’s writings became available in Latin in the 1100s, largely through two Muslim philosophers.
- They translated Aristotle from Greek into Arabic for the benefit of the Islamic world; Christian scholars then translated the Arabic into Latin for the benefit of the Western Catholic world.
- Arabic translations of Aristotle found their way into Catholic Europe chiefly through Muslim Spain, especially after 1085 when the Spanish Christians conquered the



Muslim city of Toledo, which had been the capital city of the Spanish Muslim kingdom of Cordova.

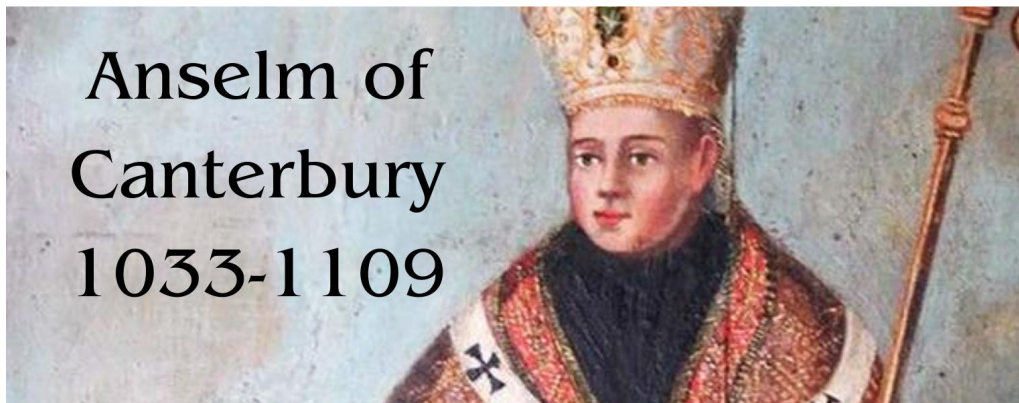
- In the writings of Aristotle, Christian thinkers found an interpretation of God, humanity and the world which seemed logical, convincing, comprehensive – and had been worked out without any reference to the Bible.
- The problem was that some of Aristotle’s teachings were opposed to the Bible. For instance, Aristotle taught that the world had always existed.
- Some Western thinkers were so enthusiastic for Aristotle, especially as he had been interpreted by the Muslim philosopher Averroes, that they accepted and taught, even the anti-Christian elements in his thought.
- These men were called Averroists and their greatest champion was Siger of Brabant. Siger taught that the universe had existed from eternity and that individual human souls were not immortal but were absorbed into a “world-soul” after death.
- Siger at first lectured in Paris, but when the Church condemned his teaching as heretical in 1276, and he fled to Italy.
- This did not prove to be much of a safe haven, since Siger was murdered there by a priest whose enthusiasm for orthodoxy proved stronger than his respect for the 6<sup>th</sup> commandment.
- To defend themselves against charges of heresy, some Averroists put forward a theory of “double truth.”
- This theory held that human reason, by itself, would compel philosophers to accept certain things as truth; but then divine revelation showed that those things were false, and something else was the truth.
- This “double-truth” theory set reason and faith in sharp conflict with each other. It meant that if a person followed reason, he was bound to end up believing some things that contradicted revelation.
- At first, many Catholic theologians reacted against Aristotle and saw his philosophy as a dangerous alternative to Christianity, especially in view of what the Averroists were saying.
- Up until then, the Western Church had found the philosophy of Plato to be the most suitable ally of Christian theology, especially since Augustine of Hippo, the greatest Western theologian, had been a Platonist.
- But Aristotle disagree with some of Plato’s basic teachings. For example, Plato held that the human soul had a direct inner knowledge of a higher spiritual world, and that this knowledge did not depend on our experience of life in the outward, physical world.
- We derive our fundamental ideas (such as beauty and justice) from this inner knowledge. Aristotle, however, taught that all human knowledge arose from



experience mediated to the soul through the senses – through what we can see, hear and touch.

- Many traditional Catholic theologians preferred Plato to Aristotle and they led a campaign to ban the study of Aristotle's writings. For a time, they enjoyed a measure of success.
- However, by the 13<sup>th</sup> century, the tide had turned in Aristotle's favor and scholastic theologians were hailing him as the great pagan forerunner of Christian truth, whose philosophy was almost perfectly suited to undergird, express, and explain the theology of the Church.
- The schoolmen now sought to bring together Aristotle's philosophy and Christian theology into a harmonious unity.
- The theological upheavals Aristotle caused in the Western Catholic world had no parallel in the Orthodox East, where the knowledge of Aristotle had never been lost.
- The Greek in which Aristotle wrote did not need to be translated for Byzantine theologians, as it was their own native language. Eastern theology had absorbed and adapted to itself, the philosophy of both Plato and Aristotle in roughly equal doses.
- There was therefore no "rival" of Aristotelian philosophy in the East, no sudden Aristotelian challenge to throw Orthodox theology off balance, and no real Eastern equivalent of Western scholasticism.

## The Great Scholastic Theologians



- Anselm has awarded the title of "first of the schoolmen," even though he lived before the rise of the universities. He was born in Aosta, northern Italy, became a monk in the French Benedictine abbey of Le Bec in Normandy, and was elected its abbot in 1078.
- In 1093 he became archbishop of Canterbury and spent much of his time in conflict with two kings of England, William Rufus (1078-1100) and Henry I (1100-1135), during the great investiture controversy.
- He was one of the greatest saints of the Western medieval Church: a man of spotless life, unflinching devotion to truth and righteousness and a profound reverence and burning love for Christ.

- In most doctrinal matters, Anselm was content to sit at the feet of Augustine of Hippo.
- Anselm's most important works for the development of scholastic theology were his *Monologion* and *Proslogion*, which tried to prove the existence of God by pure reason, and his *Cur deus homo*, which offered the first systematic theology of the atonement.
- We can sum up Anselm's argument for God's existence in the *Monologion* and *Proslogion* as follows.
- By definition, God is the most perfect of all possible beings. But if God does not exist, He would not be the most perfect of all possible beings; for a God who does exist would be more perfect than a God who does not exist. Therefore, if God is by definition the most perfect of all possible beings, He must exist.
- Anselm's book on the atonement, *Cur deus homo* (Why God became man), had a greater long-term influence on Western theology than the *Monologion* and *Proslogion*.
- Anselm rejected the view, widespread among early Church fathers, that Christ's death was a ransom paid to Satan to free sinners from captivity to him. Satan has no "rights" over the human race, Anselm argued; he is a robber and an outlaw who has taken us captive unjustly.
- Christ's death was paid as a ransom, not to Satan, but to God. Human sin, Anselm reasoned, has outraged God's honor and majesty. The human race must either suffer punishment or offer compensation or satisfaction to God for the outrage. But we cannot offer any satisfaction for so great an outrage. Sin is infinitely serious; so, a just satisfaction to God would have to be infinite in value. Only God could offer Himself such an infinite satisfaction.
- However, because the Trinity is merciful as well as just, and willed to save sinners, God the Son became human in Jesus Christ; and Christ the God-man, on humanity's behalf, offered to God the Father an infinite satisfaction for the outrage of sin.
- That satisfaction was the God-man's own infinitely valuable life. Because He was without sin, Christ did not have to die, but He freely surrendered His life to the Father on the cross.
- God then rewarded Christ for His voluntary self-sacrifice by applying the infinite worth or merit of His death to the elect, those sinners predestined to salvation by divine grace.
- Anselm's doctrine of the atonement contained many fruitful ideas which later theologians built into the classic Western understanding of Christ's death.
- He is not content simply to believe that Christ died for sinners. He wants to know why Christ had to die for sinners.
- Why did salvation happen this way, rather than some other way? This search for a rational understanding of Christian truth was the driving force behind scholastic theology.

## Peter Abelard 1079-1142

- Abelard was the most brilliant Catholic thinker of the 12<sup>th</sup> century. He was also its most tragic figure because of the spectacular moral failings of his life and their painful consequences.
- He was born in Brittany, northern France, and studied at the famous school of Notre Dame in Paris which was developing into Paris University.
- Abelard felt dissatisfied with the teaching of the school's head, William of Champeaux, and set up his own rival lectures.
- The students deserted William to listen to Abelard. This established Abelard's reputation as a genius. He soon became head of the Paris school himself and students flocked from all over Western Europe to sit at his feet.
- However, at the same time that Abelard was rising to these dizzy heights of intellectual fame, his moral downfall was looming.
- One of the canons of Notre Dame Cathedral, Fulbert, had a 17-year-old niece, the highly intelligent and extremely beautiful Heloise. Abelard fell in love with her.
- He persuaded Fulbert to take him into his household and appoint him as Heloise's private tutor.
- She and Abelard, who was more than twice her age, did not confine their relationship to pupil-teacher. When the affair was discovered (Heloise became pregnant with Abelard's child), Fulbert exploded with rage and hired some ruffians who burst into Abelard's room one night and castrated him.
- A deeply shamed Abelard resigned from the Paris school into the Benedictine monastery of Saint Denis, just north of Paris and Heloise became a nun.
- Abelard's most important writing came soon after these tragic events. In 1122 he wrote a book called *Sic et non* (Yes and no).
- In this book Abelard considered 158 theological questions. He set alongside each other statements from the Bible, the early Church fathers and other authoritative statements of Church teaching, which appeared to contradict each other.
- Abelard's aim was to provoke people to think for themselves and use reason as a tool for reconciling these apparently conflicting statements.
- Abelard had a stormy life. He was often in trouble with Church authorities, especially through the lifelong hostility of Bernard of Clairvaux, who regarded Abelard as a dangerously unsound thinker. Nevertheless, Abelard's lectures and writings had a profound impact on the 12<sup>th</sup> century West.







- Peter Lombard has been called “the father of systematic theology.” He wrote the most widely used theological textbook of the Middle Ages.
- Born in Lombardy, northern Italy, he studied at Bologna and Paris. From about 1140, he taught theology in Paris and became bishop of Paris in 1159 but died the following year.
- Lombard’s great work was his *Four Books of Sentences*, produced between 1147 and 1151. Sentences means opinions. This was a collection of quotations from the Bible, the early Church fathers, the ecumenical Councils, and other authorities, dealing with the whole range of theological topics.
- It was divided into four books: 1. The Trinity and providence; 2. Creation, sin and grace; 3. The incarnation, salvation and moral virtues; 4. The sacraments and eschatology.
- Lombard offered solutions to all difficulties and apparent contradictions, using reason to judge between different authorities.
- His method was to state the teaching of the Church, prove it from the Bible, give opinions of the early Church fathers, and then to resolve any seeming contradictions with the careful use of logic.
- Lombard was the first Catholic theologian to define the number of “sacraments” as seven: baptism, holy communion, confirmation, penance, marriage, ordination and extreme unction.
- Lombard’s definition of the number of the sacraments as seven became official Catholic doctrine through a decision of the Council of Florence in 1439.
- The Catholic Church saw these 7 rituals as both symbolizing and actually imparting a special sanctifying grace.
- By the early 13<sup>th</sup> century, scholastic theologians had coined the famous phrase *ex opere operato* (by the virtue of the act performed) to express this view of the sacraments. It meant that as long as the sacraments were correctly performed, sanctifying grace flowed through them as an objective force, without regard to the moral or spiritual fitness of the priest performing them or the person receiving them.
- Lombard’s *Sentences* became the standard theological textbook in Western universities until the Protestant Reformation of the 16<sup>th</sup> century.



- Robert Grosseteste was an Englishman, usually remembered today as a pioneer scientist.
- In 1235 he became bishop of Lincoln (eastern England), the English bishopric with the largest territory.
- Here he devoted himself with intense energy to reforming life and conduct among clergy and common people alike.
- He especially insisted on the clergy's duty to preach the Scriptures and the people's duty to come and listen to the Word of God.
- Robert himself was a great preacher and he always preached in English, not Latin, so determined was he to bring the Gospel to ordinary people.

**“The work of the priest,” he proclaimed, “is not giving people the mass, but preaching the living truth.”<sup>1</sup>**

- Robert spent much of his time waging war with those who did not want to be reformed, notably the monasteries, the Lincolnshire nobility and the clergy of his own cathedral.
- He bickered with the English king, Henry III, denouncing the royal custom of treating bishops as civil servants – a bishop must be a spiritual pastor, Robert declared, free from political entanglements.
- His zeal for reforming the church catapulted him into a long and bitter conflict with the papacy too; he protested passionately against Pope Innocent IV's appointment of spiritually unfit Italian friends and relatives to money-making positions in the English Church (Innocent IV was pope from 1243-1254).
- Robert enjoyed such a universal reputation for holiness and intellectual brilliance that Innocent dared not discipline him for these outbursts; but when Robert died, Innocent exclaimed:

**“I rejoice, and let every true son of the Roman Church rejoice with me, that my great enemy is removed.”<sup>2</sup>**

- Robert Grosseteste was one of the most learned Europeans of his day, skilled in Latin, Greek, and Hebrew and well-read not only in Christian but also Jewish and Muslim works, as well as the writings of Aristotle.

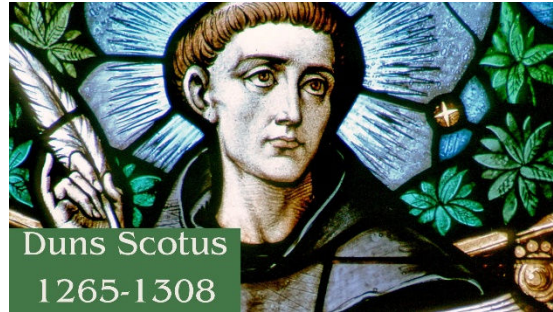
- He was one of the first great Western thinkers to absorb Aristotle's teachings on logic and physics, although his own theological and philosophical outlook remained mostly Augustinian.
- Robert's scientific treatises on the nature of light and motion are highly regarded by historians of science; he was an important influence on Roger Bacon of Oxford, often hailed as the greatest medieval forerunner of modern science.
- As far as English Christians were concerned, Robert came to be seen as the precursor of John Wycliff and ultimately of English Protestantism, owing to his zeal for Biblical preaching and his outspoken opposition to a corrupt papacy.



- Alexander was another Englishman, born in Hales, near Gloucester (south-western England).
- After working his way up to the rank of archdeacon in the English Church (and becoming quite wealthy as he climbed), from 1220 he lectured on theology in Paris University.
- He was soon recognized as its most distinguished teacher; his students called him the "king of theologians." His greatest student was Bonaventura. Alexander's life and theology left three landmarks in Church history:
  1. **He was the first schoolman to join the new religious order of preaching monks or "friars" known as the Franciscans. Like a mighty magnet, Alexander's brilliant and far-framed mind helped to attract the Franciscan movement into the scholastic world – an event which would not have pleased Francis of Assisi, the movement's founder.**
  2. **He was the first schoolman to use Peter Lombard's *Sentences*, rather than the Bible, as his textbook for theology lectures. This helped elevate the *Sentences* to their central place in Western theology for the next 300 years.**
  3. **Alexander contributed a number of important developments to Western theology. In particular, he defined the crucial doctrine of the "treasury of merits" of the saints and argued that in the sacrament of penance the priest's absolution itself cleansed inward spiritual guilt.<sup>3</sup>**



- Bonaventura's real name was Giovanni di Fidanza. Born in Tuscany, north-western Italy, he joined the Franciscans in 1243 – which was when he took the name Bonaventura (Latin for “good-fortune”).
- He studied at Paris University under the great English schoolman Alexander of Hales and himself taught theology in Paris from 1248-1255, writing an outstanding commentary on Peter Lombard's *Sentences*.
- In 1257 Bonaventura became the head of the Franciscans. In this capacity he produced in 1263 the *Legenda Maior*, a new official life of Francis of Assisi, the founder of the Franciscans.
- Bonaventura also wrote what became the authoritative exposition of the Franciscan rule. In 1273 he was made (against his will) a cardinal and bishop of Albano by Pope Gregory X (1271-1276), but died the following year.
- In Bonaventura's day, the West had rediscovered Aristotle, who was becoming highly influential on scholastic theology.
- Like Grosseteste, Bonaventura knew and made use of Aristotle's philosophy, but again like Grosseteste he built it into a basically Platonist view of reality, because Augustine of Hippo was always Bonaventura's supreme theological guide.
- Drawing his inspiration from Augustine and Pseudo-Dionysius the Areopagite. Bonaventura's theology was above all a theology of spiritual experience. It is best summed up in his book *Itinerarium Mentis in Deum* (The Journey of the Mind to God). Bonaventura taught that it was impossible truly to know God through reason, but only through experiencing Him in the soul.
- The seeker after God must detach himself from material things; he must gaze upon the physical world, not for its own sake, but to discover in it traces or shadows of God.
- Then the seeker must look within himself, discovering God's presence in the depths of his own spirit.
- Finally, illuminated by God's grace, he must rise up beyond all created things and behold the ultimate truth of the Trinity, becoming united with God not through the light of reason but through the fire of love.
- People usually describe Bonaventura as a “mystical” theologian – the “prince of the mystics,” according to Pope Leo XIII (1878-1903).
- The great flowering of Catholic mysticism in the 14<sup>th</sup> and 15<sup>th</sup> centuries probably owed something to Bonaventura's teaching.



- John Duns Scotus was born in Scotland, probably near Roxburgh. In his youth he joined the Franciscan order, and studied at Oxford and Paris Universities.
- He lectured on Peter Lombard's *Sentences* at Cambridge, Oxford and Paris in the period 1297-1307, before moving to Cologne where he died the following year.
- His chief writings were two commentaries on Lombard's *Sentences*. Scotus formed much of his theology in opposition to the teachings of Thomas Aquinas.
- Scotus began a revolutionary new trend in scholasticism by separating theology from philosophy.
- Scotus insisted for example, that reason could not establish the existence of the Christian God; all it could do was prove the existence of a being who was infinite. However, the human mind could know the attributes and character of this being only through special divine revelation.
- Scotus also denied that other important truths, such as the immortality of the soul, could be proved by reason; they could be discovered only from revelation.
- Scotus had another way of emphasizing that reason could not penetrate the mystery of God. He taught that God's will, not God's understanding, was His supreme attribute.
- The world was what it was, not because reason demanded it, but because God's will had freely and sovereignly chosen to make things this way.
- Scotus applied this outlook to the atonement: Christ's death had saving power, not because of any inherent worth or value possessed by Christ or His sacrifice, but simply because God sovereignly willed to accept it as sufficient payment for sin.
- It was therefore impossible for human reason to show that Christian doctrines were reasonable, because what God had done was not required of Him by reason, but freely chosen.
- The conflict between Scotus and Aquinas centered most famously on the doctrine of the "immaculate conception" of the Virgin Mary.
- This is the belief that Mary was conceived without original sin. Radbertus in the 9<sup>th</sup> century seems to have been the first to suggest this idea.
- Thomas Aquinas was the theologian who made the most detailed criticisms of the doctrine of the immaculate conception.
- He felt it would mean that Mary did not need salvation. Mary was conceived with original sin like all human beings, Aquinas taught and was purified from sin at some point between her conception and birth. Thus, Mary too had to be cleansed from the

stain of sin and therefore saved by God's grace, even though in her case it happened while she was still in the womb.

- Scotus, however, argued that it was a more perfect exercise of God's grace to preserve an individual from ever having original sin, than to purify an individual from its stain.
- Since Christ, the Second Adam, was free from original sin, it seemed fitting that Mary, the Second Eve, should also be free from it. Therefore, Scotus concluded, since Scripture and Church tradition did not deny it, it seemed probable that Mary was conceived without original sin.
- It was not until 1854 that the immaculate conception became an official Roman Catholic doctrine. Eastern Orthodoxy and Protestantism both reject it.



- William of Ockham was born at Ockham in Surrey, southern England. He studied theology at Oxford University where he joined the Franciscan order.
- While giving lectures at Oxford on Peter Lombard's *Sentences*, Pope John XXII (1316-1334) summoned him in 1324 to Avignon in Provence, southern France (where the papacy was then residing), to answer charges of heresy.
- At Avignon, Ockham became involved in a controversy within the Franciscan order.
- A party called the "spiritual Franciscans" wanted all members of the order to practice absolute poverty, as their founder Francis of Assisi had intended. Ockham supported this view, but it was condemned by Pope John XXII in 1328. Ockham and the head of the Franciscans, Michael of Cesena, fled to Germany.
- There, Ockham was protected by the Holy Roman Emperor, Louis the Bavarian (1314-1347), a violent enemy of the papacy.
- John XXII excommunicated Ockham, who spent the rest of his life in Louis's service. He wrote against the papacy for Louis.
- Ockham was a highly influential thinker. He took further the divorce between theology and philosophy that Scotus had started.
- Ockham was also influential in reviving Semi-Pelagianism. The great schoolmen before Ockham had – on the whole, with some modifications – been followers of Augustine of Hippo and his theology of grace and predestination.
- Ockham, however, taught that an unbeliever could merit God's grace by "doing his best." God would bestow sanctifying grace on those who did their best by their own natural wills, and this grace then enabled them to achieve eternal salvation.

- Ockham denied that it was strictly a reward for goodness when God gave grace to sinners who did their best; it was, he said, simply because God in His freedom had sovereignly decided to give His grace to such people.
- Ockham denied that humanity's fallen will was in bondage to sin and made God's predestination depend on His foreknowledge of those unbelievers who would "do their best" by their own natural capacity.
- Ockham's teaching was much closer to pure Pelagianism than it was Sem-Pelagianism. It could accurately be described as neo-Pelagianism.
- The theology of Ockham became known as the *via moderna*, the "modern way," in contrast to the *via antiqua*, the "old way" of the previous schoolmen. The modern way dominated scholastic theology until the dawn of the Protestant Reformation.

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<sup>1</sup> 2000 Years of Christ's Power, Volume II, Needham Nick. Page 278

<sup>2</sup> 2000 Years of Christ's Power, Volume II, Needham Nick, page 279

<sup>3</sup> 2000 Years of Christ's Power, Volume II. Needham Nick, page 280