

1. Zwingli: Ulrich Zwingli was born in the late 15th Cent. and died in the first half of the 16th Cent. He became a priest in the Roman Church after receiving an excellent university education, and eventually became a renowned scholar of Greek and theology. In the process, however, his doubts concerning doctrines such as transubstantiation drove him to preach against the Mass and the papal abuses of power. He became quite influential in Bern and Zurich, eventually leading the Reform movement which brought about the end of Roman Catholicism in these cities.

For all of his advances and successes, Zwingli was never able to win the unity of the Reformation which he hoped for. A long standing disagreement with Martin Luther concerning the bodily presence of Christ in the Lord's Supper exploded when the two met in Marburg. Luther's insistence on real bodily presence and Zwingli's memorialism proved incompatible, as did their personalities, resulting in an enduring rupture between the Lutheran and the Reformed tradition. In spite of this, Zwingli, as a first generation reformer, was instrumental in the development of the Reformed branch of the Reformation and helped to solidify the Swiss Reform movement. He died in a battle with other German princes sympathetic to the Roman Church.

2. *Universalia ante rem / in re / post rem*: These are epistemological categories which describe three distinct worldviews that were foundational to much of Patristic and Medieval theology. The issue at stake is the status of the universal in regard to the particular; whether the universal is outside of the thing, within it, or is simply a human abstraction for the sake of identification.

3. Gottschalk: Gottschalk was an 9th Cent. monk whose parents gave him to a monastery when he was an infant. He then began a vigorous academic life which included a concentrated study of Augustine. From this he developed a strong and controversial doctrine of double-predestination and re-opened the can of worms of Augustine vs. Pelagius of the 5th Cent.

His views received almost immediate opposition. His teaching was condemned by a synod in Tours which demanded his recantation. He refused and was flogged, his works were burned, and above all he was imprisoned for life in a monastery. But out of this controversy a later synod adopted a statement which set forth a doctrine of single predestination, albeit in part contra-Gottschalk. Later Reformers such as Calvin referred to and admired Gottschalk and the synod's resolution, although with some modification.

4. Staupitz: Staupitz was born in the later 15th Cent. and died in the early years of the Reformation. He was a priest and scholar who taught Martin Luther and basically pushed him into a teaching position at Wittenberg. Staupitz definitely had reformist tendencies but did not have the resources or guile to pursue them, but rightly saw that young Martin Luther did.

Staupitz taught Bible to Luther at Wittenberg, saw to it that he had a professorship at the new university at Heidelberg, and made him his successor as Professor of Bible at Wittenberg. Later in his stormy career as a reformer, Luther gave great praise to Staupitz for teaching him about salvation through grace alone, even crediting him with starting the Reformation. Staupitz never joined the Reformation, however, and remained a priest until his death in the 1520's.

5. William Farel: Farel was born in the 1480's and died in the midst of the Reformation. He received a theological education and became a priest, but his disenchantment with the Roman church soon led to his violent opposition of the papacy and its agencies. He was instrumental in procuring and solidifying the Swiss reformation in Geneva through polemic preaching and forcibly expelling many priests and bishops. His legal skills were not as keen as his theological prowess, however, so he commandeered John Calvin, who was visiting Geneva, to take up the

Reformation cause there.

Through his efforts at Geneva, Bern, and other Swiss cities, Farel helped the Swiss conglomerates achieve theological as well as political freedom. He also drafted Calvin into the Swiss reform movement with threats of divine punishment if he did not employ his legal and codifying skills to their aid. As a first generation reformer, Farel laid the groundwork for the continuation of the Swiss reform movement and helped the Swiss cities like Geneva and Bern achieve political independence.

6. **Boethius:** Boethius lived during the 5th and 6th centuries and died at the hands of Theodoric, Gothic king of Italy under a false charge of treason. He attained a good education in the liberal arts and worked as a codifier and historian before being appointed to the high court of Theodoric. Theodoric feared the warming relations between the Eastern and Western Churches and suspected the Western Church of being an agent of the Emperor in Constantinople. His suspicions then turned to Boethius when he told him that the Church was not the instrument of Constantinople. Theodoric jailed Boethius for treason and executed him in 525.

Boethius' codifying work provided the West with virtually all of its Aristotle, although not in his entirety, until the 13th cent. Most of this came through in own interpretation of Aristotle in his work *Constellation of Philosophy*. This work also provided the Western theologians with most of their operational definitions of such terms as "providence", "eternity", and "rationality." Although his Christian status has been debated, Boethius provided the early Medieval church with a great treasury of philosophical and rhetorical ideas.

7. ***Communicatio idiomatum in concreto:*** This term came to prominent use during the Reformation in disputes between the Lutherans and the Calvinists regarding the bodily presence of Christ in the Lord's Supper. This distinction, along with its counterpart *communicatio idiomatum in abstracta*, had been used by the Patristics in their struggles to understand the Lord's Supper and the communication of attributes. It came to prominent use again as the Lutherans and Calvinists disputed bodily presence in the wake of their mutual rejection of the Roman teaching of transubstantiation.

*In concreto* states that Christ's human and divine attributes are joined at the level of the person and not at the level of nature. This means that Christ the person is truly human and truly divine, one person, but that his two natures do not take on the characteristics of each other. Consequently, Christ's body is locally in heaven, but he is spiritually present at the Lord's Supper because his divinity is omnipresent while his body is circumscribed. This upset the Lutherans because they held to *in abstracta*, meaning that the human and divine attributes of Christ are communicated even at the level of nature. Therefore, Christ is spiritually and physically present at the Lord's Supper. This disagreement solidified the breach between the Lutherans and the Reformed which began at Marburg and continues to this day.

8. ***Filioque:*** This Latin clause means "and the Son", referring to the Western notion of the procession of the Holy Spirit from both the Father and the Son. It was an addition to the Nicean-Constantinopolitan Creed as accepted by Chalcedon in 451 by the Synod of Toledo in 668. *Filioque* had been in use for about 100 years in Spain prior to the change and longer elsewhere in the West. Nevertheless, the pope cautioned against changing an ecumenical creed. When Western monks visited Constantinople and said *filioque*, trouble erupted between the East and West. A series of events led to the mutual excommunication between the Patriarch of Constantinople and the Bishop of Rome for reasons other and including the Western use of *filioque*.

For its use of *filioque*, the East charged the West with naming two sources of procession

and thus destroying the unity of the Godhead and the primacy of the Father. The West in turn accused the East of diminishing the full Deity of Christ and confusing procession with begottenness. At the Council of Leon in the 13th cent., however, Bonaventure debated the *filioque* with the Eastern delegation and argued them to a standstill. They conceded and voted favorably on a resolution affirming *filioque*. Upon their return to Constantinople, however, they were repudiated and their votes declared null and void. But at the Council of Florence in the 15th cent. Eastern delegates again voted with the West affirming the *filioque*. They too faced repudiation at home, however, and the East-West schism has persisted to this day.

9. Peter Lombard: Lombard lived during the 12th cent. as a monk and renowned scholar. He was born and raised in England and became a Franciscan monk. He received his university training in England and achieved a good reputation for scholarship. His abilities led to his appointment to the faculty of Norte Dame where he lectured on theology.

Lombard's greatest contribution to theology and greatest claim to fame is his *Sentences*. In this large undertaking, Lombard dealt with almost every theological topic by comparing the Patristic Fathers, creeds, contemporary thinkers, and Scripture. He then summed up the argument with a sentence or judgment in which he presented his own opinion. His careful codification, meticulous research, far reaching scope of topics, and thoughtful insights made the *Sentences* the standard theological textbook in the universities for about 300 years.

10. Alexander of Hales: Hales was born in England in the late 12th cent. and died in the mid-13th cent. He was a Franciscan monk who dedicated his life to scholarship and teaching. His abilities brought him to the University of Paris where he finished out his career teaching and defending the use of the newly discovered texts of Aristotle.

Hales was a interdisciplinary academic who studied almost everything he could sense. Like Aristotle his interests were far-reaching, even to the empirical observation of the mating habits of flies. Hales studied at a time when the bulk of Aristotle's previously unknown works became available to Western Europe and when how to deal with the new Aristotelian writings was a burning question. Before Aristotle was the logician, now he was the comprehensive philosopher and thinker. Hales decided to make good use of Aristotle, although this was against the position of most of the people of his order. By doing this, however, Hales provided the early Scholastics with powerful philosophical tools for understanding theology and for debating with the Muslims who had Aristotle for years. In so doing, Hales help to lay the foundation for further Scholastic work at Paris and in the rest of Western Europe