

Oral Comprehensive Examination Review of HSTH 312: Church History II
Dr. Muller, Winter 2000-01 - JR

B. Medieval and Reformation Theology

Part VII. Foundations of Medieval Thought

1. The end of the ancient world and the beginning of the “middle ages”
 - the middle of the great ancient world, and the rebirth of that in the renaissance
 - gothic= a term applied to medieval time by renaissance which meant ugly, barbaric
 - Augustine-every medieval thinker was Augustinian –*On Christian Doctrine* = hermeneutics manual
2. Classical tradition for the M.A. (background: the Goths who overtook Rome’s culture):
 - a. Boethius (475-524/5) –last rep. of classical philosophy among the Latins in west - he was a Nicean Christian who was an adviser to gothic king, Theodoric - translated with commentary some of Plato and Aristotle - *Constellation of Philosophy* – demonstrates that certainty is lodged in the knower while necessity is not contingent on the knower: we still have free choice (God doesn’t know things the way we know things – God knows all things as if they are now.)
 - b. Cassiodorus (Magnus Aurrilius) (477-c.570) – Monk, pulls together patristic thought in commentaries, trained monks to read/copy/preserve manuscripts, big mother of all libraries which became foundation for Medieval thought, Educational model of Trivium (grammar, logic, rhetoric) and Quadrivium (music, geometry, arithmetic, astronomy)
3. Gregory the Great (c.540-604) codified early chants (lets call them ‘Gregorian Chants’), *Moralia* (commentary on Job – his textual interpretation: 1. History 2. Faith 3. Morality – begin with history, move to a typical understanding which points to mysteries of faith and morality – this led to the Quadriga of the M.A., an allegorical exegesis which asked about (1) history; (2) Allegory (faith)– what is to be believed (3) tropologia (love) – what is to be done?; (4) anagoge (hope) – what is to be hoped for?), founded/joined monastery, administrative excellence seen in *Pastoral Rule* (how a bishop ought behave), early formulator of a doctrine of missiology, cross cultural sensitivity (keep temples, get rid of idols, use it for churches)

Part VIII. The Early M.A. (780-1000): theology and controversy in the Carolingian era

1. Carolingian Era has much to do with stabilization of area around France – a Renaissance of sorts – important to know that the Reformation is really the 3rd, it’s just that the church is not yet ready to be broken up - Charlemagne, Charles the great is also know for being the center of the Carolingian renaissance (valued learning, brought in many theologians, build up artistic aspects of people, development in painting, architecture, dialogue and discourse flourished because of peace in Empire, classical texts, Augustine, Greek, Hebrew)
2. Adoptionist Controversy (780): Elipandas claims that Christ is divine son in his divine nature but in humanity he is son of God only through adoption. Felix of Urgel ‘adopts’ view. 785 Pope hears: demands this view be stopped (Nestorianism?). Felix eventually recants. Council of Chalcedon: Anhypostasis: Jesus’ human personality is never separated from his divine one- one person.

3. *Filioque* controversy: The H.S. proceeds from Father and Son (double-procession) – Augustine teaches it, as does Leo I (5th C). Athanasian Creed changed in West to endorse it (809 Council of Aachen), doesn't show up on East's radar. council of Chalcedon 451 accepted it as the creed of Constantinople; 1059 East and West mutually excommunicate each other; council of Lyons 1274: Greeks lost debate, *filioque* ratified; council of Florence 1438: same thing, West affirms these as ecumenical councils (East refuses);
4. Renewed debate over predestination: All the viewpoints are present in the M.A.: Single, Double Predestination, dispute over foreknowledge.
5. Neo-Platonism: Pseudo-Dionysius' Neo-Platonism exerted a major influence on Medieval Philosophy which held Dionysius' authority in high esteem (Mars hill convert of Paul).

Part IX. The Rise of Scholasticism: Berenger to Lombard (1050-1180)

1. The rise of Scholasticism was spurred by Cluny reforms, stability of France and Germany, Rise of Monastic and Cathedral schools and was characterized by topical theology, a methodological approach to argumentation of subject matter (thesis, argumentation), use of philosophy as a tool, academics, not yet characterized by Aristotile, basic text book was scriptures, with a commentary taken from the fathers. Peter Lombard's (d.1159/60) Sentences often used for theology (systematic model: prof reads Lombard, commentates on Lombard from his notes which he got from his teachers, then what the prof himself thinks). Sentences became standard textbook 1225-1550.
3. Berengar (1000-1088) vs. Lafranc (1005-1089): B. rejects bodily presence theory as an offence against scripture and fathers (agreed with Ratramnus). Lafranc makes B's nasty letter public and B is condemned by Bishop of Rome and 2 Synods (@Vercelli, c.1050). Lateran Council in Rome (1059): B is required to say that Christ's presence is REAL. Beware of stercorism: belief that stercus doesn't happen (in transubstantiation).
4. Anselm: Victory of Realism: Realism holds to the genuine existence of universal – they exist outside the mind - in the mind of God. Nominalist Rosellini condemned by synods for denying existence of universals: they are jut names that help catalogue. Abelard (also Aquinas), Conceptualist, claims forms are in a thing, but there is not independant existence of universals. Anselm 1033-1109: Ontological Argument, *Why the God Man?*, faith seeking understanding, Archbishop of Canterbury, had a sense of created order contingent on God, God is to be defined as that which nothing greater can be conceived.
5. Peter Abelard: *Sic et Non* (Yes and No) – compilation of seeming contradictions in the church fathers, juxtaposes texts that seem to contradict and invites discussion. This became a basis for systematics.

Part X. The High Tide of Scholasticism: Alexander of Hales to Duns Scotus (d.1308)

1. Three Major Fransicans: A. Alexander of Hales ca 1170-1245 Doctor irrefragibilis (unshakable). Revival of piety in the church. Remembered as the one who produced the first summa theologica. Philosophicaly and theologially an Augustine - against excessive use of Aristotle: faith and reason, faith is a virtue of rational beings - if the conclusion of reason is diff. than the conclusions of faith it must be rationally defective.

B. Bonaventure 1221-1274 - follows Augustine and Alex., didn't like Aristotle. died at the council of Lyon after he had pulverized the greek orthodox on the filioque. C. Duns Scotus 1265-1308 - Got enmeshed in great debated between the Pope and king of France (King called for a council, wanted all profs there, Fransicans refused, kicked out for a year>King fixed the problem, kidnapped the Pope Bonaventure, started Avignon Papacy, Fransicans disapproved). Sentence Commentaries, deals with Aristotle out of necessity. Augustinian illumination theory. Ontological argument. Remains the great critical thinker of the M.A. for the Fransicans, Doctor subtilis, the subtle doctor, D. marianus, the doctor of Mary, defended her Immaculate Conception.

2. A couple Dominicans: A. Albertus Magnus 1200-1280 very interested in the examination of things (Aristotelian) -examinations of the natural order, wrote paraphrase commentaries on all of Aristotle, and psuedo-dyionisious. Wrote his own commentary on sentences, as well as his own summa "The whole world is theology for us because the heavens declare the glory of God"

B. Thomas Aquinas 1224-1274 the greatest of medieval scholastics. commentary on the sentences, a massive work -much longer and much more detailed than his summa (for his theology) - Aquinas would only use what was compatible with Christianity from Aristotle - probably not a saint because of his theology -

2. Spirituality: Mystic themes: Active vs. Contemplative (wrt doing), Intellectual vs. Volunteerist (wrt knowing and loving – Dom. Vs Ben.), Positive vs. Negative (transcend world?)

3. Patterns in theology: via antique/ via moderna; science vs not a science; practical vs. speculative; object of theology; Scholastic theology: theology of what God has revealed to us, a limited sense of theology, only gives enough for salvation.

Part XI. The Reign of Nominalism: Durandus and Occam to Biel (1300-1495)

1. Patterns in theology: realism = ante re (before things); Conceptualism = in re (forms are in things); Nominalism = post re (after things) just generalizations.

2. Gabriel Biel (ca. 1410-1495) -last major medieval scholastic teacher prior to Reformation; nominalist. Coequal authority of scripture/tradition. Semi-Pelagian: 1st step in salvation is ours. Believes in original sin, not total D.

3. Meister Echhart (Dominican), began to argue a mysticism of the intellect: absorption into the divine mind through the intellect - fundamental path is to deny one's self and seek God inwardly through the intellect. Draws on Thomist themes (if Echhart assumes that by denying our selves we reach God, his being, through the intellect, you don't need sacraments anymore. Sacraments are only an external way to God).

Part XII. The Reform and Its First Proponents: from ‘forerunners’ of Reformation to Augsburg Confession (1530)

1. A. *Theologia Geomanica* 1350: anonymous mystical treatise used throughout the middle ages - first printed edition by Luther: righteous participation of believer in the world and Christ, next to the bible and St. Augustine nothing came to it's equal, according to Luther, forerunner of reformation. The true freedom of Christian comes from God working in us over our self and Sin is the concentration on self instead of on God - very Augustinian. B. The invitation to Christ, written by Thomas a Kempis (most likely). C. Brethren of the common life: movement in the Netherlands that emphasizes the invitation of Christ, part of movement to the reformation, activism in the world, emphasis on education, started schools - Erasmus and Luther were both trained in these schools.
2. The Reformation has a lot of different sources: different kind of mysticism, church reform, humanism, scholasticism, as well as many smaller reformations: university, monastic, cities, all begin in protest of society, church, abuse and feed on one another with many differences.
3. Martin Luther 1483-1546 bridges medieval theologians and modern theologians. Saw himself as a doctor of the church, deep commitment to the church and it's theology. For Luther the cross is always a stumbling block, can't ever look at it rationally. Justification by faith alone: the minute it becomes rational it is no good, it has to be faith, it can't make sense but we need to believe anyways - he doesn't want faith to become works. Themes in his theology include predestination and grace.
4. Zwingli (died 1531) Swiss Reformation instigated by a rising urban middle class concerned about the tax structure of the city (they weren't pleased with paying for corrupt priests). Z believed reform of the preaching would reform the people around them, the city (radical preaching: the all-sufficiency of JC). Wins debates against Bishop, magistrates conclude that the reform should occur -same thing happened in Basil, and Baren -political structure accounts for the reformation -in Geneva it was a little more difficult. Confession of faith 1530 for the diet of osberg? -anti-sacramental, in no way means of Grace -salvation apart from the sacraments because of the elect of God -anti-sacramental predestination extremist. -scripture is the word and the sole source of all true religion -the preaching of the word of God is the Word of God. -scripture reveals all necessary things of God -seems to have a strong doctrine of the predestination of the elect of God, double predestination is unclear. -sacraments are signs of the covenant activity of God -clear sense of the uniformity of covenant in the bible -therefore a sense of salvation by grace through faith throughout the bible -just administered differently in different times and places -seems to view covenant as the glue that holds the church together.

Part XIII. 1st Codification of Reformation Teaching (ca. 1530-1560)

1. John Calvin (1509-1564) – has a shift/conversion toward teachableness at Orleans, Institutes published c. 1536 . 3 Calvins: (1) Institutes; (2) Commentaries; (3) Sermons. Institutes and Sermons are more polemical against RCC. Vincentien Canon: Truth of catholic faith is that which has been believed everywhere, always by all. Genevan Bishop Sadoletto thinks this is RCC, Calvin disagrees. Remember that Predestination is not the central object of C's thought, he didn't invent it, it is orthodox teaching by Augustine, Aquinas, Medieval Augustine tradition. Supra or infralapsarian? Calvin's Christology is largely undeveloped early on, he doesn't like the essence/person hypothesis and has difficulty signing the Athanasian Creed. Calvin focuses neither on Christology from above or below, rather he starts with the problem of redemption. Extra-calvinisticum.