

Study Guide

A Journey Through Christian Theology, Second Edition by William Anderson

What follows is a brief statement regarding the salient points of each section in A Journey Through Christian Theology, Second Edition to assist students in getting a grasp on some of the major issues in the development of Christian theology from the 1st to the 21st centuries.

An excellent one-volume, comprehensive source for historical background is Tim Dowley, editor, Introduction to the History of Christianity, First Century to the Present Day (Fortress Press, 2006), which contains hundreds of photos, several maps and diagrams, and a helpful narrative of Christianity's history.

Part One: The Early Church

From Ignatius of Antioch to Origen of Alexandria

Summary

- A. *The student should become aware of a change in context: the Christian gospel is now being proclaimed in a Graeco-Roman cultural milieu, with all of its attendant consequences.*
- B. *A comparison of the style, e.g. of that found in Ignatius of Antioch with that of the New Testament writers, within such issues as: the eucharist, the role and function of the bishop (also how this compares to contemporary times), and his very "realistic" view of the natures of Jesus as the Christ.*
- C. *In this time frame, it can be argued that the Christian faith becomes "intellectualized," especially as presented in the writings of Justin the Martyr. In Justin's writings, an apologetic theology emerges, as he takes up the defense of the Christian community utilizing his personal skills as a philosopher. Thus, one might say, Christianity becomes "Hellenized" or that the Hellenic culture becomes "Christianized." In any event there is a "process of acculturation taking place here.*
- D. *In a similar, but yet very different way, the student should become aware of an "internal" apologetic throughout the writings of Irenaeus of Lyons, as he takes on those who claim the Christian faith and at the same time, In Irenaeus' view distort the message, i.e. the Gnostics. Also, in the "Against Heresies" of Irenaeus, we can find a view contrary to the prominent view of St. Augustine on the "Problem of Evil." This view was picked up in later centuries, e.g. in the 19th by Friedrich Scheiermacher and in the 20th by John Hick.*
- E. *In the writings of Tertullian, the student should become of what we may call an "anti-intellectual" approach to the defense of Christianity, a view based in great measure on Tertullian's environment in Roman law. The dominant*

principle becomes the “regula fidei,” rather than an intellectual exploration such as we find in the Greek Apologists, e.g. Justin Martyr.

F. In this section, the student will be introduced to one of the greatest minds in ancient philosophy and theology, namely, Origen of Alexandria. In Origen, the student may discover, arguably, “the first systematic theology,” i.e. De Principiis, a sophisticated defense of Christianity, in his apologetic work, and his influence both on the left and right in the development of Christian theology.

Key terms

Anakephalaiosis (Recapitulation)

Apokatastasis

Apologetics

Apostolic Tradition

Docetism

Gnosticism

Homoousios

Incarnation

Logos

Logos-Christology

Orthodoxy

Regula Fidei

Unbegotten

Study Questions

1. Why was Ignatius so concerned to affirm the reality of Christ’s physical presence in the Eucharist?
2. Who were the Docetists, and how did Ignatius respond to their challenges?
3. Why might Ignatius’s view of Christ—that is, his Christology—be characterized as being martyrological?
4. Justin was one of the leading apologists of his time. What is apologetic theology? How effective do you think Justin was as an apologist?
5. In what ways did Justin “intellectualize” Christian faith?
6. What role did the *Logos* play in Justin’s thought? How did he modify his Neoplatonic views of God in light of Christian revelation?
7. Gnosticism was a major problem for Irenaeus and the church of his time. What were the essentials of Gnosticism? How well did Irenaeus address the challenge?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

8. What was Irenaeus's theory of recapitulation (*anakephalaiosis*)? How did it work? Give some examples.
9. How did Irenaeus deal with the "problem of evil"? Compare his views with those of Augustine of Hippo.
10. What was Tertullian's attitude toward philosophy? Why?
11. What is the *regula fidei*, and how was it employed by Tertullian?
12. What was Tertullian's use of *Logos*, and in what ways may it be said that his view anticipated what was accomplished at Nicea? How would you describe Origen's anthropology? What did he suggest by the *homoousion* of all minds? And how did the devil fit into this scheme? What was Origen's doctrine of the *apokatastasis*?
13. Describe Origen's Christology. How did he distinguish between the *Logos* and the Second Person of the Trinity? What is the significance of this distinction?
14. How did Origen understand the doctrine of the *imago Dei*?

Additional reading

Henry Bettenson, *Documents of the Early Church and The Early Christian Fathers*

Henry Chadwick, *The Early Church*, New York, 1977

J.N.D. Kelly, *Early Christian Doctrines*, 4th edition, London, A & C Black, 1968 and *Early Christian Creeds*

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, 5 Volumes, Chicago, 1989

A simple introductory text by Robert Barr, S.J., *Main Currents in Early Christian Thought*, Glen Rock, NJ, 1966, is very helpful.

Part Two: The Arian Crisis

From Arius to the Ecumenical Councils of the Fourth Century

Summary

- A. *In part two the student will encounter one of the major controversies of the early church, namely, the issues raised by Arius, a presbyter from Alexandria, regarding the generation of the Son--key to understanding this issue are the terms: Logos and homo-ousios. Arius posed the issue in these terms: since the Logos came into being, "there was [a time] he was not – en hote ouk en." This logical understanding of the coming into being of the Logos made the*

Logos a second, or lesser, God and, in the view of the “more orthodox” leaders of the church, endangered the whole process of salvation. It was—in essence—an incarnational-soteriological issue and vice-versa.

- B. *The student should also become familiar with the response of Athanasius, one of the leaders of the so-called “Nicene” theology who responded to Arius and defended the faith. This is contained principally in his work “On the Incarnation.”*
- C. *In addition to the work of Athanasius, a solid understanding of the issues in, surrounding, and subsequent to the Council of Nicea, 325 C.E. are essential—again, particularly the issue of “homo-ousios.” Note the subtle differences in the Creed of Caesarea, proposed by Eusebius and the Creed of Nicea.*
- D. *The role of Constantine is also significant in terms of its impact on the development of the Christian Church and its faith. The student should become comfortably acquainted with the role here of the political and religious orders in society.*

Key terms

Adoptionism

The Cappadocians

Communicatio Idiomata

Demiurge

Donatism

Homoousios

Logos

Mater Dei

Ousia

Pneumatomachians

Theotokos

Study Questions

1. In what ways did Arius’ view of the createdness of the *Logos* have an impact on redemption or salvation?
2. If you were defending Arius’ view, what biblical and historical evidence might you present in that defense?
3. How would you argue against Arius’ views?
4. How did Arius see the relation between the Word/*Logos* and the Son, that is, the Second Person of the Trinity?
5. How did Athanasius, the chief respondent to Arius, answer the challenge raised by Arius?

6. In the mind of Athanasius, why is not possible for us to worship a “created
7. Did the Christ of Athanasius possess a “real” humanity or not? Or was Athanasius guilty of Apollinarianism—a colleague of his in his controversy against Arius?
8. What role did the Emperor Constantine play at the Council of Nicea? What do you think was the significance of his role for his time and for future theological resolutions?
9. The term “homoousios” was created or invented to resolve the Arian issue. What is your understanding of this term?
10. What are the significant differences between the Creeds of Caesarea, Nicea, and Constantinople? Do you think they resolved the issue or simply made it more complicated?

Additional Reading

Charles Bigg, *The Christian Platonists of Alexandria* (London, 1886)

Justo L. Gonzalez, *History of Christian Thought*, Volume I, *From the Beginnings to the Council of Chalcedon*, revised edition (Nashville, 1987)

Leonard Hodgson, *The Doctrine of the Trinity* (New York, 1944)

Cyril C. Richardson, *The Doctrine of the Trinity* (Nashville, 1958)

Rowan Williams, *Arius: Heresy and Tradition* (London, 1987)

Part Three: The Cappadocians

Developments and issues between the Councils and beyond

Summary

- A. *In this section the student will encounter three of the greatest theologians of the early church era: Basil, Gregory Nazianzen, and Gregory Nyssa. In Basil, the role of the Holy Spirit takes a prominent role with which the student should be familiar. In addition, Basil is at the same time a powerful church leader, helping to develop and shape the church for future years.*
- B. *In Gregory Nazianzen we meet a gifted orator and talented theologian—indeed, one who is given the honorific title of “The Theologian.” Pertinent to our topics and his value for the period are his exhortations known as “The Theological Orations.” In the third of these the student will be challenged by Gregory’s thinking on the generation of the Son, i.e. Christology. In addition*

to this Christological passage, the student will also see an apologetic work against the radical, i.e. monophysite Christology of Apollinaris of Laodicea, who was once a leading defender of Nicene orthodoxy, cf. Gregory's letter to Cledonius.

- C. *Gregory of Nyssa, the younger brother of Basil the Great, is seen as a classical defender of the doctrine of the Trinity in his work: "On There 'not being' Three Gods." Noted for his philosophical/linguistic skills—far superior to his 'administrative' skills, Nyssa helps to clarify some of the very difficult language employed in both Christological and Trinitarian theology: e.g. ousia and hypostasis. These are terms with which the student must become familiar, since they are part of the essential vocabulary of the church.*

Key terms

Hypostasis

Logos

Modalistic Monarchianism

Mother of God

Theotokos

Unoriginate

Ouisa

Study Questions

1. What is Basil's understanding of the human person's ability to "know" God?
2. What did you think Basil meant when he argued "Faith is sufficient for the knowledge "that" God exists?"
3. What role does the Holy Spirit play in Basil's theology?
4. Why is Gregory referred to by most scholars as *ho theologos*, or "The Theologian"?
5. According to Gregory, what may human beings know of God? How do they obtain this knowledge? Do you agree or disagree with Gregory? Why?
6. What is Gregory's understanding of the "Son"? How is the Son related to God the Father and God the Spirit in Gregory's theology?
7. What is Gregory of Nyssa's attitude and position regarding the theological views of Arius?
8. How does Gregory of Nyssa differentiate between *ousia* and *hypostasis*? Do you agree or disagree with this distinction? Why?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

9. In his defense of there “not being three Gods,” in the Trinity, Gregory employs the formula *tres hypostases in mia ousia*, that is, three *hypostases* in one essence or being. How do you understand this formulation? Is it workable for an understanding of the Trinity? If not, how would you resolve

Additional Reading

Sallie McFague, *Models of God*, Philadelphia, 1987

A.W. Wainwright, *The Trinity in the New Testament*, 1969

R. W. Battenhouse, *A Companion to the Study of St. Augustine*, Oxford, 1955

Charles Bigg, *The Christian Platonists of Alexandria*, London, 1886

Henry Chadwick, *The Early Church*, New York, 1977

W.H.C. Frend, *The Donatist Church*, Oxford, 1952

Aloys Grillmeier, *Christ in Christian Tradition*, 2 Volumes, London, 1975-1987

J.N.D. Kelly, *Early Christian Doctrines*, 4th edition, London, A & C Black, 1968

R.A. Norris, *Manhood and Christ, A Study in the Christology of Theodore of Mopsuestia*, Oxford, 1963

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, 5 Volumes, Chicago, 1989

R.V. Sellers, *Two Ancient Christologies*, London, 1940

R. V. Sellers, *The Council of Chalcedon*, London, 1953

Justo L. Gonzalez, *A History of Christian Thought*, volume I, *From the Beginnings to the Council of Chalcedon*, revised edition, (Nashville, 1987)

G.L. Prestige, *God in Patristic Thought*, 2nd Edition (London, 1952)

G. L., Prestige, *Fathers and Heretics* (London, 19410)

A. E. J. Rawlinson, editor, *Essays on the Trinity and the Incarnation* (London, 1928)

Cyril C. Richardson, *The Doctrine of the Trinity* (Nashville, 1958)

Part Four: The Fifth Century Christological Controversies

From Apollinaris of Laodicea to the Chalcedonian Settlement

Summary

- A. *The fifth century provides the time-frame for some of the most significant controversies and challenges to the development of the Christian faith in all of its history. The student should thoroughly familiarize her/himself with the issues that brought about the church's classic "definition" of the Person of Christ, constructed at the Council of Chalcedon in 451 C.E.*
- B. *1975-1987; discerning two different approaches: Antioch, fundamentally biblical and secondarily philosophical—with a clear facilitation of material from the synoptic gospels and Alexandria, fundamentally philosophical and secondarily biblical with a dependence on the Gospel of John.*
- C. *The developments of the Alexandrine tradition: Apollinaris of Laodicea and Cyril of Alexandria (looking also at the earlier writings of Athanasius). The concept of an hypostatic union sustaining the integrity of the "union." Does this result in a monophysitism which is unacceptable?*
- D. *The developments of the Antiochene tradition: Theodore of Mopsuestia and Nestorius. The concept of "Theotokos" and a prosopic union sustaining the integrity of the two natures of Christ. Does this result in an unacceptable duality of nature in the person of Christ?*
- E. *Leo the Great and his "Tome" and the Definition of the Council of Chalcedon: Settlement? Compromise?*

Key Terms

Anhypostasis
Apollinarianism
Christotokos
Definition of Chalcedon
Energia
Eudokia
Homo Assumptus
Homoousios
Hypostatic Union
Irrational Soul
Logos-Anthropos
Logos-Sarx
Mia Hypostasis
Mia Physis
Monophysitism
Nestorianism
Nous
Oikonomia

Ousia
Priscillianism
Physis
Prosopon
Prosoponic Union
Rational Soul
Soteriology
Theotokos
Verbum Assumens

Study Questions

1. Apollinaris' Christology is often described as being Monophysite, or of the *Logos-sarx* formulation. What do you understand by these statements?
2. Is there any biblical support for the positions offered by Apollinaris, who was a strong advocate and defender of the Nicene theology?
3. Comment on Apollinaris' famous formulation: "one nature of God the Word having been made flesh." What are the implications of this formulation for the "person" of Jesus of Nazareth, the Christ?
4. Why is Theodore of Mopsuestia considered to be one of the leading exponents of the *Logos-anthropos* Christology?
5. Theodore was an excellent exegetical scholar, according to most historians. How would you describe his method? Why was he opposed to the School of Alexandria and its mystical-allegorical approach to scripture?
6. The union of natures in Christ for Theodore has been described as a union of "will" or a "moral" union. Why did the Alexandrians consider this "no union at all"?
7. Do you believe Cyril of Alexandria's understanding of Christ's human nature is adequate? Was he really a Monophysite, or was his view, sometimes called the "impersonal humanity of Christ," acceptable?
8. Do you think Cyril's view escapes the heretical view of Apollinaris of Laodicea?
9. How does Cyril's view find its way into the Chalcedonian settlement? Or does it? What is your view? How would you defend your view?
10. Is Leo the Great's view, expressed in his famous *Tome*, an adequate compromise between the Antichene and Alexandrian schools? If not, what do you think it accomplishes, or did it not accomplish anything at all?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

11. Why do you think this letter was not read at the so-called Robber Council of Ephesus in 449?
12. Father Georges Florovsky, a noted scholar of the Russian Orthodox community specializing in the ancient and Eastern Church, once said that he accepted the settlement at Chalcedon, as interpreted by Cyril of Alexandria. A Jesuit who was present responded by saying that he accepted it as well, but as interpreted by Leo the Great. What do you think of this?
13. Is the settlement here presented, i.e. the Definition of Chalcedon, useful , contemporary Christological discussions and debates?

Additional Readings

Oscar Cullman, *The Christology of the New Testament* (London, 1963) translated by Shirley Guthrie and Charles A. M. Hall

Aloys Grillmeier, *Christ in Christian Tradition*, 2 Volumes (London, 1975-1987)

B. J. Kidd, *The Roman Papacy to A.D. 461* (London, 1936)

F. Loofs, *Nestorius and His Place in the History of Doctrine* (Cambridge, 1914)

R.A. Norris, *Manhood and Christ, A Study in the Christology of Theodore of Mopsuestia* (Oxford, 1963)

R. V. Sellers, *Two Ancient Christologies* (London, 1940)

R. V. Sellers, *The Council of Chalcedon* (London, 1953)

F. Sullivan, *The Christology of Theodore of Mopsuestia* (Rome, 1956)

Harry A. Wolfson, *The Philosophy of the Church Fathers* (Cambridge, Mass., 1956)

Part Five: Later Developments

Augustine, Pseudo-Dionysius, and John Scotus Erigena

Summary

- A. The student is here introduced to one of the most important figures (if not “the” most important) in the history of Christian thought. Augustine of Hippo has influenced the thought and development of theology on virtually all sides, e.g. St. Thomas Aquinas (Roman Catholic), Martin Luther (an Augustinian monk) and John Calvin (the major figure in Reformed Protestant theology).
- B. The student will be introduced to Augustine’s handbook on theology, i.e. The Enchiridion, as well as Augustine’s treatment of issues such as

- predestination/free-will, the problem of evil, and his theological anthropology, that is, his view of the human person.
- C. The student should also be aware that we have shifted—at least in part—to the developments of theology in the west. While there is a thorough knowledge of philosophy in the west, there are not the “hair-splitting” controversies so pre-eminent in the east. The east was dominated by philosophy through which it made major contributions to Christian faith and doctrine. The west, on the other hand, was more ecclesiastically oriented—focusing on issues within the church, those which disturbed church order, e.g. issues of the validity of baptism, as well as issues of human freedom and God’s grace.
- D. Herein, the student will also meet two other influential figures: one called “the Pseudo-Dionysius,” and John Scotus Erigena. Dionysius passed his writings along under the name of Dionysius the Areopagite and we do not really know who he was. However, his influence was widespread, being endorsed by no less a figure than Maximus the Confessor. Significant to his work was the concept of the via negative with which the student should become very well-acquainted, for it will appear and re-appear throughout the rest of Christian theology.
- E. The final person in this section is John Scotus Erigena, a man well-positioned in the court of the king, Charles the Bald. His thought is mystical and he was well-respected for his philosophical erudition, but he often drew conclusions that were “unconventional.” Although he was condemned in 1225 C.E. his work is still considered by some to be the first real “Summa” in western theology.

Key terms

Creatio ex Deo
Creatio ex nihilo
Foreknowledge
Grace
Predestination
Privatio boni
Via Negativa

Study Questions

1. What is your understanding of Augustine’s view of what it means to be human? Include your understanding of his concepts of original sin, predestination, and free will.
2. Why is Augustine given the honorific title “Doctor of Grace” by the church? What role does grace play in his theology?
3. What was the Augustinian resolution to the “problem of evil”?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

4. What was Pseudo-Dionysius' understanding of God and our ability to know God?
5. What do you understand by Pseudo-Dionysius' theological method known as the *via negativa*?
6. What is the significance of this "unknown" thinker in the history of Christian thought?
7. What did Erigena mean by *creatio ex Deo*?
8. How did Erigena use Scripture, for example, in his understanding of paradise?
9. What did Erigena mean when he suggested that all comes from God and all returns to God? Why would this suggestion be so controversial?

Additional Readings

R. W. Battenhouse, *A Companion to the Study of St. Augustine* (Oxford, 1955)

J. Ferguson, *Pelagius* (Cambridge, 1956)

W. H. C. Frend, *The Donatist Church* (Oxford, 1952)

Justo, L. Gonzalez, *A History of Christian Thought, Volume 2, From Augustine to the Eve of the Reformation*, revised edition (Nashville, 1987)

J. Mozley, *A Treatise on the Augustinian Doctrine of Predestination*, 3rd edition (London, 1883)

Part Six: A Ninth-Century Controversy—the Eucharist

Summary

- A. In the first five sections of this work, the student encountered the debates, the controversies and the solutions to some foundational doctrines in the history of Christian thought, i.e. the doctrines of the Trinity and the Person of Jesus of Nazareth – the Christ. This included the great councils of Nicea, Constantinople, and Chalcedon.
- B. The student was also introduced to St. Augustine, and the significant work of Pseudo-Dionysius and John Scotus Erigena, giving the student a perspective regarding the development and unfolding of Christian doctrine.
- C. In Part Six, we introduce the student to another fundamental issue in Christian thought, namely, the debate over the presence—whether spiritual or actual—in the celebration of the Lord's Supper. It is being used here as a "transitional" chapter as we prepare to enter into the Middle Ages and beyond. Of course, the

issue of the presence of the body and blood of Jesus in the Lord's Supper/Eucharist has always been present. But here it takes on a special interest due, in part, to the inquisition of the king, Charles the Bald.

- D. We presented the issue through the writings of two principals: Ratramnus of Corbie and Paschasius Radbertus—with the former advocating a “figurative” presence and the latter a “real” presence. This argument exists to this present day in the differing approaches of the Roman Catholic tradition, arguing since its declaration at the 4th Lateran Council in 1215 C.E. for a “real” presence and many Protestant traditions which hold to a “figurative” presence.
- E. The student will encounter this issue again in this text, for example, in the writings of Huldrych Zwingli, Martin Luther, and John Calvin, as well as some fascinating perspectives in the Anabaptist writers, cf. Balthasar Hubmaier.

Key Terms

Transubstantiation

Virtualism

Study Questions

1. Who do you think has the more correct interpretation regarding the presence of Christ in the sacrament of the Lord's Supper, or Eucharist---Paschasius or Ratramnus? Why?
2. What biblical support is possible for each of these? What do you do with the conflict of opinion? Why do you think Charles the Bald raised the issue at this time?
3. Does it surprise you that it had taken all this that time--nine centuries--to raise this fundamental issue in an area in which the people of God had been participating and do as well today in many instances on a daily basis?
4. Are you aware there were many, many sacramental rites at this time in the history of the church? Why do you think it took so long to refine the church's position on these important issues?

Additional Readings

Christopher Dawson, *Religion and the Rise of the Western Culture* (New York, 1950)

Justo, L. Gonzalez, *A History of Christian Thought*, volume 2, *From Augustine to the Eve of the Reformation*, revised edition (Nashville, 1987)

Part Seven: The Middle Ages

From Anselm of Canterbury to Thomas à Kempis

Summary

- A. The student will be exposed to one of the most fascinating, rich, productive eras in all of Christian theological development in these so-called “Middle Ages,” a term that is fairly “ambiguous” in and of itself. Nevertheless, the student should be aware of the arrival on the scene of the *Corpus Christianum*. Here may be seen the melding of Christian thought with the culture of the times, with art, marvelous architecture, universities—it may indeed be called a “golden age” of faith.
- B. Two developments which should be noted by students are the phenomena of Scholasticism and Mysticism. While scholasticism is often seen in negative terms, one should also be aware of the great contributions of the so-called “schools,” e.g. in the development of the universities, the great systems of thought that arose, and the powerful writings of such individuals as Anselm, Abelard, Thomas, among others. Here in this context the student may also see the influence of the great philosopher Aristotle—who was brought to the attention of the a person like Thomas through Islamic scholars.
- C. Mysticism was also prominent and should be highly noted. The favorite philosopher of the mystics was Plato. One may see this in the writings of the great Franciscan Bonaventure, especially in the work included in this volume. The mystics sought a union/reunion with eternal being together with a renunciation of all finite restriction on that effort.
- D. The student may also see the influence of Augustine, especially with the mystics, One is reminded of Augustine’s famous statement about “restlessness” here, as well as his experience of *That Which Is*, i.e. God captured for us in his *Confessions*.
- E. The student should become familiar with the theological distinctions and interrelations of scholasticism and the sense of immediate awareness of the mystics and their effect on medieval life and culture.

Key Terms

Atonement

Corpus Christianum

God as Mother

The Ontological Argument (*a priori*)

The Satisfaction (Objective) Theory of the Atonement

Soteriology

The Subjective/Moral Influence Theory of the Atonement

Pantheism

The Thomistic (*a posteriori*) Arguments for the Existence of God

Transubstantiation

Study Questions

1. What role did “justice” play in Anselm’s *Cur Deus Homo*? What role, if any, did the social environment of his day play in this description of redemption?
2. Present Anselm’s ontological argument for the existence of God. What was the criticism offered by the monk Gaunilo? And what was Anselm’s response to Gaunilo? Do you think the argument is valid or useless? Why?
3. How did Anselm use reason in his theological arguments—for example, in the ontological argument and in *Cur Deus Homo*?
4. Why is Abelard’s theory of atonement or redemption referred to whether correctly or incorrectly as the “subjective influence theory”?
5. Compare the redemptive theologies of Anselm and Abelard.
6. What do you understand by the term *the* “classic theory of atonement”?
7. Bonaventure and Aquinas were contemporaries but had theologies that were significantly different. How would you describe their differences?
8. Bonaventure was indebted to the philosophy of Plato, while Aquinas drew on the philosophy of Aristotle. How did these philosophers differ?
9. What is Bonaventure’s doctrine of “Illumination”?
10. What role did the philosophy of Aristotle play in Thomas’ theology?
11. What were the arguments for the existence of God? How did they differ from those of Anselm? Are they any more or any less effective?
12. Why is Thomas often considered the most profound, most important theologian in all Christian history prior to the Reformation? Do you agree or disagree? Why?
13. In what ways does the term mysticism fit the theology of Meister Eckhardt?
14. Meister Eckhardt’s theology has often been described as being pantheistic. Do you agree or disagree with this assessment? What evidence might you give in support of your position?
15. Is the God of Meister Eckhardt the God of the philosophers or the God of Christianity? Why?

16. Elaborate on the Trinity in the thought of Hildegard of Bingen. Of what significance were the insights of this talented woman for the development of theology?
17. Julian of Norwich used the idiom of God as “Mother” in her discussions of the Trinity. What was achieved by the use of this metaphor?
18. According to Catherine of Siena, how does the soul learn of its dependence upon God? What brought Catherine to this conclusion?
19. Was Thomas a Kempis an anti-intellectual? How would you support your answer?
20. Why did Thomas a Kempis place such a low value on things in this world?
21. How is Augustine’s famous phrase about the restlessness of the soul manifested in the work of Thomas a Kempis?

Additional Readings

M.D. Chenu, *Toward Understanding St. Thomas* (Chicago, 1964)

Etienne Gilson, *The Philosophy of St. Thomas* (St. Louis, 1929)

Etienne Gilson, *The Philosophy of St. Bonaventure* (London, 1938)

J. Huzinga, *The Autumn of the Middle Ages*, translated by R.J. Payton and U. Mammitzsch (Chicago, 1996)

R.C. Petry, *A History of Christianity: Readings in the History of the Early and Medieval Church* (Englewood Cliffs, N.J., 1962)

B.B. Price, *Medieval Thought: An Introduction* (Cambridge, Mass., 1991)

R. W. Southern, *Western Society and the Church in the Middle Ages* (New York, 1979)

Part Eight: The Reformation Era
From Erasmus of Rotterdam to the Anabaptists

Summary

- A. After almost 1500 years of “Christendom,” the church experienced a major split in the west. There were many reasons for it occurring at this time and the student will be introduced to many of those reasons—not the least of which was the arrival of movable type, a great interest in antiquity through a phenomenon known as the Renaissance, and mysticism. John Dillenberger and Claude Welch,

in their treatment of this period refer to it as “the dissolution of the Medieval Synthesis.”

- B. The student will be introduced to new doctrines, new theological principles, as well as many new consequences resulting from these critical inquiries—e.g. the corruption very evident in the church, the failure of the Conciliar Movement, the new interest in scripture as “the” authority for faith and doctrine, among many issues.
- C. The student will become acquainted with the Reformation as a (1) Religious Movement, (2) as an avenue for new theologies, e.g. the systematic work of Melancthon, and Calvin, the prophetic courage and genius of Martin Luther, and the challenges raised by the Anabaptists to both Catholics and the Reformers.
- D. The student will also be assisted in understanding the present theological climate as a result of these “on-going” inquiries and challenges.

Key Terms

Adult Baptism

Anabaptists

Classical Humanism

The Catholic Reformation

The Counter-Reformation

Election/Predestination

Foreknowledge

Justification by Faith Alone

Justification by Grace Alone

The Lord’s Supper as Memorial

The Priesthood of All Believers

Reformata sed semper Reformanda

Simul Iustus et Peccator

Sola Fide

Sola Gratia

Sola Scriptura

The Sovereignty of God

Total Depravity

Study Questions

1. Seeing that Erasmus shared , and indeed even inspired, many of the criticisms of the Reformers of the Roman Catholic Church, why did he not join with them?
2. What characteristics of classical humanism did Erasmus manifest?

3. What, in your view, was Erasmus' most significant contribution to the development of theology?
4. What is the foundation for Luther's concept of justification or salvation?
5. On what grounds did Luther reject the Roman Catholic Mass in his treatise *The Babylonian Captivity of the Church*?
6. In his address to the German nobility, Luther referred to three walls the papacy had erected to protect itself from reform. What were these three walls, and how accurate do you think Luther was in this criticism?
7. What was Zwingli's position with respect to the presence of the body and blood in the Sacrament of the Lord's Supper? On what grounds did he base his views?
8. Zwingli is often referred to as a "classical" humanist. What do you understand by this term? Does Zwingli qualify?
9. How and why did Zwingli differ with Martin Luther on the Sacrament of the Lord's Supper? What were Luther's grounds for maintaining the position of the "real" presence?
10. Some have argued that Bucer is the most "underrated" of all the mainline Reformers. Do you agree? Why? And if not, why not?
11. What influence did Bucer have on the reformation in England?
12. What was Bucer's position with regard to the Lord's Supper?
13. Bucer is sometimes seen as a conciliator. Is this accurate? How successful was he?
14. In what ways was Philipp Melancthon like Erasmus, Bucer, and John Calvin?
15. What was Melancthon's understanding of the presence of the Lord in the sacrament of the Lord's Supper?
16. Melancthon was Luther's systematizer, his trusted colleague, but how would you describe their theological similarities and/or differences?
17. How important do you feel Melancthon is for the tradition of Lutheran Christianity?
18. Calvin's theology has been described as "theocentric." What is your understanding of this term as it applies to John Calvin?

19. Calvin has frequently been identified with the doctrine of double predestination. Is this doctrine preeminent in Calvin's work, as some have suggested, or is this view a distortion of Calvin's thinking? Give some evidence in support of your view.
20. According to Calvin, why was the reformation of the church a necessity?
21. In what ways did he Anabaptists differ from their mainline colleagues, such as Zwingli, Calvin, and Luther?
22. What were their attitudes toward the Lord's Supper and, of course, baptism?

Additional Readings

R.H. Bainton, *Erasmus of Rotterdam* (New York, 1969)

R.H. Bainton, *Luther, Here I Stand* (Nashville, 1950)

Owen Chadwick, *The Reformation* (London, 1964)

John Dillenberger and Claude Welch, *Protestant Christianity: Interpreted Through Its Development*, second edition (Upper Saddle River, N.J., 1998)

E. A. Dowey, *The Knowledge of God in Calvin's Theology* (New York, 1952)

G. Ebling, *Luther: An Introduction to His Thought*, translated by R. A. Wilson (London, 1970)

Justo L. Gonzalez, *A History of Christian Thought*, volume 3, *From the Reformation to the Twentieth Century* (Nashville, 1987)

C. Lindberg, *European Reformations* (London, 1996)

J.T. McNeill, *The History and Character of Calvinism* (New York, 1962)

F. H. Williams, *The Radical Reformation* (Philadelphia, 1962)

Part Nine: A Roman Catholic Response
On the Council of Trent

Summary

- A. While the student may be well aware of the phenomenon known as the Reformation, it is less well-known that the Roman Catholic Church had engaged in its own efforts at reform, cf., the Conciliar Movement of the 15th century, as well as attempts by Catholic reformers such as Gasparo Cardinal Contrarini and

his meetings with the reformers in 1541-1542 C.E. at Regensburg. The Catholic Church was aware of its difficulties—even if their attempts at reform were not particularly successful.

- B. The Council of Trent, with its challenging “Tridentine” theology is placed here to give the student a perspective often left untouched—at least, in my experience. This is sometimes referred to as “The Counter Reformation,” although I believe it more accurate to refer to it as “The Catholic Reformation.” While to some degree the Catholic response was directed to the reformers, it is equally true that it was an on-going phenomenon in its own right.
- C. The student will be introduced to some of these theological issues through the lens of the Tridentine theology, e.g. the doctrine of justification by faith and works, the issue of the presence of Christ in the eucharist, and the role of the church.

Key Terms

Justice
Justification
Merit
Mosaic Law
Real Presence
Transubstantiation

Study Questions

1. What is the Council of Trent’s position on the controversial issue of “justification by faith”? What is the difference between Trent’s view and that of the mainline reformers?
2. How does the council define the doctrine of the Eucharist?
3. What does the council state regarding the place and role of free will in the plan of redemption? And what of “natural law” from Gentiles point of view and the “law of Moses” from the Hebrew point of view?

Additional Readings

J. F. Clarkson, J. H. Edwards, W. J. Kelly, and J.J. Welch, *The Church Teaches: Documents of the Church in English Translation* (St. Louis, 1961)

A. G. Dickens, *The Counter Reformation* (London, 1979)

P. Janelle, *The Catholic Reformation* (Milwaukee, 1949)

Part Ten: The Modern Period ***From Kant to Ritschl***

Summary

- A. Here the student will encounter one of the most fertile periods of intellectual imagination and development in all of Christian thought—from the Copernican revolution in theology/philosophy at the hands of Immanuel Kant to the brilliant thought in persons such as, Schleiermacher, Feuerbach, Strauss and others. It is also the period—culturally speaking—of such notables as Bach and Mozart. This was as historian Kenneth Scott Latourette stated, “a great century.”
- B. The student will also be introduced to many new concepts and challenges, e.g. “religious consciousness,” “the feeling of absolute dependence,” “God being created in the image of humanity,” among others. It is incumbent upon the student to become well-acquainted with these terms and developments for they will appear and re-appear in subsequent writers and in future controversies.
- C. Co-incident with these religious developments is the so-called “Enlightenment” in philosophy. One should be acquainted with the interrelatedness, therefore, of philosophy and theology/religion.
- D. This was also a period of great biblical scholarship, which included the appearance of what has become well-known and understood in present times, as “higher” criticism, in contradistinction to the more traditional criticisms relating simply to text and authorship. An example of this new thought is Graf-Wellhausen’s “Documentary Hypothesis.” An integral part of this development may also be seen in David F. Strauss’ powerful work *The Life of Jesus, Critically Examined* in which he explores and explodes the concept of myth as it relates to biblical/theological scholarship.

Key Terms

Absolute Dependence
Christian Existentialism
Christianity as “Ethical/Moral Values”
Gefühl
The “Documentary Hypothesis”
God-consciousness
Religion as Morality
Papal Infallibility
Religion as Myth
Religious Consciousness

Study Questions

1. Kant is sometimes referred to as the “Copernicus of philosophy.” Why is this so?
2. What was Kant’s “categorical imperative”? How did this relate to his understanding of theology?
3. What role did Jesus of Nazareth play in Kant’s moral philosophy/theology?
4. What role did Jesus of Nazareth play in Kant’s moral philosophy/theology?
In his *Speeches*, Schleiermacher addressed a group he referred to as “the cultured despisers.” Who were these “cultured despisers”? And what issues were addressed by Schleiermacher in these *Speeches*?
5. What did Schleiermacher mean when he referred to the “God-consciousness” of Jesus of Nazareth? How does this relate to our own “God-consciousness”?
6. Schleiermacher argued that “feeling” (*Gefühl*) is the unique element of religion. What did Schleiermacher mean by “the feeling of absolute dependence”?
7. What does Feuerbach mean when he argues God is really made in the image of man and not, as Genesis states, that man is made in the image of God? What difference does it make?
8. Karl Barth argued that anyone who wishes to take Christian theology seriously must be “baptized in the ‘brook of fire,’ i.e., Feuer-bach. Why would Barth make such an assertion?
9. How would you describe Feuerbach’s understanding of ethics? Upon what is it based?
10. Strauss argued in his work *The Life of Jesus, Critically Examined*, that myth is real and the real is myth. What is your understanding of the term *myth*? Why?
11. In his examination of the Scriptures, Strauss rejected both rationalism and supernaturalism as legitimate means of interpretation. What alternative did he offer?
12. What does Strauss’ understanding of Jesus as the Christ suggest?
13. What did Kierkegaard mean by *Christendom*? Why was he so critical of this phenomenon?
14. Kierkegaard is often referred to as the one who initiated the phenomenon of Christian existentialism. What do you think is meant by this phrase—*Christian existentialism*?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

15. For Kierkegaard, what did it mean to be an “authentic” Christian? Did Kierkegaard consider himself to be one? Why? Or Why not?

Additional Reading

Gerald R. Cragg, *The Church and the Age of Reason 1648-1789* (New York, 1977)

Justo L. Gonzalez, *A History of Christian Thought*, volume 3, *From the Reformation to the Twentieth Century*, revised edition (Nashville, 1987)

Alec Vidler, *The Church in An Age of Revolution* (New York, 1971)

Claude Welch, *Protestant Thought in the 19th Century*, 2 volumes (New Haven, 1972-1985)

Part Eleven: The Later Modern Period
From Harnack to Bonhoeffer

Summary

- A. If we argue that Kant, Schleiermacher, Feuerbach, Strauss, and company are the explosive new thinkers of the early modern period, then here the student will encounter those who take these ideas and develop new theologies, anthropologies, and philosophies that glorify and magnify humanity almost to an extent beyond imagination. At the end of the 19th century these liberal developments become unrealistic and more than pollyanic and provide much of the grist for the political, philosophical, and theological mill of the late decades of the 19th and the early decades of the 20th centuries—evidenced in the work of theologians such as Karl Barth. The reader/student should become thoroughly aware of these development and their consequences as they unfold in the mid 20th century.
- B. One should also become aware that developments occur in the late 19th and early 20th centuries in both the Roman Catholic and Protestant communions. Reactions to liberalism take on differing forms, e.g. the Syllabus of Errors, the decree of papal infallibility, and the rigid or at least rigorous theology of Vatican I (substantially different in nature to that of Vatican II) and the rise of fundamentalism in Protestantism.
- C. This period is also the era of many great theologians in both Roman Catholicism and Protestantism. From the progenitor of Protestant Liberalism, Adolf von Harnack to the power of persons like Karl Barth, Paul Tillich, Reinhold Niebuhr, and Dietrich Bonhoeffer, e.g. in Protestant circles to the equally influential thinkers in Roman Catholicism, e.g.

Teilhard de Chardin and Karl Rahner, each of whom has had a lasting influence on the developments taking place in Roman Catholicism.

- D. With the developments in the sciences, along with the critical developments of biblical and theological inquiry, we find a resurgence of a theological development along the lines of the mysticism we saw earlier, e.g. in the writings of Rudolf Otto and even Pierre Teilhard de Chardin, the great scientist/theologian.

Key Terms

Barthianism
Demythologization
Dialectical theology
Evolutionary Christianity
Kerygma
The Method of Correlation
Mysterium Tremendum
The *Numinous*
Neo-Orthodoxy
Niebuhrianism
Phenomenological Christianity
Transcendental Christianity/Transcendental Thomism
Religionless Christianity
Secular Christianity
Secular Theology
Ultimate Concern
The Wholly Other

Study Questions

1. About one hundred years after Schleiermacher's *On Religion*, Harnack gave lectures published under the title *What is Christianity?* What was Harnack's answer to that question?
2. What differences did Harnack see between the Jesus of the Gospels and the Jesus of the Creeds of the early church?
3. How would Harnack answer the famous biblical question put by Jesus of Nazareth to his disciples, "Who do you say that I am"?
4. *Mysterium tremendum*, *numinous*, and *fascinans* were all terms employed by Otto in his work. How did Otto use these terms? Of what value, if any, is his approach to theology?
5. Is there any correlation between Otto's understanding of God as the "Wholly Other" and that of Barth and Kierkegaard?

6. One might describe Otto's thought and being "non-rational" but not irrational. What is the meaning of this distinction?
7. What does Teilhard mean by the "Cosmic Law of Complexity-Consciousness"?
8. In his book *Understandings of Man*, Perry Lefevre describes Teilhard as a Christian evolutionary humanist. Is Lefevre correct? What do you understand by the terms?
9. What is Teilhard's famous "Omega Point"? How does it relate to Christian theology, especially his Christological understanding?
10. Why did Bultmann believe that the New Testament must be "demythologized"?
11. What is meant by "living authentically"?
12. Why and how did Bultmann extricate the biblical message from its cosmology? Can the New Testament "message" be separated from its cosmology?
13. When Barth wrote his commentary *Epistle to the Romans*, what issues was he addressing and what impact did this volume have on the development of theology in the early twentieth century?
14. When Barth used the term the Word of God, to whom or what was he referring?
15. Barth's theology is sometimes described as christomonistic and even more frequently as christocentric. What do these descriptions of Barth's theology mean?
16. What was Tillich's "method of correlation"?
17. What did Tillich mean by "ultimate concern"? According to Tillich, can a concern that is not really ultimate be treated as such by human beings?
18. What did Tillich mean by the term New Being, and how does this term relate to his understanding of Jesus as the Christ?
19. What was Niebuhr's understanding of the human person?
20. What was Niebuhr's understanding of the biblical concept that human beings are created in the image of God, that is, *imago Dei*?
21. Niebuhr is often described as being Neo-Orthodox. What does this mean, especially when related to the Reformers such as John Calvin and Martin Luther?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

22. Is the theological anthropology of Karl Rahner ‘optimistic,’ or ‘pessimistic,’ or a position that may be called a *via media*?
23. What is your understanding of Karl Rahner’s understanding of the spiritual?
24. Rahner suggested that nowhere is humanity more free, nowhere do human beings have greater possibility, than in the Christian understanding of being human. Do you agree with Rahner? Is his view in accord with traditional Catholicism?
25. What was Rahner’s role at the Second Vatican Council?
26. Rahner created the term “anonymous Christians” when dealing with other religions. What do you understand by the term and his use of it?
27. In his work *The Cost of Discipleship*, Bonhoeffer made a distinction between “cheap grace” and “costly grace.” What are the characteristics of each?
28. Bonhoeffer, in his *Letters and Papers from Prison*, uses the term religionless Christianity. To what was Bonhoeffer referring with this phrase? How might this be related to Kierkegaard’s *Attack Upon Christendom*?
29. Why do you think that Bonhoeffer, who died at a young age, has had an enduring influence on secular, this-worldly Christians?

Additional Readings

Karl Barth, *Credo* (New York, 1962)

Karl Barth, *The Word of God and The Word of Man* (New York, 1957)

John Dillenberger and Claude Welch, *Protestant Christianity: Interpreted Through Its Development*, second edition (Upper Saddle River, N.J., 1998)

Justo L. Gonzalez, *A History of Christian Thought*, volume 3, *From the Reformation to the Twentieth Century* (Nashville, 1987)

B.M. G. Reardon, *Religious Thought in the Nineteenth Century* (Cambridge, 1966)

Paul Tillich, *The New Being* (New York, 1955)

Paul Tillich, *Theology of Culture* (London, 1959)

Paul Tillich, *The Protestant Era*, translated by James Luther Adams (Chicago, 1957)

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

Alec Vidler, *The Church in an Age of Revolution* (New Haven, 1971)

Claude Welch, *Protestant Thought in the 19th Century*, 2 volumes (New Haven, 1972-1985)

Part Twelve: The Contemporary Period ***From Hans Küng to Vatican II***

Summary

- A. In this section, which we have termed “The Contemporary Period,” is a period about which it may be said with its critical insights, visions, challenges and hopes, rivals the great 19th century. New challenges face the church as Vatican II put it: “in the Modern World.” The student will be exposed to a serious selection of these insights, challenges, and dangers.
- B. The student will be introduced to “liberation theology” under several headings, i.e. liberation theology per se, that is, as it is described, presented and developed by Gustavo Gutierrez. In addition, we have separated out, as independent liberationist views, feminist theology, and black theology—with significant of each being included. I refer to James Cone, Mary Daly, Phyllis Trible, and others.
- C. The student will also have opportunity to examine one of the major issues of the present day, namely, those ecological issues that challenge the very survival of this planet, including humanity, e.g. in the work of Sallie McFague.
- D. Also included is a selection from some ecclesial documents of the 20th century, documents which have had a profound impact on the developments in theology within denominations and with interdenominational dialogue and understanding. In the excerpts from Vatican II and from the Presbyterian Church (USA), the student will get a perspective on where churches are in the present moment. Both of these documents were/are, in their own way, challenging and controversial.

A final note:

This volume is as is stated in the preface, a journey, and as is the case with all journeys, it may be taken again and again with even greater insights being achieved. The selection has been broad and inclusive—following a chronological path.

Key terms

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

Black Liberation Theology

Justification (A Roman Catholic Doctrine, A Barthian Doctrine)

Liberation Theology

Racism

Religious Dialogue

Vatican II and *The Confession of 1967*

Study Questions

1. Are the doctrines of justification by faith of Karl Barth and Hans Kung essentially in agreement or not? How would you defend your point of view?
2. What is liberation theology as espoused by Gutierrez, and why did this new theology cause such an uproar?
3. Why do you think liberation theology is aggressive in critiquing the structures and institutions of this world?
4. What is meant by the phrase God's "preferential option for the poor"?
5. What is your understanding of "feminist liberation theology"?
6. What is Mary Daly's critique of how the Christian tradition has supported patriarchal society?
7. What is Rosemary Ruether's understanding of a feminist perspective on what it means to be human?
8. According to feminist liberation theology, what is the role of Jesus of Nazareth as the Christ?
9. In her article, "Eve and Adam: Genesis 2-3 Reread," how does Phyllis Trible address the issue of male and female equality and fulfillment?
10. Why was it so important for theologians such as Martin Luther King, Jr., and James Cone to press home the point that what is normative for black theology is not Scripture or tradition, but the *black experience*?
11. In what ways, according to King and Cone, has "white liberal theology" failed the African American religious community?
12. What, if anything, do the documents of Vatican II presented here have in common with the positions in *The Confession of 1967*?
13. Describe the understanding of the human person articulated in *Gaudium et Spes*. Do you find this position acceptable or not? Why? Give specific reasons?

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

14. What is Vatican II's position on fostering peace? How does this position compare with the position taken in the Presbyterian Church (USA)'s *Confession of 1967*?
15. In *Nostra Aetate* Vatican II made overtures toward other religious communities, Christian and non-Christian. What is your assessment of this attempt? Has it been successful, in your opinion? Or not? Why?
16. Describe the Christological position taken by the Presbyterians in *The Confession of 1967*. Does it comport well with the classical understanding of the nature and person of Jesus Christ? If so, how? If not, why not?
17. *The Confession of 1967* encountered fierce opposition to many of the positions taken in the document evidenced by a large departure of church members to more conservative denominations. Much of this is related to the positions taken in the section of *Reconciliation in Society*. What do you think of this section. Is it controversial? Or does it not go far enough?

Additional Reading

Ian Barbour, *Issues in Science and Religion* (Englewood Cliffs, NJ, 1966)

Karl Barth, *Credo* (New York, 1962)

Karl Barth, *The Word of God and The Word of Man* (New York, 1957)

John Cobb, *Christ in a Pluralistic Age* (Philadelphia, 1975)

Frederick Ferre, *Language, Logic and God* (New York, 1961)

Langdon Gilkey, *Inheriting the Whirlwind* (Indianapolis, 1969)

Gustavo Gutiérrez, *A Theology of Liberation* (New York, 1973)

Daphne Hampson, *After Christianity* (London, 1996)

Daphne Hampson, *Theology and Feminism* (London, 1990)

John Hick, *An Interpretation of Religion* (London, 1989)

John Hick, *The Myth of God Incarnate* (London, 1977)

Anne Loades, *Feminist Theology* (London, 1990)

Karl Rahner, *The Shape of the Church to Come* (London, 1974)

J.A.T. Robinson, *In the End God* (London, 1968)

Anderson, *A Journey Through Christian Theology*, 2nd edition, Fortress Press, 2010

Jon Sobrino, *Christology at the Crossroads* (Maryknoll, 1978)

Paul Tillich, *The New Being* (New York, 1955)

Alec Vidler, *20th Century Defenders of the Faith* (New York, 1965)