

PREFACE

The great two-thousand year arc of Christian thought stands as a monumental intellectual achievement. Its core ideas have been massively influential on Western and indeed planetary history. Engaging the minds and hearts of dozens of generations, Christian theology has also articulated some of the deepest questions about and conflicts in human existence. Yet for the novice, theology can be daunting. Its specialized terminology, its heavy use of philosophical concepts, and its sometimes arcane distinctions often fog the live religious questions tackled by Christianity's most illustrious thinkers.

This book issues a hearty invitation to the novice theologian and offers trusty companionship for the journey. We invite the reader to follow along the Christian intellectual quest and to probe some of life's most important questions as they have been posed in the radically different social settings of a two-thousand year history. To enable the trek, we have created this people-friendly reader, a non-threatening, sometimes humorous entrance into central texts of Christian theology.

Here we hope you the reader can get some sense of what all the fuss has been about and what has engaged and provoked many of the chief thinkers in Christian history. Here you will meet heroes of Christian thought along with more controversial figures. Here you can experience the thwack and thud of competing theological views—without getting burned at the stake! Most of all, we hope you gain some sense of the excitement of theology as it addresses perennial concerns and questions that, from the time of Jesus to now, have sparked intellectual creativity and passion, stern invective, and important popular religious movements.

Only a small fraction of theologians can be presented in this format, and the excerpts can only hint at the range and power of their work. This new edition is considerably expanded to

reflect more voices and theological reflection than was captured in the first edition. Still, along with the introductions to each period and person, reflections on their main arguments, and study questions, these brief but substantive excerpts should offer some sense of the context, substance, and import of the thinkers we have been able to present.

In this second edition, the fraction of theologians has increased yet the voids persist, and each time a thinker, an issue, or council was added, we recognized there were dozens more who were considered for inclusion as well, as some who reviewed the new edition for Fortress Press acknowledged in their reviews. It is in some ways an impossible task given the necessary confines of the printed book. Nevertheless, undaunted, we have attempted to address at least some of these issues. In this expanded volume, you will see greater balance in the selections and presentations, e.g. in the Early Church and Medieval sections, we have incorporated greater detail pertaining to the debates on issues such as the Trinity and Christology, and in the Reformation era, we added selections from the great Catholic humanist Desiderius Erasmus, the Council of Trent, as well as from the so-called “radical reformers”,—the Anabaptists. This balance is also sought by including in the contemporary periods selections from Ludwig Feuerbach, Pierre Teilhard de Chardin, Karl Rahner, Hans Küng, Phyllis Trible, Sally McFague and even some from institutional documents such as those found in *The Second Vatican Council* and the *Presbyterian Confession of 1967*. Hopefully, these and other documents which have been added will prove helpful to all who make *their journey* through this work.

The interactions with sophisticated philosophical concepts, the creation of new and sometimes very strange terminology, and the arcane distinctions, which are of necessity a significant part of the fabric of the theological discipline, remain. However, we have integrated key terms in each part’s introduction and have appended a glossary at the back of the book to assist readers with these terms during their reading and reflection. Also, a running timeline appears at the opening of each part to help situate the reader in terms of era and theologian. We have also expanded the number of study questions and have located these at the end of each selection where they are most properly suited. For further reading and study, we have also included lists of select resources for students to consult.

Companion website

www.fortresspress.com/anderson

The companion website for this textbook provides resources for both students and faculty. For students there are chapter summaries and helpful research aids. The website also includes links to other websites that will be valuable in further study and research. For faculty there are sample syllabi and other instructional aids.

illuminating the theological journey with cartoons

Originally, the first edition, was titled *A Cartoon History of Theology*. Somewhere in the process, however, the titled changed to *A Journey Through Christian Theology*. It is a more accurate title,

indicative of what we are doing in the work. Indeed, the book is not really a “history” in the standard sense of the term; it is a *journey*. Confirmation of this can be seen in one of the citations from Hans Küng’s work *Justification*. In the second half of the book, when critiquing Karl Barth’s views on *justification*, and referring to a variety of Roman Catholic points of view on this doctrine which has so-long separated many Christians, Küng suggests theologies are like streams flowing in different directions, each with its own uniqueness, different from, but also similar to many others, and none of which is capable of grasping the vastness of the ocean into which they all may flow. I have used a similar analogy on many occasions, arguing there are differing pathways up to the mountain top, each arriving in its own distinctive, unique way, but achieving the same ultimate goal. And so it is with theology: we all seek after God (in our own ways) and as Augustine put it so eloquently, “Our hearts are restless, O Lord, until they find their rest in You.” Anselm of Canterbury described the process in this way: *fides, quaerens intellectum*, (faith, seeking understanding). If we seek after faith, and if our hearts are restless, do we not find ourselves on a *journey*? Yes! We do! And this is what we have tried to share here in this volume—a *journey* in, through, and with some of the greatest minds in Christian Religious thought; a *journey*,—experiencing new horizons—viewing life resplendent in meaning and significance.

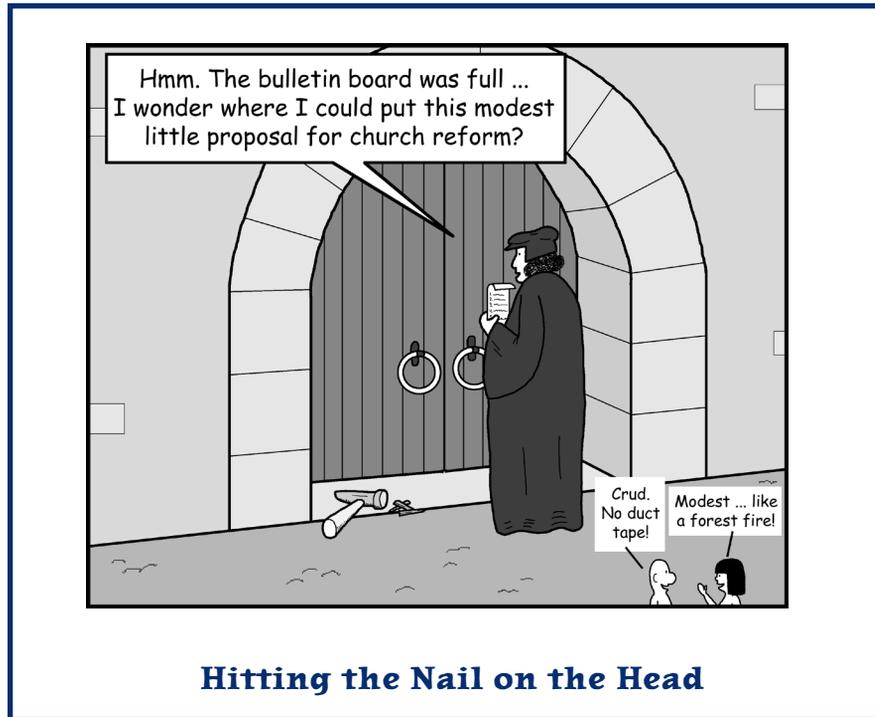
While cartoons illuminate the issues, the emphasis is on the anthology, and the humor is a fringe benefit aimed at making the journey more enjoyable. Take for instance the following cartoon of Martin Luther. This illustration accompanied the introduction to the Reformation in the first edition. It provides a humorous context to the historic posting of the 95 theses on the Wittenburg Door. Adam and Eve, appearing in the lower right of this cartoon, are marginal characters who provide a running commentary on everything from duct tape to the theological point at hand. If you are like many readers, you will find it easier to recall some things about a theologian simply by recalling the associated cartoon. Cartoons can illustrate some fairly complex points, such as absolute dependence, transubstantiation, *ousia*, predestination, and desacralization. If for no other reason, perhaps these illustrations will cleanse the palate as you go from one tasty bit of theology to the next.

Using A Journey Through Christian Theology Thematically

There are a number of natural divisions for discussing the development or journey through theology by themes or topics. The following is a non-comprehensive sample of what may be done:

Topic One: Faith and Reason

In this section the interaction of the Christian faith can be traced through its encounter with other cultures, world-views, and religious traditions using both faith and reason. Selections from the early writings, such as those found in Ignatius of Antioch and Justin Martyr, Origen of Alexandria and Augustine to the challenges posed by persons such as Immanuel Kant, Friedrich



Schleiermacher, Ludwig Feuerbach, and modern theology's interactions with a variety of political, philosophical, scientific and social issues such as those found in the writings of Teilhard de Chardin, Karl Barth, Karl Rahner, Hans Küng, and the church's institutional responses such as those presented in the Confession of 1967 and the Second Vatican Council are helpful.

Primary Source Readings for Topic One:

Part One:

- 2. Justin Martyr
- 4. Tertullian
- 5. Origen of Alexandria

Part Two:

- 6a. Arius

Part Five:

- 17. Augustine of Hippo

Part Seven:

- 22. Anselm of Canterbury
- 23. Abelard
- 25. Thomas Aquinas
- 27a. Hildegard of Bingen
- 28. Thomas a Kempis

Part Eight:

- 29. Erasmus of Rotterdam
- 31. Huldrych Zwingli

- 32. Martin Bucer
- 33. Philip Melancthon

Part Nine:

- 36. The Council of Trent

Part Ten:

- 37. Immanuel Kant
- 38. Friedrich Schleiermacher
- 39. Ludwig Feuerbach
- 40. David F. Strauss

Part Eleven:

- 45. Pierre Teilhard de Chardin
- 46. Rudolf Bultmann
- 48. Paul Tillich
- 50. Karl Rahner

Part Twelve:

- 52. Hans Küng
- 53. Liberation Theology: Gustavo Gutierrez
- 54. Feminist Theology: Daly, Ruether and
Trible

Topic Two: The Doctrine of God

The doctrine of God is central to any religious philosophy or systematic theology. At the same time, the views of God confronting the early church were significantly different from those facing the church in modern times. An examination and assessment of these doctrines and their development are crucial to an understanding of the Christian faith in particular and all religious thought in general. To cite an example: in the early church the primary issue was not one of theism vs. atheism, but rather one of theism vs. polytheism. Early Christian writers such as Justin Martyr, Origen of Alexandria, and Augustine of Hippo, both articulated understandings of the Christian view of God in both doctrinal and apologetic terms. They addressed issues raised by those outside the Christian community and provided foundations for future theological development. Thus, it is not surprising to find such persons as Thomas Aquinas, Martin Luther, John Calvin, Teilhard de Chardin, Karl Barth, and others to be citing writers from these and other early writers. The issues however became further complicated by the fact that the debate was no longer theism vs. polytheism, but now included atheism, scientific reductionism and a host of other critical philosophical/scientific critiques.

Primary Source Readings for Topic Two:**Part One:**

- 2. Justin Martyr
- 3. Irenaeus of Lyons
- 5. Origen of Alexandria

Part Two:

- 6. Arius/Athanasius
- 7. The Ecumenical Creeds of the Fourth
Century

Part Three:

- 8. Basil the Great
- 9. Gregory of Nazianzus
- 10. Gregory of Nyssa

Part Five:

- 17. Augustine of Hippo
- 18. Pseudo-Dionysius
- 19. John Scotus Erigena

Part Seven:

- 22. Anselm of Canterbury
- 24. Bonaventure
- 25. Thomas Aquinas
- 26. Johannes Meister Eckhardt
- 27a. Hildegard of Bingen

Part Ten:

- 37. Immanuel Kant
- 38. Friedrich Schleiermacher
- 39. Ludwig Feuerbach

Part Eleven:

- 43. Adolf von Harnack
- 44. Rudolf Otto
- 45. Pierre Teilhard de Chardin
- 47. Karl Barth
- 48. Paul Tillich
- 50. Karl Rahner

Part Twelve:

- 53. Liberation Theology: Gustavo Gutierrez
- 54 a. Mary Daly
- 54 c. Rosemary Radford Ruether
- 54 d. Phyllis Trible

Topic Three: The Doctrine of the Trinity

The Doctrine of the Trinity was a major issue in the early centuries of Christian thought and, perhaps still though to a somewhat lesser extent, a doctrine of considerable significance in contemporary Christian theology. The issue can be pursued in the writings of some of the greatest thinkers in church history, for example from Origen, Athanasius, and Augustine in the early church up to and including such notable theologians as Karl Barth and Karl Rahner in the modern era. The issue is inextricably bound up with questions of redemption: if Jesus of Nazareth, as the Christ is not “co-equal” with God the Father is not our redemption in jeopardy? To this extent the church reached out into secular areas for new language to express and develop its views, e.g. the terms: homo-ousios, hypostasis, etc. come to mind. Not only is this issue discussed and debated substantively by theologians, but finds its way into doctrinal statements at church councils like Nicea and Constantinople and reaffirmed in later documents such as the Presbyterian Confession of 1967.

Primary Source Readings for Topic Three**Part One:**

- 5. Origen of Alexandria

Part Two:

- 6a. Arius
- 6b. Athanasius
- 7. The Ecumenical Councils of the Fourth Century

Part Three:

- 9. Gregory of Nazianzus
- 10. Gregory of Nyssa

Part Five:

- 17. Augustine of Hippo

Part Seven:

- 24. Bonaventure

25. Thomas Aquinas
27a. Hildegard of Bingen

Part Ten:

38. Friedrich Schleiermacher
39. Ludwig Feuerbach

Part Eleven:

47. Karl Barth
50. Karl Rahner

Topic Four: The Doctrine of the Person of Christ (Christology)

That Jesus of Nazareth, claimed to be and affirmed as “the Christ,” is the core, the center of all Christian thought is a given. This claim by the Christian Church is the “sine qua non” of Christian theology. From the time of the scriptures, dating from the mid first century up to and through the mid fifth century at the Council of Chalcedon (451), there was continuous, vigorous, and at times violent debate and discussion over the nature and role of Jesus of Nazareth as the Christ, as theanthropos, as the “God-man.” Scripture and the writings of the early church are rich in the diversity of their portraits of whom and what this person Jesus is. As the Christian community moved into the Graeco-Roman world, it encountered other philosophies, systems of thought, religious beliefs, many of which had roots in the philosophies of Plato, Aristotle, and others with which Christian religious thought had affinities. A process of acculturation took place resulting in a Christianized Platonism or a Platonic Christianity which is present with us even today. One of the fundamental issues for this debate is simply, if we elevate the Son or Logos to a position of co-equality with God the Father and argue that they are one in nature, how then, can an “additional” human nature be part of the being of this Jesus of Nazareth, i.e. how can he also possess a “human nature” in one and the same being without conflict and how do we maintain our salvation, if there is such a conflict? This issue has been and is at the center of this critical debate—with many interesting, indeed fascinating attempts at a solution.

Primary Source Readings for Topic Four**Part One:**

1. Ignatius of Antioch
2. Justin Martyr
3. Irenaeus of Lyons

Part Two:

- 6a. Arius
6b. Athanasius
7. The Ecumenical Creeds of the Fourth Century

Part Three:

8. Basil the Great

9. Gregory of Nazianzus

10. Gregory of Nyssa

Part Four:

11. Apollinaris of Laodicea
12. Theodore of Mopsuestia
13. Nestorius
14. Cyril of Alexandria
15. Leo the Great
16. The Chalcedonian Settlement

Part Five:

17. Augustine of Hippo

Part Seven:

25. Thomas Aquinas

Part Ten:

38. Friedrich Schleiermacher

39. Ludwig Feuerbach

40. David F. Strauss

Part Eleven:

43. Adolf von Harnack

45. Pierre Teilhard de Chardin

47. Karl Barth

48. Paul Tillich

50. Karl Rahner

Part Twelve:

52. Hans Küng

55. James Cone

57b. The Presbyterian Confession of 1967

Topic Five: The Doctrine of the Work of Christ (Soteriology)

Traditionally, accounts of the “Work” of the Christ, envisage either the “objective” or Anselmian view or the “subjective” or humanistic view of Peter Abelard. However, there is another view which is sometimes called the “Classic View” described by Gustave Aulen by the term, “*Christus Victor*.” It is an exposition of Paul’s powerful phrase from II Corinthians 5: 17ff. “God was in Christ reconciling the world to himself.” This view is frequently seen as typical of the New Testament, many of the early church theologians and was given strong support when revived by Martin Luther. In many ways, soteriology may be seen as the other side of the Christological coin, that is: with the doctrine of the Person of Jesus as the Christ dealing with his unity of natures in tact, we are able to deal with the primary purpose of the incarnation which is human redemption or salvation. This, together with Christology per se and an understanding of the human person as in need of healing, is central to the Christian faith.

Primary Source Readings for Topic Five**Part One:**

1. Ignatius of Antioch

3. Irenaeus of Lyons

Part Two:

7. Athanasius

Part Five:

17. Augustine of Hippo

Part Seven:

22. Anselm of Canterbury

23. Peter Abelard

25. Thomas Aquinas

Part Eight:

30. Martin Luther

31. Huldrych Zwingli

33. Philip Melancthon

34. John Calvin

35. The Anabaptists

Part Ten:

38. Friedrich Schleiermacher

40. David F. Strauss

42. Albrecht Ritschl

Part Eleven:

43. Adolf von Harnack

47. Karl Barth

49. Reinhold Niebuhr

Topic Six: Theological Anthropology

This is at least one of the most important, if not the most important, doctrines or concepts in Christian theology and is bound up with our understanding of God, the Trinity, and both the nature and work of Jesus of Nazareth as the Christ. To put it simply: when doing theology, that is: studying the things of God, the most important concepts are those which deal with the nature of being human, about the way in which humans relate to (or do not relate to) God. Theological anthropology takes us back to the very beginning. Recall that in Genesis 1: 26, 27, the claim is made that we humans have been created in the image of God. In other words, God has endowed us with something special, unlike that of anything else God created. Unfortunately, as the story unfolds, we discover that we humans have not lived in accord with our special gifts and we are—shall we say, broken! As a result we have distanced ourselves from God and frequently from each other and ourselves as well. From a Christian theological point of view, this is who we are—and there are many proposals about how we go about fixing this dilemma, or better yet, how God provides us with a way in which our brokenness may be repaired, healed, redeemed, or however you may wish to define it.

Readings for Topic Six:

Part One:

- 3. Irenaeus of Lyons
- 4. Tertullian
- 5. Origen of Alexandria

Part Seven:

- 22. Anselm of Canterbury
- 23. Peter Abelard
- 25. Thomas Aquinas
- 28. Thomas a Kempis

Part Eight:

- 30. Martin Luther
- 34. John Calvin
- 35a. Balthasar Hubmaier
- 35b. Johannes Denck
- 35c. Menno Simons

Part Nine:

- 36. The Council of Trent

Part Ten:

- 38. Friedrich Schleiermacher
- 39. Ludwig Feuerbach

- 41. Soren Kierkegaard

- 42. Albrecht Ritschl

Part Eleven:

- 43. Adolf von Harnack
- 45. Pierre Teilhard de Chardin
- 46. Rudolf Bultmann
- 47. Karl Barth
- 49. Paul Tillich
- 50. Karl Rahner
- 51. Dietrich Bonhoeffer

Part Twelve:

- 52. Hans Küng
- 54a. Feminist theology, Mary Daly
- 54b. Feminist theology, Letty Russell
- 54c. Feminist theology, Rosemary Radford Ruether
- 54d. Feminist theology, Phyllis Trible
- 56. Sallie McFague
- 57a. The Second Vatican Council
- 57b. The Prebyterian Confession of 1967

Topic Seven: The Doctrine of the Church and the Sacraments

When we say church many people immediately begin to think of denominations such as Presbyterian, Lutheran, Episcopalian, Roman Catholic, Greek Orthodox and so forth. The church, however, is not a denomination; it is not a building; it is not a not-for-profit organization; oddly, however, it is all of these things, but much, much more. The church is a people, those who have responded to the message of God's love, especially as it has been revealed in the person of Jesus of Nazareth, the Christ. The term church comes from the Greek—*ecclesia*—meaning “being called-out.” One may say therefore the church is “the people of God.” It has a variety of metaphors to describe it: the people of God, the Body of Christ, the Bride of Christ, followers of the Way, etc. The fundamental role of the church was well-put by the English theologian T.W. Manson when he described it in terms something like this: the church is “an extension of the incarnate ministry of Jesus of Nazareth, the Christ.” The church is engaged in mission in order to spread the “good news” of the gospel—the gospel of God's love revealed in the Christ. The equipment of the Church are the sacraments, perhaps best described as “visible words,” which enrich and strengthen the believers. Over the centuries, there have been numerous controversies concerning the authority of the church, the nature of the church, the work of the church and the sacraments, particularly over the nature of the presence of Christ in the sacrament.

Primary Source Readings for Topic Seven

Part One:

1. Ignatius of Antioch
2. Irenaeus of Lyons
5. Origen of Alexandria

Part Five:

17. Augustine of Hippo

Part Seven:

25. Thomas Aquinas

Part Eight:

29. Erasmus of Rotterdam
30. Martin Luther
31. Huldrych Zwingli
32. Martin Bucer
33. Philip Melancthon
34. John Calvin
35. The Anabaptists

Topic Eight: Eschatology and Christian Hope

Eschatology (from the Greek *eschatos* meaning last or end) is the study of the “end-times.” A positive eschatology, that is: a positive outlook enables us to make sense of our present situation in light of what we understand about how God wants things to end. A negative eschatology attempts to utilize scripture as a “crystal ball” trying to learn from it what only God really knows: when it will happen, who will be redeemed and who will not. Hope is a meaningful aspect of the Christ life, including an understanding of those elements essential to eschatology. Theologically, hope is a response, a faith-response to the gospel and inspires optimism for life

in the present—even in light of all the difficulties encountered in this world—and challenges us to fulfill the great commandment.

Primary Source Readings for Topic Eight

Part One:

1. Ignatius of Antioch
5. Origen of Alexandria

Part Five:

17. Augustine of Hippo

Part Seven:

25. Thomas Aquinas
28. Thomas a Kempis

Part Eight:

34. John Calvin

Part Eleven:

43. Adolf von Harnack
45. Pierre Teilhard de Chardin
47. Karl Barth

Topic Nine: Significant Issues of Special Interest—Mysticism, Feminism, Other Liberation theologies

Throughout this anthology we have been presenting those “classical” issues which have had a major bearing on the development of Christian theology as they occurred in Christianity’s two thousand year plus history. For anyone to have even a simple grasp of the Christian faith, its history, its institutions, as well as its controversies, it is incumbent upon them to have at least a basic knowledge of these issues. Thus, we have spent a considerable amount of time, effort, and space on the doctrines of God, Christology (both the person and work of Jesus of Nazareth), the Church and Sacraments, etc. as they have been passed along to us through some of the major thinkers in Christian theological history. At this point we add to this compilation, other topics and developments of equal interest for consideration. Mysticism, e.g. has been present in Christian thought from the very beginning—often at odds with the mainstream thinkers and ecclesiastical leaders; and then there is feminism, which burst onto the theological scene in the mid-twentieth century with great force (although one can find hints of it throughout Christian history, even if that history was dominated by a patriarchal system).

The writers of this period were relentless in their pursuit of equality, and in the process have made valuable contributions to Christian thought. There are others: black theology, Asian theology, as well as controversial issues, particularly in the field of ethics dealing with issues in human sexuality, social, political, and economic equality just for starters. Our offering is modest, but sends us in the right direction, if we wish to be consistent with the true value of the Christian faith and to be in harmony with its founder, Jesus of Nazareth, the Christ, who was (and is) the epitome of God’s Love Incarnate.

Primary Source Readings for Topic Nine

See especially the following:

Part Five:

- 18. Pseudo-Dionysius
- 19. John Scotus Erigena

Part Seven:

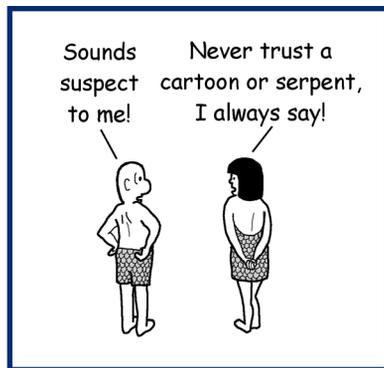
- 24. Bonaventure
- 26. John Meister Eckhardt
- 27. Women of the Middle Ages: Hildegard of Bingen, Julian of Norwich, and Catherine of Siena

Part Twelve:

- 54. Feminist theology: Mary Daly, Letty Russell, Rosemary Radford Ruether and Phyllis Trible
- 55. Black Liberation Theology: James Cone
- 56. Ecological theology: Sallie McFague and the Black Liberation Theology



In this second edition issues in faith and reason, Christology, Ecclesiology, religious experience, sacramental theology and a myriad of social, political, and economic issues can be traced and followed, hopefully providing some tools for navigating the often murky waters of theology. It is useful to remember, as Hans Küng succinctly stated: *Theology is life and life is theology*. We trust you will enjoy the journey and return to it often, finding different paths, new insights, answers, and many more questions each time you travel, all of which will enrich not only your theological knowledge, but your life as well.



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