I. Intro to Historical Theology

A. J. Pelikan’s definition of the term “doctrine.”
   - “What the Church of Jesus Christ believes, teaches, and confesses based on the Word of God.”
     - Believes: what the Church lives and prays (implicit)
     - Teaches: homilies, catechesis, etc. (explicit, ordinary)
     - Confesses: doctrine solemnly defined, usually in the face of peril.
       - This is roughly equivalent to dogma (explicit, extraordinary).
         - Dogma: what the Church formally, solemnly, and publicly confesses.

B. What is the difference between material and formal heresy?
   - Material heresy: unconscious, unintentional doctrinal inaccuracy
   - Formal heresy: conscious, deliberate denial of defined dogma

C. How do orthodoxy and heresy intrinsically differ?
   - Orthodoxy (“straight or right opinion” “right praise”) is the holding of the fullness of the Gospel.
   - The Truth is a series of paradoxes (e.g., Jesus is both God and man).
   - Orthodoxy holds up both sides of the paradox, whereas heresy (“choice”) chooses one side of the paradox.
   - Heresy, only holds part of the truth, the choice of one side of the mystery to the neglect of the other (e.g., a taut volleyball net = orthodoxy. When you only hold to one side of the mystery, you let the other side of the volleyball net fall down).

II. Overview of Patristic Era

A. Define the term “fathers of the Church.”
   - Those individuals who wrote from 100-800 A.D., and passed on and developed the apostolic tradition.
B. How does the title “doctor of the Church” differ from the title “father of the church?”

- Doctor of the Church
  - Is an official title conferred by the Church (vs. Father of the Church, which is not an official title)
  - Dr. of the Church not restricted to any era
  - Some Fathers are Doctors, but not all Doctors are Fathers.

C. Identify the three main groups of Fathers classified linguistically and provide at least one example of a Father from each group.

- Syriac-Aramaic (e.g., St. Ephrem)
- Greek (e.g., St. Basil)
- Latin (e.g., St. Augustine)

D. What is the twofold importance of the fathers?

- Witnesses to ancient tradition
- Creative contributors

E. Explain the nature of the doctrinal authority attributed to the fathers.

- Not individually infallible. All (except Gregory Nazianzen) erred somewhere.
- Considered infallible when unanimous: i.e., consensus partum.
  - “Consesus Patrum”
    - The consensus of the Fathers.
    - Where many Church Fathers agree on a point of doctrine.

F. Provide a rough, 4-fold periodization of the fathers.

- Ante-Nicene Fathers (before 325 A.D.)
  - (1) Apostolic Fathers
    - cir. 95-155
    - generally born before the death of the last apostle, many knew the apostles
    - practical and pastoral, not speculative, not creative contributors
  - (2) Apologists and Controversialists
    - cir. 150-325
    - developed classic vocabulary and important genres: commentary, treatises, even systematic theology

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• Post-Nicene Fathers (after 325 A.D. to 800 A.D.)
  o (3) Fathers of the “Golden Age”
    ▪ cir. 300-400, when the creed was hammered out
  o (4) Later Fathers
    ▪ cir. 500-800

G. Define:
• 1. Docetism
  o Jesus (the Divine Word) only “appeared” human. Docetists accepted
    the Divinity of Christ, but denied His humanity (as opposed to the
    Judaizers, who denied the Divinity of Christ).

• 2. Gnosticism
  o Salvation through special knowledge of how to escape the material
    word.

• 3. The Catholic principle of critical assimilation (e.g., as seen in Justin)
  o reject certain aspects of culture and philosophy
  o accept and assimilate certain aspects of culture and philosophy that
    are in accordance with the Faith
  o there can be no divorce between Faith & Reason
  o e.g., Justin
    ▪ rejected Greco-Roman myth and astrology (fate vs. free will)
    ▪ rejected decadent morality: exposing infants, moral relativism
    ▪ accepted valid insights from Greco-Roman philosophy (one of
      his thoughts/questions was: why did Plato get so much right?)

• 4. Elemental trinitarianism
  o all the “elements” of the doctrine are there implicitly (e.g., the
    writings of Ignatius of Antioch), but the precise nature of the three
    persons and their relationship is not explicitly explained.

• 5. Ante-Nicene
  o Before the council of Nicaea (325 A.D.)

• 6. Mystery
  o God’s revelation cannot be exhaustively comprehended.
III. Norms of Faith
A. Terms to know (according to their use in Catholic theology)

1. Primitivist; primitivism (e.g., Montanism)
   - No development after the New Testament (e.g., rejection of the Catholic Church, back-to-basics type attitude)

2. Montanism
   - “The New Prophecy”
   - untraditional prophesy in form and content
   - denied the Holy Spirit dwelt in the Catholic Church
   - taught that revelation is still open, and subsequent revelation could replace prior revelation
   - 3 characteristics
     - (1) primitivist
     - (2) apocalyptic (predicting the time and place the New Jerusalem was coming)
     - (3) rigorist (hey bishop, stop being so soft on sinners)

3. Eschatology
   - Branch of theology concerned with the last things, the end times.

4. Rigorist
   - Rigorism ⇒ the idea that serious sexual post-baptismal sins like fornication and adultery, along with other sins such as murder and apostasy, could not and should not be forgiven by the Church.

5. Pedagogy
   - Teaching; The art and science of teaching
   - Gradual progressive revelation culminating in Christ
   - Christ = fullness of revelation, perfect Word made flesh
   - Revelation closed.
B. *The Orthodox Christian view of the Old Testament sees it related to the New Testament in what three ways?*

- (1) preparation (literal sense)
- (2) prediction (literal sense)
- (3) prefiguration (spiritual sense)
- predicts Christ, prepares for Christ, prefigures Christ

C. **People to Know**

1. **Marcion**
   - Taught that the God of the Old Testament and the God of the New Testament are two different gods.

2. **Origen**
   - Lay catechist, later ordained a priest, taught catechumens (those preparing for baptism)
   - He was a genius, wrote about 6,000 books
   - His was the 1st attempt at systematic theology
   - 1st great scripture scholar
   - Origen was the second person to write a biblical commentary
   - Got some things wrong, but not a formal heretic, tried to stay within the bounds of the Church

3. **Irenaeus**
   - cir. 185 A.D.
   - Wrote “Against the Heresies”, fought against Gnosticism.
   - Cited from almost all the books that we now have in the New Testament.

4. **Tertullian**
   - Converted in 195 A.D., previously led a dissolute life
   - Witness to apostolic tradition (baptism, scripture, Tradition, apostolic succession)
   - Creative contributions to Tradition: developed the term “Trinity” and “3 persons/1 nature” and the idea of “two natures/one person” Christology, and original sin
   - Went into schism in 212 (became a Montanist)
D. Explain the gist of Irenaeus’ notion of “apostolic succession.”
- Succession of apostolic truth guarded by succession of teachers (magisterium)
- Apostles would’ve passed on secret tradition to their successors. Apostolic succession locates the authentic apostolic tradition (and the apostolic succession can be found where the apostles appointed their successors, and then those apostolic successors appointed their successors, and on down the line to the present day bishops. For example, shows how the Bishop of Rome can be traced back to Peter and Paul).

E. What connection does the creed’s content and structure have with baptism?
- The creed’s content and structure was developed from baptismal professions of faith. The creed was developed to combat heresy.

IV. Trinitarian & Christological Controversies & Councils
A. People to Know

1. Athanasius & Arius
- Athanasius defended the Council of Nicaea, promoted the teaching that Jesus was Divine vs. Arius who taught that Jesus was not God, that Jesus was a created being, a demi-god.

2. Basil the Great, Gregory of Nazianzus, Gregory of Nyssa
- Cappadocian Fathers
- Basil
  - His brother Gregory of Nyssa
  - Best friend Gregory of Nazianzus
- All three became bishops
- 1st Council of Constantinople drew on their mature Trinitarian doctrine (1 being, 3 persons)
  - Basil = made liturgical arguments
  - Greg of Naz. = Son & Spirit proceed from the Father, but eternally
  - Greg of Nyssa = not 3 gods, no difference in nature or operation

3. Nestorius & Cyril of Alexandria
- Nestorius emphasized the humanity of Jesus, taught that Mary is not the God-bearer but the Christ-bearer. Nestorius almost makes it sound like
Christ is two persons. Christ as a man bearing God, one in whom the Word dwells.

- Cyril said that “we do not divide the God from the man, or separate him into parts.” Hypostatic union ⇒ union is substantial, indissoluble ⇒ the union between the human and Divine natures is at the level of Jesus’s person.
  - Communicatio idiomatum ⇒ “interchange of attributes” flows from hypostatic union. Jesus is one, inseparably God & man, we can say God bled, etc.

B. Terms to know

1. **Ebionites**
   - Christ wasn’t God, he was only human. Judaizers who wanted to hold onto the practices of the old testament, believed that the New Testament was not a break from the Old.

2. **Monarchianism (dynamic & modalistic)**
   - Over-emphasized the oneness of God
   - Dynamic: similar to Ebionites, Jesus not God but rather an inspired man.
   - Modalistic: “person” as a role (God acts in different “modes”, rather than there being three distinct persons)

3. **Patripassianism (Sabellianism)**
   - the Father suffered on the cross (modalism)

5. **Subordinationism & Arianism**
   - Subordinationism: tends to deny true oneness, equality. A general eastern tendency. Subordination not merely of authority or relation of origin but of nature. Unequal.
   - Arianism: Word as creature; demi-god. Word was created. Belief in the Son’s creation by and subordination to God the Father.

6. **Ecumenical (or general) council**
   - Ecumenical = a council that involves the whole Church
   - A council is not ecumenical unless the Bishop of Rome approves it, confirms it.

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7. *Homoousion vs. Homoiousios*  
- One (same) nature/substance vs. similar in nature/substance (wanted “similar in nature” to guard against modalism)

8. *Soteriology & Christology*  
- Soteriology = the study of the saving work of Christ (salvation)  
- Christology = the study of the person of Christ (how human and divine are related)

9. *The Cappadocian Fathers*  
- Basil, Gregory of Nyssa, Gregory of Nazianzus  
- Developed our understanding of the Trinity

10. *Apollinarianism (& the soteriological argument used against it)*  
- Alexandrian one-sidedness (Alexandria emphasized the divinity of Jesus)  
- Logos replaces the highest part of the human soul (intellect & will)  
- Therefore, Jesus not fully human, simply has a human body  
- Soteriological arguments against apollinarianism ⇒ “what was not assumed (by the Word of God) was not healed.”

11. *Nestorianism vs. Monophysitism*  
- Nestorianism = Antiochene one-sidedness (stresses the humanity of Christ)  
  ⇒ wanted to emphasize full humanity of Christ, draws a sharp distinction between Jesus’s divine nature and human nature, almost sounds like Christ is two persons, no real union between Jesus’s divine and human nature, Blessed Virgin Mary is Christotokos (Christ-bearer) rather than Theotokos (God-bearer), stressing how Mary is not the Mother of God but rather the Mother of Jesus’s humanity. But calling her Christotokos is like separating Jesus’s divinity from his humanity, almost like splitting him into two persons.  
- Monophysitism = Alexandrian one-sidedness (stresses the divinity of Christ)  
  ⇒ one nature after the union, humanity absorbed by the divinity, humanity and divinity merge into one theandric nature. Christ’s humanity not consubstantial with ours.
12. **hypostatic union & Communicatio idiomatum**
   - hypostatic union: union is substantial, indissoluble. Not a loose union, emphasizes the unity of Christ ⇒ the union between human and divine natures at the level of Jesus’s person or hypostasis.
   - communicatio idiomatum: the interchange of attributes in the person of Christ. We can say “God bled” and “the man Jesus raised the dead.”

13. **Theotokos**
   - God-Bearer or Mother of God

14. **Monothelitism**
   - Strict one-will Christology. One energy or mode of activity.
   - This is wrong because Christ has 2 natural wills (human and divine) and 2 operations. However, His human will submits to His divine will.

15. **Iconoclasm**
   - “icon-breaking”
   - claimed icons were imported from paganism, and that having icons contradicted a passage in the book of Exodus, and therefore it was wrong to have icons.

16. **Oriental Orthodox churches (define & give examples)**
   - Those churches that broke away after council / rejected Council of Chalcedon (451).
   - Chalcedon was anti-monophysitism (monophysitism = Jesus’s humanity absorbed by his divinity). Chalcedon → 2 natures in 1 person.
   - Disagreement over what turned out to be semantics. Objected to talking about “two natures” because to them (due to their use/understanding of the word “nature”) it sounds like you are separating the God-man. They wanted to use “one nature.”
   - Examples: Coptic, Ethiopian, Armenian.

**C. Facts to Know**

1. **Which was the very first council to proclaim Mary as “Theotokos”?**
   - Council of Ephesus (431)
2. Which Council defined the full equality of Christ and the Father?
   • Council of Nicaea (325)

3. Who was the theologian who coined the Latin term trinitas (“Trinity”)?
   • Tertullian

4. Which Council expanded the third stanza of the Creed defining the divinity of the Holy Spirit?
   • 1st Council of Constantinople (381)

V. Augustine
A. Identify the book in which he tells his own story
   • Confessions

B. Define: Manicheanism and Neo-Platonism
   • Manicheanism:
     o Dualist (two opposed, equal powerful forces at work in the world, one good, one evil); astrological (fatalist); pseudo-scientific
   • Neo-Platonism:
     o Mystical development of Plato’s philosophy
     o Called to turn away from sensual gratification, help the soul encounter God
     o Symbolic, otherworldly, contemplative, ascetic

C. What is Augustine’s definition of theology?
   • “I believe in order that I may understand.” In other words, “theology” is faith seeking understanding.

VI. Augustine to Luther: the Middle Ages
A. Persons

1. Augustine
   • Dr. of the Church
   • Theologian, developed the understanding of the Trinity
   • Wrote the book Confessions.
   • He fought against the donatists (donatists were those who did not accept bad priests or the sacraments performed by “bad” priests)
• He fought Pelagians (Pelagians were those who taught that God helps those who help themselves, grace is unnecessary); Augustine taught that grace is always needed first.

2. Pelagius
• British monk, scandalized by Augustine’s book Confessions, taught that grace was an unnecessary bonus.

3. St. Bernard of Clairvaux
• Good example of contemplative theology, usually took the form of putting together comments of Church Fathers on Scripture.

4. Peter Lombard
• Clearly identified 7 sacraments (the Church also had other blessings)
• Wrote the book Sentences, which became the main textbook of theology in medieval schools.

5. Peter Abelard
• tutor, castrated
• the same word can be used differently ⇒ so, “define your terms!”
• Christ shows us what true love is (laid down his life for us)

6. St. Anselm of Canterbury
• “God is that Being greater than which nothing else can be thought.”
• Why did God become man? God is a great monarch, and man has offended his (God’s) dignity. Man owed a debt to the honor of God, man needed to pay that debt, but only God could accomplish that. God became man to satisfy the debt owed by man; to outweigh all the evil of humanity.
  ○ Man has failed to render God his due, only man should pay that debt, but only God could. Satisfaction = to do enough.
• Viewed as the first Scholastic theologian.

7. St. Thomas Aquinas
• Dr. of the Church
• Mystic
• Wrote Summa Theologiae
• Systematic Theology (scholasticism)
8. **St. Bonaventure (high mark 1260)**
- Franciscan
- restrained incorporation of Aristotle into theology,
- was very symbolic, imaginative,
- he has a mystical spirit, all heart, in tune with St. Francis.

9. **William of Ockham**
- Franciscan theologian
- Adopted voluntarism and nominalism outlook, stressed the will of God, anti-realism.
  - Voluntarism
    - God doesn’t need to follow the rules, evil is evil because God says so (versus because it is evil God says “no don’t do it”).
    - Evil because it is unlawful, rather than unlawful because it is evil. God’s arbitrary will holds all things together.
  - Nominalism
    - No such thing as “humanity”, focuses on individuals. Stress on doing God’s will.
  - Anti-realism
    - World not interconnected, intelligible whole.

**B. Terms & brief questions.**

1. **What Donatism was and how it led Augustine to develop Catholic doctrine on the Church and the sacraments:**
   - Donatism:
     - A sinful cleric cannot transmit sacramental grace, but only infect others with his sin.
     - Rigorism. All those who have communion with sinners are infected.
       - The Church is holy. Catholics have sinners in their midst, the Donatists do not, so Donatists = the church.
     - Donatists don’t recognize Catholic sacraments. Must re-baptize.
   - Augustine’s response:
     - The true Church is catholic/universal, therefore Donatists are not the true Church because they are just a local sect in North Africa.
     - The priest’s authority relies on proper ordination, not personal virtue. It is really Christ who performs the sacraments.
Held the validity of the baptism and other sacraments of schismatics.

2. *How is original sin transmitted according to Augustine? What are the results of original sin?*
   - Augustine was the first to use the phrase “original sin.”
   - Original sin is transmitted by propagation, not imitation.
   - Original sin results in that we are born into a state of sin (separation from God) and we have concupiscence (sinful desire).

3. *Which Greek philosophical system influenced the shape of Augustine’s theology?*
   - Neo-platonism

4. *Concupiscence*
   - Natural human tendency to sin due to darkened intellect and weakened will.
   - Alternative definition: lust of the eyes; lust of the flesh; pride of life.

5. *Manicheanism*
   - Dualist, fatalist (astrology), pseudo-scientific

6. *Pelagianism*
   - God helps those who help themselves. Grace is an unnecessary bonus given to those who earn it. We do not inherit original sin from Adam, sin is learned from our parents and others.
   - Human beings are able to avoid sin under their own power; otherwise, sin is a question of fate not free choice.

7. *Semi-Pelagianism*
   - Grace essential for salvation
   - God wants to save everyone, but some reject His grace
   - Sometimes, we can take the first small step of faith ourselves without actual grace.

8. *What does it mean to call grace “prevenient”?*
   - Grace comes before and empowers any good decision we make with our will.

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9. Positive reprobation (the negative side of double predestination)
   • God positively wills damnation for some.

10. What is Augustine’s contribution to trinitarian theology?
   • Holy Spirit as the hypostatic (personal) love of Father & Son.
   • The only thing distinguishing the persons from each other is relationship of origin.
   • Spirit proceeds from the Father and the Son as from one principle, but principally from the Father, the “origin of the divinity,” who concedes it to the Son to emanate the Spirit.
   • Christ is begotten (Word, image, intellect); Spirit proceeds as Love (inclination of the Will).

11. Summarize the factors leading to the Great Schism between the East and West, and know the two unsuccessful conciliar attempts to heal this schism.
   • Factors:
     o Gradual cultural & theological drift apart
       ▪ Diocletian’s division of the empire
       ▪ The West didn’t know Greek, and the East didn’t know Latin
       ▪ Germans & Slavs cut off land route, Muslims cut off the sea route, so there was little contact between the East and the West
     o Iconoclasm in the East in the 8th/9th centuries
     o The Crowning of Charlemagne as Holy Roman Emperor, because the Byzantine emperor didn’t like that (800 A.D.)
     o Jurisdiction between the Pope vs. Patriarch of Constantinople over Sicily
     o Filioque (Spirit proceeding from the Father “and the Son” added in order to combat Arianism in the West)
       ▪ In Latin “proceeds from” can mean going from point “b” to point “c” (doesn’t necessarily mean going from “a” to “b” to “c”). In greek “proceeds from” means “originates in.” The East felt that the filioque subordinated the Spirit to the Son, and failed to recognize that the Spirit and the Son both originate from the Father.
     o 1054 ⇒ flashpoint, papal legates excommunicate the Patriarch of Constantinople
     o Crusades (1095–1291)
     o Councils
       ▪ 2nd Council of Lyons (1274)
- Council of Florence (1439)
- They get an agreement on paper, each say the creed in their own way, but the East is only agreeing under duress, and then the East didn’t end up getting the military aid they needed.

12. **Scholasticism: definition and characteristics**
   - Scholasticism: the theological and philosophical tradition of the medieval schools that brought all the rigor of logical reason to bear on the interpretation of the authoritative texts of Scripture and Tradition. It emphasizes **precise and clear definitions** with regard to theological terminology and **systematic organization** of ideas.
   - Systematic, scientific, incorporates Aristotle, logical.

13. **In what era does theology first become an academic discipline?**
   - Medieval ages, very late 11th-12th centuries.

14. **Compare (show similarities) and contrast (show dissimilarities) between Scholasticism with the monastic theology that preceded it (focus on theological method, emphasis, and goals—don’t go into lots of historical background)**
   - **Similarities:**
     - Used the Scriptures, Fathers, and some philosophy as authorities. Also, it began in faith and was directed to build up faith. Carried out in an atmosphere of prayer.
   - **Differences:**
     - Scholasticism used a different method of organization (less biblical commentary, more systematic).
     - Goal of Scholasticism = rational organization; Goal of monastic theology = mystical contemplation.

15. **3 different opinions on usefulness of Aristotle's philosophy in theology found among Catholic thinkers of the 13th century.**
   - Categorical rejection (conservative Augustinians)
   - Uncritical acceptance (Latin Averoists)
   - Critical assimilation (St. Albert the Great, St. Thomas Aquinas)

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16. What pagan Greek philosopher did Aquinas use to help clarify, organize and explain Christian doctrine? (Hint--This philosopher had not traditionally been used in Catholic theology before the 13th century)
   • Aristotle

17. What is the “Babylonian Captivity of the Papacy” (Avignon papacy)?
   • 1308-1378
   • When the Pope resided in Avignon, France (but not the same as the Great Western Schism).

18. What is the “Great Western Schism” (don't confuse with the Great Schism between East and West!)
   • 1378-1415
   • Multiple popes simultaneously.
   • Urban VI elected, but then the cardinals claimed that election invalid, so they then “elected” Clement VII. Then a third “pope” elected (1409), Alexander V, who was then succeeded by John XXIII. So three people claiming to be pope at once.

19. Summa Theologiae: its author, basic structure, why it’s distinctive
   • author = St. Thomas Aquinas
   • Basic structure = like a cathedral. All sacred science fits together. No compartmentalization.
   • Basic structure = a debate format. Exploratory.
   • Systematic approach to theology. Incorporated Aristotelian philosophy, used logic to understand and organize theological thought. Applied a neoplatonic framework to theology.
   • The use of authorities was traditional, but its structure and method were creative.

20. Nominalism: explain the difference between this and realism. Know the name of the most famous proponent of this kind of theology.
   • Most famous proponent: William of Ockham
   • Nominalism: General ideas such as human nature are simply names that have no connection to reality.
   • Philosophical Realism: The world is intrinsically intelligible and interconnected. Can be known objectively with the help of reason.
Universal (abstract) concepts like “human nature” have a real basis in reality.

- **Theological Realism**: We can have real, objective (though imperfect) knowledge of God. Analogy is indirect but nonetheless real knowledge. God is always greater than the concept/analogy – God transcends the concept/analogy.

21. **Voluntarism**

- The doctrine that God’s will is what determines the goodness of an action.