

Part Two: The Middle Ages

- I. Monasticism
 - A. Monastic approaches
 1. Desert fathers: eremitic monasticism; men, and women, who sought to achieve godliness in living away from others (though they were rarely left alone)
 2. Monastic communities: cenobitic monasticism; achieving godliness in community
 3. The monastic athlete: to the extreme
 - a. Example: Simeon Stylites, c. 386-459
 - b. Issues for the Christian life: the nature of devotion, the nature of the holy
 - B. Monasticism in the West
 1. Living by the Rule
 - a. Precepts (for all) and counsels (for the few)
 - b. The regulated life: group of monastics, living in the cloister, following the "regula" (rule); many modeled after the Rule of Benedict (c. 480-550)
 - c. The mendicants (beggars): living by the Rule, but outside the cloister; e.g. the Franciscans and Dominicans, founded in the 13th century
 2. Women monastics
 - a. "Taking the veil" as early as 2nd century; groups of women monastics by the 4th century; Caesarius, bishop of Arles (d. 542), *Rule for Virgins*--similar to monks, plus enclosure
 - b. Sisters and handmaids: a presumed equality, but some social stratification; no women mendicants
 - C. The Virgin Mary and the monastic life - late 4th century debate
 1. Helvidius: Mary is both virgin and spouse
 - a. Marriage of equal validity with virginity
 - b. If Mary not a spouse, possibility of elitism
 - c. Scriptures: Mary; patriarchs; children a creation of God
 2. Jovinian: the church as "virgin"
 - a. 2 Cor. 11:2 - all share the spiritual chastity of the church
 - b. Song of Songs 4:12 - garden and fountain refer to church
 - c. Opposes in-partu virginity because a threat of docetism
 3. Ambrose: the prevailing view, Mary is a "type" of the church
 - a. Mary birthed Jesus the savior, church births our salvation
 - b. Both Mary and the church need to be fully virginal in order to cancel ancient sin of Adam and reverse Eve's sentence
 4. The early tradition
 - a. Not in the NT; not in early writings
 - b. Possible source: "Protevangelium of James," a 2nd century apocryphal NT work

II. The Eastern Church

A. General background

1. Second Rome: Constantinople, with its Patriarch, is the center of eastern Christianity [Moscow, "Third Rome," 15th century]
2. Dogma: required beliefs, stated in seven ecumenical councils; theologoumena: commonly-held, but not required, beliefs (e.g. veneration of Mary, praying to the saints); theological opinion: theological ideas all right so long as not counter to dogma
3. Contemplative monasticism - emphasis on cloistered monastics; very little interest in the mendicants as in the West
4. Place of liturgy: central to the experience of congregants; baptism places one in the body of Christ, Eucharist feeds the soul
5. No Middle Ages, more continuity with the ancient church
 - a. Byzantine (Eastern) Empire to 1453
 - b. Doctrinal emphasis on 8th century and earlier

B. Iconoclastic controversy

1. Early development
 - a. Veneration of icons (= image, representation) not widely practiced until the 6th and 7th centuries
 - b. Two-phase controversy, 726-780, 815-842
 - c. Iconodules/iconophiles vs. iconoclasts
2. Theological issues: idolatry
 - a. Iconoclasts - the icon is "consubstantial" with its original, so veneration becomes idolatry
 - b. Iconodules - 3 kinds of icons: natural (physike), imitation (mimetike), artistic (technike); this last is icons in church
3. Theology: OT prohibitions
 - a. Clasts - Ex. 20:4, Deut. 4:14-19, 5:7-8
 - b. Dules - the Incarnation has altered the OT prohibitions
4. Theology: the ethical argument
 - a. Clasts - we should represent Christ and the saints through our lives
 - b. Dules - yes; but an icon serves as a vivid reminder of how we should live; icons are didactic
5. Theology: Christology
 - a. Clasts - dilemma: Nestorianism or monophysitism
 - b. Dules - icons are not of the two natures, but the one person

C. Christological controversies

1. The Chalcedonian Definition, 451
2. Christological problems (handout)
 - a. Monophysitism: emphasis on one nature of Christ, often the divine nature
 - b. Nestorianism (5th century): condemned for his view of the person of Christ
 - c. Monothelitism (7th century): does Jesus have one will or two wills?

Part Three: The Reformation Era

- I. Central tenets of the Reformation
 - A. Authority in the church: the Leipzig Disputation, 1519
 1. Luther vs. Eck, a Roman Catholic debater
 2. What about John Huss?
 - a. Council of Constance, 1415; Huss condemned
 - b. Eck to Luther: was the Council right?
 - c. Authority: pope, council, Scriptures
 - B. Justification by faith alone
 1. Faith as assent to the list of doctrines; e.g. Henry VIII, king of England, was probably orthodox in his beliefs
 2. Faith as appropriation of Christ's work; while the list is still important, must have personal appropriation of Jesus
 - C. Priesthood of believers
 1. Immediate access to God, through Christ; no priest necessary
 2. Effects on calling
 - a. Middle Ages: only the "religious" are called
 - b. Luther: all Christians are called, per vocationem
 3. Democracy? No, there is a God-instituted hierarchy in both church and society
 4. Learned clergy? Yes, some are called to particular vocations; training is warranted
- II. Puritanism
 - A. Purify the church in polity, worship, and teaching
 1. Norm for purifying: the Bible
 2. Prescription (do what the Bible enjoins) and proscription (do not do what the Bible forbids); example, Sabbath-keeping
 3. Issue: what kinds of rules do we find in the Bible?
 - B. Marks of a Christian: conversion
 1. Calvin's marks: right belief, right living, attend the sacraments
 2. Assurance of conversion is added by the Puritans; recounted in a "relation" (testimony) given to the church
 3. Morphology of conversion: the stages through which a person goes from conviction of sin to assurance of salvation
 - C. Stewardship: stems from the creation mandate
 - D. Reformed theology: the Puritans are Calvinistic
 - E. The covenanted community - Mass. Bay Colony (MBC)
 1. Church: visible saints and their children
 - a. VS: a credible relation; full member of the church, signified by attending the communion service
 - b. Children of VS are baptized (enter the covenant)
 2. The political order: rule by the saints, in that only church members could vote and hold office; less than a generation
 3. How relate to the Church of England (C of E)?

- a. Separating Puritans: the C of E is so corrupt it is beyond reform, ergo separate; Plymouth Colony
- b. Non-separating: C of E corrupt, but reformable, ergo maintain fellowship; MBC
- 4. Did it work? The Halfway Covenant
 - a. Issue: may the children of baptized, but unconverted, parents be baptized
 - b. 1662: Halfway Covenant; yes, they may be baptized
 - c. Later, a division between "historic faith" ("owning the covenant") and "saving faith"
 - d. Result: move from church as a society of saints to church as a school for sinners

III. Church and state

- A. In Christian territories, state church the norm until the 17th century
- B. Toleration of religious dissent
 - 1. Reformation: the (implied) right of judgment; but, magisterial reformers
 - 2. John Milton (1608-1674), *Areopagitica* (1644): it is best to convince the heretic, not to coerce him
 - 3. John Locke (1632-1704), *Letter Concerning Toleration*, 1689
 - a. State takes care of bodies, uses force; church takes care of souls, uses persuasion; do not mix the two
 - b. Still, limitations on religious toleration: atheists, Roman Catholics, "subversive sects"
 - 4. 1689, Act of Toleration, England
- C. Separation of church and state
 - 1. Isaac Backus (1724-1806)
 - a. Civil government: God rules indirectly
 - b. Spiritual government: gathered church; direct rule by the Holy Spirit; keep the two realms separate
 - c. Two Tables issue: John Cotton vs. Roger Williams, 1630s: can the state legislate Table One commands?; Cotton said yes, Williams said no; Backus said no/yes
 - d. Government enhances freedom
 - 2. Jefferson and Madison, Virginia, 1780s
 - a. Morality derives from human nature, not from religion
 - b. Religion not a necessary factor in social morality
 - c. The state exists to provide liberty; government restricts
 - d. Believe as you wish, but do no harm to others
 - 3. First Amendment issue: the establishment clause
 - a. "Wall of separation" in Jefferson letter, 1802
 - b. "Christian nation": founders, populace, practice
 - c. Resolution by Robert Bellah: the U.S. is both a republic and a constitutional regime