

Significant overlap between questions – aim to answer #5, while touching on all of them

Paradigms & Subversive Counterpoints:

- Transcendence → Immanence
- Individuality → Institutionalism
- Fracture/Decentralization → Association/Connection (often by force)
- Judgment → Mercy/Grace
- Providence → Incarnation

70ce – Fall of Jerusalem Temple

312ce – Constantine Converts to Christianity (Crowned Emperor in 305ce)

476ce – Sack of Rome in 410ce; last Western Emperor Deposed by Ostrogoths in 476ce

1000ce – Turning Point Between Early and Late Medieval Periods

2nd and 3rd centuries (Early Antiquity) – Scripture; Highly Platonic (arguments over neutrality v evil of material; Origen – diversity is mark of imperfect material world); Bishops (Clement – neutral body and Origen – scripture as typology and allegory) (strict rules to become Bishop, cosmic responsibility) and martyrs (Polycarp; Perpetua & Felicity, Thecla) and Montanists (unpredictable, continued revelation of God); Trinitarian controversy (HS not involved) (Tertullian – Economic Trinity, unity, “masks;” Origen – Subordinationist Trinity, distinction of entities)

4th and 5th centuries (Late Antiquity) – Diocletian Persecution (303ce); Constantine & imperial support (Edict of Tolerance, 313ce); merge of religious/legal systems; councils and *via universalis* (Theodosius); (Alexander/Athanasius – no time before Christ v Arian – time before Christ); establish Nicene orthodoxy; Christological Controversy (*theotokos*, Nestorius/Antioch – Christ has mother, not God v Cyril/Alexandria – true of Christ, true of God) (Cyril’s “hypostatic union” wins); Can God suffer? Breakdown of Platonic influence (hierarchy); Anathema on dissenters from Council rulings (Monophysites, Nestorians move East); Martyrdom → Asceticism (opportunities for women); invasion of Northern Europeans (Arian Christians) in 5th century; association of ascetics in monasteries; Pope Leo I (440-461) asserts Papal authority based on apostolic succession from Peter; Sack of Rome (theology develops in the East)

6th, 7th, 8th, 9th, 10th centuries (Medieval Period) – localization and technological/agricultural advancement; development of logic and inquiry (John Scotus Erigena, dialectics; Anselm, feudal treatise on salvation, “Why the God-Man;” distinguished prayer and reason); monasticism’s heyday (support society through prayer, labor and worship – became very wealthy through payment and inheritance); rise of Islam and invasion of Arabs; acquiring wealth in monasteries (accumulating power and influence); Development of theology in East (mystics and poets), Iconoclastic Controversy (John of Damascus); Charlemagne is crowned Holy Roman Emperor in 800 (attempts to reestablish classical learning and stamp out paganism); Feudalism develops in response to widespread war/fear/changes in leadership; breakdown of centralized authorities; associations between monasteries;

11th, 12th, 13th centuries (Late Medieval Period) – Emerging intellectual interest in natural world (closer connection to land in agrarian society; more interest in “ordered” world in midst of chaos); Crusades (used Anselm and Aquinas to justify); pilgrimage (healers and relics) and re-collection into towns and cities; popularity of healers and relics; gothic cathedrals and rise of dominant church; First universities emerge in pilgrimage sites (Paris is intellectual capitol) and are connected to wealthy

monasteries; Monasticism reduced to two orders: Franciscans (models of Christian life) and Dominicans (preachers) (in light of increasing wealth, vows of poverty become emphasized); Aquinas (Dominica, Aristotelian – body and soul are permanently connected and both integral); rise of Gothic Cathedrals (architecture and artwork teach emerging transcendent theology; provide gathering place for pilgrims; signal authority of church)

14th century (Late Medieval/Early Renaissance) – Mysticism and Scholasticism (mobile society – students travel to study with individual teachers); Apocalyptic/Death-oriented artwork; Inquisition (Dominicans were policing force – roved from city to city; persecuted Jews, Cathars, Waldensians); Plague (spiritualized by mystics; created culture of fear and paranoia; occurred every generation for 500 years); Emphasis on public execution and torture as means for purifying souls of heretics (heresy and treason are synonymous)

- 1) How have Christians, in various times and places, understood the human body and/or (more broadly) the material creation?
- 2) How do contexts of persecution, suffering, and violence inform Christian theology and practice in the ancient and medieval periods?
- 3) What major contributions to the shape of Christian theology (doctrines of God, Christ, Mary) resulted from the Council of Nicea (325) and the Council of Chalcedon (451)? Consider not only what was included but also what was excluded. Were such definitions and exclusions, in your view, necessary, and why or why not? What are the advantages or disadvantages of a polemical context or framing of theological practice?
- 4) How did ancient and medieval Christian thought frame the relationship of Christianity to “others” (e.g., Jews, pagans, heretics, Muslims, etc....)? What resources and what problems are generated, in relation to the challenge of addressing “difference” in our own context?
- 5) Where have Christians historically located authority? Discuss in terms of both change and continuity over time (and place).