

# DOWNLOAD PDF CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION

## Chapter 1 : Roman Catholicism - The age of Reformation and Counter-Reformation | [blog.quintoapp.com](http://blog.quintoapp.com)

*He says the Christian scholar's role is both that of divine calling and professional occupation. In the first chapter the focus is on scholarship as a Christian calling. Jerome is a role model today because of the work he did in his generation.*

Initially, the Protestant reformers maintained the hope that they could accomplish the reformation of the doctrine and life of the church from within, but this proved impossible because of the intransigence of the church, the polemic of the Protestant movements, or the political and economic conditions. The Reformation of the 16th century was not unprecedented. Reformers within the medieval church such as St. Francis of Assisi, Valdes founder of the Waldensians, Jan Hus, and John Wycliffe addressed aspects in the life of the church in the centuries before. In the 16th century Erasmus of Rotterdam, a great humanist scholar, was the chief proponent of liberal Catholic reform that attacked popular superstitions in the church and urged the imitation of Christ as the supreme moral teacher. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Scripture alone is authoritative sola scriptura and justification is by faith sola fide, not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. Luther was excommunicated; what began as an internal reform movement had become a fracture in western Christendom. Courtesy of the trustees of the British Museum; photograph, John R. The Reformation movement within Germany diversified almost immediately, and other reform impulses arose independently of Luther. Zwingli agreed with Luther in the centrality of the doctrine of justification by faith, but he espoused a different understanding of the Holy Communion. Courtesy of the Kunstmuseum Winterthur, Switz. Called Anabaptists, they remained a marginal phenomenon in the 16th century but survived despite fierce persecution as Mennonites and Hutterites into the 21st century. Opponents of the ancient Trinitarian dogma made their appearance as well. Known as Socinians, after the name of their founder, they established flourishing congregations, especially in Poland. Another important form of Protestantism as those protesting against their suppressions were designated by the Diet of Speyer in is Calvinism, named for John Calvin, a French lawyer who fled France after his conversion to the Protestant cause. In Basel, Switzerland, Calvin brought out the first edition of his Institutes of the Christian Religion in 1536, the first systematic, theological treatise of the new reform movement. However, he found a more positive place for law within the Christian community than did Luther. In Geneva, Calvin was able to experiment with his ideal of a disciplined community of the elect. Calvin also stressed the doctrine of predestination and interpreted Holy Communion as a spiritual partaking of the body and blood of Christ. The Reformation spread to other European countries over the course of the 16th century. By mid century, Lutheranism dominated northern Europe. Eastern Europe offered a seedbed for even more radical varieties of Protestantism, because kings were weak, nobles strong, and cities few, and because religious pluralism had long existed. Spain and Italy were to be the great centres of the Catholic Counter-Reformation, and Protestantism never gained a strong foothold there. In spite of its political implications, the reorganization of the church permitted the beginning of religious change in England, which included the preparation of a liturgy in English, the Book of Common Prayer. In Scotland, John Knox, who spent time in Geneva and was greatly influenced by John Calvin, led the establishment of Presbyterianism, which made possible the eventual union of Scotland with England. For further treatment of the Reformation, see Protestantism, history of. For a discussion of the religious doctrine, see Protestantism. Holbein, Hans, the Younger:

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## Chapter 2 : Reformation: Definition and History | [blog.quintoapp.com](http://blog.quintoapp.com) - HISTORY

*The Christian Scholar in the Age of the Reformation.* By E. Harris Harbison. (New York: Charles Scribner's Sons. Pp xi, \$).

Reformed scholasticism Following the Reformation, Calvinists largely adopted the scholastic method of theology, while differing regarding sources of authority and content of theology. Neo-scholasticism The revival and development from the second half of the 19th century of medieval scholastic philosophy is sometimes called neo- Thomism. Thomistic Scholasticism[ edit ] As J. Repeated legislation of the General Chapters, beginning after the death of St. Thomas, as well as the Constitutions of the Order, required all Dominicans to teach the doctrine of St. Thomas both in philosophy and in theology. It focuses not only on exegesis of the historical Aquinas but also on the articulation of a rigorous system of orthodox Thomism to be used as an instrument of critique of contemporary thought. Due to its suspicion of attempts to harmonize Aquinas with non-Thomistic categories and assumptions, Scholastic Thomism has sometimes been called "Strict Observance Thomism". Partly, this was because this branch of Thomism had become a quest to understand the historical Aquinas after the Second Vatican Council. Still, those who had learned Scholastic philosophy continued to have unresolved questions about how the insights of the medieval synthesis could be applied to contemporary problems. This conversation departed from the academic environment and entered internet discussion groups such as Aquinas, [25] Christian Philosophy, [26] and Thomism, [27] and websites such as Open Philosophy, [28] where it continues today. Analytical Scholasticism[ edit ] A renewed interest in the "scholastic" way of doing philosophy has recently awoken in the confines of the analytic philosophy. Attempts emerged to combine elements of scholastic and analytic methodology in pursuit of a contemporary philosophical synthesis. Analytical Thomism can be seen as a pioneer part of this movement. It was thought that the best way to achieve this was by replicating the discovery process *modus inveniendi*. By reading it thoroughly and critically, the disciples learned to appreciate the theories of the author. Other documents related to the book would be referenced, such as Church councils, papal letters and anything else written on the subject, be it ancient or contemporary. The points of disagreement and contention between multiple sources would be written down in individual sentences or snippets of text, known as *sententiae*. Once the sources and points of disagreement had been laid out through a series of dialectics , the two sides of an argument would be made whole so that they would be found to be in agreement and not contradictory. Of course, sometimes opinions would be totally rejected, or new positions proposed. This was done in two ways. The first was through philological analysis. Words were examined and argued to have multiple meanings. It was also considered that the auctor might have intended a certain word to mean something different. Ambiguity could be used to find common ground between two otherwise contradictory statements. The second was through logical analysis, which relied on the rules of formal logic as they were known at the time to show that contradictions did not exist but were subjective to the reader. Scholastic instruction[ edit ] Scholastic instruction consisted of several elements. The first was the *lectio*: This was followed by the *meditatio* meditation or reflection in which students reflected on and appropriated the text. Finally, in the *quaestio* students could ask questions *quaestiones* that might have occurred to them during *meditatio*. Eventually the discussion of *quaestiones* became a method of inquiry apart from the *lectio* and independent of authoritative texts. *Disputationes* were arranged to resolve controversial *quaestiones*. In this case, the teacher responded and the students rebutted; [31] on the following day the teacher, having used notes taken during the disputation, summarised all arguments and presented his final position, riposting all rebuttals. Arguments for the position taken would be presented in turn, followed by arguments against the position, and finally the arguments against would be refuted. This method forced scholars to consider opposing viewpoints and defend their own arguments against them.

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## Chapter 3 : The 40 Greatest Theologians Throughout History Â» [blog.quintoapp.com](http://blog.quintoapp.com)

*The Christian Scholar in the Age of the Reformation has 16 ratings and 2 reviews. Linda said: Teased out good insight between Colet, Erasmus, Luther, and.*

Bring fact-checked results to the top of your browser search. The age of Reformation and Counter-Reformation The most traumatic era in the entire history of Roman Catholicism, some have argued, was the period from the middle of the 14th century to the middle of the 16th. This was the time when Protestantism , through its definitive break with Roman Catholicism, arose to take its place on the Christian map. The spectre of many national churches supplanting a unitary Catholic church became a grim reality during the age of the Reformation. What neither heresy nor schism had been able to do beforeâ€”divide Western Christendom permanently and irreversiblyâ€”was done by a movement that confessed a loyalty to the orthodox creeds of Christendom and professed an abhorrence for schism. By the time the Reformation was over, a number of new Christian churches had emerged and the Roman Catholic Church had come to define its place in the new order. Roman Catholicism and the Protestant Reformation Whatever its nonreligious causes may have been, the Protestant Reformation arose within Roman Catholicism; there both its positive accomplishments and its negative effects had their roots. The standing of the church within the political order and the class structure of western Europe was irrevocably altered in the course of the later Middle Ages. By the time Protestantism arose to challenge the spiritual authority of Rome , however, the papacy had squandered some of its recovered prestige in its attempts to establish its preeminence in Italian politics. Indeed, the popes were so involved in Italian cultural and political affairs that they had little appreciation of the seriousness of the Protestant movement. The medieval political structure too had undergone change, and nationalism had become a more important force; it is not a coincidence that the Reformation first appeared in Germany , where animosity toward Rome had long existed and memories of the papal-imperial conflict lingered. Accompanying these sociopolitical forces in the crisis of late medieval Roman Catholicism were spiritual and theological factors that also helped to bring about the Protestant Reformation. By the end of the 15th century there was a widely held impression that the papacy refused to reform itself, despite the relative success of the Fifth Lateran Council â€”17 , which was called by Pope Julius II. The church also was plagued by the perception that professional theologians were more interested in scholastic debates than in the practical matters of everyday Christian belief and practice. Despite, or because of, the rampant abuses of the hierarchy , there were efforts to reform the church. The most notable reformers were the Christian humanists, including Erasmus and Thomas More , who advocated an evangelical piety and rejected many of the medieval superstitions that had crept into church teaching. Although condemned for heresy, Girolamo Savonarola represented the ascetic reformist piety that existed in the late 15th century. The answer that he eventually found, the conviction that God is merciful not because of anything that the sinner can do but because of a freely given grace that is received by faith alone the doctrine of justification by faith , was not utterly without precedent in the Roman Catholic theological tradition, but, in the form in which Luther stated it, there appeared to be a fundamental threat to Catholic teaching and sacramental life. And in his treatise *The Babylonian Captivity of the Church* , issued in , Luther denounced the entire system of medieval Christendom as an unwarranted human invention foisted on the church. Luther insisted throughout his life, however, that the primary object of his critique was not the life but the doctrine of the churchâ€”not the corruption of the ecclesiastical structure but the distortion of the gospel. Thus, the pope was the Antichrist because he represented and enforced a substitute religion in which the true church, the bride of Christ, had been replaced byâ€”and identified withâ€”an external juridical institution that laid claim to the obedience due to God himself. When, after repeated warnings, Luther refused such obedience, he was excommunicated by Pope Leo X in . Courtesy of the trustees of the British Museum; photograph, John R. He did, however, reject the Catholic teaching of transubstantiation in favour of what has come to be called consubstantiation. The Anglican

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Reformation strove to retain the historical episcopate and steered a middle course, liturgically and even doctrinally, between Roman Catholicism and continental Protestantism, particularly under Queen Elizabeth I. The polemical Roman Catholic accusation—that the mainline Reformers vigorously denied—that these various species of conservative Protestantism, with their orthodox dogmas and quasi-Catholic forms, were a pretext for the eventual rejection of most of traditional Christianity, seemed to be confirmed by the emergence of the radical Reformation. Nevertheless, the Anabaptists retained, in their doctrines of God and Christ, the historical orthodoxy of the Nicene Creed. Those Protestants who went on to repudiate orthodox Trinitarianism as part of their Reformation claimed to be carrying out, more consistently than Luther or Calvin or the Anabaptists had done, the full implications of the rejection of Roman Catholicism, which they all had in common. The challenge of the Protestant Reformation became also an occasion for a resurgent Roman Catholicism to clarify and to reaffirm Roman Catholic principles; that endeavour had, in one sense, never been absent from the life and teaching of the church, but it was undertaken now with new force. As the varieties of Protestantism proliferated, the apologists for Roman Catholicism pointed to the Protestant principle of the right of private interpretation of Scripture as the source of this confusion. Against the Protestant elevation of Scripture to the position of sole authority, they emphasized that Scripture and church tradition are inseparable and always have been. Pressing this point further, they denounced justification by faith alone and other cherished Protestant teachings as novelties without grounding in authentic church tradition. Echoing the Letter of James 2: Yet these negative reactions to Protestantism were not by any means the only—perhaps not even the primary—form of participation by Roman Catholicism in the history of the Reformation. The emergence of Protestantism did not exhaust the reformatory impulse within Roman Catholicism, nor can it be seen as the sole inspiration for Catholic reform. Rather, to a degree that has usually been overlooked by Protestant and Catholic historians alike, there was a distinct historical movement in the 16th century that can only be identified as the Roman Catholic Reformation. The Roman Catholic Reformation The Council of Trent The most important single event in the Catholic Reformation was almost certainly the Council of Trent, which met intermittently in 25 sessions between and After several false starts, however, the council was finally summoned by Pope Paul III reigned 1549, and it opened on December 13, 1545. The legislation of the Council of Trent enacted the formal Roman Catholic reply to the doctrinal challenges of the Protestant Reformation and thus represents the official adjudication of many questions about which there had been continuing ambiguity throughout the early church and the Middle Ages. No less important for the development of modern Roman Catholicism, however, was the legislation of Trent aimed at reforming—and at re-forming—the internal life and discipline of the church. Two of its most far-reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church auspices and the requirement that the clergy, and especially the bishops, give more attention to the task of preaching. The financial abuses that had been so flagrant in the church at all levels were brought under control, and strict rules requiring the residency of bishops in their dioceses were established. In place of the liturgical chaos that had prevailed, the council laid down specific prescriptions about the form of the mass and liturgical music. What emerged from the Council of Trent, therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history. New religious orders Some of the outcome, and much of the enforcement, of the Council of Trent was in the hands of newly established religious orders, above all the Society of Jesus, the Jesuits, founded in by the Basque noble Ignatius of Loyola, and officially established by the papacy in 1564. Unlike the Benedictine monks or the Franciscan and Dominican friars, the Jesuits swore special obedience to the pope and were specifically dedicated to the task of reconstructing church life and teaching in the aftermath of the Protestant Reformation. Although they were by no means the only religious order in the foreign missions of the church, their responsibility for regaining outside Europe the power and territory that the church had lost within Europe as a result of the Protestant Reformation made them the leading force in the Christianization of newly discovered lands in the Western Hemisphere, Asia, and the Pacific Islands. At the beginning of the 17th century, for example, the Jesuits established a virtually autonomous colony in Paraguay. In addition to

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the Jesuits, other Roman Catholic religious orders owe their origin to the Reformation. The Capuchin friars renewed the ideals of the Franciscan order, and by their missions both within and beyond the historical boundaries of Christendom they furthered the revival of Roman Catholicism. The Theatines were founded by Gaetano da Thiene and the bishop of Chieti Theate , Gian Pietro Carafa, who later became Pope Paul IV reigned 1559 ; both through the program of the order and through his pontificate, the correction of abuses in the church assumed primary importance. Despite the attacks of the Reformers on the institutions and even the ideals of monasticism , it was in considerable measure a reformed monasticism that carried out the program of the Roman Catholic Reformation. The Counter-Reformation was instituted wherever there had been a Protestant Reformation, but it met with strikingly varied degrees of success. The Wars of Religion between and regained France for the Roman Catholic cause, though the Edict of Nantes granted a limited toleration to the Protestants; it was revoked in 1685. Perhaps the most complete victory for the Counter-Reformation was the restoration of Roman Catholic domination in Poland and in Hussite Bohemia. Often called the first modern war, this series of conflicts devastated the populations of central Europe, Roman Catholic at least as much as Protestant. The conclusion of the war in the Peace of Westphalia meant for Roman Catholicism the de facto acceptance of the religious pluralism that had developed out of the Reformation: Thus did the process of the secularization of politics render the old antithesisâ€”including finally the very antithesis between Roman Catholic and Protestantâ€”less relevant than they had once been. Jaroslav Jan Pelikan Michael Frassetto Post-Reformation conditions The peace of may have meant that the era of the Reformation had ended, but for those who remained loyal to the see of Rome it meant that what had been thought of as a temporary disturbance would now be a permanent condition. Although the church still claimed to be the only true church of Jesus Christ on earth, in the affairs of the faithful and those of nations it had to accept the fact that it was just one church among many. The Roman Catholic Church was also obliged to deal with the nation-states of the modern era individually. To understand the history of modern Roman Catholicism, therefore, it is necessary to consider trends within particular states or regionsâ€”such as France, Germany, the New World, or the mission fieldâ€”only as illustrations of tendencies that transcended geographic boundaries and that permeated the entire life of the church. Most of the development of Roman Catholicism since makes sense only in the light of this changed situation. The results of the change became evident in the papacy of the 17th and 18th centuries. Its responsibility was, and still is, the organization and direction of the missions of the church to the non-Christian world, as well as the administration of the affairs of the church in areas that do not have an ordinary ecclesiastical government. While the congregation usually appointed vicars apostolicâ€”bishops with only delegated authority over mission countries where the hierarchy had not yet been establishedâ€”some nations, such as the United States, whose hierarchy was established in 1793, and Great Britain, whose hierarchy was restored in 1850, remained subject to Propaganda Fide until 1961. It has therefore played an important role in the efforts to restore Roman Catholicism in Protestant and, to some degree, in Eastern Orthodox territories. Ecclesiastical and secular governments were put on a collision course throughout Europe not only by the shrinking authority of the church as a consequence of the Reformation but also by the expanding ambition of the state as a consequence of the growth of nationalism. Autonomy from Rome usually implied subjection to the French crown, particularly during the reign of Louis XIV , who sought to extend the so-called prerogatives of France when Rome resisted. These asserted that 1 in temporal matters rulers are independent of the authority of the church, 2 in spiritual matters the authority of the pope is subject to the authority of a general council, as had been declared at the Council of Constance , 3 the historic rights and usages of the French church cannot be countermanded even by Rome, and 4 in matters of faith the judgment of the pope must be ratified by a general council. The next move was up to the papacy. Jansenism The church in France was the scene of controversies other than those connected with administration and politics. In his posthumously published work *Augustinus* , the Dutch theologian Cornelius Jansen defended the doctrines of Augustine against the then-dominant theological trends within Roman Catholicism. By emphasizing human responsibility at the expense of divine initiative , they had relapsed into the Pelagian heresy , against which

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Augustine had fought in the early 5th century. Jansenism instead asserted the Augustinian doctrine of original sin, including the teaching that man cannot keep the commandments of God without a special gift of grace and that the converting grace of God is irresistible. Cornelius Jansen, engraving by Jean Morin. Courtesy of the trustees of the British Museum; photograph, J. The *Lettres provinciales* was placed on the Index of Forbidden Books in Theologically, Jansenism represented the lingering conviction, even of those who refused to follow the Reformers, that the official teaching of the Roman Catholic Church was Augustinian in form but not in content; morally, it bespoke the ineluctable suspicion of many devout Roman Catholics that the serious call of the gospel to a devout and holy life was being compromised in the moral theology and penitential practice of the church. Although Jansenism was condemned, it did not remain without effect, and in the 19th and 20th centuries it contributed to an evangelical reawakening not only in France but throughout the church. Quietism Quietism, another movement within French Roman Catholicism, was far less strident in its polemics and far less ostentatious in its erudition but no less threatening in its ecclesiastical and theological implications. In Quietism this belief was associated with the development of a technique of prayer in which passive contemplation became the highest form of religious activity. Christian mysticism had always combined, in an uneasy alliance, the techniques of an aggressive prayer that stormed the gates of heaven and a resigned receptivity that awaited the way and will of God, whatever it might be. Nevertheless, as scholars of medieval mystical movements have suggested, the Quietist movement showed how great was the gulf between the Roman Catholicism that had emerged from the Counter-Reformation and the spirituality of the preceding centuries, both Greek and Latin. A devotion such as that of the 4th-century Greek theologians Gregory of Nyssa and Evagrius of Pontus was completely ruled out by the legalistic theology that condemned Quietism. Controversies involving the Jesuits The Chinese rites controversy An analogous judgment would have to be voiced concerning the Chinese rites controversy, which centred on the Italian Jesuit Matteo Ricci, who worked as a missionary in China in the late 16th and the early 17th century. Decades of scholarly research into Buddhist and Confucian thought had prepared Ricci to attach the Roman Catholic understanding of the Christian faith to the deepest spiritual apprehensions of the Chinese religious tradition. The veneration of Confucius, the great Chinese religious and philosophical leader, and the religious honours paid to ancestors were to be seen not as elements of paganism to be rejected out of hand nor as pagan anticipations of Christianity but as rituals of Chinese society that could be adapted to Christian purposes. Ancestor veneration and Confucian devotion were said to be an inseparable element of traditional Chinese religion and hence incompatible with Christian worship and doctrine. Here again, the embattled situation of the Roman Catholic Church in the 17th and 18th centuries helps to account for an action that seems, in historical perspective, to have been excessively defensive and rigoristic. Suppression of the Jesuits Among the repercussions of the controversy over Chinese rites was an intensification of the resentment directed against the Society of Jesus, to which some of the other movements mentioned above also contributed. The campaign to suppress the Jesuits was the result of the general anticlerical and antipapal tenor of the times. Hostility to the Jesuits was further inspired by their defense of the indigenous populations of the Americas against abuses committed by Spanish colonizers and by the strength of the order, which was regarded as an impediment to the establishment of absolute monarchist rule. The Portuguese crown expelled the Jesuits in 1759, France made them illegal in 1764, and Spain and the Kingdom of the Two Sicilies took other repressive action in 1767. Opponents of the Society of Jesus achieved their greatest success when they took their case to Rome. In these lands and elsewhere the Society of Jesus maintained a shadow existence until 1801, when Pope Pius VII reigned and restored it to full legal validity. Meanwhile, however, the suppression of the Jesuits had done serious damage to the missions and the educational program of the church at a time when both enterprises were under great pressure. Bossuet was not only the formulator of Gallican ideology but also one of the finest preachers of Christian history. He addressed king and commoner alike and asserted the will of God with eloquence, if sometimes with undue precision.

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## Chapter 4 : The Christian Scholar in the Age of the Reformation by E. Harris Harbison

*The Christian Scholar in the Age of the Reformation. By E. Harris Harbison. New York: Charles Scribner's Sons, xii, pp. \$ - Volume 26 Issue 4 - Quirinus Breen.*

These theologians have shed light on religious and spiritual matters, and even directed the course of human history. Learning about these theologians can be a great way to help you find out more about your own faith. If you are interested in learning more about theology and spiritual traditions, you can read the words of the great theologians. Often, we focus on Christian theologians, since here in the West Christian theology has had a profound influence on society. This list focuses mostly on great Christian theologians, but also includes some influential non-Christian theologians. Here are 40 great theologians from throughout history: However, for the purpose of this list, the theologians included are those up through the Reformation. Early Christian theologians helped shape the course of Christianity for the course of history. Also known as Theophorus is considered one of the Apostolic Fathers, and was the third bishop of Antioch. His letters have been preserved as evidence of early Christian theology. Another influential father of Christianity. His exhortations to avoid materialism are considered part of Christian theology, and he was enthusiastic in combating heresies. His martyrdom is considered one of the defining points of Christianity. Clement was known for his combination of Greek philosophical traditions with Christian doctrine. One of the most authoritative figures in Christian theology is Saint Augustine, who successfully completed the merger of Greek philosophical practice and Judeo-Christian religious traditions. His treatises on authority and other theological issues have influenced Christian tradition for centuries. Widely considered one of the most learned of church fathers, Jerome translated the Bible into Latin, providing one of the most important texts in the Catholic church. This pope was very influential as a theologian who revised worship and wrote prolifically about theology and spirituality. This advisor to five different popes wrote eloquently about different matters of doctrine, especially on the love of God, and on humility. This saint became devoted to austerity after making some wild choices in his youth. He is one of the most well-known theologians, and had much to do with the development different orders within the Catholic church. Reformation Theologians The Reformation is generally considered to last from to This was a time period marked by transformative theology. Learning about reformation theologians can help you find out more about your faith and spirituality. Luther directed religious thought for centuries. A French reformist who broke with the Catholic church and helped with Protestant reform efforts, influencing Christian theology and religion. This saint reformed Carmelite nuns, and was a prominent theological thinker, and apologist for Catholicism. Theologian who was instrumental in bring reason and tolerance to the Church of England. His influence has been felt in Anglicanism for centuries. One of the leading Puritan theologians, he was a non-conformist who influenced Christianity through his writings and hymns. His polemic writings have had a great deal of influence on theology, as well as serving under Oliver Cromwell. A free thinker whose writings have been theologically influential. Revivalist Theologians During periods of religious awakening, theologians often appear to provide new insights into theology and other weighty matters of the spirit. One of the most important philosophers and theologians of American revivals, Edwards focused on determination and harmony. Leader of the Methodist movement, and a theologian with a number of writings, and known for his hymns. Like his brother Charles, John Wesley was known as a religious thinker who helped lead the Methodist movement. This revivalist helped bring the Great Awakening to Britain and influential in the evangelical movement. Founder of the Salvation Army, and a theologian instrumental in providing aid to those who needed it. The Salvation Army is well-known throughout the world. Founder of the Latter-day Saint movement, Smith was known for his new theology for that time. He was inspired by the revivals of the Second Great Awakening. A prominent theologian that focused on the practice of Christianity. Considered one of the first existentialists. Modern Theologians Even today, Christianity is changing. Theologians offer insight into the word of God, and new ideas about religion are always emerging. You can keep up with the latest in

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understanding religion and God with some of the modern theologians. Well-known American philosopher and theologian, his ideas of scripturalism have influenced modern Christian thinking. One of the most well-known modern Christian theologians. Also known for his fiction, much of which contains Christian undertones. Pope Benedict XVI, is a well-known academic and theologian who continues to influence the direction of the Catholic church. A noted leader of the modern evangelical movement worldwide, and a theologian whose writings are influential. Medical missionary and religious philosopher who challenged many commonly held views from skeptics and Christians alike. He was awarded a Nobel prize in philosophy. Prominent religious philosopher looking into theology, and teaching philosophy to the next generation of theologians. A feminist theologian specializing in queer theology. Non-Christian Theologians Other religions have their own theologians as well. If you are interested in understanding the teachings of other spiritual traditions, and if you want to understand other ideas of religion and deity, you can learn from some of these great historical theologians. One of the leading Jewish theologians of the 20th Century. An influential Jewish theologian, focusing especially on gender issues and Jewish law. The founder of Islam is considered one of the foremost theologians in the world – someone whose view of theology has shaped the world for centuries. One of the foremost scholars of Hindu theology in the world today, and an expert Agama Hindu Dharma. What schools offer theology programs and how do I learn more about them? Online degree programs in theology vary widely and not every school offers the same courses and program structure. The type of degree you decide to pursue will determine the coursework and length of time it takes to complete the program. Online programs require students to complete the same courses as traditional, on-campus programs. If you think an online program in theology is right for you, our list of accredited degree programs provides links you can use to learn more about your options:

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Resource Library Scholars Suggest How to Remember the Reformation Seven scholars, pastors and musicians discuss how Protestants and Catholics can and should together observe the 400th anniversary of the Protestant Reformation in Noll, Lisa M. Witvliet moderated a symposium panel on observing the Reformation. What is your vision for how churches Protestant and Catholic might commemorate the Reformation in 2017? What should we avoid? What should we embrace? Are there specific ways these might be reflected in our worship life? Click on photos to read responses. He is also a composer and arranger and has served in parish music ministry for 60 years. Not being a church historian or a scholar of any description for that matter my knowledge of the Reformation and the specifics surrounding it are probably in line with the average reasonably informed Christian. My strongest sense of its effect on the Christian body is most informed by the experiences of my own lifetime. As a child, I was led to understand that I belonged to the true church, and that all other Christians had gone astray. This lasted until my 22nd year, when the Second Vatican Ecumenical Council was convened. It dramatically changed the way Catholics worshiped by introducing such "Protestant" concepts as worshiping in the language spoken by the community. It also changed the ways in which Catholics related to Protestants. The Second Vatican Ecumenical Council emphasized the common baptism of Christians as that which binds us together as the body of Christ. In its wake, ecumenical prayer experiences became, what I today almost feel the need to label as, a fad. Christians of many traditions gathered on special occasions to join in common prayer. Today, almost no thinking Catholic feels restrained from participating in the worship of another denomination as a welcomed guest, although some exceptions remain. But the fire is gone from the furnace. Ecumenical prayer seems to be reserved for special occasions. I have a personal longing for somewhat regular non-denominational Christian worship. This would be similar to the way individual households within a clan gather occasionally to visit and share their kinship. These non-denominational gatherings would not supplant life in the individual households parishes, but be in addition to regular Saturday or Sunday worship. To dream a bit: It would use common elements of song, scripture, prayer and homily. Perhaps the service would move every month to another hosting church. We desperately need to have the occasional family reunion. My vision for commemorating the Reformation in 2017 is that we would recapture an old image the apostle Paul uses in several places Eph. This image of a growing body may help us to avoid viewing the notion that the Reformation was a Golden Age to reclaim or return to. Sober reflection rather than nostalgia should characterize our memory of the Reformation. Keep in mind that Whitefield, also known as the Grand Itinerant, was an incredibly successful, though young and precocious, revival preacher who sparked as many church conflicts as revivals. Hindmarsh helps us to remember the human side of Whitefield when he writes: Five hundred years later, we have a better view of the unintended consequences that flowed from the Reformation. Hindsight should move us to humility and even repentance on some points. There is much to regret, for instance, when we consider the impact of the Reformation on the visible unity of the church. In light of the best assessments we can muster today about our past, the church should embrace our manifold diversity as a steppingstone to maturity. Instead, we might begin by appreciating difference not as an occasion for division, but as an opportunity to grasp the rich complexity of the church as one body. And then to use this image of the one body not simply as a sentimental wish but a mandate and, more than that, a template for reimagining and even reconstituting ourselves. I think he offers wisdom that deserves a place close to the center of how we mark when he writes: We should practice humility and patience. Given our current awareness of breathtaking diversity and global interconnectedness in world Christianity, we might begin to see the 16th century Reformation in proper historical perspective as a northern European phenomenon. If that is the case, new questions come into focus. What can new and emerging Christian heartlands in Africa, Latin

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America and Asia teach us about the gospel as a cross-cultural and incarnational message that speaks in fresh ways to new times and contexts? We might be more prone to pick up a book on the history of Christianity in China or read about the life of Samuel Ajayi Crowther. Or better yet, talk to someone or go someplace outside our ordinary orbit. Theological humility may result in a posture of learning from voices in the margins that we have not traditionally accorded authority or legitimacy. Doing continuing reformational work will require a theology of patience, rooted in honest grappling with the messiness of life together in Christian community. She wrote *Lifting Hearts to the Lord: Anniversaries are wonderful markers that help churches reconnect to their history, but they have to be handled with care.* The 500th anniversary of the Reformation in 2017 is a case in point. Protestant churches should avoid triumphalism and avoid making Luther into some kind of superhero of the faith. Furthermore, overly focusing on Luther and his achievements detracts from reflecting on the vital theological questions raised during the Reformation period. Given our sinful nature, how can we ever become faithful followers of Christ? What is the source and foundation of our faith? Note that *Sola Scriptura* is not a simple answer! What role do our deeds or our actions play in our salvation? Again, the answers are not obvious. These and other enduring questions are the best possible meeting ground for Protestant and Catholic churches to commemorate this anniversary. Protestant churches should avoid any sense of superiority. We need genuine repentance for our mindsets and attitudes that contribute to continued divisions in the church. Some may not want to meet, because they fear challenging conversations or have pre-conceived notions about other confessional groups. Others may agree to meet but then simply skirt deeper, more challenging conversations. My hope is that churches from all branches of the Christian faith will embrace the opportunity to meet and exchange insights with brothers and sisters in Christ on the topics laid out above. One of the best ways to engage with this anniversary may well be through music. I could imagine special worship services that highlight the ways in which different churches have shaped congregational singing from the 16th century onwards.

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David W. As we approach the 500th anniversary of the Reformation and consider how we should commemorate this event in the life of the church, I hope this occasion will enable our understanding of Christian belief and practice in previous generations. I also hope it will encourage the church today to continually renew all aspects of its life, especially worship. The Reformation was an incredibly significant event for the church of the 16th century, but its importance is not relegated to that time. Indeed, its renewing spirit can continue to shape what it means to be the church and a disciple of Jesus Christ today. We should avoid the temptation to deny the real differences in belief and practice that existed—and continue to exist—between different parts of the one body of Christ, whether between Protestants and Catholics or among Protestants. Yet we should not allow these differences to define us. We should also avoid the temptation to glorify the Reformation or the people involved. As much as we might commend how the Reformers, or perhaps specific Reformers, contributed to renewing the church and shaping our particular ecclesial communities, we should acknowledge that neither the Reformation nor the Reformers themselves were without fault. In so doing, we should echo one of their great emphases by giving glory to God alone. As significant as such issues were—and are—the Reformation was as much, if not more, about matters of practice, including questions of ecclesial authority, how to live the Christian life and how to worship the living God. Protestants should intentionally seek to worship with Protestants from different traditions. Protestants and Catholics and Orthodox should also seek to gather together for worship. While it is appropriate to worship weekly within our specific communities of faith, it is also important to live out our calling to unite as disciples of Jesus Christ. Although this raises practical questions and challenges, there is nothing quite like coming together for worship as the body of Christ. And, to my mind, there is nothing that would embody the spirit of the Reformation more than Christians gathering together to worship God. Reformation commemorations have always worked in two ways. Even as they focus attention on the past, they inevitably reflect preoccupations of the present. Still, other centennial observances have also prompted significant commemorations: The soon arrival of offers yet another opportunity to remember what took place half a millennium ago, but also perhaps to learn something positive from how earlier commemorations played out. That editorial project set a very

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high bar for meticulous editorial precision, from which generations of scholars have already benefited. Identifying Luther as the authentic voice of das Volk pushed theological concerns aside as the Reformer drew praise for anticipating later national greatness. In a word, commemorations of Reformation events have all too often propelled history in service to national self-congratulation or, conversely, fueled propaganda aimed at national enemies. A fourth result of these commemorations, witnessed most often in the recent past, has been productive ecumenical encounters aimed at learning from the divisions of the 16th century so as to transcend those divisions. A prime instance comes from those who have traced the pre-history of the landmark joint Lutheran-Catholic declaration on justification by faith. In at least some accounts, the seeds that blossomed as that significant theological breakthrough were planted in and when leading Catholic voices, including Pope John Paul II, went out of their way to praise the Lutheran Augsburg Confession on its 400th anniversary and to say respectful things about Martin Luther on the 450th anniversary of his birth. Today there are intimations that might be exploited for blatantly commercial purposes, which might represent a fifth way to remember the Reformation. Local churches could partner with other local churches of different traditions to share in meaningful discussion about the common heritage we have as Christians. This is not an attempt to dismiss the particularities of denominations and traditions. Rather, it is to foreground what unites Christians as one body in Christ while placing in the background the particularities of belief and expression indicative of denomination and tradition. One of the simplest articulations of our common Christian heritage is found in the Bible: Our common baptism unites Christians as one body in Christ. As a result, I think there could be more unity in both fact and spirit if Christians focused more on being members of the body of Christ and household of faith rather than two separate churches.

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