25TH ANNIVERSARY EDITION

EDITED BY ALISTER E. McGRATH

THE CHRISTIAN THEOLOGY READER

FIFTH EDITION

WILEY Blackwell

THE CHRISTIAN THEOLOGY READER

Praise for previous editions of *The Christian Theology Reader*

"In a time when Christians are increasingly ignorant of our own traditions, McGrath's efforts in his *Introduction* and this *Reader* are most welcome. Those who have found his *Introduction* a significant resource will undoubtedly also want to use his companion set of readings. Its great strength is the breadth of figures and topics treated, and we can hope that students who become acquainted with the riches in these brief selections will want to return to engage the primary sources in their fullness. Such engagements could offer an important sign of hope for Christianity's future."

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"This anthology of extracts from primary sources will prove extremely useful for teaching historical and systematic theology. It is essential that students use primary sources, and a compromise has to be reached between undue expectations and snippets which are too brief to help. In the light of the author's introductions, the quotations are sufficiently substantial to be useful, yet remain within a compass which is realistic for undergraduate or theological college needs. I shall place it high on my book-lists for students."

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THE CHRISTIAN THEOLOGY READER

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Edited by

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Preface

One of the best ways of studying theology is to engage directly with the ideas of leading theologians. This widely used book, now in its fifth edition, aims to give its readers direct access to the key ideas, personalities, and schools of thought within Christian theology by enabling them to read and interact with original theological texts. This new edition includes significant revisions made in consultation with both theological educationalists and student audiences to ensure that the readings included are relevant and relatively easy to grasp. The new collection of readings is theologically engaging, ecumenically comprehensive, and educationally enriching. It is supplemented with a series of video resources, available free of charge through the publisher's website, which will further enhance the learning experience of direct engagement with original theological sources.

This book, now in its third decade of use, had its origins in a course I taught at Drew University, Madison, NJ, in the fall of 1990, while I was serving there as Ezra Squire Tipple Visiting Professor of Historical Theology. How, I wondered, could I get my graduate students to enjoy exploring some themes in sixteenth-century theology – the course that I had been assigned to teach? Eventually, I developed the approach that underlies this book: I would get the students to interact with carefully chosen texts. I would begin each seminar by setting out the background to a text – introducing the author, the context, and the ideas – and then allow students to explore the text interactively, raising questions and making points. It worked well. On my return to Oxford, I continued the process, gradually expanding the range of texts. This collection of readings is the result of that long process of trial and error.

The *Reader* provides more than 350 readings, drawn from 250 different sources, spread throughout the two thousand years of Christian history, each illustrating a key doctrine, point of view, intellectual development, or theological landmark. It encourages you to engage actively with these texts by providing each of these readings with an introduction, a comment, and study questions that will allow readers to deepen their familiarity with and confidence in the study of Christian theology.

Every attempt has been made to ensure that the work is broadly representative, chronologically and intellectually, of the two thousand years of sustained critical reflection within western Christianity on its leading themes. The readings are drawn from a wide variety of theological genres – works of systematic theology, conciliar pronouncements, confessions of faith, catechisms, sermons, biblical commentaries, poems, hymns, and letters. On rare occasions, readings are drawn from non-Christian sources (such as Karl Marx), where the author or current of thought which they represent has had a significant impact on Christian theological reflection.

This *Reader* is an introductory text which assumes little prior knowledge on the part of its readers. Within the limits of the space available, every effort has been made to explain the importance of each reading, identify its context and key features, and alert the reader as to what to look out for in reading

the text. Many of these readings are taken from classic sources, such as Irenaeus, Clement of Alexandria, Tertullian, Origen, Augustine, and Thomas Aquinas. Yet, despite this focus on classic texts, a substantial proportion of the sources in this *Reader* date from the past two hundred years, ensuring that classic and modern writings are both fairly and fully represented.

Sadly, there is not space to include all the texts which one might hope to include in a work of this sort. Time and time again, pressure on space has forced me to set to one side texts which many readers will feel ought to have been included, or to give only a brief extract from a text which some will feel merits fuller citation. I apologize for these shortcomings, of which I am only too painfully aware. The omission of any particular theologian must not in any way be understood to imply that this theologian has made an insignificant contribution to the development of Christian theology.

It is the firm intention of the author and publisher to make this volume as useful and as helpful as possible in the long term. The structure of the work has been designed to make inclusion of additional or alternative texts possible in later editions without major disturbance to its existing form. Both the author and publisher are committed to responding to reader evaluation in improving and extending the work in the future. If you have any comments which might be helpful in this ongoing process of revision and improvement of the present edition of this volume or of *Christian Theology: An Introduction*, you are invited to send them in writing to the publishers.

In the meantime, I hope you will enjoy engaging with this collection of texts!

Alister E. McGrath
Oxford University

Approaching the Readings

Each text in this *Reader* follows a common structure, as follows.

Each text is identified by a *number*, which allows cross-reference to texts within this *Reader*. This number allows the chapter within which the reading occurs, and the location of that reading within the chapter, to be identified. Thus "4.10" (Gregory of Nazianzus on Apollinarianism) refers to the tenth reading within Chapter 4, dealing with the person of Jesus Christ.

This is followed by a concise statement concerning the *author and theme* of the reading. For example, the title "Thomas Aquinas on the Principle of Analogy" (1.10) allows the reader to identify both the author of the piece and its broad theme. The readings have been grouped thematically over ten chapters, and are arranged chronologically within chapters. Augustine's views on the church are thus found before those of Aquinas. Note that a reading allocated to one chapter may well prove to be of relevance in other contexts.

This is followed by an *introduction* to each reading, which provides background information to the text and allows its importance to be appreciated. In most cases, the introduction will be brief, offering some information about the writer and the text; in others, a more extended introduction is required to ensure that the full significance of the text in question is understood. The introduction may draw attention to matters such as the date of writing of the text, its original language, information concerning technical terms, other writers referred to in the text, or points of possible difficulty. A glossary of significant theological terms is also provided at the end of the work. The introduction ends by referring the reader to other related texts of interest within the *Reader*, where this seems appropriate.

The *text* itself then follows, translated into English where necessary. Extended texts have occasionally been abridged, to allow the exclusion of material which was judged not to be of critical importance to the point under discussion. The exclusion of material is indicated in the standard manner, using ellipsis as follows: […]. Where the original text is not in English and the reader might benefit from knowing, for example, the original Latin term or phrase being translated, this term will be included in italic type in square brackets. Those readers who do not need to know the original terms can safely ignore them.

The text is followed by a *comment*, which is intended to help the reader appreciate the importance of the text, to draw attention to some of its specific features, and to explain any points of particular difficulty.

A series of *questions for study* then follows, designed to help the reader engage with the text. These ensure that the text has been properly understood and that its significance has been appreciated.

The chapter in which the text is located concludes with a list of helpful *works for further reading*, allowing you to take the topic further if you wish to.

The *source* of the text is identified in a later section of the work, for the benefit of readers who wish to study the text in its original context or language, or, where material has been omitted, who wish to examine the passage intact.

To the Student

How to Use This Book

This book has been written primarily with the needs of two groups of people in mind: those who are studying it by themselves, and those who are being taught it as part of a seminary, college, or university course.

STUDYING BY YOURSELF

If you are studying theology by yourself, please read what follows carefully.

1 You are strongly recommended to purchase the companion volume *Christian Theology: An Introduction* and use it alongside this *Reader*. It will provide you with a substantial amount of background material which you will find invaluable in making sense of the readings. In particular, you should read the four chapters dealing with "landmarks," which will help you understand more about the history of Christian theology and some of the key theologians who you will encounter at first hand in this *Reader*. You are also recommended to read the chapter in *Christian Theology: An Introduction* relating to the topic you wish to study, which will help you set the reading in its full context. If you do not wish to use this additional resource, read the short section entitled "The Development of Christian Theology: An Historical Overview" (pp. xxv–xxx), which will help you get a sense of the historical backdrop to the ideas you will be exploring.

2 A major new feature of the fifth edition of this work is a series of video tutorials, which will help you get more out of using this work (see p. xxiii for further details). These have been developed with the needs of users of this book in mind, and are available free of charge and without any restriction through the publisher's website, or directly through the websites YouTube and Vimeo.

3 The texts in this *Reader* are arranged *thematically* by chapter and *chronologically* within each chapter. It is recommended that you adopt a thematic approach and work your way through each chapter, noticing the way in which later writers often draw on or engage with the ideas of their predecessors – even if they do not always draw attention to this fact. The introduction to each of the chapters also provides some guidance on thematic studies. There is no need to study the chapters in the order in which they are presented; start with whatever theme seems most interesting to you. Knowledge of other chapters is not presupposed; where readings from other chapters might be relevant, these are noted.

4 You might like to use the dedicated video resources on approaching readings before you begin. Try using the following approach in relation to each reading.

- a Make sure that you can identify the author. When did the author live? In which part of the world was he or she based?

b Spend a little time thinking about the work from which the reading is taken. What kind of a work is it? For example, is it academic, polemical, pastoral, or popular? Who is the author writing for?
c Note any points of importance identified in the introduction.
d Now read the text itself. This book has generous margins, to encourage and enable you to annotate the readings and scribble notes. Note any important phrases used. Try to summarize the passage, noting the flow of the argument and any assumptions which seem to be especially important.
e Now close the book and see whether you can summarize the reading. The more information you can retain, the better. In particular, try to recall the main points of any arguments used. Your summary will vary from one reading to another, depending on its length and complexity. However, the kind of summary that you are aiming to produce will take the following form:

1.7 In his *Proslogion*, Anselm of Canterbury argues for the existence of God like this. He defines God as being "that than which nothing greater can be thought." He then points out that the idea of God is not as great as the reality of God. So, if we agree on this definition of God, and can think of God, God must exist.

8.19 In *The Babylonian Captivity of the Church*, which the German Protestant theologian Martin Luther wrote in 1520, he argues that the Lord's Supper (which he refers to as either "the Mass" or "the sacrament of the altar") is like a testament, for three reasons. First, because it is about an inheritance. Second, because it identifies heirs. And third, because it proclaims the death of the testator.

This kind of exercise will help you test your own understanding of the passage, and also enable you to make the best possible use of the information for yourself.

BEING TAUGHT BY SOMEONE ELSE

If you are using this *Reader* as part of a taught course, whoever is directing the course will explain the way in which you are to use this book. This will generally take the form of directing you to read, summarize, and comment on certain passages. You may find that the explanatory material will thus be unnecessary, on account of the guidance and input that will be provided for you. However, experience suggests that you will benefit considerably from the additional material provided. You may also like to try using the approach recommended for those studying theology by themselves, which may be a helpful supplement to whatever your instructor recommends.

PREPARING TALKS?

The book will also be of service to those preparing talks, sermons, or addresses on key themes of Christian theology, who wish to incorporate source material into the lecture or interact with a leading representative of a position under examination. For example, the following topics, among many others, could easily be addressed on the basis of this *Reader*.

- The role of tradition in Christian theology.
- What can we know of God from nature?
- Christian approaches to other faiths.
- What does it mean to say that we are "created in the image of God"?
- Debates over the authority of the Bible.

To the Teacher

How to Use This Book

The basic idea behind this book is to make your task as a teacher as rewarding and as stimulating as possible, by setting before students a wide variety of interesting texts along with campus-tested explanatory material. The book is designed to save you trouble and effort, and allow you to do some creative and exciting things with your students and the texts, rather than having to spend endless hours of classroom time on very basic explanations and comments.

This collection of readings is intended to be as useful as possible to teachers of theology at every level. You will find the following information useful in helping your students get the most out of the texts.

1 This is a collection of readings in Christian theology which does not advocate any denominational or ideological agenda, other than enabling students to learn how to engage with theological texts and gain the maximum benefit from that engagement. The texts have been selected to give continuous and comprehensive coverage of the major theological debates and developments of the past two thousand years of Christian history. Some 250 different sources have been used. In preparing for the fifth edition of this work, extensive research was undertaken with student readers to identify which texts were likely to be most useful to those studying courses in Christian theology, and what additional resources would be helpful to students as they engaged with these texts. Modifications to the text of the fourth edition reflect this process of consultation.

2 The contents of this book can be mastered without the need for any input on your part. Every explanation which this book offers has been classroom-tested on student audiences, and refined until students reported that they could understand the points being made without the need for further assistance. If you set students the assignment of reading a collection of named texts, you can realistically expect them to have grasped their basic features and themes before you begin to take them further and deeper.

3 A new feature of this edition is the provision of video resources (see p. xxiii), written and recorded on location in Oxford University especially for this work. These introduce the book and its structure, and will help students get much more out of engaging with its themes. These resources are available directly through the publisher's website and through YouTube and Vimeo, free of charge and without any copyright restrictions. You are free to use them in your teaching if you wish; there is no need to seek permission from either the author or the publisher.

4 The book aims to encourage students to interact with the original texts of Christian theology. Most teachers report that students find themselves intimidated by this interaction, partly because they are worried that they will not be able to make sense of what they read. This work aims to build student confidence by offering several layers of assistance, all of which have been tested on student audiences – and modified

where necessary – to make sure that they work. This new edition includes significant additional pedagogical material to help students study on their own, including dedicated video resources (see above).

5 This is not a collection of texts aimed at church historians. There are many documents – such as the Toleration Edict of Galerius (April 311) – which despite their historical importance have limited theological relevance. The texts have been chosen on the basis of the known needs of those studying Christian theology at seminary, college, or university level. Church history is a separate discipline, requiring its own collections of texts, many of which are currently available to interested readers elsewhere. Nor is this book a specialist reader, focusing on one historical period, a specific writer or theological school, or a geographical region. The work is intended to act as a general introduction to the great tradition of doing theology within a Christian context, in order to encourage its readers to take matters further for themselves. Nor is it a "hall of fame," designed to acknowledge and honor theological luminaries. It is, first and foremost, an educational resource, using representative texts to allow readers to deepen the quality of their grasp of Christian theology.

6 Each of the approximately 350 readings is provided with an *introduction*, a *comment*, and a set of *questions for study*. These have been written as clearly as possible, and students should find that they have been given enough assistance to be able to approach a text with confidence and make sense of what they read. You may find it helpful to read the preceding section entitled "To the Student: How to Use This Book," which will give you an idea of how students are being encouraged to approach these texts.

7 The work is theologically neutral; it does not advocate any denominational agenda. Thus the work will help your students *understand* Barth (or Aquinas or Augustine or Luther), but it will not ask them to *agree* with Barth (or Aquinas or Augustine or Luther). The book aims to put you, the teacher, in the position of interacting with the classic resources of the Christian tradition, on the basis of the assumption that your students, through reading and reflecting on the texts contained in this book, will have a good basic understanding of the issues and have had the experience of engaging directly with the original texts, rather than reading about them at second hand.

8 Although this work is ideally suited as a companion volume to *Christian Theology: An Introduction*, which is now in its sixth edition, it can be used on its own, or as a companion to other introductions to Christian theology.

9 There is a website linked to this text and its companion volume, *Christian Theology: An Introduction*. It is the intention of both the author and the publisher to use this site to provide updated bibliographies, additional teaching materials, and other material which it is hoped will be of use to all those teaching theology. A useful list of relevant reading material, much published in the past 15 years, is provided at the end of each chapter, and a list of additional readers is to be found at the end of the work. It is intended that the website will provide an expanded and continually updated collection of materials of use to both teachers and students.

Video Resources for This Textbook

A new feature of this work is a series of video resources, specifically developed for this *Reader*. These are presentations, typically 12–13 minutes long, designed to help you approach and engage with the readings in this work. These can all be accessed through the page devoted to Alister McGrath's theology textbooks at the publisher's website:

www1.alistermcgrathwiley.com

You can also access them directly on YouTube and Vimeo, as follows:

	YouTube	*Vimeo*
Presentation 1	http://youtu.be/RqgcvMrlM8I	https://vimeo.com/108984145
Presentation 2	http://youtu.be/UeSNpxEmePI	https://vimeo.com/108990233
Presentation 3	http://youtu.be/QW8Vvj79URc	https://vimeo.com/109020851
Presentation 4	http://youtu.be/npwBNOwxcZI	https://vimeo.com/109676368
Presentation 5	http://youtu.be/76aqyDLKUvw	https://vimeo.com/109676369
Presentation 6	http://youtu.be/iwmyHzoUMA0	https://vimeo.com/110344818

There are no copyright restrictions on this material, and you are free to use the videos in any way you like. The following resources relating to this work are already available. Additional resources may be added from time to time.

1 The first presentation introduces you to the *Reader*. It explains how the volume was developed, its structure, the educational philosophy that underlies it, and how you can get the most out of using it. It introduces you to the general principles of interacting with primary texts – the questions you need to ask, the things you need to look out for, and how to use the texts to develop your own understanding of theology.

This is followed by five further presentations, in which five representative readings are considered in more detail. These presentations are designed to help you develop your skills and confidence in engaging a primary text.

2 Augustine of Hippo on Philosophy and Theology (Reading 1.4)
3 Irenaeus of Lyons on the Role of Tradition (Reading 2.2)
4 Dorothy L. Sayers on Christology and Dogma (Reading 4.29)
5 C. S. Lewis on Myth in Christianity and Other Faiths (Reading 9.5)
6 Cyprian of Carthage on Paradise as the Christian Homeland (Reading 10.6)

The Development of Christian Theology

An Historical Overview

This *Reader* brings together a substantial number of readings drawn from the first two thousand years of Christian theology. Theology is "talk about God"; Christian theology is "talk about God" from a Christian perspective. Engaging with these readings is one of the best ways of understanding how Christians have tried to express their faith, develop Christianity's ideas, and weave Christianity's themes together into a systematic whole. Each reading is accompanied by an introduction, a comment, and questions for study, designed to make this process of engagement as straightforward, interesting, and profitable as possible.

To get the most out of these readings, however, it is important to have an overview of the main features of the development of Christian theology. If you are using this reader alongside its companion volume, *Christian Theology: An Introduction*, you will find that this provides you with a detailed road map which will allow you to get the most from this collection of readings. It will help you make much more sense of what you read, and allow you to appreciate the context in which the readings were written. The four introductory chapters provide a survey of historical theology. The following four chapters deal with issues of sources and interpretation, dealing with material covered in the first two chapters of this reader. The remaining ten chapters present a detailed engagement with the major themes of Christian theology, thus providing an in-depth introduction to this collection of readings.

However, not all will want to make use of this specific introduction to Christian theology. For those not using this companion volume, this brief section will give something of a panoramic view of the main landmarks of this process of development, and identify readings that will help you understand some of its features. (Note that readings will be referred to by number only.) While this brief section can do little more than highlight some of the many themes of Christian theology (passing over many topics, debates, schools of thought, and topics that fully deserve discussion), it will nevertheless help readers to get their bearings in the midst of this vast landscape of ideas.

For the sake of convenience, historians of Christian thought tend to break the religion's first two thousand years down into more manageable sections. While everyone has their own views about how best to divide Christian history, many use a framework which looks something like this.

THE APOSTOLIC PERIOD

The first hundred years is often referred to as the *apostolic* period. This was the period during which the works now included in the New Testament were written. During this time, Christianity was spreading throughout the Mediterranean region and beyond. The missionary journeys of Saint Paul, described in the

Acts of the Apostles, are an excellent example of this activity. This *Reader* does not include readings from the New Testament, as this document is so readily accessible.

THE PATRISTIC PERIOD

The apostolic period was followed by what is still generally known as the *patristic* period (some now prefer to refer to this as the "period of the early church"), which is usually held to have begun about the year 100. There is no firm agreement about when this period ended: some scholars suggest it ended in the fifth century while others extend it by at least two centuries. The Council of Chalcedon (451) marked a landmark in Christian thinking, especially over the identity of Jesus Christ, and is seen by many writers as bringing this important period of theological development to a close. The unusual word "patristic" derives from the Greek word *pater* ("father") and designates a group of writers who are often collectively known as the "fathers of the church." (Sadly, there were very few women among them.) The readings include selections from all the major writers of this period – such as Irenaeus of Lyons, Clement of Alexandria, Origen, the Cappadocian fathers, Athanasius of Alexandria, and Augustine of Hippo.

The patristic period witnessed important theological explorations of the relationship between faith and classical culture, clarifying the place of the Bible in Christian theology (including establishing the New Testament canon), the identity of Jesus Christ, the doctrine of God (including the Trinity), the doctrine of the church, and the relationship between grace and free will. All of these are well represented in this *Reader*. In what follows, we will look at each of them in a little more detail.

Faith and classical culture

As Christianity expanded in its first centuries, it moved from a Palestinian context into the Greek-speaking world of the eastern Mediterranean, establishing a presence in the great cities of Alexandria and Antioch. It also began to grow in the western Latin-speaking Roman empire, including North Africa. This raised the question of how Christianity related to ideas already present in this region – for example, classical philosophy (1.1–4).

The place of the Bible

One of the most important achievements of the patristic period was establishing which books dating from the apostolic period were to be regarded as "canonical" or "biblical." Considerable attention was also paid to the question of how the Bible was to be interpreted (2.3–4, 2.8), and especially the role of tradition in combating unorthodox interpretations of the Bible (2.2, 2.5, 2.7, 2.10). During this period, "creeds" began to emerge as communally accepted and authorized summaries of the Christian faith (1.5–6, 2.7).

The identity of Jesus Christ

The patristic period saw clarification of the identity and significance of Jesus as being of the utmost importance. Where was he to be placed on a theological map? The period witnessed growing acceptance of the "two natures" doctrine, along with exploration of how best to make sense of Jesus Christ being both divine and human. The Arian and Nestorian debates were of particular importance in clarifying this matter. These debates are widely regarded as being of critical importance, and they are represented in this collection (4.1–16).

The doctrine of God

Classical Greek philosophy already had its ideas about what "God" was like. One of the most important tasks of Christian theology was to distinguish the Christian idea of God from that of its pagan and philosophical rivals (3.1). Many early debates concentrated on what it meant to say that God was creator (3.4–5), the role of the Holy Spirit (3.8, 3.10, 3.15–16), or how the existence of evil was consistent with a good God (3.2, 3.6, 3.13). However, the most significant discussions concerned the doctrine of the Trinity – the distinctively Christian idea of one God in three persons. How was this to be understood (3.3, 3.7–8, 3.10–12, 3.14, 3.17)?

The doctrine of the church

Patristic writers initially paid relatively little attention to the doctrine of the church (7.1–4), tending to focus attention on developing a coherent understanding of the sacraments (8.1–7). The Donatist controversy of the fourth century forced the western church to reconsider the nature of the church (7.5–6), and who was authorized to administer the sacraments (8.8–9). These debates would break out once more during the Reformation period.

The doctrine of grace

Although the Greek-speaking church made significant contributions to early Christian reflections on human nature and grace (6.1, 6.3, 6.7), the most sustained engagement with these issues took place within the western church, largely as a result of the Pelagian controversy (6.8–13), between Pelagius and Augustine of Hippo.

THE MIDDLE AGES

The Middle Ages, or medieval period, is regarded as extending from the end of the patristic era to about the year 1500. This long period was immensely creative culturally, and productive theologically, producing theological classics such as Peter Lombard's *Four Books of the Sentences* and Thomas Aquinas's great thirteenth-century work the *Summa theologiae* ("The Totality of Theology"). Peter Lombard's medieval theological textbook was the subject of many commentaries, which used its material to develop increasingly sophisticated theological ideas. This *Reader* includes selections from Peter Lombard's classic text (8.16, 10.13) as well as some of the major commentaries on its themes (6.19–21). A number of extended extracts from Aquinas's *Summa theologiae* will help readers understand and appreciate its distinctive style (1.9–10, 3.21, 4.18, 5.17). The readings include extracts from all the major theological writers of this period – such as Anselm of Canterbury, Thomas Aquinas, Bonaventure, Duns Scotus, and William of Ockham.

Among the many issues to be explored in detail during this period were the relationship between faith and reason, how to interpret the Bible, and the theology of the sacraments. Alongside this, there was continuing exploration of issues debated during the patristic period, such as the relationship between grace and free will.

Faith and reason

The Middle Ages saw new attention being given to a whole range of issues concerning the relationships between faith and reason and between theology and philosophy. One reason for this was the emergence

of universities in western Europe, particularly the University of Paris. The debates over whether God's existence could be proved (1.7–9, 1.11) and the grounds of the incarnation (4.17–18, 5.13, 5.16) are good examples of this concern.

Biblical interpretation

The rise of the monasteries led to a new interest in the correct interpretation of the Bible. The constant monastic use of the Bible in corporate worship and private devotion led to reflection on how the Bible was best to be understood and applied (2.11–14).

The institution of the church

The rise of the papacy raised increasingly important questions about the church and its sacramental system. Major issues debated during the Middle Ages included the definition of a sacrament (8.14–16) and the vexed question of how Christ could be considered to be present in the Eucharist (8.11–13, 8.17–18). The growing political power of the church raised important theological questions about the relationship between church and state (7.8, 7.10).

The relationship between grace and free will

In many ways, medieval theology can be seen as an extended commentary on Augustine's theology. It is therefore not surprising that issues concerning grace and human freedom should emerge as important at this time (6.17, 6.20–1), as reflection on the nature of grace led to the development of Augustine's ideas in new directions.

THE REFORMATION AND POST-REFORMATION PERIOD

The sixteenth century marked a period of radical change in the western church. This period of *reformation* witnessed the birth of Protestantism, through writers such as Martin Luther and John Calvin. Certain theological debates became especially heated around this time, especially the place of the Bible in theological reflection, the doctrine of the church, and the question of what it is necessary to do in order to be saved. The Catholic church also went through a period of reformation, with the Council of Trent setting out the definitive Catholic position on issues of importance at this time. Many scholars also include the seventeenth century in this period of reformation, arguing that this represents the Protestant and Catholic consolidation of the developments that began in the previous century. It was during this century that Christians emigrated to North America and began to establish that region as a major player in theological debates.

A number of significant theological developments took place during this period, most of which relate to Protestantism. Two new styles of theological texts made their appearance, both generally (though not exclusively) associated with Lutheranism and Calvinism respectively – Melanchthon's *Loci communes* ("Commonplaces") and Calvin's *Institutes of the Christian Religion* (1.13, 2.17–18, 5.19, 6.25–7, 7.17, 8.23). The "catechism," with its distinctive "question-and-answer" format, became of major importance at this time in theological education; this *Reader* includes an extract from one of the best-known Protestant catechisms: the *Heidelberg Catechism* (1.14).

The *Reader* includes extracts from all the major theological writers of the period – such as Martin Luther, Huldrych Zwingli, John Calvin, and Robert Bellarmine – and also draws on important confessional