

# Details of Theologians

Abelard *See* Peter Abelard.

Alan of Lille (d. 1203) Leading Paris theologian with a special interest in the nature of theological language. *See* 6.24.

Alexander of Hales (c. 1186–1245) An Englishman from Halesowen in the West Midlands, who took up a chair of theology at the University of Paris around 1220. He became a Franciscan in 1236, and did much to establish the distinctive features of Franciscan theology in the period of High Scholasticism. His *Summa Theologica* is a composite work, including material added after his death by writers such as William of Melitona. *See* 3.21.

Ambrose of Milan (c. 339–97) A leading Roman civil servant who was ordained bishop of the northern Italian city of Milan in 374, despite being neither baptized nor ordained. He was a vigorous defender of orthodoxy, and made several fundamental contributions to the

development of Latin theology. He was also instrumental in bringing about the conversion of Augustine of Hippo. *See* 6.8.

Ambrosiaster An unknown writer, who was first given this unusual name in the sixteenth century by Erasmus of Rotterdam. Initially confused with Ambrose of Milan, the distinctive character of this fourth-century writer, who is best known for his commentaries on the Latin text of the letters of Paul, is now recognized. *See* 6.9.

Anselm of Canterbury (c. 1033–1109) Born in Italy, Anselm migrated to Normandy in 1059, entering the famous monastery of Bec, becoming its prior in 1063 and abbot in 1078. In 1093 he was appointed Archbishop of Canterbury. He is chiefly noted for his strong defense of the intellectual foundations of Christianity, and is especially associated with the “ontological argument” for the existence of God. *See* 1.7; 3.19; 5.12.

Apollinarius of Laodicea (c. 310–c. 390) A vigorous defender of orthodoxy against the Arian heresy, who was appointed Bishop of Laodicea at some point around 360. He is chiefly remembered for his Christological views, which were regarded as an over-reaction to Arianism, and widely criticized at the Council of Constantinople (381). See 4.8.

Aquinas *See* Thomas Aquinas.

Arius (c. 250–c. 336) The originator of Arianism, a form of Christology which refused to concede the full divinity of Christ. Little is known of his life and little has survived of his writings. With the exception of a letter to Eusebius of Nicomedia, his views are known mainly through the writings of his opponents. See 4.6.

Athanasius (c. 296–373) One of the most significant defenders of orthodox Christology during the period of the Arian controversy. Elected as Bishop of Alexandria in 328, he was forced to resign on account of his opposition to Arianism. Although he was widely supported in the west, his views were finally recognized after his death at the Council of Constantinople (381). See 4.7; 5.4; 5.5.

Athenagoras of Athens (second century) Little is known of this writer, who was one of the most able of the second-century apologists. See 3.1.

Augustine of Hippo (354–430) Widely regarded as the most influential Latin patristic writer, Augustine was converted to Christianity in the northern Italian city of Milan in the summer of 386. He returned to north Africa, and was made Bishop of Hippo in

395. He was involved in two major controversies: the Donatist controversy, focusing on the church and sacraments; and the Pelagian controversy, focusing on grace and sin. He also made substantial contributions to the development of the doctrine of the Trinity, and the Christian understanding of history. See 1.4; 2.8; 3.12; 3.13; 3.14; 5.10; 6.11; 6.12; 6.13; 6.14; 6.15; 7.6; 8.7; 8.8; 10.10.

Aulén, Gustaf (1879–1978) A Swedish Lutheran writer who was appointed to a chair of systematic theology at the University of Lund in 1913, and became Bishop of Strängnäs in 1933. He is chiefly remembered for his work on the doctrine of the atonement, and particularly his rehabilitation of the *Christus Victor* approach to the death of Christ. See 5.27.

Balthasar, Hans Urs von (1905–88) A leading Swiss Roman Catholic theologian who, despite never holding an academic teaching position, had a major influence on twentieth-century theology. He is chiefly noted for his emphasis on the need to relate theology to human culture, and for the strongly spiritual aspects of his theological reflection. See 10.21.

Barth, Karl (1886–1968) Widely regarded as the most important Protestant theologian of the twentieth century. Originally inclined to support liberal Protestantism, Barth was moved to adopt a more theocentric position through his reflections on World War I. His early emphasis on the “otherness” of God in his Romans commentary (1919) was continued and modified in his monumental *Church Dogmatics*. Barth’s contribution to modern Christian theology has been immense. See 1.22; 2.36; 3.29; 6.45; 9.4.

**Basil of Caesarea (c. 330–79)** Also known as “Basil the Great,” this fourth-century writer was based in the region of Cappadocia, in modern Turkey. He is particularly remembered for his writings on the Trinity, especially the distinctive role of the Holy Spirit. He was elected Bishop of Caesarea in 370. See 3.9.

**Benedict XII (d. 1342)** Originally named Jacques Fournier, this writer and scholar was elected as third Avignon pope in 1334. Although he was a significant theologian, few of his writings have survived. His most important writing is the papal constitution “*Benedictus Deus*” (1336), which deals with the beatific vision. See 10.12.

**Bernard of Clairvaux (1090–1153)** This French writer entered the Cistercian monastery of Cîteaux in 1112. In 1115 he was given the task of establishing a new monastery. He chose to do this at Clairvaux, which soon became established as a major center for spirituality. His writings are characterized by a deep personal devotion and love of God. See 2.11.

**Beza, Theodore (1519–1605)** Also known as Theodore de Besze, this French nobleman was attracted to Geneva in 1548, where he became a leading exponent of the ideas of John Calvin. He was appointed a professor at the Genevan Academy in 1558, and after Calvin’s death in 1564 was recognized as a leading exponent of Reformed theology. See 6.37; 8.29.

**Biel, Gabriel (c. 1420–95)** One of the most important German theologians of the fifteenth century, who was much admired as a preacher. A noted ex-

ponent of the theology of the *via moderna*, he was regarded with intense suspicion by Martin Luther, who viewed him as Pelagian in his soteriology. See 6.28.

**Bloesch, Donald G. (b. 1928)** Leading North American evangelical theologian, particularly noted for his contributions to discussions of the authority of Scripture. See 2.41.

**Boff, Leonardo (b. 1938)** A Brazilian Roman Catholic theologian, chiefly noted for his contribution to the development of Latin American liberation theology, especially in relation to the Trinity as a model of society. Boff’s views eventually led to his alienation from the Roman Catholic establishment. See 3.32; 7.27.

**Bonhoeffer, Dietrich (1906–45)** A German Lutheran theologian, influenced by Karl Barth, with a particular interest in ecumenical work during the 1930s. He was arrested in 1943 and hanged by the Nazis in 1945. His letters and papers from prison include significant discussions on the suffering of God and the need for theology to relate to a “religionless society.” See 1.25.

**Boniface VIII (c. 1234–1303)** Pope from 1294. Italian church statesman, responsible for the bull *Unam Sanctam*, clarifying the relation of the church and state. See 7.10

**Browne, Sir Thomas (1605–82)** Scholar and antiquary, knighted by Charles II on the occasion of the king’s visit to Norwich in 1671. See 2.25.

**Brunner, Emil (1889–1966)** A Swiss theologian who, while being influ-

enced by his fellow countryman Karl Barth, developed ideas on natural theology which distanced them during the later 1930s. He is particularly noted for his strongly personalist idea of revelation. See 2.37; 6.44; 6.46.

Bucer, Martin (1491–1551) Also known as “Butzer.” A German Catholic writer who was converted to Lutheranism around 1518, and became the reformer of the city of Strasbourg. In 1549 he moved to England at the invitation of Edward VI. He is chiefly noted for his work on biblical exegesis and his doctrine of the church. See 8.27.

Bultmann, Rudolf (1884–1976) A German Lutheran writer, who was appointed to a chair of theology at Marburg in 1921. He is chiefly noted for his program of “demythologization” of the New Testament, and his use of existential ideas in the exposition of the twentieth-century meaning of the gospel. See 2.38; 10.18.

Cabasilas, Nicholas (b. c. 1322) A leading Byzantine theologian, remembered especially for his “Concerning Life in Christ,” which elaborates the way in which the believer achieves union with Christ. See 5.16.

Calvin, John (1509–64) Leading Protestant reformer, especially associated with the city of Geneva. His *Institutes of the Christian Religion* has become one of the most influential works of Protestant theology. See 1.12; 2.17; 2.18; 5.17; 6.33; 6.34; 6.35; 7.17; 8.26.

Catherine of Genoa (1447–1510) A mystical Italian writer, who underwent a conversion experience at the age of 26. Her “Treatise on Purgatory”

remains a major exploration of this theme. See 10.13.

Chrysostom, John (c. 347–407) A noted preacher and theologian, who was appointed Patriarch of Constantinople in 398. Apart from his considerable gifts as a public speaker and preacher, he is remembered for his homilies on a number of biblical books, originally delivered at Constantinople during the period 396–8. See 10.9.

Clement of Alexandria (c. 150–c. 215) A leading Alexandrian writer, with a particular concern to explore the relation between Christian thought and Greek philosophy. See 1.2; 2.4; 5.3; 8.1; 8.2.

Cobb, John B. Jr. (b. 1925) North American theologian, particularly noted for his commitment to process theology and the exploration of Christian–Buddhist dialogue. See 9.10.

Cyprian of Carthage (d. 258) A Roman rhetorician of considerable skill who was converted to Christianity around 246, and elected bishop of the north African city of Carthage in 248. He was martyred in that city in 258. His writings focus particularly on the unity of the church and the role of its bishops in maintaining orthodoxy and order. See 7.3; 8.3.

Cyril of Alexandria (d. 444) A significant writer, who was appointed Patriarch of Alexandria in 412. He became involved in the controversy over the Christological views of Nestorius, and produced major statements and defenses of the orthodox position on the two natures of Christ. See 3.16; 4.11; 4.12; 4.13.

Cyril of Jerusalem (c. 315–86) A writer noted especially for his series of 24 catechetical lectures, given at some point around 350 to those preparing for baptism, which are an important witness to the ideas which prevailed in the Jerusalem church. He was appointed Bishop of Jerusalem at some point around 349. See 2.7; 7.4; 8.4; 8.5; 10.7.

Denney, James (1856–1917) Professor of theology at the Glasgow Free Church College from 1897 until his death. Denney was a noted exponent of a traditional approach to the atonement. See 5.26.

Descartes, René (1596–1650) French philosopher noted for his emphasis on the role of systematic doubt, and the importance of “perfection” in discussion of the nature of God. See 1.15.

Donne, John (1571–1631) A leading English poet, who was appointed Dean of St Paul’s Cathedral, London, in 1621. See 5.19; 10.14.

Dulles, Avery (b. 1918) A noted American Roman Catholic with a distinguished record of writings, particularly on the doctrine of the church. See 7.28.

Dunbar, William (c. 1465–c. 1520) Leading Scots poet, noted for both his religious and secular writings. See 4.20.

Edwards, Jonathan (1703–58) Leading American theologian in the Reformed tradition, noted especially for his metaphysical defense of Christianity in the light of the increasingly influential ideas of the Enlightenment, and his positive statements of traditional Reformed doctrines. See 2.28; 6.42; 10.16.

Ellul, Jacques (1912–94) A French Reformed theologian and sociologist, particularly noted for his analysis of the interaction between Christianity and culture. See 3.36.

Epiphanius of Constantia (c. 315–403) Also known as Epiphanius of Salamis. A vociferous defender of orthodoxy, particularly against Sabellianism. His “Panarion,” also known as “The Refutation of All Heresies,” is an important witness to the controversies affecting the church at this stage. See 3.15.

Eriugena, John Scotus (c. 810–c. 877) A significant Irish philosopher and theologian, especially noted for his *Periphyseon*, which develops ideas concerning the four categories of nature. This work is often regarded as pantheistic. See 6.22.

Fackre, Gabriel (b. 1926) North American theologian with a particular interest in the relation of narrative and systematic theology. See 10.22.

Feuerbach, Ludwig (1804–72) German Hegelian writer, whose ideas concerning the origin of religion had considerable influence on Karl Marx. His *Wesen des Christentums* (“Essence of Christianity”), which argued that Christianity was basically a projection of human needs and hopes, had considerable impact on its western European readership. See 9.2.

Forsyth, Peter Taylor (1848–1921) An English Protestant theologian with considerable interest in contemporary German theology, who abandoned his early theological liberalism. He is chiefly remembered for his *Person and Place of Jesus Christ* (1909), a

vigorous criticism of liberal Protestant views of Christ. See 4.29.

**Francis of Assisi (1181–1226)** Although not a theologian, Francis had a considerable impact on the theology of High Scholasticism through his spirituality, particularly his emphasis on nature. See 6.25.

**Franck, Sebastian (c. 1499–c. 1542)** German radical reformer, noted for his commitment to the ideal of total freedom of thought in matters of religion. See 7.15.

**Fulgentius of Ruspe (c. 462–527)** A Roman civil servant who became Bishop of Ruspe in north Africa around 502. A strong supporter of the theology of Augustine of Hippo, his theology mirrors the general pattern of the western thought of the period. See 3.17.

**Gaunilo** An eleventh-century Benedictine monk, who criticized Anselm's argument for the existence of God. Little is known of him. See 1.8.

**Gerrish, Brian A. (b. 1931)** North American theologian with a particular interest in the history and contemporary exposition of the Reformed tradition. See 1.29.

**Gore, Charles (1853–1932)** A leading English theologian of the late nineteenth and early twentieth century, who was appointed Bishop of Oxford in 1911. He is chiefly remembered for his Christological writings, including the 1891 Bampton Lectures, published as *The Incarnation of the Son of God*. See 2.33; 5.24.

**Gregory the Great (c. 540–604)** Also known as Gregory I. He was elected pope in 590 and did much to establish the political power of the papacy, which reached its zenith in the Middle Ages. As a theologian, he is particularly noted for his pastoral and exegetical works. See 10.11.

**Gregory of Nazianzus (329–89)** Also known as Gregory Nazianzen. He is particularly remembered for his “Five Theological Orations,” written around 380, and a compilation of extracts from the writings of Origen, which he entitled the *Philokalia*. See 3.10; 4.9.

**Gregory of Nyssa (c. 330–c. 395)** Leading Cappadocian father, with a special interest in the relation of Christian theology and Platonic philosophy. See 6.10; 10.8.

**Gregory Palamas (c. 1296–1359)** A major Greek writer of the Hesychastic school, placing emphasis upon inner mystical prayer. He was elected as Archbishop of Thessalonica in 1347. See 4.19.

**Gregory of Rimini (d. 1358)** Augustinian theologian of the fourteenth century, with a particular concern to reestablish the teachings of Augustine in the face of what he regarded as Pelagianism. See 6.27.

**Gunton, Colin E. (b. 1941)** British theologian, particularly associated with the exploration of the contemporary relevance of Trinitarian theology. See 5.31.

**Gutiérrez, Gustavo (b. 1928)** Leading Latin American liberation theologian. See 1.28.

Hampson, Daphne (b. 1948) One of the leading contemporary representatives of feminist theology in Great Britain. See 4.35; 6.48.

Harnack, Adolf von (1851–1930) Leading German liberal Protestant theologian and church historian, especially noted for his theories of the impact of Hellenism upon the Christian faith. See 1.21.

Hayter, Mary [now Mary Barr] (b. 1958) An English writer concerned to explore the relation between traditional Christian thought and aspects of feminism. Dr Barr now serves as chaplain to a hospital in Worcester, England. See 6.49.

Herbert, George (1593–1633) Leading English religious poet of the seventeenth century, noted especially for his collection of poems entitled *The Temple*. See 5.20.

Herrmann, Wilhelm (1846–1922) Leading German liberal Protestant theologian in the lineage of Schleiermacher and Ritschl, who held the chair of theology at Marburg from 1879. See 2.35.

Hick, John (b. 1922) British theologian, based in the United States for the final stage of his career, noted for his commitment to a pluralist understanding of the relation of the world's religions. See 9.8.

Hilary of Poitiers (c. 315–67) A noted Latin defender of orthodoxy, especially against Arianism, who was elected bishop of the southern French city of Poitiers around 353. See 3.11; 8.6.

Hildegard of Bingen (1098–1179) Abbess of Rupertsberg, near the city of Bingen, who established a reputation as a theological and spiritual writer with a particular interest in the spirituality of creation. See 6.23.

Hippolytus (c. 170–c. 236) Widely regarded as the most important Roman theologian of the third century. Writing in Greek, he devoted particular attention to the theological role of the Logos, and the relation of philosophy and theology. See 2.3.

Hodge, Archibald Alexander (1823–86) The son of the noted American Presbyterian writer Charles Hodge, who established himself as a leading defender of the “Old Princeton Theology” in the middle of the nineteenth century. He was called to a chair of systematic theology at Princeton Theological Seminary in 1877, and is particularly noted for his views on biblical authority and inspiration. See 2.32.

Hoen, Kornelius Hendriks (d. 1524) A Dutch lawyer, active in the Hague, who developed the idea of a purely symbolic presence of Christ in the eucharist. See 8.22.

Hooker, Richard (c. 1554–1600) Leading theologian of the Church of England in the period of the Elizabethan Settlement. He is noted especially for his *Laws of Ecclesiastical Polity*, notable for its defense of an episcopal form of church government. See 7.18.

Hugh of St Victor (d. 1142) A theologian of Flemish or German origin, who entered the Augustinian monastery of St Victor in Paris around 1115. His most important work is *de sacramentis*

*Christianae fidei* (“On the Sacraments of the Christian Faith”), which shows awareness of the new theological debates which were beginning to develop at this time. See 5.14; 8.14.

Hughes, Philip E. (1915–90) Anglo-American evangelical theologian, particularly remembered for his works of biblical exposition and systematic theology. See 10.23.

Hus, Jan (c. 1372–1415) Also known as “Huss.” A Bohemian theologian who was elected as dean of the faculty of philosophy at the University of Prague in 1401. He became noted for his views on the need to reform the church, which were given substance in his major work *de ecclesia* (“On the church”), published in 1413. He was burned at the stake in July 1415. See 7.11.

Ignatius of Antioch (c. 35–c. 107) A major early Christian martyr, noted for his letters to Christian churches in Asia Minor. Of particular interest is his vigorous defense of the reality of Christ’s human nature and sufferings, in the face of those who wished to maintain that they were simply an appearance. See 4.1.

Innocent III (1160–1216) Pope from 1198, responsible for asserting the authority of the church over the state in western Europe, especially France. See 7.8.

Irenaeus of Lyons (c. 130–c. 200) Probably a native of Asia Minor, who was elected as bishop of the southern French city of Lyons around 178. He is chiefly noted for his major writing *adversus haereses* (“Against the heresies”), which defended the Christian faith against Gnostic misrepresentations and criticisms.

See 2.2; 3.2; 3.3; 4.2; 5.1; 5.2; 6.1; 7.1; 10.1.

James I (1566–1625) King of England from 1603. Remembered chiefly for his commissioning of a new English translation of the Bible (the King James Version). See 2.23.

Jenson, Robert (b. 1930) North America’s leading Lutheran theologian, noted for his major contributions to the doctrine of the Trinity. See 3.33.

Jerome (c. 342–420) One of the most noted biblical scholars and translators of the early church, sometimes referred to as “Hieronymus.” His most significant achievement was his translation of most of the Bible into Latin. However, he was also noted for his biblical commentaries and writings which discussed the place of the Bible in Christian thought and life. See 2.9.

Jewett, Paul (1919–91) North American evangelical writer, with an interest in the restatement of evangelical ideas in a modern context. See 3.37.

John of Damascus (c. 675–c. 749) A major Greek theologian, whose work *de fide orthodoxa* (“On the Orthodox Faith”) is of considerable importance in the consolidation of a distinctively eastern Christian theology. See 4.18; 8.9.

Julian of Norwich (c. 1342–c. 1415) Little is known of the life of this English mystic, apart from the details she herself provides in her *Sixteen Revelations of Divine Love*. For at least part of her active life, she lived a solitary life in the city of Norwich. See 3.23.

Jüngel, Eberhard (b. 1934) A

leading modern German Protestant theologian, who is professor of systematic theology at the University of Tübingen. His most significant work to date is *God as the Mystery of the World* (1977), which reclaims a distinctively Christian understanding of God in the face of its Cartesian rivals. See 3.35.

**Justin Martyr (c. 100–c. 165)** One of the most noted of the Christian apologists of the second century, with a concern to demonstrate the moral and intellectual credibility of Christianity in a pagan world. His *First Apology* stresses the manner in which Christianity brings to fulfilment the insights of classical philosophy. See 1.1; 9.1.

**Kähler, Martin (1835–1912)** A German Lutheran theologian with a particular concern for the theological aspects of New Testament criticism and interpretation. He was appointed to the chair of systematic theology at Halle in 1867. His most famous work is an essay of 1892, in which he subjected the theological assumptions of the “Life of Jesus Movement” to devastating criticism. See 4.26.

**Kant, Immanuel (1724–1804)** German philosopher, based at the University of Königsberg in East Prussia. His philosophical writings have been of major importance, especially to German Protestant theology. His critique of the “ontological argument” is generally regarded as being of decisive importance. See 1.18.

**Küng, Hans (b. 1928)** Leading Swiss Roman Catholic theologian, noted for his contributions to many areas of theology. See 3.34.

**Lactantius (c. 240–c. 320)** A Latin Christian apologist, especially noted for his *Divinae Institutiones* (“Divine Institutions”), which was intended to demonstrate the cultural and intellectual credibility of Christianity. See 6.7.

**Langton, Stephen (d. 1228)** An English theologian who achieved fame as one of the leading biblical scholars and interpreters of the University of Paris. He was noted particularly for his exegetical and homiletical works. In 1207 he was appointed Archbishop of Canterbury. See 2.12.

**Lefèvre d’Etaples, Jacques (c. 1455–1536)** A noted humanist scholar, who acted as librarian at the Parisian monastery of St Germain-des-Prés. His writings on biblical translation and interpretation had a significant influence on the development of the Reformation. Although best known by his French name, he is also often referred to by his Latin name: *Jacobus Faber Stapulensis*. See 2.14.

**Leo the Great (d. 461)** Also known as Leo I, who became pope in 440. He is remembered particularly for the “Tome of Leo” (449), a document which was intended to serve a diplomatic function in the midst of the fierce Christological disputes of the period. See 4.14; 7.7.

**Lessing, Gotthold Ephraim (1729–81)** A significant representative of the German Enlightenment, noted for his strongly rationalist approach to Christian theology. See 4.23.

**Lindbeck, George (b. 1923)** Leading North American postliberal theologian, noted for his contributions

to ecumenical theology, and more recently, his discussion of the nature of Christian doctrine. See 1.30.

**Locke, John (1632–1704)** A noted English philosopher, particularly associated with the empiricist doctrine that all knowledge derives from sense experience. Locke insisted that knowledge of God also arose through the senses, in contrast to Descartes, who argued that the idea was inherent to humanity. See 1.14.

**Lossky, Vladimir (1903–58)** A leading Russian Orthodox theologian, who was expelled from his homeland in 1922 following the Bolshevik revolution. He settled in Paris and became a leading exponent of the ideas of Russian Orthodoxy in the west. See 5.28.

**Ludolf of Saxony (c. 1300–78)** Significant medieval writer, known to have entered the Order of Preachers and gained a qualification in theology before joining the Carthusians at Strasbourg in 1340. In 1343 he moved to the Carthusian house at Coblenz, becoming its prior. See 2.13.

**Luther, Martin (1483–1546)** Perhaps the greatest figure in the European Reformation, noted particularly for his doctrine of justification by faith alone, and his strongly Christocentric understanding of revelation. His “theology of the cross” aroused much interest in the late twentieth century. Luther’s posting of the Ninety-Five Theses in October 1517 is generally regarded as marking the beginning of the Reformation. See 1.11; 2.15; 2.16; 4.21; 6.29; 6.30; 6.31; 7.12; 7.13; 8.17; 8.18; 8.19; 8.20.

**McFague, Sallie (b. 1933)** North American theologian, with a particular interest in the role of theological language and models in contemporary theological restatement. See 1.27.

**Marx, Karl (1818–83)** A highly influential left-wing Hegelian political thinker, whose ideas were developed in international Marxism and found their embodiment, in various forms, in socialist states such as the Soviet Union during the twentieth century. Marx regarded religion of any kind as the result of social and economic alienation, and argued that the coming of the revolution would eliminate religion altogether. See 9.3.

**Melanchthon, Philip (1497–1560)** A noted early Lutheran theologian and close personal associate of Martin Luther. He was responsible for the systematization of early Lutheran theology, particularly through his *Loci Communes* (first edition published in 1521) and his “Apology for the Augsburg Confession.” See 6.32; 7.14; 8.21.

**Methodius of Olympus (d. c. 311)** A noted critic of Origen’s theology, particularly the doctrines of the transmigration of souls and a purely spiritual resurrection body. His treatise on the resurrection develops the thesis of the continuity between the pre- and post-resurrection bodies. See 10.6.

**Meyendorff, John (1926–92)** Leading representative of the Orthodox tradition in Christian theology, who served as professor of theology at St Vladimir’s Theological Seminary in New York State from 1959 until his death. See 2.42.

**Moltmann, Jürgen (b. 1926)**

One of the most influential of modern German Protestant theologians, particularly noted for his rehabilitation of eschatology and his exploration of the doctrine of the Trinity. See 3.30; 10.20.

**Nestorius (d. c. 451)** A major representative of the Antiochene school of theology, who became Patriarch of Constantinople in 428. His vigorous emphasis upon the humanity of Christ seemed to his critics to amount to a denial of his divinity. Nestorius' failure to endorse the term "Theotokos" led to him being openly charged with heresy. Although far more orthodox than his opponents allowed, the extent of Nestorius's orthodoxy remains unclear and disputed. See 4.10.

**Newbigin, Lesslie (b. 1909)** British theologian, with substantial experience of the Church of South India and a particular interest in the relation of Christianity and modernity, and the issue of religious pluralism. See 9.11.

**Newman, John Henry (1801–90)** Leading Roman Catholic theologian, who began his career as a member of the Church of England, and was initially involved in the reinvigoration of the catholic wing of that church. He is particularly associated with a theory of the development of doctrine. See 1.20.

**Niebuhr, Reinhold (1892–1971)** Leading North American theologian (and brother of Helmut Richard), whose early optimism concerning human nature gave way to a theology of human nature and society which is grounded in the doctrine of original sin. See 6.47.

**Oetinger, Friedrich Christoph (1702–82)** Noted German Pietist

writer, who reacted against the rationalism of Christian Wolff and came under the influence of the Pietist writer Johann Albrecht Bengel. His works emphasize the need for personal faith and renewal. See 6.41.

**Origen (c. 185–c. 254)** Leading representative of the Alexandrian school of theology, especially noted for his allegorical exposition of Scripture and his use of Platonic ideas in theology, particularly Christology. The originals of many of his works, which were written in Greek, have been lost, with the result that some are known only in Latin translations of questionable reliability. See 2.6; 3.5; 3.6; 3.7; 3.8; 4.5; 6.5; 6.6; 7.2; 10.5.

**Orr, James (1834–1913)** Leading Scottish Reformed theologian, who became professor of theology at the United Presbyterian Theologian College. See 2.34.

**Owen, John (1616–83)** A leading English Puritan writer, who was elevated to high office during the period of Oliver Cromwell's Commonwealth. He is particularly noted for his strong defense of a Reformed doctrine of grace against Arminianism. See 3.26; 7.20.

**Packer, James I. (b. 1926)** Leading Anglo-American evangelical writer, particularly noted for his writings on the doctrine of God and the Reformed theological and spiritual heritage. See 2.43; 5.30.

**Paley, William (1734–1805)** Leading English exponent of natural theology and the argument from design. See 2.29.

**Pannenberg, Wolfhart (b. 1928)**

One of the most influential German Protestant theologians, whose writings on the relation of faith and history, and particularly the foundations of Christology, have had considerable influence. See 4.33; 5.29.

**Pascal, Blaise (1623–62)** An influential French Roman Catholic writer, who gained a considerable reputation as a mathematician and theologian. After a religious conversion experience in 1646, he developed an approach to his faith which was strongly Christocentric and experiential. His most famous writing is the collection known as the *Pensées*, first gathered together in 1670, some years after his death. See 1.16; 1.17.

**Paschasius Radbertus (c. 790–865)** A Benedictine writer, who entered the monastery at Corbie in 822 and was noted as a vigorous defender of the real physical presence of Christ in the eucharist. See 8.10.

**Pelagius** A British theologian who was active at Rome in the final decade of the fourth and first decade of the fifth centuries. No reliable information exists concerning the date of his birth or death. Pelagius was a moral reformer, whose theology of grace and sin brought him into sharp conflict with Augustine, leading to the Pelagian controversy. Pelagius' ideas are known mostly through the writings of his opponents, especially Augustine. See 6.16; 6.17; 6.18.

**Peter Abelard (1079–1142)** French theologian, who achieved a considerable reputation as a teacher at the University of Paris. Among his many contributions to the development of medieval theology, his most noted is his emphasis upon the subjective aspects of

the atonement. See 5.13.

**Peter Lombard (c. 1100–60)** A noted medieval theologian, active at the University of Paris, who was appointed Bishop of Paris in 1159. His most significant achievement was the compilation of the textbook known as the “Four Books of the Sentences,” a collection of extracts from patristic writers. See 8.15.

**Petilian of Cirta (b. c. 365)** Donatist Bishop of Citra, and defender of a rigorist approach to the ministry. See 7.5.

**Pinnock, Clark (b. 1937)** Leading Canadian evangelical theologian, noted as a contemporary exponent of Arminianism, and more recently for his exploration of an inclusivist approach to religious pluralism. See 9.7.

**Rahner, Karl (1904–84)** One of the most influential of modern Roman Catholic theologians, whose *Theological Investigations* pioneered the use of the essay as a tool of theological construction and exploration. See 2.39; 9.5.

**Rashdall, Hastings (1858–1924)** Leading English modernist theologian, noted especially for his emphasis upon the moral influence of Christ's death, and his criticisms of classic Protestant understandings of the atonement. See 5.25.

**Ratranmus of Corbie (d. 868)** A ninth-century theologian, based at the monastery of Corbie, who is noted chiefly for his doctrine of double predestination, and his rejection of any understanding of a real physical presence of Christ at the eucharist. See 8.11.

**Richard of St Victor (d. 1173)**

A leading representative of the school of thought based at the Abbey of St Victor, in Paris. His most important work is *de Trinitate* (“On the Trinity”), which sets out an influential understanding of God as a person. See 3.20.

**Ritschl, Albrecht Benjamin (1822–89)** German liberal Protestant theologian, widely regarded as the successor to Schleiermacher, who became professor of theology at Göttingen in 1864. See 4.25.

**Rufinus of Aquileia (c. 345–410)** Although born in Italy, this writer eventually settled in Egypt, and was responsible for the translation of many Greek theological writings, including those of Origen, into Latin. He was also an original thinker in his own right. See 5.7.

**Sayers, Dorothy L. (1893–1957)** English novelist and dramatist with a strong interest in Christian theology. See 4.31.

**Schillebeeckx, Edward (b. 1914)** Leading Dutch Roman Catholic theologian. See 8.32.

**Schleiermacher, F. D. E. (1768–1834)** One of the most influential German Protestant writers since the Reformation, noted especially for his emphasis on the role of “feeling” in theology in reaction against the rationalism of the Enlightenment. His most important work is *Der christliche Glaube* (“The Christian Faith”). See 3.28; 4.24; 5.22; 5.23; 7.21.

**Schmemmann, Alexander (b. 1921)** Leading representative of Orthodox theology, for many years based

at St Vladimir’s Theological Seminary. See 8.33.

**Schweitzer, Albert (1875–1965)** This leading German Protestant theologian was noted particularly for his work on the historical Jesus, which led to a series of influential publications calling its validity and presuppositions into question. In 1913 he gave up his theological career to undertake medical work in Africa. See 4.28.

**Simeon the New Theologian (949–1022)** A leading representative of Byzantine theology, who is widely regarded as one of the most influential writers within the movement. His writings develop characteristic Byzantine themes, such as redemption as deification, while laying the foundations of the movement known as Hesychasm. See 5.11.

**Song, C. S. [Choan-Seng] (b. 1920)** Taiwanese theologian with a particular interest in the relation of Christianity and Asian (especially Chinese) culture. See 9.9.

**Spener, Philip Jakob (1635–1705)** Widely regarded as the founder of German Pietism, Spener laid considerable emphasis upon the experiential and devotional aspects of faith, which he believed to be missing from contemporary Lutheran orthodoxy. See 2.26.

**Spinoza, Benedict (1632–77)** A Jewish philosopher, noted for his pantheism. Spinoza’s most important work, the *Ethica* (“Ethics”), was published posthumously in 1677. See 3.27.

**Swete, H. B. (1835–1917)** Leading English patristic scholar and theologian. See 7.23.

Swinburne, Richard (b. 1934) Noted British philosopher of religion, especially associated with the theme of the “coherence of theism.” See 3.31.

Taylor, Jeremy (1613–97) Anglican theologian and spiritual writer of the seventeenth century. See 10.15.

Tertullian (c. 160–c. 225) A major figure in early Latin theology, who produced a series of significant controversial and apologetic writings. He is particularly noted for his ability to coin new Latin terms to translate the emerging theological vocabulary of the Greek-speaking eastern church. See 1.3; 2.5; 3.4; 4.3; 4.4; 6.2; 6.3; 6.4; 10.3; 10.4.

Theodoret of Cyrrihus (c. 393–c. 460) Leading Antiochene theologian, with a particular concern to defend the distinctive features of the Antiochene school of Christology. See 5.9.

Theophilus of Antioch One of the more significant Christian apologists of the second century. Little is known of his life, including the dates of his birth and death. Of his writings, the most significant to survive is the apology addressed to Autolytus. See 10.2.

Thielicke, Helmut (b. 1908) German Lutheran ethicist and theologian, especially noted for his three-volumed *Christian Ethics*. See 10.19.

Thomas à Kempis (c. 1380–1471) A leading representative of the *Devotio Moderna*, who is widely accepted to be the author of the classic work of spirituality known as the *Imitatio Christi* (“The Imitation of Christ”). See 3.25.

Thomas Aquinas (c. 1225–74)

Probably the most famous and influential theologian of the Middle Ages. Born in Italy, he achieved his fame through his teaching and writing at the University of Paris and other northern universities. His fame rests chiefly on his *Summa Theologiae*, composed towards the end of his life and not totally finished at the time of his death. However, he also wrote many other significant works, particularly the *Summa contra Gentiles*, which represents a major statement of the rationality of the Christian faith. See 1.9; 1.10; 3.22; 5.15; 6.26; 7.9; 8.16.

Tillich, Paul (1886–1965) A German Lutheran theologian who was forced to leave Germany during the Nazi period, and settled in the United States. He held teaching positions at Union Theological Seminary, New York, Harvard Divinity School, and the University of Chicago. His most significant theological writing is the three-volumed *Systematic Theology* (1951–64). See 1.26; 4.32.

Torrance, Thomas F. (b. 1913) Leading Scottish theologian, particularly noted for his writings dealing with the relation of Christianity and the natural sciences, and the interpretation of Karl Barth. See 2.44; 4.34.

Trible, Phyllis (b. 1948) Noted North American feminist writer and biblical scholar. See 2.40.

Troeltsch, Ernst (1865–1923) A theologian and sociologist who was closely involved in the founding of the “History of Religions School,” which placed an emphasis upon the historical continuity of the religions. His most important theological contributions are thought to lie in the field of Christology, especially his discussion of the

relation between faith and history. See 4.30.

**Turretini, François (1623–87)** A leading Reformed theologian, of Italian origin, who became professor of theology at the Genevan Academy in 1653. He is regarded as one of the leading representatives of Calvinist thought during this period. See 4.22.

**Tyrrell, George (1861–1909)** A leading representative of English Modernism, noted for his increasing hostility towards traditional Roman Catholic teachings, and his criticism of the liberal Protestantism of Adolf von Harnack. See 4.27.

**Ussher, James (1581–1656)** A noted Irish Anglican writer, who eventually became Archbishop of Armagh. He was strongly Calvinist in his theology. See 6.38.

**Vincent of Lérins (d. before 450)** A French theologian who settled on the island of Lérins. He is particularly noted for his emphasis on the role of tradition in guarding against innovations in the doctrine of the church, and is credited with the formulation of the so-called “Vincentian canon.” See 2.10.

**Wesley, Charles (1707–88)** English theologian and writer of hymns, noted for his Pietist emphases and hostility to Calvinism. Along with his brother John, he contributed to a significant revival within eighteenth-century English Christianity. See 5.21.

**Wesley, John (1703–91)** English theologian, pastor and hymn-writer, remembered especially as the founder of Methodism. Like his brother Charles, he

was deeply influenced by Pietism, which had a considerable impact on his early theology. His theology found its expression in hymns and sermons, rather than works of systematic theology. See 6.43; 8.30; 10.17.

**William of Ockham (c. 1285–1347)** Also known as William of Occam. An English scholastic writer who developed the teachings of his predecessor Johannes Duns Scotus, and is particularly associated with the development of “nominalism” or “terminism” as a philosophical system. See 3.24.

**Wittgenstein, Ludwig (1889–1951)** An Austrian philosopher, noted for his exploration of the relation of language and the structure of the world. See 1.23; 1.24.

**Wright, N. T. (b. 1948)** Leading British New Testament scholar, noted for his major series dealing with Christian origins and the question of God. See 4.36.

**Zeno (c. 450–91)** Emperor of the East from 474, noted for his attempt to reconcile the various factions involved in the Monophysite controversy. His *Henoticon*, which was intended to contribute towards the resolution of this debate, actually ended up by making things worse, causing a new schism between Rome and Constantinople. See 4.16.

**Zinzendorf, Nikolaus Ludwig von (1700–60)** A German writer who reacted against the rationalism of the theology of his day, and emphasized the emotional and experiential aspects of Christian faith. There is a clear connection between Zinzendorf’s ideas and those of Pietism. He is remembered especially as the founder of a religious com-

munity at Herrnhut. See 2.27; 6.40.

Zizioulas, John D. (b. 1931)

Leading contemporary exponent of the ideas of Greek Orthodoxy. See 7.26.

Zwingli, Huldrych (1484–1531)

Also known as Ulrich Zwingli. A leading

Swiss reformer, particularly associated with the vigorous denial of the real presence of Christ at the eucharist, a view usually designated “Zwinglianism.” He died in battle, as a result of his attempts to spread his reforming ideas in his native Switzerland.

See 8.23; 8.24.