

by a fresh inquiry into philosophy and the scholars were firmly entrenched in the discussion of "what is reality"? A new interest in the ancients glowed as men like Aquinas "baptized" Aristotle and Plato. Governmental interest centered in the rivalries for the "Holy Roman Empire" bauble and the academic world was marked by creative ideas with much speculative thinking in the area of the supernatural. Primary studies involved soteriology and ecclesiology.

A chart for the scholastic age is found on page 15.

A list of the major scholastic thinkers is on page 16.

d. The Reformation Period

We date this age from 1500 to 1700 (I prefer to cut it at 1688 but who likes unusual dates?). While somewhat shorter in the total period of time, it is, on the whole, much longer in the period of interest. The historic setting was one of increasing nationalism and militancy...the philosophical world was dominated by a new humanism, the academic world was marked by a spirit of inquiry and doubt. The Roman church was at a near-low in ability and morality and with the death of the older feudal system, the rising trade classes, and dissatisfied peasants, was ready for some change in the total economic, social, and civil structure. The main works of the reformation period were largely polemical as the reformers sought to vindicate particular points of view. There was a proliferation of vernacular bibles (for the first time in more than 1,000 years) and religious literature of the age was marked with the influence of the renaissance invention of movable type and the printing press. The military unrest made possible revolt in theology and other areas as well and the large area of theological discussion was in ecclesiology and subjective soteriology. In our world the reformation was marked by the birth and development of Puritan theology more or less an outgrowth of combined Lutheran/Calvinist thought.

A chart for the Reformation age is on page 17

e. The Modern Period

Dating from 1700 until the present time. The study is complicated due to the development of church bodies following the reformation and the fragmented thinking in theological areas. It is noted that this period (to about 1780) was marked by pietism and revivalism, while until 1930 it has been marked by rationalism and revisionism since then. The development of national theologies to go with national church and the quickened interest in ecumenism has been seen in the age. Interest in authority is shown in the arguments about the character of the Bible and eschatology emerged as a major study for the first time.

A chart for the modern age is on page 18