

In 831 Radbert of Corbie produced a work entitled: THE BODY AND BLOOD OF THE LORD (final edition in 844) in which the view of transubstantiation was given. A rival monk in the monastery at Fulva, Hrabanus (Rabanus), responded with a view that sounds like consubstantiation. The argument proceeded between these two institutions and their representative monks including Ratramnus of Corbie who reinterpreted Hrabanus and tried to smooth out the expressions of Radbert. Other monks as far away as Canterbury were drawn into the dispute and the sides quickly formed. There being no "official" doctrine, the matter could be debated hotly and was...some monks of both views being keenly persecuted by their superiors et al. The view of Radbert had the most followers and at 1215 would become the official view of the church at a council in the Lateran under Pope Innocent III.

Transubstantiation, understood in this manner, became one of the most offensive doctrines to Luther although his own view is not easily understood. The magical turning of the emblems and the necessary participation for the granting of life eternal was one of the major clubs wielded by Rome over her satellites for many centuries. The superstition that would grow up about the feast would eventually remove the cup from the laity and not even allow the individual worshipper to touch the bread with one's own hands. Some of these concepts have been changed in the Roman practice lately but the most vital concepts of transubstantiation have not been affected. The changes are in limits of peripheral things, not the heart of the question.

ELECTION

The person celebre for the renewal of the election controversy was the unhappy monk, Gottschalk, d. 868. Caught in a life he did not want and from which he had no recourse, he restated some of the keen Augustinian views of sovereignty and grace, developing a system that was close to Christian fatalism. Had he been ignored the matter probably would have died a natural death but the persecution of his abbot and the interfered opinions of other bishops made the whole matter a "federal case."

The base of the problem no doubt was in Augustine and his strong insistence on "grace-alone" theology