

He was answered by a Fulvian monk, Rabanus, with a view that sounds consubstantialist.

There was no clear decision on the matter until 1215 when transubstantiation was declared (ex cathedra) to be the view of the church. (And a cautionary note when you are reading histories... many of these names--Radbert--, for instance, are often spelled with an "H". It is just another way of confusing less diligent scholars.)

## 2. Election

Always a good debating point..the history of this quarrel goes back to Augustine, the critiques of Vincent of Lerins, and the interpretations of Gregory I, etc. But in our age....

Gottschalk, an unhappy monk who never wanted to be one in the first place, began a circulation of heavy Augustinian grace teachings and fell into the illwill of his bishop, et al. There are some ramifications to this that I will take in class but at the heart of the matter is that if...the ideas of Gottschalk and Augustine are right, then the church cannot save people and does not even have a necessary role in their salvation. Gottschalk was ordered silenced and suffered a great deal from his opponents.

## 3. Filioque

The problem of how the Holy Spirit is sent is still with the church and one of the contributing factors in the east/west split.

## 4. Adotionism

An older error picked up by some Spanish theologians and settled by the Synod of Frankfort in 809.

## 5. Lay Investiture

The question is: Can a lay person invest another in spiritual office? The church said no and many of the rulers said yes because...it was a matter of having people in important positions who would further the "right" causes.