

(3) The Augustinian position was "salvaged" briefly by the monk Gottschalk (d. 869). He ascribed total helplessness to man, made salvation and condemnation the subject of decrees, and pled for the integrity of God as sovereign doing what He found right. His views were contested and in 843 and 848 he was condemned for them in spite of a number of helpers. Following 848 he lived in virtual imprisonment in a monastery and wrote as he could to defend his views.

The simple fact is that the Mediaeval world, as other times and orders, found it necessary to determine the character of God not in terms of Biblical definition, but human whim and experience.

b. In the Scholastic Age, the discussion of man's need and grace gained a good bit of discussion in the writings of Anselm. Generally speaking, he offered the following ideas:

(1) "original sin" was not the sin of Adam communicated to you in fact, but the sin of your own nature in Adam rebelling against God. It was original in that it was yours not in that it was passed on.

(2) "Adamic headship" marked the race and "in Adam's fall, so fell we all."

(3) "Freedom of Will" was not the power of contrary choice...true freedom of will was the freedom to choose good and true freedom is self-determination to holiness. This, of course, is only possible where a work of grace has freed the soul and made the individual constructively able to so determine.

Anselm, as noted before, is thoroughly Roman in his view of the church and many of its ceremonies. But he is a good thinker in much theology and willing to accept a picture as he sees it, to believe it, that is, because no doubt he thinks it faithful to the underlying universal.

c. Roman Dogma during this era, believed by a large percentage of the church, was developed along purely "self-help" lines. We may note these points:

(1) Man's original state is not marked with original righteousness but with supernatural righteousness which he has lost. Very simply, works of supererogation help regain it but as it is not part of your "equipment" you may lose it again and need the help and graces of the church to keep it.

Start of Monasteries

FRANCISCANS

DOMINICANS

etc.

Points in
Roman
Dogma