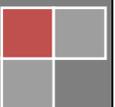


AVERY CARDINAL DULLES

*A History of
Apologetics*



IGNATIUS



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PREFACE

Apologetics and specifically apologists have had a bad rap among modern Christians for various reasons. Some have been known to be arrogant, pushy, snobbish, graceless, prayer-less people who ironically have diluted the gospel message. But a few bad apples “don’t spoil the whole bunch”. There have been many who have been faithful to the cause of Christ and the kingdom of God and have paid the price for it as a result.

The church has been graced with many apologists since the inception of the primitive church who were marked by: prayer, erudition, genius, talent, and true piety. In this book Avery Dulles aims to reveal how the heroes from the past understood and lived out what it meant to fulfill the mandate of 1 Peter 3:15.

Although nothing “new” can be said, recurring issues from the past resurface with “new” garb, which at the core are the same old problems. Dulles gives special attention to both Catholic and Protestant contributors. This text is a historical must read for those would learn from those who have gone before us.

CHAPTER 1: APOLOGETICS IN THE NEW TESTAMENT [Pgs.1-21]

APOLOGETICAL MOTIFS IN THE EARLY TRADITION

Christianity was a message before being an apologetic. Jesus Christ, the promised Messiah, crucified, buried, and Risen from the dead was at the story’s core [pp.2-3]. The Earliest Preaching focused on Christ’s Lordship (Acts 2:14-40; 3:12-26); backed up the claims of his Messiahship through fulfilled prophecy (Ps.2:7-8; 110:1; Acts 2:26; Heb. 1:5; 5:5); emphasized his resurrection as the core of the apostolic proclamation (Dan.7:13; acts 2:25-28); and Jesus’ passion was seen as the fulfillment of the prophet Isaiah’s account (Is.53):

“Who has believed our message? And to whom has the arm of the LORD been revealed? ² For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him,

1 Avery Dulles, *A History of Apologetics*, Wipf and Stock Publishers, 1999.
2017__Chapter Summaries: Sergio R. Tangari

Nor appearance that we should be attracted to Him. ³ He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. ⁴ Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵ But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. ⁶ All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

⁷ He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. ⁸ By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? ⁹ His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. ¹⁰ But he LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. ¹¹ As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.”

APOLOGETIC DEVELOPMENT: [Pgs.3-9]

The early believers confronted and answered their objectors with amazing precision, penetration and practicality. One objection was explaining: “*the Ascension of Christ—where is He now?*” He’s presently in heaven (Ps.16: 11; 110:1); he will return as the judge of the living and the dead (Acts 3:21); and his dominion is presently exercised through the Spirit’s outpouring (Acts 2:16-21).

When it came to *the Passion of Christ*, Jesus was seen to be cursed by God through the crucifixion (Dt.21:23), but this humiliation was part of God’s redemptive plan (Is. 52-53, see 53:5) in order to justify many from the curse of the Law through faith in Jesus (Gal. 3:10-14). Moreover, the blindness of the Jews was predicted by the prophet (Is.9-10; Acts 28:26-27); and was caused by God even though God has not forgotten them (Rom.9-11).

Another issue that had to be addressed was *the betrayal of Judas*. How could Jesus have miscalculated the treachery of this disciple? This betrayal was also predicted in scripture (Jn.13:18; cf., Ps.41:9) and points to the sovereignty of God in all things even when our choices are significant and we’re culpable.

Then there’s the issue of *Jesus’ Origin being from Nazareth*. He’s in the line of David (Ps.89:3-4; Jn.1:45-46; Mic.5:1; Mt.2:5; Jn.7:42) seen by his birthplace to be in Bethlehem.

Again, there’s the issue of *Jesus’ Public Life*: where he never claimed to be the Messiah. Nevertheless, God pointed to Jesus as his beloved Son (Ps.2: 7; Is.42:1; Lk. 3:22; 9:35; Acts 10:38; 2 Pet.1:17); the writers of the New Testament later understood that Jesus’ Messiahship was to be secret (Mk.1:34; 3:12; 5:42) perhaps because the Jews could not conceive of the type of Messiah Jesus was, or maybe because of Jesus’ ambivalent attitude toward the messianic appellations, or possibly because their hearts were hardened (Mk.6:52; 8:17; Jer.5:21).

When it came to *the Miracles of Jesus* they had a specific purpose. Miracles were aids to faith, evoking wonder and amazement; they are seen (especially in the casting out of demons) as Satan being overthrown by the inauguration of the Kingdom of God; and they authenticate Jesus’ message because they blend in with the Good news of salvation.

CHANGING CONTEXTS: ACTS, PAUL, AND HEBREWS [Pgs.9-13]

In *The Book Acts* [pp. 9-11] we see *Stephens defense of Christ* and the gospel (Acts 7) by pointing to Old Testament redemptive history, where God is to

be sought through the prophets, who ultimately point to the exclusivity of Jesus as the only means of salvation (Is.6:9-10). Then there's *Peter's address to the uncircumcised* (Acts 10) where he undergoes a major paradigm shift of who can be saved and explains that Jesus is the healer, wonder worker, and risen Lord from the dead.

We also observe the Gentile world addressed through the agency of *Natural Theology* employed by Paul (Acts 11...). This apostle is seen contradicting polytheism (14:15-17); on the Areopagus address to the Athenians (17:23) Paul confronts their worship, explains God's necessity and his transcendence. Moreover, because Paul knew their authorities he could speak more forcefully to the gospel truth of coming judgment and Christ's resurrection.

The Apostle Paul [Pgs.11-13]

This converted Pharisee who once persecuted the church was now its most influential spokesman especially to the Gentile world. When Paul addressed *the Corinthian church* he tackled the issue of Faith and Reason; refused to capitulate to their love of human wisdom (1 Cor.3: 6); would not ground his preaching on the hot philosophic views of the age, but instead rested his proclamation on the Spirit's power so that their faith (the Corinthians) be not based on man's wisdom, but on God's power.

When Paul addressed the Romans, he focused on the hindrance to worship (Rom. 1). This was the classic case against idolatry (vv18-23) that's inexcusable, self-delusional, self-exalting, self-destructive, and is the reason for why God's judgment obtains.

The Book of Hebrews [Pg.13]

We don't really know who wrote the book of Hebrews but it's *the first apology to the Hebrew Christian Community* where Christianity is seen as the perfect religion which eclipses the religion of Israel because of who Jesus of Nazareth is. Here, the Old Covenant is compared to the New Covenant, Moses is compared to Jesus, the Levites are compared to Jesus' Priesthood, the constant sacrifices are compared to Christ's final sacrifice and Christ's supremacy is placarded throughout the letter.

THE FOUR EVANGELISTS AS APOLOGISTS [Pgs.13-19]

The gospel accounts come from four different perspectives concerning the life and teachings of Christ. At the core their message is identical, yet due to their audience, each biography has a different emphasis. For example, *Mark's Gospel focuses on* [p.14]; the edification of converts, the explanation for why Christianity began, the supply of preaching material for missionary preachers, an armory of apologetic arguments for Jewish and heathen opposition, with the view always to remember that Christ is risen indeed.

Matthew's Gospel intentions [p.15] focused more on the believing community where apologetically the writer was concerned with fulfilled prophecy—as a summary of Jesus' career (Is.14:1-4), with ecclesiastical hierarchy (Mt.16:19), with combating Rabbinic thought (Mt.23), and finally with unfolding the Passion narrative (Mt.27-28).

Luke-Acts intentions [Pgs.16-17] focused on demonstrating the accurate historical account of the life of Jesus (to know the truth of all Theophilus had heard (Lk.1:1-4), it was geared toward the Roman ruler it was focused on redemptive history, and the need to establish a harmonious relationship between the Church and the supreme secular powers.

John's Gospel intentions [Pgs.17-19] are for people to come to believe in Jesus Christ, the Son of God, the goal of which is eternal life. This would be realized through; the Signs of the miracles, emphasis on Jesus as the *Light* of the world to a Hellenistic audience. John's aim in all of this is to sustain and intensify the life of believers. As such, it has apologetic affinities.

CONCLUSION

The Resurrection of Jesus was indubitably the centerpiece of early Christian apostolic preaching. Since the majority of audiences held the OT Scriptures as authoritative, it was the sacred text used apologetically to demonstrate Jesus as the Christ, the Messiah, and Redeemer of all mankind. However, when ignorance of such literature obtained, preachers like Paul would employ natural theology to proclaim the Gospel.

This brief outline is packed with Gospel truth that you believer would do well to meditate on, understand and impart to those God has called you to disciple.

CHAPTER 2: THE PATRISTIC ERA [Pgs.23-71]

The Patristic (Latin—Father) era of the Church historically describes the times and writings of the “Church Fathers”. During this time we see the end of the Apostolic age (i.e., Christ’s apostles) and one where their first disciples make a mark on their generation. Dulles points out that the main apologetic focus during this era tackled both the political and religious venues.

APOLOGISTS OF THE SECOND CENTURY [pp.24-31]

First, **there was the *Preaching of Peter***, an apocryphal fragment that exalts Biblical monotheism and ridicules idolatry. This fragment differentiates between Jesus’ miracles and magic because Christians didn’t want their faith confused with pagan religions. [pp. 24-25]

Second, we have *Aristedes*, who was the most important apologist before Justin Martyr. In his *Apology* addressed to the Emperor Hadrian (125 AD), Aristedes focuses on five groups of humanity in a sort of comparative religion excursion, these are; Barbarians, Greeks, Egyptians, Jews, and Christians. When coming to Christians, he asserts that they surpass all the above because of their worship of the one true God, and their moral pure conduct. This is a powerful apology for its brevity and cogency. [P.25]

Third, we have *Justin Martyr* [pp.25-27] who wrote several apologies. In his *First Apology*, Justin addresses the Emperor Antoninus Pius and Lucius Commodus and argues that Christians should not be condemned based solely on their name. However, if they deserve condemnation for wrong acts, so be it. In his *Second Apology*, much like in the first apology, Justin seeks to defend his brethren from unjust condemnations and in some parts he alludes to pagan philosophies that achieved similar insights Christians believe because of divine revelation.

In Justin’s *Dialogue with Trypho the Jew*, he attempts to show that Jesus is the Messiah of the Old Testament, that the New Covenant has abrogated the Old Covenant and that only Christians are in a position to properly interpret the Hebrew text, not the Jews.

The value of his writings consists of his sincere character, his frank and open esteem of pagan philosophers, and his respect for Jewish Theologians.

Fourth, there’s *Tatian a disciple of Justin Martyr* [p.27] who wrote a bitter polemic against the Greeks deploring: their immoral Olympian gods; the absurdities of their myths; the indecency of their public religious festivals; and the

vices and contradictions of the philosophers. Then, he advances the superiority of Christianity in his search for truth through the prophetic writings which superior to those of their philosophers. He would take Moses' writings over Homer's texts any day.

Fifth, there's *Athenagoras of Athens* [pp.27-28] who Johannes Quasten calls 'unquestionably the most eloquent of the early Christian apologists'. In his *Embassy for the Christian*, he pleads with the Emperors Lucius Aurelius Commodus and Marcus Aurelius (176-180) for civil toleration of Christians. He demonstrates that the charges against Christians (E.g., atheism, cannibalism and promiscuity) were misguided. He also produced an apologetic work *On the Resurrection of the Dead*.

Sixth, there's *Theophilus* the Syrian Bishop of Antioch is impressed with Moses' wisdom and of the creation account of Genesis as the only reliable guide to the origins of the universe. For Theophilus, God is manifest to the soul who is open to the Spirit's light, but God is hidden to the man who loves darkness. [P.28]

Seventh, in a *Letter to Diognetus*, whose author is unknown, is a text considered by many critics to be the pearl of early Christian apologetics. The letter's aim is: respond to what sort of cult Christianity is, to answer why Christians love each other so much, to answer why Christianity came about so late in the world's history. The letter reveals that the author was a brilliant rhetorician and that early Christendom was serious [pp.28-29]

There are however several ***Weaknesses of the Apologists*** [pp.30-31]. The following examples: they demonstrated certain excesses in exegesis; they exaggerated the Bible's antiquity; they lacked any consistent view of classical literature's value; unfortunately they too rapidly rejected Judaism (although at times it is warranted). Moreover, they make too little of the Character of Jesus in their apologetic, they were often unclear between the relationship of reason and revelation. Given that the church emerged from the catacombs, what the apologists did cover is to be lauded and their strength is worthy to be emulated.

THE ALEXANDRIANS OF THE THIRD CENTURY [Pgs.31-38]

We now turn to ***Clement of Alexandria*** (c. 150-c. 214) who after much searching for the truth converted to Christianity and succeeded the Sicilian apologist *Pantaenus*, at the catechetical school in Alexandria (about 200 AD) [Pp.31-34]. His *Principal Works are The Protrepticus (Converter)* the focus of which is an apologetic exhortation to conversion. In its literary form, it resembles

Aristotle's *Protrepticus* and Cicero's *Hortensius*. He also wrote *The Paedagogus (Tutor)* and *The Stromata (Miscellanies)*.

In *His arguments* Clement resembles Justin Martyr's and other 2nd century apologists. The difference however is that they are more polished given his literacy of Greek mythology, philosophy, and mystery cults. For him Greek music is lauded for its ability to strengthen and give peace to the soul. Yet Christ is the minstrel who imparts harmony to the universe making music to God.

Clement contrasts the Greek mystery religions with their mythic stories of the gods, and idol worship as truly atheistic, but not Christianity. And even though Greeks did receive light of the truth, Clement held that it's incomparable with the revelation of the Old Testament and the New Testament ultimately exemplified in the Word (Logos).

His acumen is revealed in his work which is well ordered; combined both with variety and with symmetry. Clement is a Christian Humanist who combines piety with the highest values of ancient culture. And his body of work focused on Christ as the Incarnate Word who works in all men's souls, so they can experience his true presence.

Another Alexandrian apologist is **Origin** (born about 184) who while still a boy, lost his father to martyrdom. How that event shaped Origin, is for another time to reflect, but perhaps it did play a vital role in turning him into a man given to a life of study and one of the Church's first expository preachers of Holy Scripture. [Pp.34-38]

His Major Work is *Contra Celsum*, where he defends core Christian doctrines like the Virgin Birth, Miracles, Deity of Christ, Reliability of Scripture, etc.

First, Celsus attacks the *Virgin Birth account* by affirming what so many in Jesus' day held—that he was born of fornication. Today, for many, this is not a big deal, but in that day it was a disgrace. How could anyone claim to come from God if they were an illegitimate bastard child?

Second, Celsus held that the miracles of Jesus and his alleged wonders were performed through magic arts learned in Egypt. Interestingly, the Pharisees accused Jesus of casting out demons (miracle) by Satan's power, but Jesus put that notion to rest quickly.

Third, there's a denial of the historicity of the Resurrection. Celsus, like so many today, held that this account was nothing more than a fabricated lie.

Fourth, Celsus denied the Deity of Jesus. Of the many reasons advanced, the clincher for him was the disciples' disbelief and reaction to the crucifixion. Their reaction "proved" Christ was not divine. Added to these objections, Celsus held that "faith" was irrational because it could not be verifiably true in history; the Bible was not a reliable source of information but instead is full of legends and childish doctrines. Moreover, the exclusive claims of Christianity left no room for pluralism and he thus saw it as intolerant. And when it came to Christendom's ethical teachings, Celsus was not impressed since these teachings are also found among other philosophers.

In *Contra Celsum* Origin responds to several charges: First, biblical faith is not based on philosophical arguments but on the Spirit's power (1 Cor.2:4) and even if Christians are not educated, it does not then follow that they despise wisdom; they only despise the wisdom which leads to destruction.

Second, in light of Jesus' Character, it's actually incredible to hold that he would have made up the story of the virgin birth.

Third, as far as Jesus' miracles or those of the apostles, the power behind said phenomena was not fraudulent magic, which rather than bringing them wealth and fame earned them public shame martyrdom.

Fourth, the Bible's historicity is selectively chosen by Celsus, for the Moses in whom he professes to believe, is far harder to prove historically than Jesus of Nazareth.

Fifth, Origin argued for Christ's Deity by using messianic prophecies to show he was the Messiah along with his miracles, which allegedly was present in Origin's contemporary Christianity.

Sixth, the Crucifixion and Resurrection accounts could not have been a fabrication for the disciples gave their lives to preaching the risen Lord. Moreover, the resurrection was no fantasy, nor hallucinations, for these things happen not to sane people.

Seventh, regarding Ethics, just because similarities obtain among Greeks and Christians, does not mean that our Scriptures are not revelation.

Final Thoughts: Contra Celsum ranks high as an apologetics classic as this letter reveals the first apologist who is very prepared for battle. It is however very *ad hominem*. Nevertheless, it reveals how there's nothing new under the sun. Some of the objections raised against Christianity's truth claims by Celsus

have been repeated over and over again throughout history. It's encouraging to know many stalwarts intellectually and spiritually have dealt with the same objections we encounter and gave us a model to consider for our day and era.

THE LATIN APOLOGISTS OF THE THIRD CENTURY [pp.38-45]

After considering some of our Eastern Apologetic Fathers, a look at some of the Latin apologists reveal men who were very practical most likely because most of them were converted Lawyers. Among them was **Marcus Minicius Felix** [p.39-40] who was well versed in classical philosophy, letters and expresses himself in a pleasant Ciceronian manner. There are more prominent ones, which we will consider.

Perhaps the most famous of these men is **Tertullian** a prominent speaker for the Carthaginian Church at the beginning of the 2nd century. He was converted about (AD 193) and wrote profusely in defense of Catholicism until his lapse into Montanism (AD 207). He was a skilled lawyer in the practice of the Roman courts. [Pp.40-43]

The *Apology* (AD 197) is perhaps his finest work where he employs his juridical skills to defend Christianity raising questions like: "Why are Christians exclusively convicted for their name without a trial?" In it he also notes how absurd charges brought against Christians of infanticide, sexual promiscuity, and atheism, issues of which he refutes with wit and sarcasm. After refuting the charges that Christians are evil, he proceeds to demonstrate their goodness.

This book is the most powerful and moving of its kind, it throbs with a fierce love of truth and virtue, it's filled with intensely passionate and searing argumentation that's biting and clearly this African raised the Roman court to new heights of eloquence.

In his work *Prescription of Heretics* reveals his forensic talents, arguing that Christ gave over His revelation to the Church so that it may be taught by its authorized spokesmen. For Tertullian; getting at the truth equaled being at a Church that could claim to have continuity with the Apostles. Heretics are not entitled to appeal to Scripture, because those were given to the Church. This shows that he was a Papist whose hermeneutics were exclusive.

Concerning the issue of Faith and Reason he viewed the latter as foe not a friend because he wanted to liberate Christianity from the straightjacket of all metaphysical systems whenever God's revelation was in danger of being trumped by human speculation.

This stalwart of the Faith is to be highly commended for his faithfulness to his convictions and to the Church. Agree or disagree with his ecclesiology, Tertullian is a serious thinker worthy to be read.

Cyprian of Carthage was its Bishop who wrote several works: [pp.43-45] *On the Vanity of Idols* (247) where he seeks to apologetically demonstrate that idols are not divine, and that there is only one God; *On the Unity of the Catholic Church* (251) which is pastoral in its tone and directed against schism, not unbelief. Here he mentions the moral miracle of the Church's universality, its inner cohesion and marvelous fecundity. In his *Testimonies* are three books which best typify the literature of the early Church.

The *Writers of the 3rd Century* were exceptional, energetic and talented. Their focus and genius was on the practical rather than on the speculative aspects of apologetics. This again is instructive for too often the apologetics being practiced don't aim at winning the affections, but purely the intellect. To make Disciples of Christ we are called to do both [P.45].

LATIN APOLOGISTS OF THE FOURTH CENTURY [pp.45-50]

Arnobius of Sicca was a layman and recent convert who authored *The Case Against the Pagans* (AD 297). It's a collection of five books, among which he addresses: [pp.45-47]; the charge against Christians that they are responsible for the famines in the land. He simply points out that said allegations are unfounded. In the objection that Christians are worshipping a mere man he responds by pointing to Christ's teaching as divine, and thus it is right to regard him as God.

He objects ferociously to Plato's view that souls are immortal and contends that it is naturally mortal, but capable of receiving the gift of immortality. In other sections he considers the limitations of the human mind, while still in others he critiques the pagan gods. His apology could be very useful against deism.

Then there's *Lactantius* a younger contemporary and a one-time pupil of Arnobius who was also a rhetorician [?]. Appointed as a teacher by Diocletian and around in (AD 300) after he was converted to Christianity was removed from his chair during the Diocletian persecution.

In his book; *Divine Institutes*, Lactantius [pp.47-49]; answered charges against Christianity while simultaneously educating the pagans who were interested in the new religion. It was always his aim to give positive expositions

of the principal doctrines of faith. He was strongly apologetical in tone and content seen when he argues for the existence of one God, grounded on reason and authority. He exposes the limitations of philosophy and sees it as a futile human effort to only acquire wisdom through human power. He sets forth the fundamental precepts of morals and theology, and deals with eschatology where he discusses death and the immortality of the soul.

Julius Firmicus Maternus was a Sicilian-born aristocrat, lawyer and astrologer before his conversion. In his book *The Error of the Pagans* (AD 346-350) he addresses the Emperors Constantius and Constans. There he [p.49] addresses Roman paganism, views mystery cults as obscene and a diabolical mockery of the true Redemption and finally appeals to Exodus and Deuteronomy for the extirpation of worshipping false gods and idols.

Ambrose, the Bishop of Milan from (AD 374-397) until his death, was more interested in suppressing paganism than giving reasons for his faith [P.50]. His view of *Faith and Reason are*: first that Faith precedes reason, secondly by faith we come to knowledge, third by knowledge we come to discipline, and fourth that faith is way higher than reason. Ambrose's exorbitant exaltation of faith at the expense of reason, gave him no possible way of conceding anything to non-Christian religions. The problem with this is that any "common ground" can't be established and our common humanity as a source pointing to truth is thus stunted.

GREEK APOLOGISTS OF THE FOURTH AND FIFTH CENTURIES [pp.51-59]

The founder of Neoplatonism, **Plotinus** (AD 205-270) and his disciple **Porphyry** (AD 234-301) were in part inspired by the example of Christian theologians, erected a systematic theology for pagans that was intellectually respectable. Porphyry's treatise *Against the Christians*, attacked through philosophical argumentation: the Historicity of the Bible, Doctrines of creation, Evil as illusory, the Resurrection, Miracles and Jesus' Genealogy.

Eusebius of Caesarea, (263-339) was the Christian apologist who most effectively answered Porphyry. Known greatly for being a Church historian, Eusebius is considered by some authorities as the greatest apologist of the ancient Church. Eusebius has been accused of lacking originality, because he

quotes a string of different authors to make a case whenever possible. Nonetheless, his sheer volumes of excerpts possess a genuine unity of design and argument. In His books, some of the following are what is covered: [pp.51-54]

In *Preparation*, he answers the principal objections of pagans as Porphyry who claim Christians are unfaithful to the Greek religious heritage. In *Proof*, he absolves Christians from their Jewish accusers that say they have abandoned the religion of the Hebrew Scriptures. In *Proof of the Gospel*, he argues from the NT for the surpassing moral stature of Jesus Christ, who in Greek philosophy has no equal. Eusebius used the signs of the times greatly in his apologetic for the Christian faith. Among the early apologists, concerning the aforementioned, he surpasses them all.

Athanasius of Alexandria (AD 295-373) educated at the famous catechetical school, he grew up during the last and greatest persecution which ended in Egypt (AD 311). His writings include: [pp.54-55]

Treatise Against the Pagans, where he reiterates the standard arguments against idolatry and polytheism. He seems to be especially indebted to Clement and Athanagoras. In *The Incarnation of The Word* still one of the most widely read pieces of patristic theology, he writes vibrantly and focuses on the positive and doctrinal aspects of the Word. Unlike the vitriolic writing of Tertullian, his manner of writing is winsome and attractive. Moreover, his writing is swift with prose, not bogged down with erudition, contra Origen and Eusebius.

In *Cur Deus Homo*; he deals with the problem of the incarnation. Much like Anselm would approach the subject, Athanasius contends that it was necessary for God to satisfy his mercy and justice. Moreover, in this work he points to fulfilled messianic prophecies to demonstrate Christ's authenticity; he then refutes Hellenistic objections to the incarnation and finally he considers the meaning and effects of the Resurrection.

Chrysostom [pp.56-57] was not a keen Jewish apologist. His manner is vitriolic and invective as seen in his: *Demonstration to Jews and Greeks that Christ is God* (381-87) he demonstrates to the Greeks that Christ did what no mere man can do. To the Jews he shows that Christ is the fulfillment of the messianic prophecies. Dulles holds that his *Homilies against the Jews* (AD 387) is an embarrassment to Christian apologetics seen through his unsympathetic

accusations of the Jews as stubborn and blind, and demands their renunciation of their errors.

Cyril of Alexandria [p.57] wrote a treatise *For the Holy Religion of the Christians against the Impious Julian* (AD 435-440) adopts the position that no books apart from the Bible are necessary for a perfect formation in piety and letters.

Apollinaris of Laodicea [p.57] (AD 310-390) wrote a treatise *On Truth* where he argues against Porphyry.

Theodoret of Cyrhus [pp.57-59] (AD 393-485) was a great Antiochene theologian who composed *The Cure of Pagan Maladies; or The Truth of the Gospels from Greek Philosophy*. He advances among other things the need to refute the notions that: Christians refuse reason and opt for blind faith; that the Biblical writers were ignorant and unpolished; that the Cult of martyrs is a senseless superstition; moreover, he uses quotes from pagan philosophers as well as sacred ones in his argumentation and his apologetic work tends to depict the strengths and weaknesses of Greek apologetics in the patristic age.

AUGUSTINE AND HIS DISCIPLES [pp.59-71]

Aurelius Augustine [pp.59-69] (AD 354-430) is the first Western apologist to achieve true eminence as a theologian. He was able to place theology in a highly developed metaphysic of religious knowledge. Of his many apologetic works, the following are:

On the Happy Life, where he notes that man has an insatiable desire for happiness and once the possibility of immortality is known, a drive towards eternal life obtains; *An answer to Skeptics; Providence and The Problem of Evil; Of True Religion* and *On the Usefulness of Belief* (AD 390-391); *Confessions* (AD 397-400).

Augustine's view of Truth and Reason are the following: First, truth is absolute and above mans' mind; second, if anything exists that is more excellent than wisdom, it is clearly God; third, to approach God with the mind demands a suitable moral disposition where there's a: detachment from the senses, restraint of the passions, and an earnest longing for enlightenment. The reason for the aforesaid is because for the mind to see God, it must be illuminated by Him (Mt.16).

For Augustine, “God is better known by what He is not” and God draws the soul not only through reason but also through authority. When it comes to the knowledge of God, he held that one must believe before one seeks understanding. He quotes (Is.7:9) asserting, “If you do not believe you shall not understand”. His view of Socrates and Plato (Greek giants in philosophy) is that they would be Christians had they lived in his time because, according to Augustine, they were so close to Christ.

Augustine’s view of Apostolic succession; First, that belief in Christ is grounded on the unanimous authority of the Church which/because it is historically grounded all the way back to the Apostles. Second, that the Bible was the Book of the Catholic Church and thus undermining the Church would weaken his confidence in the Gospel. Third, that the Churches authority really influenced his belief. Fourth, that both the size, antiquity, and unanimity of its teachers impacted his views.

Augustine’s Apologetic among other things focused on; The Resurrection, Differentiating between miracles and magic for the latter were seen as perpetual, rather than having ceased, the Virgin birth, the Ascension, Fulfilled prophecy, and the Expansion of the Catholic Church. In his Manner of engagement with the opposition, Augustine was placid and urbane perhaps because of what great mercy God had toward him.

Augustin’s *City of God* is the most brilliant refutation of pagan religions up until his time. It lays down a theology of history from the creation to the final restoration of all things found in Christ.

Paulus Orosius [p.69] was a pupil of Augustine who wrote *Seven Books of the History Against the Pagans*. These writings are a history from the time of the flood to (AD 417). It was intended to be a supplement to the *City of God* and climaxes at the birth of Christ.

Salvian [pp.69-70] was a monk from Lerins (AD 439-451) who wrote *On the Present Judgment* where he focuses on the disasters the various Roman provinces had suffered. He contends that such disasters are evidence of God’s justice, not a case against it. Moreover, he contends that the Romans of old were blessed because of their natural justice, but now are being punished for their immoral corruption.

Conclusion: [pp.70-71] these apologists were not only lively, but Christian apologists are eternally indebted to the Fathers of the Church for their boldness in seeking to relate the Biblical revelation to the areas of: the whole of human culture, philosophy, and history.

CHAPTER 3: THE MIDDLE AGES [PP.72-111]

The apostolic struggle during this period was not with old pagans or young barbarians, but with other races that had a rich cultural heritage. Among these were Jewish and Moslems primarily.

DISPUTES WITH SARACENS AND JEWS: 600-1000 [Pp.72-76]

JOHN DAMASCENE (d. c. 754) is often designated as the last Father of the East. He was born in Damascus. Among his works the following obtain: *In 727*, he wrote his first apologetic piece defending the veneration of images contra the Iconoclastic emperor, Leo the Isaurian. In *The Source of Knowledge* and *The Exact Exposition of the Orthodox Faith* (around 745), in the monastery of St. Sabas, near Jerusalem, he composed these masterpieces and from the latter argued that: All men naturally know God through creation; that the Biblical revelation is however the zenith of God's self-disclosure; and he addresses the controversy between Christians and Jews over the Sabbath. In his, *Dialogue between a Saracen and a Christian*, he considers the problem of evil and points to Christ as not avoiding it but rather experiencing its hardships.

THEODORE ABU QURRAH (c. 740 to c. 820) [Pp.73-74] a disciple of John Damascene, became the Bishop of Kara (Haran) in Mesopotamia. He is best known for his Arabic treatise *God and the True Religion*, where he analyzes and confronts the problem of choosing among the various religions that claim to be revealed (E.g., Zoroastrianism, The Samaritan religion, Judaism, Christianity, Manicheism, Sects of Marcion, Bardesenes, and Mohammed).

After examining the similarities and differences, Abu Qurrah concludes that Christianity: first, presents the most plausible idea of God; second that it exhibits the fullest understanding of man's actual religious needs; third that it prescribes the most appropriate remedy and that miracles and the expansion of Christianity point to its truthfulness.

ABD AL-MASIH AL-KINDI (10th century) allegedly wrote an Arabic apology titled *The Epistle of Abdallah ibn-Ismail al-Hashimi to Abd-al-Misah ibn-Ishac al-Kindi, inviting him to embrace Islam; and the Reply of Abd-al-Masih, refuting the same, and inviting the Hashimiteto to embrace the Christian Faith*. In this work he considers the prophecies and miracles of Jesus as reasons that testify in favor of Christ, not Mohammed; he contrasts the methods of spreading the message of Christianity and Muslims, where the former by the apostles won people through miracles, their example, and preaching, as opposed to Mohammed's message was spread through the sword.

ISIDORE OF SEVILLE [P.74] composed a work titled *Against the Jews: On the Catholic Faith from the Old and New Testament*. The aim of the treatise was to educate believers on how to converse with Jews, rather than on how to convert them.

CARDINAL PETER DAMIAN [Pp.75-76] (1007-72) composed two polemical opuscles (i.e., a small or minor literary or musical work) against the Jews. In his, *A Reply to the Jews*, Peter contends with his monks that it is better to war with the flesh than with the Jews who are but extinct. Moreover to protect the faithful, it is admonished that vain disputes be shunned and with the Jews to show the most evident prophetic texts concerning the Christian faith. In the book, Peter also deals with: *The Trinity, The Incarnation, and The Sufferings of Christ*.

In Peter's, *A Dialogue between a Jew Asking Questions and a Christian Responding*, he addresses the non-observance of the laws such as: *Circumcision, the Sabbath, the Dietary laws, and Animal Sacrifices*. Unfortunately, in concluding this treatise, he impatiently scolds the Jews for their incredulity.

ANSELM (A.D. 1033-1109) [Pp.76-81], known as the great Benedictine Abbot who became the Arch Bishop of Canterbury in (A.D. 1093). Very important to the apologetic enterprise is the thought Anselm disclosed concerning the relationship between faith and reason, which impacted greatly the High Middle Ages. In his classic, *Cur Deus Homo*, (started around A.D. 1094 and completed around 1098), Anselm stands in the tradition of the Jewish-Christian polemical dialogues of the Middle-Ages. This treatise deals with the reasons for the Incarnation of Christ Jesus and the theology of Redemption tied to it.

In Anselm's *Proslogian* (A.D. 1077-78) and the *Monologion* (1076) he deals both with the existence and attributes of God. There's a similarity with the three works: First, Anselm begins in faith in order that he may ground his understanding in both the Scriptures and in the creeds. Second, Anselm is far removed from the rationalism of the Enlightenment, for although he uses reason to discover and understand the depths of God, there remains our faith in redemption that keeps us persevering.

Third, for Anselm, to understand is the grasping of objective reasons that underlie and illumine the data of faith. Fourth, Anselm sees man's image as effaced, not erased through the fall and as such, man is not fully rational. [P.78] Theology for Anselm must therefore be conducted prayerfully and with divine aid. But it must necessarily be conducted *sola ratione*. He understands that circular reasoning must be avoided when doing exegesis (*Monologion*).

Fifth, He does his apologetic partly for the benefit of believers (1 Pet.3:15) thus doing his theological reasoning to equip believers to deal with non-Christians. Anselm sees theological knowledge as a single science, which operates by reason under the leading of faith, but arguments, as long as they were cogent reasons, could be understood from those who have no faith. Anselm has a high view of reason.

Concluding Thoughts: Anselm's ominous contribution to the history of apologetics is seen in his raising so clearly the question of the intrinsic demonstrability of the Christian faith.

THE TWELFTH CENTURY [Pp.81-85]

Peter Alphonsi (A.D. 1062-1110) [P.81] was a Spaniard converted Jew who became a Christian at age 44. In his *Dialogue with the Jew Moses*, he ridicules the Talmud and mounts a rigorous attack against Islam.

Rupert of Deutz (A.D. 1075-1129) [P.81] writes in his *Dialogue between a Christian and a Jew*, an apologetic that focuses primarily on the miracles of Scripture.

Peter the Venerable (A.D. 1094-1156) [Pp.81-82] is the most eminent 12th century apologist and the last great abbot of Cluny. In his *Against the Inveterate Obstinacy of the Jews*, he aims at converting Jews by demonstrating that the divine Messiah, his humiliations, and his establishment of a spiritual kingdom are

grounded in the Israelite prophets. In his treatise *A Book Against the Sect or Heresy of the Saracens*, he addresses the Moslems through; reason, not hatred, by words, not force, not in hatred, but in love. He appeals to them from the Koran and affirms that; their book commands them to look to the Christian Bible as divinely authoritative and it is this Bible which points to Jesus rather than Mohammed as the true teacher. Hence, in following the Bible one is to reject Mohammed.

Peter of Blois (D. 1202) in his *Against the Perfidy of the Jews*, he warns Christians of the diabolical tactics by which the Jews evade the evidences. He also used arguments from the Incarnation, virginal birth, Passion, and Resurrection of Christ in his apologetic.

Peter Abelard (A.D. 1079-1142) [Pp.82-84] gave considerable clout to reason in the area of religious conviction. He maintained that human reason (unlike the Augustinians), making use of objectively accessible evidences, could achieve some kind of initial faith. For Abelard, the “blind faith” of Abraham is an exceptional grace, and thus not normative for ordinary Christians.

In his *A Dialogue between a Philosopher, a Jew, and a Christian*, Abelard discusses the rational grounds for faith and highlights the moral superiority of Christianity, with its’ ethics of charity over every religion including Judaism.

In his *Christian Theology*, Abelard deals with the divine Logos doctrine, and tackles the Trinitarian implications of the Neo-Platonic doctrine of divine emanations. Abelard’s enthusiasm to build bridges from Christian orthodoxy to alien religions and philosophies, coupled with his attempt to close the gaps between faith and reason, brought on opposition by *Bernard of Clairvoux* who distrusted dialectics. This tension between Abelard and Clairvoux symbolize the struggle of every generation.

Richard of St. Victor (1155) [Pp.84-85] wrote a treatise *On the Trinity* where he combines the traditional insistence on external signs of revelation with a serious quest for necessary reasons. He also justifies his initial faith by appealing to the extrinsic evidence of miracles.

Alan of Lillie (D. 1202) [p.85] convinced that Moslems could not be won over through arguments from the Scriptures, vied for using intrinsic arguments for the truth of various Christian doctrines. In *On the Catholic Faith against Heretics of His Time*, Alan sought to demonstrate Christianity’s faith by using a few simple truth maxims. In *The Art of the Catholic Faith*, Alan (supposedly authored) directs his arguments specifically against Moslem tenets.

THOMAS AQUINAS (A.D. 1225-74) [Pp.85-94]

Augustine's spiritual theology was declining, while Aristotelian philosophy was coming to the forefront of popular thought. For the first time since the Patristic era, Christians were being offered a scientific vision of the universe that depended not on the Bible. Through the Spanish Arabic philosopher *Averroes* (A.D. 1126-98) the teachings of Aristotle became available and the penetration of Averroes precipitated a major spiritual crisis in the European universities.

Combating Aristotelianism could be realized by simply erecting Christian Aristotelianism. Thomas wrote a series of philosophical commentaries on Aristotle. On certain points he conceded with Aristotle. However, Christian revelation had corrected and completed Aristotle's deficiencies.

In his *Summa Contra Gentiles*, (either authored in 1258-1264 or 1270-1272), a work understood by many as addressing Christian missions and the university scholar. This work has no equal in its field. The aim of the *Summa* is to be an apologetical theology confronting the new challenge of the scientific Greco-Arabic worldview. Among other things, the work deals with: First Book: Chapters 1-9 deals with all things that make one a wise man in light of the supreme truth (first principles) from which all reality derives.

The theologian who contemplates reality in light of divine wisdom has the task of refuting errors in religious teaching, as well as making known the truth of the Catholic Faith and confuting her opponents.

He understands that if the scriptures are not taken to be authoritative, it is appropriate to argue from reason rather than authority. This does not mean that Aquinas viewed reason as limitless, but he understood that the human mind could discover the divine. For him, some truths of God are revealed in nature, whereas other truths can only be known through revelation (i.e., Trinity, Incarnation, Sacraments, resurrection). Aquinas sees that the chief end of man is to find his felicity in the contemplation of God.

The following are *some of His Apologetic Arguments*: [Pp.91-92] Miracles were a sign of being God's messenger, which are stressed in the prophetic writings. Aquinas defines a miracle strictly as a work that only God could perform. Moreover, he argues from the impact of Christianity in the world as a proof of its veracity and he indicts Mohammed's testimony as that which seduced people with carnal pleasures; it taught no sublime truths but those which are common to man; the Koran is mixed with fables and errors and those who trust Mohammed's words believe lightly.

Augustine and Aquinas' Differences: [P.92] His *Summa Contra Gentiles* is a masterpiece and is considered in the Middle Ages as a work comparable to Augustine's *City of God*, of the Patristic era. Thomas used Aristotelian philosophy, whereas Augustine used Neoplatonic philosophy. Thomas argues from a metaphysical angle, whereas Augustine argues through interpreting history. Thomas uses dispassionate reasoning in his persuasion, whereas Augustine uses rhetoric as his persuasion.

Concluding Remarks: In his *Summa contra Gentiles* towers above all previous apologetic works in its clarity, perfect coherence, balance, economy, and precision. Aquinas like Augustine responded to the challenges hoisted against Christendom with the tools they had developed.

MISSIONARY APOLOGISTS: 1250-1320 [Pp.94-98]

Raymond Martini (C. 1220-C. 1285) was a Catalan Dominican who wrote several works. There's *Explanatio Symboli Apostolorum* (A.D. 1257), where he sets forth the basic articles of Christian belief and holds that discursive proofs for God's existence are superfluous. Then there's *A Muzzle for the Jews* (A.D. 1267), which is a polemical work impatiently exhorting for the Jews to embrace Christianity. And lastly there's *The Dagger of the Faith (Pugio fidei)* (A.D. 1278) which is a treatise dealing with—God's existence, the end of man, the immortality of the soul, the creation of the world, God's knowledge of creatures, and the resurrection of the body.

Another missionary apologist was **Raymond Lull** (A.D. 1235-1316) a Catalan who is famed or ridiculed for called *ars compendiosa inveniendi veritatem* (*the great art*) is a brief technique for finding truth. He authored *Book of the Gentile and the Three Wise Men* (1273), an allegorical disputation involving a pagan philosopher, a Jew, a Christian, and a Saracen.

SCHOLASTICISM AFTER ST. THOMAS [Pp. 98-103]

John Duns Scotus (A.D. 1266-1308) was an English Franciscan who gave greater weight to the extrinsic evidences in supporting the judgment of faith. He gave ten reasons for the credibility of the Scriptures: Fulfilled prophecies, the Concordant teaching of the texts, the Writers spoke on God's behalf, the Church's careful discrimination in drawing up the canon, the Immorality of those who reject the Scriptures, the longevity of the Church as predicted by Christ, the

Miraculous conversion of the world to Christianity, the Harmony of the Scripture's teaching with reason, Josephus' testimony to Christ, and the comfort experienced by those who become believers.

Nicholas of Lyra (A.D. 1270-1349) was a Franciscan Biblical commentator who made interesting use of the extrinsic signs of credibility in his two apologetic works: In his *Proof of the Time of the Incarnation*, he uses Scriptural apologetic proofs although they are not altogether clear. He also wrote *An Answer to a Certain Jew Who Denounced the Gospel According to Mathew*.

Henry Totting of Oyta (A.D. 1397) provides a view of apologetics that distinguishes between intrinsic and extrinsic evidence. The human mind seeks to grasp things through intrinsic reason. However, many elevated truths can only be known through divine revelation and hence are not susceptible to inner demonstration. When an internal necessary reason is absent, the act of faith requires for its rational justification external reasons giving at least a well-grounded probability. Miracles and prophecies were the extrinsic evidences heralded.

FIFTEENTH-CENTURY APOLOGETICS [Pp.103-111]

Catalan Raimundus Sabundus (A.D. death in 1436) wrote "*Book of Creatures*", whose main goal was contemplative, not apologetic. It was a: "Natural Theology" treatise aimed at stimulating devotion by allowing the mind to reach to the various stages of the ladder of being to God. His work demonstrates exceptional confidence in the power of reason to prove almost all of the Christian faith, such that one need not appeal to the Bible or the Church.

He saw that there were two books: From nature, And from revelation. He exalted natural knowledge excessively and minimized the supernatural of divine revelation that his book was eventually placed on the *Index in 1559*. He was not a heretic, but a man of piety.

Denis the Carthusian (died in 1471) wrote on Scripture and scholastic theology. In his *Dialogue Concerning the Catholic Faith*; the contents are somewhat Anselmian and covers topics such as: The relationship between *Faith and reason*, Denis Demonstrates that reasonable faith is grounded in God's words and deeds via the Apostles. He is however grossly incompetent in historical criticism. In His book *Against the Perfidy of Mohammed* is a refutation of the Koran. Among other things, he shows the general truth of Christian Faith.

He also argues from the miracles of Christ, fulfillment of OT prophecies, the destruction of Jerusalem, the purity of the Church and its doctrines, and Christianity's expansion despite persecution.

Marsilio Ficino (A.D. 1433-99) was an Italian who first headed up the Platonic Academy at Florence. His main philosophical work was *Platonic Theology*, which focused on the immortality of the soul. His main apologetical treatise is *On the Christian Religion*. In both works he uses *ratio platonica* to argue for Christianity. He held that what separated man from all the other beasts is the natural desire to contemplate God.

He saw that all religion is preferable to irreligion. Christianity is the most perfect religion because of the worship it renders to God. That grace is necessary for true blessedness; that the Incarnation of the Word not only raises human nature to the divine, but all of creation can be brought together as a result. Man is a microcosm. His work breadth, depth and width theologically and philosophically are truly remarkable.

Girolamo Savonarola, the Dominican preacher who wrote an apologetic work titled *The Triumph of the Cross*. In it, among other things he addresses the issue of man's destiny that can be shown by reason. As opposed to heavily emphasizing proofs from prophecy and miracles, Savonarola argues from the wisdom and goodness of Christ and how the gospel affects one's life as a result of accepting its truth.

Conclusion: issues of faith and reason were a tension for medieval apologetics but there were also those who advanced and compared religious studies. The difference between the patristic and medieval apologists was that the former chiefly capitalized on the success of the Church, whereas the latter profited from the reverses of Christendom.

CHAPTER 4: FROM THE SIXTEENTH THROUGH THE EIGHTEENTH CENTURIES

The sixteenth century saw primarily religious controversies within Christendom. Protestants and Catholic controversies were over the Mass, indulgences, purgatory, the sufficiency of Scripture, etc. The primary apologetical issue was the credibility of the Faith.

The seventeenth century saw much skepticism and religious indifferentism largely due to the Christian disunity. The main apologetic focus (for Protestant and Catholic) was to show Christianity's importance and relevance.

The eighteenth century manifested blatant attacks contra Christianity due to the Enlightenment's appeal to the sciences in history to prove their case. Hence, Christian's apologetic focused on scientific historical evidences and also on the role of metaphysics in the debates.

THE PROTESTANT REFORMERS [Pp.113-116]

Martin Luther (A.D. 1483-1546) constructed no formal system of apologetics, although polemicized with the Jews. Saw reason in two spheres. The first sphere: reason is a proper guide when used properly to sharpen man's natural prudence and might even lead to a sort of civil righteousness. In the second sphere: reason is incompetent and arrogant when concerned with divine things, it's "the devils whore". Luther understood that reason prior to faith can only be used to raise objections and engender doubts. But if it was submitted to faith, then reason was a useful handmaid to faith. For Luther, the problem of faith and reason was not *epistemological* (i.e. how we know what we know), but rather *soteriological* (i.e., how one can be saved and know it).

Philipp Melancthon (A.D. 1497-1560) was Martin Luther's Systematizer. In his *Loci communes* (A.D. 1521) he adopted a negative view of the autonomous use of reason and philosophy. But philosophy was not only a great servant of the faith; it is also a propaedeutic device (i.e., preliminary instruction) for leading men to the gospel.

John Calvin (A.D. 1509-64) was the most systematic of the sixteenth century reformers. In his *Institutes of the Christian Religion* (completed definitively, A.D. 1559), he saw several things: First, by contemplating creation, man could arrive at the knowledge of God's existence, wisdom, life, power, etc. But man's inherited depravity, unless aided by positive divine revelation, leads him only into idolatry. Second, the witness of the Spirit is the primary and sufficient reason for admitting the origin of Scripture.

THE COUNTER REFORMATION AND BAROQUE SCHOLASTICISM [Pp.116-120]

Whereas those responding to Luther were mainly in Germany and the Low countries, Catholic apologetics in a more traditional style continued to be in Italy and Spain.

Gian Francesco Pico della Mirandola (D. 1533) in the footsteps of his uncle Giovanni inveighed the philosophical errors of the Epicurean Aristotelians.

St. Robert Bellarmine (A.D. 1542-1621) was an Italian Jesuit and the greatest Systematizer of Catholic polemics against the Protestants. He wrote *Disputations Concerning the Controversies of the Christian Faith against the Heretics of this Age*.

Cardinal Caesar Baronius wrote *Ecclesiastical Annals*, intended to offset the propagandistic of the Lutheran account of Church history.

Francisco Suarez s.j. (D. 1617) wrote on the motives of credibility, putting primary emphasis on the inner qualities of Christian doctrine, its purity, and its efficacy in leading men to a higher moral life.

FRANCE BEFORE 1650 [Pp.120-123]

The chief apologetical questions focused on the dangers and values of doubt, tolerance, and religious indifference.

Philip du Plessis-Mornay (A.D. 1549-1623) was the leading Protestant apologist and Huguenot of the sixteenth century. In his treatise *On the Truth of the Christian Religion*, he specifically emphasizes as method; one must find common ground by arguing from principles that are accepted by your adversary.

Moise Amyrut a Huguenot author, wrote *A Treatise Concerning Religions, in Refutation of the Opinion which Accounts All Indifferent* (A.D. 1631).

Catholic apologetics after *Montaigne* combines skepticism and fideism to pave the way for faith by exposing the feebleness of reason.

J.F. Senault in his *L' Homme criminel* (1644) grounds his apologetic from an anthropological stance and prepares the way for Pascal's existential logic of the heart.

FRANCE IN THE SECOND HALF OF THE SEVENTEENTH CENTURY [Pp.123-133]

Blaise Pascal (A.D. 1623-62) after making breakthrough discoveries in mathematics and physics, he became convinced that the certainties of faith are unattainable, except to the heart that loves. In his *Pensées* he covers many issues. First, the *psychological fabric of man* mingled in a paradox of our pride and feebleness. Second, he makes no effort to ground the faith metaphysically. He thought even if one can prove God's existence, all these arguments at best leads one to deism. He instead proved the existence of God by referring to man's unhappiness until he finds happiness in God (a la Augustine).

Third, Pascal makes an inventory of the various philosophies and religions, profoundly analyzes the relationships between faith and reason, and as Augustine, he finds a unity of the two in diversity.

Fourth, his biblical apologetic is profoundly Christocentric, arguing from miracles and prophecies. For Pascal prophecies are the greatest proofs of Jesus Christ. He also demonstrates a keen understanding of the human heart and a deep Christian spirituality in his apologetic. His apologetic work outshines most in helping unbelievers come to the faith.

Jacques-Bénigne Bossuet (A.D. 1607-1704) in his *Discourse on Universal History*, he relies heavily on historical apologetics, specifically using prophecy. He uses a more questionable approach were the desolation of the Jews is an apologetic strategy. He also impugns Protestants for their lack of unity and stability in his *A History of the Variations of the Protestant Churches* (1688) and concludes that Catholicism's constancy in doctrine, is never contradictory, and thus built on the rock.

Pierre Daniel Huet (A.D. 1639-1721) was an erudite man who became Bishop of Avranches. He wrote several philosophical works on faith and reason. His major apologetical work, *A Demonstration of the Gospel to his Highness, the Dauphin*. He viewed that all the Biblical books were written at the times to which they are attributed to their commonly supposed authors.

Jacques Abbadie (A.D. 1654-1727) was a Huguenot pastor who wrote *Treatise on the Truth of the Christian Religion*, where he demonstrates extensively God's existence, the necessity of religion, the truth of the Jewish religion, and the truth of the Christian religion. He displays a defiant attitude toward all those who oppose Christianity in his *Treatise on the Divinity of Our Lord Jesus Christ*, especially towards Mohammedanism.

SEVENTEENTH-CENTURY HOLLAND [PP.133-135]

Hugo Grotius (A.D. 1583-1645).

Jew Baruch Spinoza (A.D. 1632-77) set forth his pantheistic philosophy and launched his attack on the Bible's inspiration.

ENGLAND IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES [Pp.135-147]

Edward, Lord Herbert Cherbury (A.D. 1583-1648) best represents deism. In Edward's *On the Religion of the Gentiles*, he held that: 1st, Mankind is an infallible index of truth and that God had impressed certain common religious notions. 2nd those who subscribe to natural religion are members of a church that really should be called "Catholic". 3rd, He doesn't totally dismiss the notion of revelation, but denies that it communicates additional truths. These views forced apologetics to come up with creative advances.

Edward Boyle (A.D. 1627-91) was one of the earliest opponents of deism. In his book *The Christian Virtuoso* (1690), Boyle defended the truth of Christianity through focusing on: The sublimity of Christian Doctrine; the Testimony of miracles, and History's witness of the benefits of Christianity for mankind.

Richard Bentley (A.D. 1622-1742) a classical scholar who through his *The Folly of Atheism and What is Now Called Deism, even with Respect to the Present Life*, argues against: Hobbes *Leviathan*; the evil consequences of atheism for the individual and the society; and seeks to prove God's existence.

Isaac Newton (A.D. 1642-1727) endorsed Bentley's apologetic. In his *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, he asserts that to reject the prophecies contained in Daniel equals rejecting Christianity.

Samuel Clarke (A.D. 1675-1729) an Anglican who wrote *A Demonstration of the Being and Attributes of God*, in response to Spinoza and Hobbes, he uses metaphysical arguments to establish God's necessity, eternity, etc.

John Locke (A.D. 1632-1704) known for his *Essay Concerning Human Understanding* (1689), found fault with the theory of innate ideas and sought to base religious knowledge through man's sense experience of the world. For Locke, there is natural and special revelation. In his *Discourse on Miracles*, he maintains that the criteria of revelation: 1st, must deliver nothing derogating from the honor of one, 2nd, it must not inform man of things different; and 3rd, it must

be confirmed by supernatural signs. Locke takes for granted the historicity of the Biblical miracles.

John Tolland (A.D. 1696) published a treatise *Christianity not Mysterious*, where he rejects Locke's idea that there could be a revelation superior but not contrary to reason.

Matthew Tindal (A.D. 1730) published *Christianity as Old as Creation*, where he argues that the Bible is nothing more than a republication of the religion of nature.

Joseph Butler (A.D. 1692-1752) the Anglican clergyman who became Bishop of Bristol, in his book *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature* (1736), he holds that the religious empiricist asserts that there's an author and all-powerful governor of nature. He confronts:

1st, the issue of the Scriptures reliability and affirms that all men must search for themselves to see whether or not they can be trusted.

2nd is the issue of a priori presumptions against miracles and revelation on the grounds of their singularity, since nature itself is full of irregularities and singularities.

3rd, Butler's empiricism forms the thrust of his apologetic seen by his commitment to empirically known facts, as opposed to metaphysical notions. He is able to accept the obscurities in the evidence and accounts for them.

David Hume (A.D. 1711-76) did much to attack miracles. In his book, *Dialogues on Natural Religion*, he criticizes the traditional arguments for design. Contemplating the universe, one can conclude that all that exists is a blind nature, not a governor of the cosmos. In his *Essay on Miracles* he concluded that human testimony could never be sufficient to establish a miraculous event.

William Paley (A.D. 1743-1805) in his *Principals of Moral and Political Philosophy*, he proposes a Christian utilitarianism. Paley's apologetic is very moralistic and utilitarian in the theory of revelation.

First, *Revelation* among other things has the purpose of warning men of the punishments and rewards that await one according to his life on earth. Paley, while a skillful advocate, did not probe deeply into metaphysics or criteriology and thus failed to justify his extrinsicist view of revelation or on the evidential value of miracles.

GERMANY IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES [Pp.147-151]

Germany was the one European country where apologetics flourished in its creative integration of theology and unbelief as in England.

Gottfried Wilhelm Leibniz (A.D. 1646-1716) was the mathematician, physicist, historian, and jurist who wrote many major philosophical works dealing with religious questions. In his *Demonstrationes Catholicae* (A.D. 1669) is a definitive apology aimed at bringing unity to Europe and to prepare for successful worldwide evangelization. His *Prolegomena* dealt with: *Metaphysics, Logic, Physics, and Practical Philosophy*. Made of four parts, it demonstrated God's existence, the immortality of the soul, gave proofs of Christian mysteries, and provided proofs of the Church's and Scriptures authority.

Leibniz was intent on creating a philosophical system that reconciled the new developments of Descartes and Spinoza, with Aristotle and the ancients. He rejected the notion that faith and reason were contrary to each other and that the former was blind and irrational. Leibniz's apologetic inquiry, lead him to re-think his theological convictions. Leibniz debated Locke, Hobbes, and Spinoza. Again, in his *Defense of the Trinity by Means of New Logical Inventions* (A.D. 1671) he dealt with the Socinians.

Christian Wolff (A.D. 1679-1754) Leibniz's disciple wrote *The Method of Demonstrating the Truth of the Christian Religion* (1707) an apologetic work that focused among other things, God's perfections and existence.

Charles Bonnet (A.D. 1764-65) wrote *Contemplation of Nature* where the Swiss botanist considers the worlds above man. In his *Philosophical Reflections on the Proofs for Christianity* (1770) revealed truth is the focus and proposes a naturalistic explanation for miracles based on the theory of pre-established harmony.

Hermann Samuel Reimarus (A.D. 1694-1768) was a deistic rationalist who wrote: *Apology for or Defense of the Rational Worshippers of God* (1774-77), where like Tolland and Tindal, Reimarus holds that: The world itself is a sufficient revelation of God and; that a purely rational religion is sufficient; He rejects miracles as unworthy of God and the entire notion of historical revelation.

He finds the OT crude and the NT account of the resurrection too conflicting as a basis for faith.

In his *On the Purpose of Jesus and His Disciples* (1778), Reimarus argues that Jesus was a deluded fanatic, his disciples fabricated a deliberate deception, and hence, the Christian religion is a colossal fraud.

Gotthold Ephraim Lessing (A.D. 1729-81) a divinity student, staunchly Lutheran, wrote *the Education of the Human Race* (1777) where among other things he argues that Biblical religion could never have flourished without unaided reason. In his *On the Proof of the Spirit and of Power* (1777) he argues that 'Accidental truths of history...can never become the proof of necessary truths of reason'. The issue of *historical truth* was the key for him.

CATHOLIC APOLOGETICS IN FRANCE AND ITALY [Pp.151-157]

Francois Lamy (1636-1711) the Benedictine published a philosophical polemic, *The New Atheism Overthrown, or, Refutation of the System of Spinoza*, where he seeks to refute Spinoza's monism.

Alexandre Claude Francois Houtteville (1686-1742) wrote *The Christian Religion Proved by Facts* (1722) where he uses an evidentialist arguing for the reliability of the Gospel miracles based on eyewitnesses, that miracles are not self-contradictory, that the disciples were willing to die for their beliefs, etc.

St. Alphonsus de' Liguori (1696-1787) was an Italian apologist who wrote *Truth of the Faith*, where he argues against materialism and atheism, and establishes the existence of God. Furthermore, he attacks the Deists and argues for the necessity of revelation, argues from prophecy and miracles, etc.

CONCLUSION [PP.155-157]

This period from the Protestant Reformation to the end of the Enlightenment, can perhaps be encapsulated by the following:

First, these years did *not produce any grand apologetical system*, comparable to that of Augustine and Aquinas. Second, the *emphasis is with the adversaries of the Christian religion*, not its protagonists. Third, significant *progress is realized in deciphering the varied apologetic systems*: subjective and objective, deductive and inductive, historical and contemporary.

CHAPTER FIVE: *THE NINETEENTH CENTURY* [pp.158-201]

At this time in history, it appears that man is most in touch with his individuality and subjectivity. Contact with the higher world was sought not through abstract reason, but rather through feeling and the movements of the heart.

Immanuel Kant (1724-1804) led the way for this new apologetic. In his *Critique of Pure Reason* (1781) he understood that: Reason is nothing but a calculating machine with the ability to organize data of sense experience. It nevertheless is not able to rise above the empirical, nor able to deal realistically with the divine.

In his *Critique of Practical Reason* (1788) Kant saw it necessary for moral obligation to postulate the existence of God, freedom, and immortality. He made room for faith in a new sense where belief rests not simply on external authority but also on personal motives. This is subjectively compelling but objectively insufficient.

In his *Opus Postumum* Kant identified the voice of conscience very closely with the divine presence within man. In his *Religion within the Bounds of Reason Alone* (1793), Kant gave a secure philosophical status to several fundamental Christian doctrines, even though he severely criticized the notion of historical revelation.

PROTESTANTISM: GERMANY 1800-50 [Pp.159-164]

Friedrich D. E. Schleiermacher (A.D. 1768-1834) was raised among the Moravian brethren, he retained a strong pietistic leaning. For him the thoughts of antiquity concerning religion are a hindrance to epistemological progress which led him to re-define all key concepts of religion (e.g., miracle, revelation, prophesy, God, etc.), revising Christianity to his tastes so that it would be palatable to his times.

In his *The Christian Faith*, he attacks arguments from miracle and prophecy and held that these signs are not probative (i.e., having the quality or function of proving or demonstrating something) in order to bring conviction for the non-believer. To be Modern, Schleiermacher held that dogma must be reinterpreted. Hence, to fit into his *sitz em leben*, he reconstructed a new epistemology, thus

redemption by Jesus of Nazareth cannot be verified outside of faith which is purely subjective. Thus, there's no room for an objective body of knowledge.

In his *Brief Outline on the Study of Theology*, Schleiermacher sets forth a new apologetic where he states that biblical, historical, and practical theology should be prefaced with a new discipline—philosophical theology—which is both apologetical and polemical. Where apologetics seeks to generally view Christianity in relation to its communities, polemics seeks to detect and correct any deviations within the Christian community.

Karl Heinrich Sack (A.D. 1789-1875) was a disciple of Schleiermacher who wrote *Christian Apologetics*. In it, he seeks to do his apologetics as a rational grounding for the Christian faith based on demonstrable divine facts. He demonstrates that God's self-revelation finds its zenith in Jesus Christ by using OT texts.

Georg W. F. Hegel (A.D. 1770-1831) sought to make his philosophy a rational appropriation of the Christian patrimony. He sought to show how the principal Christian dogmas (Trinity, Incarnation, Redemption, etc.) were a symbolic projection of rational truths set forth in his evolving pantheistic system.

David Friedrich Strauss (A.D. 1808-74) reinterpreted Christian theology by subordinating traditional orthodoxy to the new evolutionary philosophy. In his book *Life of Jesus*, he maintained that the finite and the infinite are realized in the whole of humanity, not in one individual (Jesus Christ). The Christ of the NT was mythical, not actual. This work devotes its energies to showing the historical unreliability of the Gospel stories. The positive results from the writings of Strauss are that he helped NT scholarship hone their skills at historically verifying the NT.

PROTESTANTISM IN DENMARK: 1800-50 [Pp.165-168]

Søren Kierkegaard (A.D. 1813-55) is seen by some as the greatest eristic (one given to argumentation) thinker of the Christian faith within Protestantism. He viewed *rational proofs* to be out of place for theology, because faith does not need them. He was fideistic at the core. For him, to defend something is to discredit it. Moreover, he rejected all demonstrations of the divinity of Christ, which he sees as the central fact of the Christian faith and insisted that there can be no access to faith through objective rational thinking. An apologetic of sorts

can be made from the apparent absurdity of faith (i.e., Incarnation of Christ where the infinite One became finite,) which is itself a miracle.

In his *Sickness unto Death*, he affirms that sin is despair before God, that despair is failure to have faith, but it's also the first step to faith grounded in man's pursuit of God. Thus for Kierkegaard, Faith is ultimately irrational at the core, but simultaneously he is giving an apologetic for his view.

PROTESTANTISM IN GREAT BRITAIN: 1800-50 [Pp.168-171]

Samuel Taylor Coleridge (A.D. 1772-1834) in his *Aids to Reflection*, he castigates the evidential school for forgetting that Christianity is not just theoretical but spiritual and living. Coleridge saw faith as preceding understanding like Augustine.

Frederick Denison Maurice (A.D. 1805-72) in his *What Is Revelation*, Maurice maintained that documents could never lead to any religiously satisfying results. In faith, one knows God, as He existentially imparts Himself to man, which for the believer said communion is proof.

Thomas Chalmers (A.D. 1780-1847) a Scottish preacher wrote *The Evidence and Authority of the Christian Revelation*. In it he makes his demonstration mainly on miracles, prophecies, and the historical reliability of the NT. Chalmers held that for the Biblically and morally oriented person, Christianity's truths are evident.

Thomas Erskine (A.D. 1788-1870) wrote *Remarks on the Internal Evidence for the Truth of Revealed Religion* (1820) and stresses the moral influence of the gospel and avoids the usual arguments from miracles, prophecy, and eyewitness testimony. He had a strong appeal to natural religion but philosophically and empirically was anemic.

CATHOLICISM IN FRANCE: 1800-50 [Pp.171-179]

Cardinal César de La Luzerne (A.D. 1738-1821) in his *Pastoral Instruction on the Excellence of Religion*; lays down the principal of showing Christianity's beauty because its knowledge was so odious to non-Christians. Here, the Cardinal focuses on the aesthetics of religion.

Francois René de Chateaubriand (A.D. 1768-1848) in his *Beauties of the Christian Religion* uses aesthetics as a means to do apologetics. He held that Dogmas and Doctrines find their beauty in their mystery; Christianity stimulates the poetic and drama; Fine arts and literature are depicted in the music of the Gregorian chant, seen in the art of Raphael and Michelangelo; and the liturgy is also beautiful. Through his use of the arts, Francois used this apologetic as an attempt to reach his culture.

Vicomte Louis de Bonald (A.D. 1754-1840) a French nobleman; held that the essential truths needed to live a human life are beyond the reach of rational inquiry, but have been revealed by God since the dawn of time.

CATHOLICISM IN GERMANY: 1800-50 [Pp.179-181]

Johann Sebastian von Drey (A.D. 1777-1853) was the founder of the Catholic Tübingen School. In his *Apologetics as a Scientific Demonstration of the Divinity of Christianity*, he understands apologetics to be a mixed discipline of philosophy, philosophy of religion especially, and its material contents from the history of religions. In this work he focuses on the *General philosophy of revelation*; the *Tradition scope* in revelation; and the *relationship between Christianity and Judaism*. His work is valuable for its recognition of Christianity's historicity, the multi-facets of the revelation, and the organic view of tradition and the Church.

CATHOLICISM IN SPAIN AND ITALY: 1800-50 [Pp.181-183]

ENGLISH SPEAKING CATHOLICS IN ENGLAND: 1800-50 [Pp.184-189]

John Henry Newman (A.D. 1801-90) was the leading Catholic apologist of the 19th century and one of the greatest of all times. A cautious and critical thinker, he was at all times concerned with the criteria of religious knowledge.

In his *An Essay on the Development of Christian Doctrine*, Newman gives reasons for why the Roman Catholic Church is the successor of the early Church. Newman seeks to show that the Catholic Church has followed an organic development that is proof of its continuity with the past to biblical revelation.

In his *An Essay on the Development of a Grammar of Assent*, Newman seeks to diagnose how man comes to his convictions of knowledge and understanding

especially in religious matters. Understanding the subjective element in all religious inquiry, he casts his apologetic in an autobiographical scheme. He approaches the Christian evidences with a whole set of presumptions and hopes to provide the clue to complex materials of religious history.

ENGLISH SPEAKING CATHOLICS IN THE U.S.: 1800-50 [Pp.189-191]

CATHOLICISM IN CONTINENTAL EUROPE: FRANCE AND BELGIUM; VATICAN COUNCIL I / 1850-1900 [Pp.191-195]

Vatican Council I (A.D. 1869-70) took up the relations between faith and reason, where primary focus was given to the conflict between science and religion.

Abbé Paul de Broglie (A.D. 1834-95) was professor of apologetics at the Institut Catholique at Paris. In his *Positivism and Experimental Science*, he dealt with the theory of knowledge. While affirming the contributions metaphysics made to the apologetic enterprise, he understood that it was the most difficult of the sciences and as such, he avoided that approach. Instead, *Abbé* used purely inductive arguments that were universally recognized historical facts where he argues for Christianity's transcendence and its divine origin.

CATHOLICISM IN CONTINENTAL EUROPE: GERMANY 1850-1900 [Pp.195-196]

PROTESTANTISM: GERMANY 1850-1900 [Pp.197-198]

Albrecht Ritschl (A.D. 1822-89) was a liberal theologian who understood that the kingdom was a communion of love, as the heart of Jesus' message. This message is self-authenticating and therefore needs no apologetic.

Julius Kaftan (A.D. 1848-1926) in his *The Truth of the Christian Religion*, Julius uses a teleological approach to his apologetic for Christianity and that if we have not revelation, it's hard to make sense out of human history as a whole or even understand the questions of origins.

Hermann Schultz (A.D. 1836-1903) in his *Outlines of Christian Apologetics*, Hermann rests his defense of Christianity on ethical grounds. The purely ethical content of the Gospel could never be overthrown by scientific discovery.

PROTESTANTISM: THE ENGLISH SPEAKING COUNTRIES 1850-1900 [Pp.198-201]

J.B. Lightfoot, the English scholar who wrote *Essays on the work of 'Supernatural Religion*, and used his massive understanding in the area of origins to decimate his British opponents.

Darwin's: *On the Origin of Species by Means of Natural Selection* brought about many conservative pens in response to his views; Charles Hodge the theologian from Princeton, Mark Hopkins, William Gladstone who wrote *The Impregnable Rock of Holy Scripture*, Princeton's President James McCosh who penned *Christianity and Positivism*.

Alexander B. Bruce (1892) wrote *Christianity Defensively Stated*, where he sketches out the Christian worldview of origins and compares them to other systems. In it, he deals with Wellhausen's theory of the Old Testament and with the authorship and historicity of the New Testament Gospels. His approach is more Biblical than epistemological.

CONCLUSION

During this period apologetics came to the forefront as a distinct theological discipline. Moreover, the relationship between apologetics and philosophy cannot be separated, and the rise of the scientific era brought about new challenges that had to be met head on.

MY THOUGHTS_POST-SCRIPT Sergio R. Tangari

There's a treasure trove of wisdom the church has at its disposal that is too often neglected either through: ignorance (i.e., people don't read Church History), or perhaps through spite (i.e., Protestants and Catholics refuse to appreciate one another's contributions), even a lack of evangelistic urgency (i.e., Believers don't really care to share their beliefs because of fear, indifference, etc.), perhaps because of an unbiblical view of the life of the mind as it informs our daily living (i.e., a Fideistic bent).

To the believer, remember that the Great Commandment to Love God and neighbor includes the Mind, not just the Heart. If you don't get better at thinking, you are neglecting what Jesus clearly modeled of how to love God with thought, argumentation, and wit.

To the skeptic, remember that you just like any other creature will decide to ultimately believe and obey someone's word. Because of the claims of Christ (i.e., the uncreated Creator, who is the self-existent One who took on humanity so that God's wrath would pass over us, the only redeemer of humanity and all others are imposters), and because of the stakes that naturally flow from his claims, it seems prudent and to your advantage to consider said claims.

How is this done? First begin with reading the primary source documents (the Old and New Testament) and give primacy to the eyewitness accounts, rather than those who many years later claim to know, but are ignorant about the Man Christ Jesus.

Second, find believers that appreciate your skepticism and won't be afraid to skirt the questions raised, but instead engage honestly, cogently and recognize they too don't have all the answers. These persons have a knack to be both logical and visceral, clear headed and tender hearted.

Third, understand that your time like everyone else's is limited, so consider if on your journey time is being wasted and remove said obstacles (e.g., endlessly listening to social media forums that are given to ad-hominem attacks, rather than arguing about ideas).

Fourth, if you think these people are hard to find, or don't exist when it comes to talking about ultimate issues...they do, and they are out there. But please don't kid yourself through the empty rhetoric of the day that separates ***reason from faith, religion from science, the private from the public.*** Those paradigms are bogus, irrational and keep you enslaved to actual lies that are parroted in the hallowed halls of academia, media, and pop-culture by people that don't care (really) at the end of the day, to consider the God question, the meaning of life question, the life and death question, the Jesus of Nazareth question.

SDG_ *Serge*