

FINAL EXAM QUESTIONS

1. In what ways, if at all, is Plato's divided line implicit in Augustine's "two cities," the medieval "sacramental mentality," Thomas' "analogy of being," Clement's "the Logos, our teacher," or Anselm's "than which nothing greater can be conceived"? Explain.
2. What did Clement mean when he declared that "the whole world is now become Athens and Greece . . ." ? What does this statement imply with respect to the relationship conceived between faith and learning? Discuss.
(Optional: Is Clement's judgment in this regard shared by other early theologians? Give examples.)
3. Why has Athanasius' thought been called an example of "recapitulation theology"? Is this an apt designation? Why, or why not?
4. Compare and contrast two classical Christian approaches to the status and function of Jesus Christ. Examples might be: Athanasius' The Incarnation of the Word of God, Anselm's Cur Deus Homo, The Gospel of Mark, The Epistle to the Romans, Clement's Proteptikos, etc.
5. What is meant by the dicta Fides Quaerens Intellectum and Fides ut intelligam. What does Augustine mean when he says "Do not go abroad. Return within yourself. In the inward man dwells truth"? How can one articulate the thesis that truth depends upon consent of will? Illustrate.
6. Adolph Harnack believes the translation of the primitive Christian religion into philosophical terminology and theological systems to be both "inevitable" and "regrettable". Do you agree? Under what auspices, do you think, was this task of "translation" undertaken? Was it then not only "inevitable" but also necessary? Discuss.
7. What is the force of Anselm's "ontological argument"? In what ways, if at all, do Thomas' proofs for the existence of God differ from Anselm's approach? Upon what presuppositions does such argumentation rest? Discuss.
8. How does Thomas Aquinas correlate his concern for the fulfillment of the human telos with the affirmation "grace perfects nature, but does not destroy it"? Explain.