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Gerald Christianson

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DISSERTATION ABSTRACTS

Cardinal Cesarini at the Council of Basel, 1413-1438. By GERALD CHRISTIANSON, Ph. D., University of Chicago, 1972.

Advisor: BERNARD MCGINN.

The legacy of Cardinal Giuliano Cesarini, papal legate and president of the Council of Basel, is marked by near unanimous praise for his character, but sharp division in the evaluation of his actions. The years at Basel bring the apparent contrast between character and career into sharpest focus: he opposed the attempt by Eugenius IV to dissolve the council in 1431, but responded favorably when the pope transferred it to Ferrara in 1438.

Why did the cardinal elect to act as he did? Specifically, why did he eventually abandon the assembly? The picture one normally finds in the biographies and general histories is that he was essentially a "man of action" who evolved in response to circumstances, and that his return to the papal side represents his revulsion at one such set of circumstances—the Fathers' "radicalism" toward the papacy and their refusal to budge from Basel for a union conference with the Eastern Church.

A re-evaluation of sources, however, suggests a more profound explanation. Cesarini was asked to resolve a major issue in mid-fifteenth century church politics: what force did the famous Constance decrees, *Haec sancta* and *Frequens*, have when the church was not in the throes of schism but honored a single, undoubted, orthodox pope? Together with men such as Nicholas of Cusa and Aeneas Silvius Piccolomini, Cesarini illustrates the crisis of conscience which men of their caliber, sincerely concerned for reform and consent on the one hand and with order and structure on the other, had to work through. Cesarini is especially interesting because he was both papal legate and the council's president and thus represents the constitutional issue as well as the issue of conscience.

This study attempts to argue that the cardinal, at one time a distinguished teacher in a famous law faculty, revealed a consistent set of convictions which conceded a role to both pope and council in the church's constitution, and worked out a program of action based on this developed ecclesiology. Such a doctrine expressed the essential elements of "conciliar theory", and was based upon his reading of church history, the Bible and (above all) canon law. He had a direct knowledge of Gratian's *Decretum* and the Decretals and quoted a host of commentators, including Huggucio, Hostiensis and Johannes Teutonicus. One also suspects that he perceived the significance of this material for contemporary action through the eyes of a material post-Schism canonist, Cardinal Francis Zabarella.

It is not, however, Cesarini's theology, biblical exegesis, or even his interpretation of canon law and the Constance decrees that—taken separately—make him a significant subject for study; but rather the way in which he combined these traditional elements for a conciliar theory and worked the several parts into a cohesive whole with a distinctive sense of urgency. He is perhaps unparalleled in that he took the opportunity as legate and president to apply these principles to an activist council which dealt with an undoubted pontiff.

The cardinal held that a pope had a right to convoke and dissolve a council for legitimate reasons but could also separate himself from the church in the cases of heresy, schism and reform—in which cases he became subject to an ecumenical synod. These theological foundations prompted an affirmative response to Basel's transfer in 1437-38. Since Eugenius had finally acknowledged the assembly's legitimate existence in 1434 and had removed himself from the shadow of schism

Mr. Christianson is currently assistant professor of church history in the Lutheran Theological Seminary, Gettysburg, Pennsylvania.

and heresy, his call to Ferrara was to be obeyed, especially because it was a call to complete the last uncompleted task among Basel's stated goals. Thus, according to this analysis, the argument for Cesarini's "conversion"—if by this term one means a change from one party or conviction to another—should be abandoned. No conversion ever took place at Basel and in all likelihood never at all.

D. L. Moody and His Schools: An Historical Analysis of an Educational Ministry. By DONALD A. WELLS, Ph. D., Boston University Graduate School, 1972.

Advisor: EARL KENT BROWN.

This dissertation describes and analyzes the educational ideal and ministry of the American evangelist, Dwight L. Moody, as it expressed itself in the establishment and operation of the Northfield (Massachusetts) Schools (comprising the Northfield Seminary for Girls, founded in 1879, and Mount Hermon School for Boys, founded in 1881) and the Bible Institute in Chicago, Illinois (founded in 1886 and now called Moody Bible Institute). This ministry is traced from the founding of the schools to the time of Moody's death in 1899. Despite renewed interest in Moody in recent years, no one has seriously studied his educational ministry. It is a ministry whose effects are still felt today. The major depositories of Moodyana have been our main source of information including particularly the archives of three schools. The method of the dissertation has been historical, critical and descriptive.

The dissertation begins with a description of the period in which Moody lived, encompassing the social, economic and religious changes taking place in post-Civil War America. It then describes the factors which led Moody to devote time and energy to the founding of schools, the history of each of the three schools to the time of Moody's death, Moody's developing educational aims as the schools began to grow, and the character of the schools in 1899. This study enables us to see the similarities and differences of the schools and their relationships to Moody's original purposes.

The following conclusions are among those made:

Moody's own lack of formal education and the disadvantage which he believed it to have caused him made him sensitive to the needs of young people in similar circumstances. He felt the need for trained workers to help accomplish the tasks of sharing the new life in Christ and of achieving a certain degree of social stability. Moody's interest in schools seems to have been, at least in part, a re-evaluation of his evangelistic methodology; a re-evaluation caused by the waning of evangelistic fervor in the nation in the 1870s and early 1880s. He did not have a well articulated educational philosophy as such. His educational interests and the forms which they took were of an intensely practical nature.

In Moody's relationship to each of his schools, a pattern emerges. It includes his direct involvement in their foundational activities including the securing of land, the erection of major buildings and the provision of financial resources. He played a key role in setting the general tone of the schools. He was little involved in the development of curricula and in normal daily operational matters of the schools once they had been established, leaving these to the schools' administrators. His major tangible contributions to their success, once founded, were his tireless efforts to raise funds for their continued growth and his constant encouragement of administrators, teachers, students and benefactors.

Moody's schools share in the common purpose of preparing young men and women for useful Christian service. Yet there were differences. The Northfield Schools developed as secondary schools, preparing students both for immediate

Mr. Wells is currently Minister of Trinity Covenant Church, Lexington, Massachusetts.