

# Title

## Selected issues from theology of St. Irenaeus of Lyons

### Abstract

This license thesis presents insights about life, work and teachings of the St. Bishop and Martyr Irenaeus of Lyons. His origin from Asia Minor from the circle around St. Polycarp of Smyrna, a disciple of St. John the Evangelist, shows his knowledge of the theology of the school of St. John, which is in his works evident. Contacts with Rome give him a basis for a fundamental theological argumentation about the primacy of the Church of Rome, based on the Sts. Apostles Peter and Paul. Also his intervention by St. Pope Victor I in the controversy about the date of Easter is described. He was as a Bishop of Lyons also active apologetically especially against gnosis, what confirms his writing *Adversus haereses*. Evangelization efforts are expressed in the work *Demonstratio Apostolicae praedicationis* as "the oldest catechism of Christian doctrine" (Benedict XVI).

Issues of his works were sorted in relation to the theological disciplines: In biblical theology is shown the unity of the Old and New Testament and affirmed the canonicity of the majority of the books of the New Testament. In fundamental theology: The Church Tradition guarantees versus gnosis the authentic transmission of the Christian message in an uninterrupted continuity since the Apostles. In dogmatic theology there are evident foundations of trinitology, theological anthropology, Christology and soteriology, Mariology, pneumatology and ecclesiology, sacramental doctrine and eschatology.

Although we wanted to sort the center of this thesis by individual issues of the theology of St. Irenaeus, it was not possible without a reference to "recapitulatio" as the central concept or architectural principle. Firstly is described the etymological and biblical origin (*Eph 1:10*) of the term "recapitulatio omnium in Christo", which indicates a recovery, remedy (instauratio), summary (résumé), fulfillment and unification of the God's creation under one Head, the Christ Recapitulator going through all the human life and in obedience remedying the disobedience of Adam. Parallel the obedience of the Blessed Virgin Mary corrects the disobedience of Eve, the virgin of Paradise. Christ the Lord as the Head of the body of the Church refers to the presence of the ecclesiology of the *Epistle to the Ephesians*.

The activity of the Holy Trinity in outside is described as the work of two God's Hands, which are "Logos of God" and "Wisdom of God". However, it may be understood as the "tools unseparated" from a doer, so we cannot talk about an unorthodox ontological subordinacianism, but only about the legitimate functional one.

The relationship between the terms "imago Dei" and based on *Gn 1:27* gives an insight into theological anthropology of the Bishop of Lyons. Man lost the "similitudo Dei" after the fall in the first sin. But God had left him in his goodness and patience the imprinted "imago Dei". The "similitudo Dei" is then restored in the man redeemed by Christ the Lord.

Covenant Theology of St. Irenaeus also gives an understanding of his theory of God's economy, which is presented as a "pedagogy of God". God offers the covenants to the man in a graduate way, what culminates in the new and eternal covenant in Christ, which implies (recapitulates) all former covenants and is also the fulfillment of their promises.

The argument against docketism emphasizes the authenticity of the humanity of Christ: the true Incarnation of God's Word (*John* 1:14) really born in the humanity of the Virgin Mary really redeeming the whole man.

Quotations of the learning of St. Irenaeus in the universal Church Magistry were studied in the chapter 3. A significant finding was the observation, how the quoted themes changed over the time.

In the 19th century and early 20th century the studied texts were rather defensive arguments in relation to the defense against rationalism and modernism. Very important was the mentioning of the primacy of Rome against the non-Catholic concepts of the Church.

Starting with Pope Pius XII is also written about "recapitulatio" and the role of the Virgin Mary in salvation history. The Second Vatican Council did not mean any change to the original topics, but in addition to them, adds quotes from theological anthropology (*Gaudium et Spes*), which shows the dignity of a man saved by Christ the Lord with regard to ecclesiology (*Lumen Gentium*) and pneumatology, which are in St. Irenaeus' theology always linked closely. A statement of our author about the Holy Scripture as an integral inspired text in canonical books is also reflected in *Dei Verbum*.

In the post-conciliar period the Popes in their learning quite a few also quote the St. Irenaeus. Two speeches directly devoted to him were described more closely. The first by St. Pope John Paul II focuses especially on the theological anthropology our author. This speech is in our own Czech translation attached to the license thesis. The second by Pope Benedict XVI speaks about a systematic description of the apostolic tradition in the concept the Bishop of Lyons.