

3. Известность первооткрывателя обеспечила «Немецкой теологии» успех (при жизни Лютера книга переиздавалась 17 раз). Однако Лютер опубликовал трактат не полностью, исключив из него те фрагменты, которые не согласовывались с его собственными взглядами. Принимая положения «Немецкой теологии» в которых отрицается участие человеческой воли в деле спасения, Лютер отвергал учение о возможности соединении человека и Бога как опасное. Впоследствии Лютер вовсе избавится от влияния средневековой католической мистики, встав на путь создания новой евангелической теологии.

4. Более трёхсот лет книга распространялась в лютеровской редакции, пока в 1850 году профессор Реусс не обнаружил в Вюрцбурге неизвестную до того времени рукопись трактата, в которой присутствовали исключённые Лютером фрагменты. Предисловие рукописи проливало свет на автора этой книги, благодаря чему были окончательно отвергнуты предположения об авторстве Таулера, или самого Лютера. Имя автора трактата в рукописи не было указано, но в ней сообщались некоторые сведения о его происхождении и роде деятельности. Найденная рукопись была опубликована в Праге с переводом на новонемецкий язык под названием “Der Franckforter”.

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TREATISE “THEOLOGIA GERMANICA” AND PROTESTANT DOCTRINE OF FREE WILL

1. “Theologia Germanica” is the christian mystical book which was written in the second half of the 14th century in german by the anonymous author. The main concept of this book is a human will. Being guided by the text of the Gospel, the author focuses attention that for internal enlightenment the person should refuse a sin, egoism, willfulness, self-love, and finally to allow Divine will to replace own. Emergence of the treatise coincided with the period of blossoming of the German mysticism, and “Theologia Germanica” in many respects continued and developed Meister Eckhart, Johann Tauler and Heinrich Suso's ideas.

2. For the first time the treatise has been published by Martin Luther in 1516, and it was the first book set by him into print. Luther has added the second edition of the book (1518) with own preface, and called the treatise «Eyn deutsch Theologia». At that time Luther was under the influence of mysticism, especially german. Besides, Luther was an opponent of scholastic speculative theology and therefore he preferred style of mystical theology. Luther was also imposed by what the German mystics wrote in their native language therefore this circumstance served in the imminent conflict with Rome for Luther as one more argument in favor of the fact that the german nation has to develop in the spiritual relation independently as it indicated existence of original theological tradition.

3. Famous name of discoverer provided to “Theologia Germanica” success (during lifetime of Luther the book was reissued 17 times). However Luther published the treatise not completely, having excluded from it those fragments which weren't approved with his own views. Accepting provisions of “Theologia Germanica” in which participation of a human will in salvation is denied, Luther rejected the doctrine about an opportunity connection of the person and God as dangerous. Subsequently Luther will get rid of influence of medieval Catholic mysticism at all, having followed a way of creation of a new evangelic theology.

4. More than three hundred years the book extended in Luther's edition until in 1850 professor Reuss has found in the Wurzburg the unknown till that time the manuscript of the treatise at which there were fragments excluded by Luther. The preface of the manuscript shed light on the author of this book thanks to what assumptions of Tauler's or Luther's authorship, have been finally rejected. The name of the author of the treatise in the manuscript hasn't been entered, but in it some data on his genesis and a kind of activity were reported. The found manuscript has been published in Prague with the translation into new German under the title "Der Franckforter".