

Historical Theology I: An Introduction to Early Christian Doctrine and Spirituality (THE515)

Fall 2015 (9/9-12/17), Tues. 12:00-2:50 pm

Grand Rapids Theological Seminary (Wood Bldg.), Room 104

Instructor: Dr. Byard Bennett

Office hours: By appointment, Tues. 2:50-4:00 pm; Friday 11:20-12:00 pm

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I. Course Description and Goals

This course is intended to help the student reflect systematically and critically upon the historical development of selected major themes within early Christian doctrine and spirituality.

A special emphasis will be given to issues relevant to

- *pastoral theology* (e.g. the call to the ministry; the significance of ordination; preaching, pastoral care and the proper administration of the sacraments as essential duties of the pastoral office) and
- *moral and ascetical theology* (e.g. the virtues and vices; repentance; prayer; fasting; non-retaliation/love of the enemy; suffering for the sake of Christ and the Gospel; the Christian approach to money, power and possessions; and the relationship between the spiritual authority of the Church and the civil authority of the state).

II. Learning Outcomes

At the completion of this course, having reflected critically upon the assigned readings, you will be required to show that you have developed an understanding of the doctrines and spiritual practices of the early church and their relevance to Christian life and ministry today.

Specifically, you will be required to show that you are able to explain

- how and why the primitive church sought to differentiate itself from communities belonging to the Jewish diaspora;
- the reasons for the formation of the New Testament canon and the criteria advanced in support of (or against) canonicity of particular gospels/epistles;
- how and why early Christian conceptions of leadership transitioned from less structured forms of plural eldership and prophetic ministry to a more structured conception of ministerial priesthood;
- the major themes in early Christian sacramental teaching;
- how catechesis was used to prepare persons for initiation into the Christian community and the proper reception of the sacraments;
- how public penance was practiced, why it was felt to be necessary, and why the restoration of the lapsed remained a controversial issue following periods of persecution;

- why typology and allegory were considered to be valid and helpful ways of interpreting Scripture;
- why Jesus was ascribed a divine identity and how this resulted in debates about how to understand the complexity of God's existence as Father, Son and Holy Spirit;
- the principal features of early Christian ascetic spirituality in both its individual (anchoritic) and communal (coenobitic) forms;
- the fundamental features of Augustine's account of what evil is, where it comes from, and why God allows it to exist.

The achievement of these learning outcomes will be assessed primarily through the writing of the paper required for this course and the final exam and secondarily through class discussion of the assigned readings.

III. Required Course Texts

The following may be purchased from the Hoch Book Room, directly from the publisher at the order numbers given below, or used from one of the discount online retailers listed at <http://used.addall.com>.

Books

--Stuart G. Hall, *Doctrine and Practice in the Early Church*, 2 rev. ed. (London: SPCK, 2005). ISBN 9780281055098. Orders: <http://www.spckpublishing.co.uk> (£19.99) (£18.99 from <http://www.amazon.co.uk> ; \$29.99 from <http://www.amazon.com>)

--Joseph T. Lienhard, *Ministry*, Message of the Fathers of the Church 8 (Wilmington: Michael Glazier, 1984). ISBN 978-0-8146-5230-3. Reprint by Wipf and Stock (ISBN 978-1610976480) available from <http://www.wipfandstock.com> for \$16.80 or from Amazon for \$21.00.

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013). ISBN 978-0801039713. Orders: <http://bakerpublishinggroup.com/books/a-new-eusebius/329210> (\$45.00) (\$25.00 from <http://www.amazon.com>.)

--J. Stevenson and W.H.C. Frend, *Creeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012). ISBN 978-0801039706. Orders: <http://bakerpublishinggroup.com/books/creeds-councils-and-controversies/329220> (\$45.00) (\$7.89 from <http://www.amazon.com>.)

--*Seeds of Life: Early Christian Martyrs*, Wellsprings of Faith (Herefordshire: Gracewing, 1998). ISBN 978-085244-431-3. Orders: <http://www.gracewing.co.uk> (see <http://www.gracewing.co.uk/page393.html> under Wellsprings of Faith series; £5.99) or <http://www.amazon.co.uk> (£6.00).

--Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005). ISBN 9780802828613. Orders: <http://www.eerdmans.com> (\$25) or <http://www.amazon.com> (\$17.87) or <http://www.christianbook.com> (\$16.99)

--John Behr (tr.), *St. Athanasius. On the Incarnation*, Popular Patristics 44b (Yonkers, NY: St. Vladimir's Seminary Press, 2012). ISBN 978-0-88141-427-1. Orders: <http://www.svspress.com> (\$16) or <http://www.christianbook.com> (\$13.99)

--Stephen M. Hildebrand, *St. Basil the Great. On the Holy Spirit*, Popular Patristics 42 (Yonkers, NY: St. Vladimir's Seminary Press). ISBN 9780881418767. Orders: <http://www.svspress.com> (\$16) or <http://www.amazon.com> (\$14.40) or <http://www.christianbook.com> (\$11.99)

--Robert C. Gregg, *Athanasius: The Life of Antony and the Letter to Marcellinus*, Classics of Western Spirituality (New York: Paulist Press 1980). ISBN 978-0-8091-2295-0. Orders: phone: <http://www.paulistpress.com> (\$21.95) or <http://www.christianbook.com> (\$13.49) or <http://www.amazon.com> (\$11.39)

Required Course Readings on E-Reserve through the Miller Library Website

The following required readings are available in PDF format on electronic reserve through the Miller Library website. Instructions on how to access electronic reserve will be sent by email to all students enrolled in the class at the beginning of September.

Required for 9/29

--Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission and Authority*, 3 rev. ed. (Peabody, MA: Hendrickson, 2007), pp. 405-421

Required for 10/6

--April D. DeConick, *The Original Gospel of Thomas in Translation*, Library of New Testament Studies 287 (London: T&T Clark, 2006), pp. 32-42, 56-57, 66-67, 78-80, 299-316

--Irenaeus of Lyons *Against Heresies* I.13-21 (tr. Dominic J. Unger and John J. Dillon, *St. Irenaeus of Lyons Against the Heresies*, New York: Paulist Press, 1992, pp. 55-80)

Required for 10/27

--Origen *On First Principles* IV.2.1-9 (Maurice Wiles and Mark Santer, *Documents in Early Christian Thought*, Cambridge: Cambridge Univ. Press, 1975), pp. 138-145

--Origen *Commentary on the Song of Songs* (R.P. Lawson, *Origen. The Song of Songs: Commentary and Homilies*, London: Longmans, Green and Co., 1957, pp. 21-36, 39-44, 58-66, 73-74, 79-80, 82-83, 106-107, 113, 116-121, 128, 143-148, 151-154, 162, 166-167, 174-176, 179-181, 187-188, 198-199, 201, 204, 210-211, 214, 218-221, 223-224, 229, 234, 244, 246-248, 259)

Required for 12/8

--Summary of the Manichaean cosmological myth in Byard Bennett, "The Origin of Evil: Didymus the Blind's *Contra Manichaeos* and Its Debt to Origen's Theology and Exegesis", Ph.D. thesis, University of Toronto, 1997, pp. 64-71

--Summary of the anti-Christian polemic contained in the treatise by Faustus the Manichaean in Augustine's *Reply to Faustus* (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 144-146, 146-147, 152, 157, 159-162, 169-170, 183-184, 185-186, 187, 189-190, 191-192, 203-204, 239-240, 256-258, 266-268, 283-288, 316-317, 321-323, 326-331, 356-359, 382-383, 400-403, 490-493, 498-501, 504-505, 507-508, 514, 515, 519, 522-526, 528-530, 532-536, 549-553)

- Augustine *De moribus Manichaeorum (On the Morals of the Manichaeans)* I.1-VIII.13 (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 51-62)
- Augustine *Reply to Manichaeus' Fundamental Epistle* XXXIII.36-XXXVII.42 (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 133-139)
- Augustine *De civitate Dei (Concerning the City of God)* xi.22 (tr. H. Bettenson, *Augustine. Concerning the City of God against the Pagans* [Pelican Books, 1972; repr. New York: Penguin Books, 1984], pp. 453-454)
- Augustine *Enchiridion* 27 (tr. Albert C. Outler [tr.], *Augustine. Confessions and Enchiridion* [Philadelphia: Westminster Press, 1965], p. 355)
- Augustine *De civitate Dei (Concerning the City of God)* i.8-10 (tr. Bettenson, pp. 13-20)
- Augustine *De moribus ecclesiae catholicae (On the Morals of the Catholic Church)* xi.19 (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, p. 47)
- Augustine *De vera religione (Of True Religion)* xii (23-25); xv (29) (tr. J.H.S. Burleigh, *Augustine. Earlier Writings* [Philadelphia: Westminster Press, 1963], pp. 236-237)

IV. Course Assessment

- 10% Completion of Reading Assignments and Informed Participation in Class Discussion
 50% First Paper (15 pp.; due 11/24 [option #1] or 12/8 [option #2])
 40% Final Exam (12/15)

For a detailed account of the criteria by which essays will be assessed and grades assigned, please see the attached supplement to this syllabus.

Completion of Reading Assignments and Informed Participation in Class Discussion (10%):

- *CU/GRTS Attendance Policy: Students are expected to attend all classes. Students wishing to receive credit for the course may miss no more than the equivalent of two weeks' class time.*

Beginning in the second week of the course, the first half of the class will normally be a lecture and the second half of each class will be devoted to a discussion of the assigned readings. Discussion can enhance learning in a variety of ways--e.g. class members may suggest different interpretations of a text, describe alternative ways of approaching difficult issues, or point out interesting questions that need to be addressed. Class discussion can only achieve these goals when all members of the class have read and reflected upon **all** the assigned readings for that week and can therefore participate knowledgeably in the discussion. For this reason, students will be asked to sign a readings completion sheet at the conclusion of the discussion. (The student who has completed 100% of the assigned readings will receive 100% for that week; the student who has completed less than 100% of the assigned readings will receive 0% for that week. Note that this policy will significantly affect your final grade if you fail to complete all the assigned readings on a regular basis.)

Final Exam (40%):

The final exam (12/15) will consist of 20-25 questions asking you to define major concepts introduced in the course readings, using 1-5 sentences (as appropriate) to define each term. To help you prepare, a copy of the final exam will be distributed in class on 11/24.

Paper (50%):

You are required to submit one paper for this course.

- The paper should be in the format specified by Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb and Joseph M. Williams, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8 ed. (Chicago: Univ. of Chicago Press, 2013).
 - The *Grand Rapids Theological Seminary Guideline for Papers* (which is dependent upon Turabian) can be found online at <http://portal.cornerstone.edu> >GRTS >All Docs>Information
 - The “Citation Help” (Turabian) page on the library website also contains useful resources:
 - <http://library.cornerstone.edu/content.php?pid=322881&sid=2753960>

Format Required in the Paper

(1) The paper must begin (first sentence of the first paragraph) with a thesis statement, indicating what precisely you intend to prove in the essay.

- Papers that lack a clear and well-defined thesis statement will be returned to the student for revision.

(2) In the next three to four sentences of the first (thesis) paragraph, explain specifically what major arguments you intend to advance in support of this thesis and how these arguments will be ordered and presented in the body of the paper.

(3) The body of the paper should include a concise summary and explanation of the most important arguments advanced by the writer. Your presentation should proceed sequentially and logically, explaining first the most important point or assumptions, then using this basis to explain further arguments that depend on this.

(4) There must also be a concluding (last) paragraph at the end of the paper (typically a mirror image of your thesis paragraph) which summarizes the thesis defended in the paper and the principal arguments advanced in the body of the paper to establish/prove this thesis.

DO NOT regurgitate what is in the assigned texts or simply take over those writers' language, arguments or conclusions.

Instead, I want to know what you think about these issues after having read all the assigned material and spent some time digesting it and critically and synthetically

reflecting upon it. Take a position you feel is defensible and, using your own words, give good arguments (developed in sufficient detail) to support it.

- Please use inclusive language in writing your essay, e.g. “humanity” instead of “man,” where the question of gender is not explicitly in view.
- Your paper should be carefully proofread prior to submission so that it is free of errors in spelling, grammar or syntax.
- Paper that do not evidence careful preparation and revision and lack detailed, well-organized arguments will not receive a passing grade. For a detailed description of the criteria by which papers will be graded, see the “Marking Standards” sheet attached as a supplement to the syllabus.
- Further information about how to research, organize, outline and write term papers can be found in Bennett, “Research and Writing in Theological Studies” (attached at the end of this syllabus).
- **All papers are due at the indicated time on the due date. No late papers will be accepted; please plan accordingly.**

For writing the required paper, you have two options:

PAPER OPTION #1 (15 PAGES; DUE NOV. 24):

ST. BASIL THE GREAT'S ARGUMENT FOR THE DIVINITY OF THE HOLY SPIRIT IN *ON THE HOLY SPIRIT*

Critically examine and evaluate the arguments used by Basil the Great to defend the divinity of the Holy Spirit in *On the Holy Spirit*. The paper should consist of the following elements:

- (1) A clear and concise thesis statement indicating the position (particular evaluation of Basil's argument) which you wish to defend in the paper, e.g.
 In *On the Holy Spirit*, Basil develops a compelling argument for the divinity of the Holy Spirit, applying to the Spirit arguments analogous to those used by Athanasius to defend the divinity of the Son; at the same time, however, Basil's discussion of tradition remains relatively unsystematic and underdeveloped.
- (2) Briefly summarize the type of argument used by Basil's neo-Arian opponents to cast doubt upon the Spirit's divinity (pp. 30-31, 33-34, 77-78, 84) and indicate why such arguments initially seem compelling. If the opponents' position *were* true, what difference would this make to the practice of the Christian faith? Why are the issues that the opponents raise ones that need to be addressed?
- (3) Identify the principal lines of argument by which Basil hopes to establish and defend the Spirit's divinity:
 - (a) Why, in Basil's opinion, are the opponents' arguments about the relation between language and essential natures fundamentally flawed (pp. 32-44)? How do names apply to God and what specifically about God do they indicate (pp. 36-41)?
 - (b) According to Basil, what role does the Spirit play in communicating divine grace and effecting salvation and why is this relevant to the question of the Spirit's essential divinity and co-equality with the Father and Son?

- (1) How does Basil take over from Athanasius arguments for the divinity of the Son (e.g. pp. 49-51: the Father and the Son have the same power, equal glory and are involved in carrying out the same plan of action) and then develop analogous arguments to argue for the divinity of the Spirit (cf. pp. 81-82)?
- (2) According to Basil, what titles and attributes proper to the Spirit are also titles and attributes proper to God (pp. 52-54, 69-72, 81-82, 84-86, 89-90)?
- (3) How, in Basil's view, does the Spirit's role in the communication of divine grace (in baptism/salvation/adoption as children of God) reveal the divine identity of the Spirit (pp. 59, 73-75, 82-83, 109)?
- (c) How and why does Basil appeal to tradition? How does he define tradition and what authority does he understand it to have? Why? How and when can the received worship (i.e. baptismal and liturgical) practices handed down from the primitive Church serve as a guide to help resolve conflicts arising from differing interpretations of the Bible and divergent visions of the Christian life (pp. 103-107, 111-116)?
- (4) What are the strengths of the arguments Basil presents? Why? (Explain your position and develop an argument in support of it.)
- (5) Are there issues closely connected with the Spirit's divinity and capacity for communicating divine grace that Basil has not satisfactorily addressed? Which ones and why? (Develop and defend your position with close analysis and systematic arguments.)
- (6) What points has Basil made in this work that are of lasting value to the subsequent Christian tradition and the life of the contemporary Church? What are these and why? (Explain and defend your position.)
- (7) Conclude your essay with a closing paragraph that summarizes the particular thesis you defended in the paper and indicates the major arguments with which you defended this thesis in the body of the paper.

PAPER OPTION #2 (15 PAGES; DUE DEC. 8):

GOD'S GOODNESS AND THE ORIGIN AND NATURE OF EVIL IN AUGUSTINE'S ANTI-MANICHAEAN WORKS

Critically examine and evaluate the theodicy advanced by Augustine in his anti-Manichaean works, analyzing the seven excerpts from Augustine assigned for 12/8. (By "theodicy" here, I mean the author's account of [a] the origin and nature of evil and [b] how the ongoing existence of significant--even catastrophic--worldly evils can be reconciled with the existence of a good and all-powerful God who is concerned for the well-being of His creatures.)

The paper should consist of the following elements:

- (1) A clear and concise thesis statement indicating the position (particular evaluation of Augustine's argument) which you wish to defend in the paper.
- (2) Concisely describe the position Augustine is opposing.
- (a) In what way did Augustine's Manichaean opponents believe evil to be part of the fabric of this present material world?

- (b) How did Augustine's Manichaean opponents relate this present world to the original (desirable) state of affairs that did exist, should exist and one day will again exist?
- (c) If the Manichaean position *were* true, what difference would it make to the practice of a religious life within the world?
- (d) Why is Augustine particularly concerned to reject the Manichaean account?
- (3) After reading the seven excerpts from Augustine and working through the reading questions (given below in the course calendar under the reading assignments for 12/8), develop a properly systematic account of Augustine's position, explaining in detail
- what his major arguments are;
 - how these arguments are specifically related to each other;
 - which of these arguments seem persuasive and why.
- (4) What points has Augustine made in this work that are of lasting value to the subsequent Christian tradition and the life of the contemporary Church? What are these and why? (Explain and defend your position.)
- (5) Explain in a systematic and detailed manner which of Augustine's arguments do not seem persuasive and specifically why (give reasons to defend your position). Are there any issues closely connected with the subject under discussion that Augustine either does not address or does not discuss in a sufficiently detailed or systematic manner? If one were to endorse Augustine's position, what would be the limitations of this position? What problems, questions or situations (if any) might be particularly difficult to address? Why?
- (6) End your paper with a concluding paragraph that summarizes the particular thesis you defended in the paper and indicates the major arguments with which you defended this thesis in the body of the paper.

Academic Integrity

Plagiarism and cheating, like other forms of academic dishonesty, are always serious matters. **Any work submitted for this course that reproduces without proper citation material from any other writer (including an Internet source) will result in a failing grade (F) being given for the assignment and the academic dean and faculty will be notified. A second instance of plagiarism during one's degree program will result in a failing grade in the course and suspension from seminary studies. For further details, please see the "Academic Integrity" section of the most recent version of the GRTS Academic Catalog.**

- **Do not reproduce any written material of any kind (including passages from the required readings for the paper) without proper citation (footnote or endnote), with quotation marks precisely indicating the extent of the quotation).**
- **Do not consult or reproduce any Internet materials when researching and writing the essay.**
- **Unauthorized copying or use of copyrighted materials and/or unauthorized downloading of files can also result in criminal charges and fines. For further information, please see "Copyright, Fair Use and Plagiarism" on Miller Library's website:**
 - <http://library.cornerstone.edu/copyright>

It is required that you submit a copy of your essay electronically to <http://www.turnitin.com> , an electronic course management database which also screens submitted essays for unacknowledged citation of written material from other writers (plagiarism). Failure to submit one's essay to the site will result in an incomplete (I) grade being issued for the course. Directions on how to submit the essay to the site will be distributed on the first day of class.

V. Technology Policy

In recent years I have received an increasing number of complaints from students regarding the distractions created in the classroom by other students' use of laptops/ phones/messaging devices for non-class related purposes. I am sympathetic to these concerns. I also personally find it distracting when students text in class and withdraw from engagement with the class and their classmates to pursue other activities.

To minimize distraction and to increase classroom participation and engagement, I do not allow the use of computers, mobile phones, BlackBerries or other PDAs, iPods or any other kind of electronic device during class.

Each of you should use a paper notebook or binder to organize your notes, handouts and assignments for this course. Your desks should be free from any and all electronic devices – including cell phones – during class.

If you need to receive or send communications, please leave the classroom to do so. If I observe a student receiving or sending communications during class, I will ask them to leave the classroom and, if this behavior persists, the student will be asked to attend a meeting with myself and the dean of students to further discuss this issue.

Students who have official documentation from the Learning Center that recommends the use of technology to accommodate verified learning needs can use computers; if this applies to you, please see me to discuss your particular needs (see section VI below).

Students who wish to understand and further discuss my reasons for setting this technology policy are invited to read the following articles and to schedule a meeting with me:

<http://www.psychologytoday.com/blog/hot-thought/201007/banning-laptops-in-classrooms-0>

VI. Non-Discrimination and Disability Accommodation Policy

Cornerstone University/Grand Rapids Theological Seminary does not discriminate on the basis of race, national origin, sex, age or disability in any of its policies and programs and will make all reasonable accommodations for students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990.

The purpose of accommodation is to provide equal access to educational opportunities to students affected by disabilities and the university does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Students having documented disabilities may apply for accommodations through Student Disability Services (SDS), which is part of the Cornerstone University Learning Center located in Miller Hall on the main campus. Those needing accommodation are asked to notify the professor of this need during the first class.

In the event that students have questions regarding whether they are eligible for accommodations, how they might provide appropriate documentation of disabilities, or how they might handle a disagreement with a professor over questions of accommodation, the Director of Academic Support should be contacted immediately at (616) 222-1956 or via email at learningcenter@cornerstone.edu. Further information about applying for and utilizing accommodations is provided in the Student Handbook and on the university's website.

VII. GRTS Statement concerning Email Communication

Email is the official means for communication with every enrolled student. Students are expected to receive and read those communications in a timely fashion. Since the seminary will send official communications to enrolled students by email using their Cornerstone University email addresses (i.e., first.last@cornerstone.edu), students are expected to check their official email addresses on a frequent and consistent basis to remain informed of seminary communications.

Students can access their Cornerstone University email account as follows:

- Go to gmail.cornerstone.edu
- Enter CU username (e.g., n0236522) and password

Students can forward or IMAP their “@cornerstone.edu” email to a preferred address as follows:

- Log into CU email
- Select “Settings” in the upper right hand corner
- Select “Forwarding and POP/IMAP”
- Follow the on-screen instructions

Students are responsible for any consequences resulting from their failure to check their email on a regular basis for official seminary communications.

VIII. GRTS Statement concerning Student Course Evaluation

In the last week of each resident course, all students are expected to complete a course evaluation (IDEA Form). This paper-based assessment form will be distributed and completed in class. In Ministry Residency, Counseling Practicum and Counseling Internships, and for all online courses, student evaluations will be completed within Moodle (see final week of course in Moodle). These assessments provide an opportunity for students to offer feedback to professors on the quality of the learning experience, feedback that informs future offerings of the course. More information about these evaluation processes will be provided late in the given semester.

IX. Mandatory Disclosure Statement: Confidentiality and Disclosure

Students may request that information shared with a faculty or staff member in individual settings remain confidential, except under the following circumstances:

- There has been serious harm or threat of harm to self or others.
- There is reasonable suspicion of abuse of a child, elder or vulnerable person.
- There is a court order mandating disclosure of information.
- There has been a dispute between a student and a faculty/staff member and disclosure is necessary for resolution.
- The faculty or staff member seeks appropriate consultation with CU faculty and/or administration.

X. Course Schedule

Date Class Topic

9/15

Introduction:

- **Review of Syllabus and Course Requirements**
- **Diversity and Pluralism within Early Christianity**
- **Discussion of Academic Writing: Thesis Development, Essay Structure and the Conventions of Academic Writing**

9/22

The Organization of the Christian Community

- **Conversion, Baptism and the Lord's Supper in the Second and Third Centuries**
- **Church Order in the Transition from the Apostolic Period to the Early Third Century**

Required Reading (100 pp + Bible reading; complete by 9/22):

Conversion, Baptism and the Lord's Supper

--Hall, pp. 14-24

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), pp. 70-72, 132-133, 158-160, 181-182 (#141), 190-195

Church Order in the Transition from the Apostolic Period to the Early Third Century

--Joseph T. Lienhard, *Ministry, Message of the Fathers of the Church 8* (Wilmington: Michael Glazier, 1984), pp. 11-21

The New Testament

Acts 2:41-47; 6:1-6; 11:27-30; 13:1-4; 20:17,28-35

Rom. 16:1,7

1 Cor. 12-14

Eph. 4:11-13

Phil. 1:1

1 Tim. 3:1-13

Tit. 1:5-9

1 Pet. 5:1-4

From the End of the First Century into the Second Century

--*Didache (Teaching of the Twelve Apostles)* J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), pp. 10-14; see the introduction to this work in Lienhard, p. 33)

--*The First Epistle of Clement* 40-44 (Joseph T. Lienhard, *Ministry, Message of the Fathers of the Church 8*, Wilmington: Michael Glazier, 1984, pp. 23-26)

- Ignatius of Antioch, *Letter to the Ephesians* 4-6 (Lienhard, *Ministry*, pp. 26-28)
- Ignatius of Antioch, *Letter to the Magnesians* 2-7; 13 (Lienhard, pp. 28-30)
- Ignatius of Antioch, *Letter to the Trallians* 2-3; 7 (Lienhard, pp. 30-31)
- Ignatius of Antioch, *Letter to the Philadelphians* 4-5, 7-8.1 (Lienhard, pp. 31-32)
- Ignatius of Antioch, *Letter to the Smyrnaeans* 8-9.1 (Lienhard, p. 32)
- Justin Martyr, *First Apology* 65-67 (Lienhard, pp. 36-38)

The Early Third Century

- Hippolytus of Rome, *Apostolic Tradition* (excerpts) (Lienhard, pp. 38-43)
- Didascalia Apostolorum* (Lienhard, pp. 43-56)

Some Points of Continuity in the Fourth Century

- John Chrysostom, *Homily 2 (1) on Philipians* 1 (Lienhard, pp. 105-106)
- John Chrysostom *Homily 11 on 1 Timothy* 1 (Lienhard, pp. 109-110)
- Jerome *Ep.*146 (Lienhard, pp. 160-163)

Summary of and Reflections upon These Developments in Church Order

- Hall, pp. 29-35,74-75

9/29

Differentiation from Judaism

- **Jewish Angelology in Popular Christianity**
- **Jewish-Christian Relations from the Second to Fourth Centuries**
- **The Quartodeciman Controversy: The Jewish Calendar and the Date of Easter**
- **Marcion and the Marcionite Church: The Validity and Value of the Old Testament**

Institutionalization: The Formalization of Patterns of Authority within the Church

- **Montanism and the Demise of Prophecy in the Church**
- **The Rejection of Gnosticism and Esoteric Traditions and the Formation of the New Testament Canon**

Required Reading (122 pp.; complete by 9/29):

Jewish-Christian Relations from the Second to Fourth Centuries

- Hall, pp. 10-13
- Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005), pp. 152-178
- J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 15-16, 200-201, 221, 396-397 (#14) (Jewish-Christian relations from the early second century to the beginning of the fourth century)

--J. Stevenson and W.H.C. Frend, *Creeeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), pp. 4-5, 157-160, 178-180, 182, 412 (#14) (Jewish-Christian relations in the fourth century)

The Quartodeciman Controversy

--Hall, pp. 75-77

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 154-158

Marcion and the Marcionites

--Hall, pp. 37-39

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 102-109

Montanism

--Hall, pp. 46-47, 67-68

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 113-120, 195-196

The Development of the New Testament Canon

--Hall, pp. 25-29, 61-62

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 111-112, 130-132, 137-141, 53-56, 171, 287-290

--Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission and Authority*, 3 rev. ed. (Peabody, MA: Hendrickson, 2007), pp. 405-421 (**on e-reserve**)

10/6 Whose Orthodoxy? : The Challenge of Gnosticism

Required Reading (113 pp.; complete by 10/6):

Docetism: Rejecting Jesus' Bodily Suffering

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 16-17, 141-142

Encratism: Contenance and Extreme Asceticism (Tatian)

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 112

Esotericism and Gnostic Traditions

--Hall, pp. 39-46, 57-66, 95-99

--April D. DeConick, *The Original Gospel of Thomas in Translation*, Library of New Testament Studies 287 (London: T&T Clark, 2006), pp. 32-42, 56-57, 66-67, 78-80, 299-316 (on e-reserve)

--Irenaeus of Lyons *Against Heresies* I.13-21 (tr. Dominic J. Unger and John J. Dillon, *St. Irenaeus of Lyons Against the Heresies*, New York: Paulist Press, 1992), pp. 55-80 (on e-reserve)

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 76-101

10/13 Defending the Faith in a Non-Christian Society

- **Greco-Roman Religion**
- **Christian Apologetic within Greco-Roman Society**
- **Christians and Military Service:**
 - **What Loyalty or Obedience Is Owed to the State?**
 - **What Civic Duties Are Binding upon Christians?**
- **Persecution and Martyrdom**
- **How Early Christian Martyr Stories Shaped Commitment to God and the Christian Community**

Required Reading (185 pp.: complete by 10/13):

-- Hall, pp. 14-24,48-52

--Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005), pp. 56-82

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 1-7, 20-38, 52, 67-68, 175-178

--*Seeds of Life: Early Christian Martyrs* (Herefordshire: Gracewing, 1998), pp. 5-113

- Note that *Seeds of Life* and *A New Eusebius* both contain annotated texts of *The Martyrs of Scilli* and *The Martyrs of Lyons and Vienne*.
 - After reading *Seeds of Life*, pp. 9-13, read the supplemental note at the bottom of *New Eusebius*, p. 51.
 - After reading *Seeds of Life*, pp. 90-113, read the supplemental notes in *New Eusebius*, pp. 49-50.

10/20 The Lapsed

- **Martyrdom, Apostasy and the Possibility of Restoring the Lapsed to the Church through Penance**
- **Maintaining the Ethical Boundaries of the Community: Repentance and Public Penance in the Early Church**

Required Reading (102 pp.: complete by 10/20):

--Hall, pp. 80-94,112-120,134

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013)

- (the challenge of dealing with the morally and spiritually lapsed): pp. 164-166, 169-171, 189-190, 236 (#188)
- (the Decian persecution in 250-251 A.D.): pp. 239-250, 332 (#9[8])
- (the Novatianist schism): pp. 252-263, 266-269, 369 (#279), 386 (#8)
- (the persecution of Valerian in 257-260 A.D.), pp. 277, 281-282
- (the Great Persecution in 303-312 A.D. and its aftermath): pp. 306-311, 354-357, 361-362 (#278)
- (the outbreak of the Donatist schism in 304-321 A.D.): pp. 336-340, 325-326, 341-353

Persecution, the Lapsed and Qualification for the Ministry

--Cyprian *Ep.* 38 (Lienhard, pp. 132-133)

--Cyprian, *Ep.* 67,1-5 (Lienhard, pp. 136-140)

10/27 Reading the Bible in the Early Christian World

- **Typology, Allegory and Anagogy**
- **Old Testament Typology and the Development of a Conception of the Ministerial Priesthood**

Required Reading (139 pp.; complete by 10/27):

Typology and Allegory

--Hall, pp. 100-104

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), pp. 230-233

--Origen *On First Principles* IV.2.1-9 (Maurice Wiles and Mark Santer, *Documents in Early Christian Thought* [Cambridge: Cambridge Univ. Press, 1975], pp. 138-145 (**on e-reserve**))

--Origen *Commentary on the Song of Songs* (R.P. Lawson, *Origen. The Song of Songs: Commentary and Homilies*, London: Longmans, Green and Co., 1957, pp. 21-36, 39-44, 58-66, 73-74, 79-80, 82-83, 106-107, 113, 116-121, 128, 143-148, 151-154, 162, 166-167, 174-176, 179-181, 187-188) (**on e-reserve**)

Old Testament Typology and the Development of the Ministerial Priesthood

--Joseph T. Lienhard, *Ministry*, Message of the Fathers of the Church 8 (Wilmington: Michael Glazier, 1984), pp. 70-72, 57-69 (pay particular attention to pp. 67-69), 73-105 (pay particular attention to pp. 99, 102-105), 106-109, 119-120

11/3 The Roots of Christology: Jesus as the Object of Prayer, Devotion and Worship and the Source of Divine Blessing

Required Reading (149 pp. total; complete by 11/3):

--Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005), pp. 1-55, 83-107, 111-151, 179-206

11/10 Athanasius on the Incarnation

Required Reading (complete by 11/10):

--John Behr (tr.), *St. Athanasius. On the Incarnation*, Popular Patristics 44b (Yonkers, NY: St. Vladimir's Seminary Press, 2012)

11/17 The Arian Crisis and the Debate about the Nature and Authority of the Son

- **Background: Justin Martyr, Origen and Early Logos Theology**
- **Arius and the Early Arian Crisis**
- **Athanasius**

Required Reading (141 pp.: complete by 11/17):

--Hall, 52-56, 68-73, 76-80, 105-111, 121-136

The Early Development of Logos-Theology

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013),

- pp. 67-70 (logos theology in Justin Martyr),
- p. 85 (#1[3]) (logos theology in Basilides),
- pp. 178-179 (#178; logos theology in Tertullian),
- pp. 227 (#177), 229-230 (logos-theology, eternal generation and subordination to the Father in Origen)

Some Alternatives to Logos-Theology:

- pp. 88-89 (the doctrine of multiple emanations in Valentinian Gnosticism)
- pp. 160, 294-296 (dynamic Monarchianism and adoptionism in Theodotus the Banker and Paul of Samosata: Christ inferior and not himself the supreme mediator, being distinguished as man from the higher, impersonal divine emanation),
- pp. 162-164, 169-170, 186-188, 219-220 (#173), 283-285 (Modalism and the question of theopaschitism [divine suffering] in Noëtus, Callistus, Praxeas, Beryllus of Bostra and the Sabellians)

Arius and the Outbreak of the Arian Controversy

- pp. 363-381

The Council of Nicaea

- pp. 383-402

Athanasius and His Opposition to the Arians

- pp. 404-413

11/24 The Debate about the Nature and Authority of the Holy Spirit

- **The Pneumatomachian Controversy**
- **Eunomius and Neo-Arianism**

PAPER (OPTION #1) DUE***FINAL EXAM DISTRIBUTED***

Required Reading (181 pp.[includes all readings necessary to write first paper]; complete by 11/24):

--Hall, pp. 137-172

--J. Stevenson and W.H.C. Frend, *Creeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), 45-48, 48-58, 92-100, 122-127, 133-137

--Stephen M. Hildebrand, *St. Basil the Great. On the Holy Spirit*, Popular Patristics 42 (Yonkers, NY: St. Vladimir's Seminary Press). pp. 11-122

(11/25-11/27 THANKSGIVING BREAK)**12/1 The Emergence of Asceticism**

- **The Anchoritic Life (Solitary Practice of the Ascetical Life), Spiritual Warfare and the Authority of the Holy Man**
- **The Cenobitic Life (Communal Practice of the Ascetical Life)**

Required Reading (156 pp.: complete by 12/1):

- **The Solitary (Anchoritic) Life**

--Hall, pp. 173-176 ("Monastic beginnings"), 177-179 ("Syrian movements"), 180-182 ("Evagrius of Pontus"/"Western Developments")

--Athanasius *Life of Antony* (tr. Robert C. Gregg, *Athanasius. The Life of Antony and the Letter to Marcellinus*, Classics of Western Spirituality, New York: Paulist Press, 1980, pp. 29-99)

--J. Stevenson and W.H.C. Frend, *Creeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), p. 112 (Basil), 183-184 (Martin of Tours), 200-201 (Cassian on *akedia*)

- **The Ascetic Ideal and the Clergy (I)**

--Joseph T. Lienhard, *Ministry*, Message of the Fathers of the Church 8 (Wilmington: Michael Glazier, 1984), pp. 145-146, 149-159

- **The Cenobitic Life**

--Hall, pp. 177 ("Pachomius and life together"), 179-180 ("Basil's contribution")

--J. Stevenson and W.H.C. Frend, *Creeeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), 115-117, 190-199, 201-205, 183-184, 220, 305-308, 408-409 (#4), 414 (#24)

- **The Ascetic Ideal and the Clergy (II)**

--Joseph T. Lienhard, *Ministry*, Message of the Fathers of the Church 8 (Wilmington: Michael Glazier, 1984), pp. 163-180

12/8 Coming to Terms with Evil: Augustine's Response to Manichaeism

- **The Religion of Light: Manichaeism and Its Redemptive Mission**

- **Augustine's Early Life, His Association with the Manichaean Community and His Conversion to Catholic Christianity and Anti-Manichaean Writings**

PAPER (OPTION #2) DUE

Required Reading (144 pp. [includes all readings necessary to write the second paper]; complete by 12/8):

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), pp. 172-174 (#131 and 132) (Bardaisan's cosmology as one possible background for the Manichaean cosmological myth)

--Summary of the Manichaean cosmological myth in Byard Bennett, "The Origin of Evil: Didymus the Blind's *Contra Manichaeos* and Its Debt to Origen's Theology and Exegesis", Ph.D. thesis, University of Toronto, 1997, pp. 64-71 (**on e-reserve**)

--J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2013), 299-302 (extracts concerning Manichaean teaching and its proscription in the Roman Empire)

--J. Stevenson and W.H.C. Frend, *Creeeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), 83 (#55), 178-179 (#119-121), 374-375

--Summary of the anti-Christian polemic contained in the treatise by Faustus the Manichaean in Augustine's *Reply to Faustus* (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 144-146, 146-147, 152, 157, 159-162, 169-170, 183-192, 203-204, 239-240, 256-258, 266-268, 283-288, 316-317, 321-323, 326-331, 356-359, 382-383, 400-403, 490-493, 498-501, 504-505, 507-508, 514, 515, 519, 522-526, 528-530, 532-536, 549-553) (**on e-reserve**)

--Hall, pp. 191-199

--J. Stevenson and W.H.C. Frend, *Creeeds, Councils and Controversies*, 3 rev. ed. (Grand Rapids, Mich.: Baker Academic, 2012), 239-248

Seven Short Selections from Augustine's Anti-Manichaean Works
(all on e-reserve) with Reading Questions to Help You to Follow the Arguments Found There

(1) Augustine *De moribus Manichaeorum (On the Morals of the Manichaeans)* I.1-VIII.13 (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 51-62)

- A. Why does Augustine change the question from "Where does evil come from?" (an evil substance) to "What is evil?" (=the introduction of a disagreement which adversely affects the created order and leads it away from the truly good toward destruction and non-being)? How does this allow Augustine to begin reframing the discussion about the nature and significance of evil?
- B. How does Augustine relate order (p. 55) to participation in the supreme good (p. 54)? How is corruption related to a falling away from the good into disorder and a diminished participation in the good (pp. 55-56)? Why are these relevant to Augustine's refutation of Manichaeism and foundational to his development of an alternative account of what evil is and why evils exist?
- C. What is one of the reasons why God permits human beings to suffer misery (p. 57)? How is the goodness, mercy and preserving power of God present even in situations of disorder and misery (pp. 57,60-61)? What is the significance of this point within Augustine's broader argument?
- D. In what ways and to what extent is "evil" a relative term (pp. 58-60)? How can this point help Augustine to refute the Manichaean concept of evil as something absolute and substantial (pp. 60-62)?

(2) Augustine *Reply to Manichaeus' Fundamental Epistle XXXIII.36-XXXVII.42* (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, pp. 133-139)

- A. What role do the notions of order and symmetry play within Augustine's argument? Why are they introduced here (pp. 133-135)? In what sense are these signs of God's good providence, even within a world that includes much disorder and conflict?
- B. Why is the notion of "corruption" useful at this point in Augustine's argument (pp. 136-138)?
- C. Why do created things (even in their best state) fall short of God's excellence, being seen to have certain limitations or imperfections (p. 138)?
- D. How are earthly hardships compatible with both God's justice and God's desire to benefit rational creatures (p. 139)?

(3) Augustine *De civitate Dei (Concerning the City of God)* xi.22 (tr. H. Bettenson, *Augustine. Concerning the City of God against the Pagans* [Pelican Books, 1972; repr. New York: Penguin Books, 1984], pp. 453-454)

- A. How and why does Augustine make the notion of "use" central to his argument? How does Augustine argue that "evil" is not said absolutely or with reference to the good of the whole (considered as integrated unity ordered by God's

- providence), but only in relation to some particular state of affairs (indicating a particular privation of the good)?
- B. Why does Augustine refer to the notions of symmetry and proportion?
 - C. What does Augustine mean when he says, “There is no such entity in nature as ‘evil’; ‘evil’ is merely a name for the privation of the good”? Why is this relevant and why does Augustine contrast this with the Manichaean view that there is an independently existing “adverse first cause”?
- (4) Augustine *Enchiridion* 27 (tr. Albert C. Outler [tr.], *Augustine. Confessions and Enchiridion* [Philadelphia: Westminster Press, 1965], p. 355)
- A. Augustine begins by showing that some evils can be traced to one particular kind of cause. What is this cause and what kind of situations can be explained by reference to this cause? At the same time, what good remains?
 - B. Augustine then broadens his frame of reference and focuses on God’s benefits to humanity, concluding, “For God judged it better to bring good out of evil than not to permit any evil to exist.” What does Augustine mean by this and why is this relevant to his argument?
- (5) Augustine *De civitate Dei (Concerning the City of God)* i.8-10 (tr. Bettenson, pp. 13-20)
- A. Here Augustine takes up the question, “Why do good things happen to bad people and bad things to good people? Why aren’t benefits [seen here as rewards] and hardships [seen here as punishments] more closely linked to way people act?” According to Augustine, why does God patiently defer punishment of the wicked? Why does God allow temporal goods (i.e. the ordinary created good things of this present life—one’s health, money, possessions, etc.) to be taken away from the just?
 - B. Augustine then turns to the notion of the use made of things. Why is this notion of “use” relevant here and how does it support his broader argument?
 - C. According to Augustine (i.8), what is the difference between the way the just respond to hardship and the way the wicked respond to hardship? How does the response of the just related to God’s ultimate purpose for their lives (i.9)?
 - D. What faults does God find (and wish to correct) in the just (i.9)? Why does Augustine believe that temporal goods can be an obstacle to “disinterested devotion” to God (i.9-10) and why is this point relevant here?
- (6) Augustine *De moribus ecclesiae catholicae (On the Morals of the Catholic Church)* xi.19 (tr. Richard Stothert, *Augustine. Writings in Connection with the Manichaean Controversy*, Edinburgh: T&T Clark, 1872, p. 47)
- A. Here Augustine further extends the points made in the previous excerpt from *De civitate Dei*, arguing that even one’s present life is itself merely a temporal good and its preservation only of relative value. How does this point fit into Augustine’s argument? According to Augustine what is (ought) to be the supreme goal of our desires, thoughts and actions?
 - B. By broadening his frame of reference, how does Augustine redefine traditional conceptions of life, death and the purpose of human existence?

(7) Augustine *De vera religione* (Of True Religion) xii (23-25); xv (29) (tr. J.H.S. Burleigh, *Augustine. Earlier Writings* [Philadelphia: Westminster Press, 1963], pp. 236-237)

- A. Augustine again further extends the previous point. What is the problem with matter and all material things (including temporal goods)?
- B. Why can the love and enjoyment of temporal goods be a problem?
- C. How can one find lasting stability and permanent value in a world that is constantly changing?

12/15 Final Exam

For Further Reading Beyond This Course: A Short Bibliography of Suggested Readings

Sacraments and Ministry/Church Order

- **Primary Texts**

- Ignatius of Antioch, *Letter to Polycarp* prescript, 1.2, 4.1-6.2 (Philip L. Culbertson and Arthur Bradford Shippee, *The Pastor: Readings from the Patristic Period*, Minneapolis: Fortress, 1990, pp. 20-22)
- Tertullian *On Baptism* (Ernest Evans, *Tertullian's Homily on Baptism* [London: SPCK, 1964])
- F.L. Cross (ed./tr.), *St. Cyril of Jerusalem. Lectures on the Christian Sacraments* (Crestwood, NY: St. Vladimir's Seminary Press, 1986)
- John Chrysostom, *On the Priesthood* (Graham Neville, *John Chrysostom. Six Books on the Priesthood* [Crestwood, NY: St. Vladimir's Seminary Press, 2002])
- idem excerpt from *Letter to a Young Widow* in William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective*, New York: Harper and Row, 1967, pp. 122-135
- idem, *Baptismal Instructions* (Paul W. Harkins, *St. John Chrysostom: Baptismal Instructions*, ACW 31 [New York: Newman Press, 1963])
- Theodore of Mopsuestia *Baptismal Homilies II-V* in E. Yarnold, *The Awe-Inspiring Rites of Initiation*, 2 ed. (Collegeville, MN: Liturgical Press, 1994), pp. 165-250
- Steven A. McKinion (ed.), *Life and Practice in the Early Church: A Documentary Reader* (New York: New York Univ. Press, 2001) (collection of short excerpts on various topics, esp. sacraments and church order)
- A.-G. Hamman (ed.), *Baptism: Ancient Liturgies and Patristic Texts* (Staten Island, NY: Alba House, 1967)
- A.H. Baverstock, *The Eucharistic Year: Seasonal Devotions for the Sacrament* (Harrisburg, PA: Morehouse Barlow, 2001) (excerpts from writers of the third to eighth centuries A.D. show what eucharistic piety looked like at a devotional level)

- **Secondary Sources**

- Laurence (Laurie) D. Guy, *Introducing Early Christianity: A Topical Survey of Its Beliefs and Practices* (Downers Grove: Intervarsity Press, 2004) (popular introductory survey of some of the themes and developments in early Christianity that are also explored within this course)
- J.N.D. Kelly, *Early Christian Doctrines*, 5 rev. ed. (New York: Harper and Row, 1978), pp. 193-198, 207-216, 422-455 (sacraments)
- Christoph Marksches, *Between Two Worlds: Structures of Earliest Christianity*, tr. John Bowden, London: SCM, 1999, pp. 185-195
- Boniface Ramsey, *Beginning to Read the Fathers* (New York: Paulist Press, 1985), pp. 95-121 ("Church and Ministry")
- H.F. Stander and J.P. Louw, *Baptism in the Early Church*. rev. ed. (Garsfontein, South Africa: Didaskalia Publishers, 1994)
- Louis Villette, *Foi et Sacrement: Du Nouveau Testament à Saint Augustin* (Paris: Bloud and Gay. 1959)

--Carl A. Volz, *Pastoral Life and Practice in the Early Church*, Minneapolis: Augsburg, 1990, pp. 10,13-30

--Robert L. Wilken, *The Early Christians as the Romans Saw Them* (New Haven: Yale Univ. Press, 1984), pp. xi-xvii, 1-47

Jewish-Christian Relations and the Quartodeciman Controversy

--Markschies, pp. 33-38,99-103,116-117,163

--Melito of Sardis *On the Pascha* (Alistair Stewart-Sykes, *On Pascha, With the Fragments of Melito and Other Material Related to the Quartodecimans* [Crestwood, NY: St. Vladimir's Seminary Press, 2001])

Irenaeus, Gnosticism and the Gospel of Thomas

--Irenaeus, *Demonstration of the Apostolic Preaching*

- John Behr, *St. Irenaeus, Bishop of Lyons. On the Apostolic Preaching* (Crestwood, NY: St. Vladimir's Seminary Press, 1997)
- Iain M. MacKenzie and J. Armitage Robinson, *Irenaeus' Demonstration of the Apostolic Preaching: A Theological Commentary and Translation* (Aldershot, Hants: Ashgate, 2002)

--April De Conick, *Recovering the Original Gospel of Thomas: A History of the Gospel and Its Growth* (London: T&T Clark, 2006)

--Uwe-Karsten Plisch, *The Gospel of Thomas: Original Text with Commentary* (Stuttgart: Deutsche Bibelgesellschaft, 2008)

--Richard Valantasis, *The Gospel of Thomas*, New Testament Readings (London/New York: Routledge, 1997)

The Defense of the Faith: Apologetics, Martyrdom and Pastoral Responses to Apostasy

• Primary Texts

--*Epistle to Diognetus* 5-6 (Cyril C. Richardson, *Early Christian Fathers*, Library of Christian Classics 1 [New York: Macmillan, 1970], pp. 216-218) (fine example of early Christian apologetic)

--Tertullian, *Apology* 39 (William A. Jurgens, *The Faith of the Fathers*, v. 1 [Collegeville, MN: Liturgical Press, 1970], pp. 315-316) (another fine example of early Christian apologetic)

--*The Martyrdom of Polycarp* (Cyril C. Richardson, *Early Christian Fathers*, Library of Christian Classics 1 [New York: Macmillan, 1970], pp. 149-158)

--Origen, *Exhortation to Martyrdom* (Rowan A. Greer, *Origen*, Classics of Western Spirituality [New York: Paulist Press, 1979], pp. 41-79)

--Cyprian, *On the Unity of the Catholic Church* and *Epistles* 33, 69 and 73 (S.L. Greenslade (ed.), *Early Latin Theology*, Library of Christian Classics [Philadelphia: Westminster Press, 1956], pp. 124-142, 145-146, 150-157, 158-172)

--Herbert Musurillo (ed.), *The Acts of the Christian Martyrs*, Oxford Early Christian Texts, Oxford: Clarendon Press, 1972 (see esp. chapters 5,6,8)

--*Seeds of Life: Early Christian Martyrs*, Wellsprings of Faith 12 (Gracewing, 1998)

- **Secondary Sources**

- William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective*, New York: Harper and Row, 1967, pp. 94-121 (martyrdom, public penance and reconciliation)
- Everett Ferguson, *Early Christians Speak: Faith and Life in the First Three Centuries*, 3 ed., Abilene: ACU Press, 1999, pp. 177-187
- J.N.D. Kelly, *Early Christian Doctrines*, 5 rev. ed. (New York: Harper and Row, 1978), pp. 189-193, 198-207, 216-220
- Ivo Lesbaupin, *Blessed Are the Persecuted: Christian Life in the Roman Empire, A.D. 64-313*, tr. Robert R. Barr (Maryknoll, NY: Orbis Books, 1987)
- Boniface Ramsey, *Beginning to Read the Fathers* (New York: Paulist Press, 1985), pp. 122-135 (martyrdom), 197-212 (“The Christian in the World”), 213-228 (“Death and Resurrection”)
- Robert L. Wilken, *The Early Christians as the Romans Saw Them* (New Haven: Yale Univ. Press, 1984), pp. 48-67, 94-125

Early Christian Approaches to the Reading and Interpretation of the Bible

- Gregory of Nyssa, *The Life of Moses* (Abraham J. Malherbe and Everett Ferguson, *Gregory of Nyssa. The Life of Moses*, Classics of Western Spirituality [New York: Paulist Press, 1978])
- J.N.D. Kelly, *Early Christian Doctrines*, 5 rev. ed. (New York: Harper and Row, 1978), pp. 29-79
- Boniface Ramsey, *Beginning to Read the Fathers* (New York: Paulist Press, 1985), pp. 25-41 (“Scripture”)

The Origins of Christology

- Murray J. Harris, *3 Crucial Questions About Jesus* (Grand Rapids: Baker Book House, 1994), pp. 65-103
- Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids: Wm. B. Eerdmans, 1999)
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Research and Writing in Theological Studies: Some General Guidelines

The Church today has an unprecedented need for Christian leaders who can clearly and accurately present the faith. Living in a culture that is aggressively secular, materialistic and inclined to trivialize religious claims, we must be able to articulate and defend the central claims of the Christian faith in a persuasive manner. In the course of our ministries, we will need both to carefully examine controversial issues within the Church and to address the competing claims made by groups outside the Church.

Theological writing must be carefully structured and critical in nature; a paper that merely summarizes the author's argument or paraphrases the author's own words is not acceptable and will not receive a passing grade. The process of researching and writing a theological paper can be broken down into the following steps:

Before Writing: Critical Reading of the Assigned Text and Note-Taking

Start reading the assigned text(s) four weeks before the assignment is due. While reading the text, take careful notes, being sure to

- identify the most important issue(s) at stake in the reading, the particular position the author is concerned to reject and the specific thesis the author is trying to defend, e.g.
 “In his *Commentary on Galatians*, Luther focused on the issue of justification by faith. Luther rejected the medieval Catholic view that one could be reconciled to God only when so much grace had been infused into one's soul that one merited the favor of God. Drawing on arguments advanced by Paul in Romans and Galatians, Luther argued that while one was still a sinner, God favorably accepted him and justified him.”
- investigate and carefully define the key terms used by the author, e.g.
 “By ‘justification’, Luther means the act by which God moves a person from the state of sin (injustice) to the state of grace (justice).”
- indicate briefly why the author feels that this issue is important and is concerned to defend the specific thesis that he or she is advancing, e.g.
 “In discussing the issue of justification by faith, Luther felt that the freedom of the believer was at stake. He believed that the medieval Catholic understanding of justification left the believer constantly in fear as to whether he or she had attained sufficient merit through good works. This, Luther believed, undermined the believer's confidence that he or she had been liberated from the terrors of sin, death and the Devil and left the believer subject to manipulation by unscrupulous ecclesiastical authorities.”
- outline the principal arguments by which the author tries to support his or her thesis, e.g.
 “In support of his thesis, Luther advanced three major arguments.” {Then one would present and explain these three arguments.}
- note the relative strengths and weaknesses of each of the principal arguments advanced by the author, e.g.,

“Luther’s challenge was important because it caused the Church to reexamine Paul’s claim that in justification the human agent ‘does not work but trusts God who justifies the wicked, his faith being credited as righteousness’ (Rom. 4:5 [NIV]). At the same time, by making a sharp distinction between justification and sanctification, Luther left himself open to the criticism that he had failed to appreciate the centrality of good works in Jesus’ teaching and the connection made by Jesus between good works, judgment and acceptance in passages such as Mt. 25.”

- As you read, jot down any questions you may have about the author’s arguments (no need to supply answers to these questions just yet). You will find these questions to be very helpful when you write the paper.
- If you are reading works by more than one author on a particular topic, write down the specific points on which the authors studied agree or disagree; these points can be tabulated under different headings. Why do the authors disagree? Do the authors agree about what the fundamental problem is? If so, why do they offer different solutions? Or do their different responses reflect the fact that they define the problem in a different way and are therefore proposing solutions to quite different questions?
- Carefully note down the bibliographic information (author, work, page number) of any material that you intend to quote or discuss within your paper. This bibliographic information must appear in the footnotes to your paper.

Developing a Thesis Statement: Structuring the First Paragraph of Your Paper

While you were taking notes on the assigned text, you noted that the author had a specific thesis which he or she was trying to defend. The author stated this thesis at the beginning of his or her work and then offered a series of arguments in support of that thesis.

When you analyze the author’s work, you also will need to develop a specific thesis of your own which you wish to defend and then offer an orderly sequence of arguments in support of that thesis. Your thesis statement should consist of a single sentence and normally will be the first sentence of the first paragraph of your paper. The thesis statement will reflect your considered judgment about the thesis and arguments advanced by the author(s) whose works you are reading. Your thesis statement should not be too broad in scope; make sure that it is sufficiently narrow and well defined that it can effectively be defended within the limits of a short essay. After the thesis statement, you should add three or four sentences which

- (a) briefly indicate why the topic under discussion is important and should be of interest to the reader and
- (b) concisely summarize the major arguments you will advance in the paper, showing how you will organize the discussion and indicating the conclusion you will draw.

After you have finished writing the first paragraph, reread the instructions for the assignment to make sure you are clear about what precisely is being required. Verify that the way you have set up the paper in the first paragraph (thesis statement and outline of arguments) answers the question(s) set by the instructor in the assignment.

Building the Argument: Organizing the Body of the Paper

Think carefully about what arguments could be given in support of the thesis statement you are trying to defend, jotting them down on a piece of paper. Now rearrange these arguments, putting them in an orderly sequence:

- (a) Place first the arguments that are most important and most likely to be broadly accepted by readers of diverse backgrounds;
- (b) Move from a *general* statement of the limitations of the author's position to show the *specific* difficulties actually arising from the position he or she has embraced. Be sure to provide thorough and accurate documentation, quoting and closely analyzing key passages from the author's work(s) and citing the relevant bibliographical information (author, work, page number) in footnotes;
- (c) Does one argument depend upon another? If so, put the latter first.

If you are analyzing the works of more than one author, be sure to carefully compare and contrast alternative points of view, noting similarities and differences in how the various authors understand the problem and work toward a solution.

Conclusion

In the final paragraph, briefly summarize the major arguments advanced in the paper and conclude by reiterating the thesis statement which you defended in the paper.

Editing and Proof-Reading

- Read your paper out loud to yourself and rewrite any sentences which are too long, are confusing or sound awkward.
- Check carefully for errors in spelling and grammar and eliminate these before submitting your paper. If English is not your first language, use your word-processing program's spell-check and grammar to check for errors and then ask a native speaker of English to read your essay.
- Remember that all papers submitted for this course *must* obey the conventions of formal written prose, e.g. one should not use contractions, colloquial expressions, first person discourse, emotional appeals, rhetorical questions, *ad hominem* arguments, unfair generalizations or a melodramatic style of presentation.