

**HT 502: The Patristic Period (M. Div. and M.A.)
Term: Spring 2014**

Master of Divinity Program

**M.Div Time: Tuesday & Thursday, 8:00 am to 9:15 am
M.Div Location: Shaw Hall, Room 1**

Saturday, Master of Arts Program

**Saturday M.A. Time: 7:30 am to 5:30 am
Saturday M.A. Dates: (1) Jan. 18th, (2) Feb. 1st, (3) March 8th, (4) April 5th, (5) May 3rd.
Saturday M.A. Location: Shaw Hall, Room 3**

**Instructor: Rev. Mark Raphael, Ph.D.
Email: stscs2@aol.com**

Course Description

HT 502, The Patristic Period, is a three credit hour course covering the period of the Apostolic Fathers through the Second Council of Nicaea (787 A.D.). The purpose of the course is to provide a structured encounter with the writers of Christian Antiquity, who engaged Greco-Roman thought with Christian Revelation and in the process articulated the theological synthesis which remains the foundation of Catholic dogma. Parallel to the development of theological clarity in this period, was the emergence of a struggle between the relative authority of church and state that manifested itself in every subsequent century, up to and including the present day.

Intended Outcomes of Course (Course Goals) - Upon successful completion of the Historical Theology course on the Patristic Period, students will be able to:

1. Demonstrate (*Bloom, 3*) the ability to locate and use primary and secondary source material from the corpus of writings pertaining to Catholic History and Theology from the Patristic Period;
2. Organize (*Bloom, 5*) historical and theological information in order to accurately explain (*Bloom, 2*) examine (*Bloom, 4*), assess (*Bloom, 6*), and/or justify (*Bloom, 6*) the content of the Catholic Faith as it was defended and explained in the Patristic Period.
3. Synthesize (*Bloom, 5*) the content of information gathered in all of the above endeavors for the purpose of rational argument (*Bloom, 6*), interfaith comparison (*Bloom, 6*), and/or evaluation (*Bloom 6*) of questions or issues in the realm of Catholic History and/or Theology from the Patristic Period.

Course Rationale: The Patristic Period was one of continual tension between continuity and discontinuity in dealing with the Hebrew Scripture vs. Christian Revelation; Jewish culture and religion vs. Christian missionary activity; the philosophical heritage of classical Greco-Roman culture vs. Christian theology; pagan polytheism vs. Christian monotheism; Roman Imperial absolutism vs. the need for church autonomy in matters of faith and morals, and the eventual collapse of the Roman Imperium vs. the requirement of church institutional survival to continue its mission. The Popes and the Fathers of the Church in this period were the writers, teachers, and leaders who articulated the foundational institutional policies that enabled the church to survive and hand on the Deposit of the Faith ever since.

Instructional Methodology

(1) Lecture Presentations; (2) Independent Student Research Work.

Required Course Materials:

William A. Jurgens, *The Faith of the Early Fathers*

(1) Vol 1: 978 0814 604 328

(2) Vol 2: 978 0814 610 077

(3) Vol 3: 978 0814 610 213

(4) Benedict XVI, *The Fathers*, vol 1 (Our Sunday Visitor; 2008) **ISBN-10:** 1592764401 **ISBN-13:** 978-1592764402.

(5) Robert Louis Wilken, *The Christians as the Romans Saw Them* (Yale University Press; 2 edition (April 10, 2003) **ISBN-10:** 0300098391 **ISBN-13:** 978-0300098396

(6) Everett Ferguson, *Backgrounds of Early Christianity* (Eerdmans Pub Co; 3rd edition, September 2003); **ISBN-10:** 0802822215; **ISBN-13:** 978-0802822215

Course Requirements:

- 1) Class Attendance;
- 2) Completion of research project, explained below. All written work must follow the formatting rules found in: Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th edition (Chicago: The University of Chicago Press, 2007). There are copies in the NDS library writing lab.
- 3) Attentive and respectful deportment in class;

Methods of Evaluating Intended Outcomes: Each student has the opportunity to earn one hundred (100) points from the course requirements. Points earned by the end of the semester will be converted to letter grades using the scale approved by Notre Dame Seminary. **Two points will be deducted for each day past the due date that an assignment is submitted.**

100-93 points = A	(4.0)
92-90 points = B+	(3.5)
89-86 points = B	(3.0)
85-80 points = C+	(2.5)
79-75 points = C	(2.0)
74-71 points = D+	(1.5)
70-68 points = D	(1.0)
67 points = F	(0.0)
Incomplete = I	(no grade given)

M.Div. Research Project, Option 1, Due: Tuesday, March 18, 2014 **Saturday M.A. due date: Saturday, April 5, 2014**

Extensions on Option 1 will not be granted. Students who chose Option 1 but are not able to turn it in by the due date must complete Option 2 or fail the course. Those late handing in Option 2 will be deducted 2 points for each day past the due date. The only exceptions granted will be for formation reasons, and will require a direct communication from the Rector or

Vice-Rector to the Professor (for seminarians) or from the Director of the M.A. program for M.A. students.

Research project, seven to ten pages in length, typed, double spaced, footnoted according to the Turabian style, with final bibliography included at the end. Grading will be based on the following:

- (a) The use of both primary and secondary sources;
- (b) The quality of the sources used;
- (c) The clarity of the presentation (i.e. organization, structure, cogency);
- (d) The quality of the presentation (i.e. style, correct language and formatting);

BEWARE !!! Internet sources must be used with caution. Acceptable sites are those hosted by a university, the Vatican, EWTN, New Advent, the USCCB, or other national bishop's conference. The use of unreliable internet material (i.e. Wikipedia) will adversely affect the student's grade. The use of other unreliable source material (i.e. cable television programs on the Church) will adversely affect the student's grade.

Chapters 16 and 17 in the seventh edition of Kate Turabian's, *A Manual for Writers* provide the proper formatting information. Use the "footnote-bibliography" style. There are copies in the writing lab of the NDS library.

NOTE: Proper source citation is not only a matter of professional quality, but also a matter of moral integrity. If the work of another person is used in a research project, then justice and honor demand that credit be given to that person by clearly citing the work consulted. Failure to do so will result in a reduction of the student's grade, or possibly rejection of the student's work and failure of the course.

The project may be tailored for future use:

Feel free to consider the possibility of writing it as the basis for a presentation to give to a Parish Adult Education, RCIA, Religion class in either Catholic School of CCD, a Retreat, Day of Reflection, etc. If you do, please indicate the format and audience as an italicized sub-title to the paper. If no such sub-title appears, the professor will assume that the project is a standard academic research project.

The project must clearly present the following:

- (a) The historical and theological context of the subject of your research;
- (b) The development, change, growth or destruction, of the subject;
- (c) The contribution or influence of your subject on church history or theology.

The topic must be approved by the professor by the end of the third week of class:

The topic chosen must fit within the chronological framework covered by this class. To ease the process, think in terms of a central subject that you would like to research, and built your project around it, for example:

- (a) A person, such as a pope, saint, theologian, heretic, or secular leader;
- (b) A place, such as a city, pilgrimage site, historic church;
- (c) A thing, such as a document, or important relic or artifact;
- (d) An idea, either orthodox or heretical;
- (e) An event, such as a council, persecution, battle.

Research Project, Option 2, Due: Tuesday, April 8, 2014.

Saturday M.A. Due Date: Saturday, April 5, 2014

Extensions on Option 1 will not be granted. Students who chose Option 1 but are not able to turn it in by the due date must complete Option 2 or fail the course. Those late handing

in Option 2 will be deducted 2 points for each day past the due date. The only exceptions granted will be for formation reasons, and will require a direct communication from the Rector or Vice-Rector to the Professor (for seminarians) or from the Director of the M.A. program for M.A. students.

Option 2 consists of a Fact-Finding exercise using the assigned course textbooks. It is attached to the end of this syllabus.

Ongoing Institutional Effectiveness Improvement

Students will have the opportunity to fill out a written, anonymous, survey form of the course at the end of the semester. In this survey the students are asked to indicate the benefit, or absence of benefit, of this course in the student's formation. These forms will be reviewed by the professor in the subsequent semester.

Any recommended modifications will be of benefit to the students in future years as their input is used in the annual review and upgrading of the Historical Theology department's course offerings.

Student input has resulted in the following changes in this course over the years: (1) Assignment of primary source texts; (2) Assignment of maps; (3) Inclusion of a bibliography of sources in the syllabus (see below).

Selected Bibliography: Note, the corpus of writing on the Patristic Period is vast. What follows is a sample of works that a student may find useful for the research project, as well as future personal reading.

Works Available in the NDS Reference Room: (These may NOT be removed)

- 1) *Decrees of the Ecumenical Councils*, 2 volumes; ed. Norman P. Tanner, S.J. (Sheed and Ward, 1990); [NDS Ref. Room: 263.003 TAN]
- 2) *Cambridge Medieval History*, 12 vols. (Cambridge University Press, 3rd ed., 1971); [NDS Ref. Room: 930 CAM].
- 3) *Encyclopedia of the Ancient World*, 3 vols. (Pasadena: Salem Press, 2002). NDS Ref. Room: 930.03 ENC]
- 4) *New Catholic Encyclopedia*, 15 volumes, (The Catholic University of America, 2003) NDS Ref. Room: R 013 NEW.
- 5) *Encyclopedia Judaica*, 18 vols. (Jerusalem: Keter Pub., 1996). NDS Ref. Room: R 296.03 ENC.
- 6) John L Esposito, *The Islamic World*, 3 vols. (Oxford University Press, 2004). NDS Ref. Room: R 297 ESP.
- 7) *Journal of Near Eastern Studies* (University of Chicago).
- 8) *Journal of Early Christian Studies* (Johns Hopkins University).

Works Available in the NDS Library General Circulation Stacks: (Note, these are only a few samples; the reference number is given because similar works may be found in those areas of the library. All of these may be checked out in accord with the terms of the NDS library policies).

- 1) *The Fathers of the Church*, 110 vols. (NY: Fathers of the Church Inc.). NDS: 276 Fat.
- 2) *The Ante-Nicene Fathers*, 24 vols. (Grand Rapids, Michigan: William B. Eerdmans Pub.) NDS: 276 ANT.
- 3) *The Nicene and Post-Nicene Fathers*, 14 vols. (Grand Rapids, Michigan: William B. Eerdmans Pub.) NDS: 276 ANT.

4) *The Classics of Western Spirituality*, 118 vols. (Mahwah, New Jersey: Paulist Press). NDS: 248.08 CLA.

5) Robert F. Hayburn, *Papal Legislation on Sacred Music, 95 AD to 1977 AD* (Collegeville, Minn.: The Liturgical Press, 1979). NDS: 264.7 HAY.

6) Archdale King, *The Rites of Eastern Christendom*, 2 vols (NY: AMS Press, 1947). NDS 164.9 Kin.

7) Louis Duchesne, *The Early History of the Church* (NY: Longmans, 1924). 270.1 DUC.

8) Charles J. Hefele *A History of the Councils of the Church*, 5 vols. (Edinburgh: T & T Clark, 1896). 263. HEF.

9) Josef A. Jungmann, *The Early Liturgy to the Time of Gregory the Great* (University of Notre Dame Press, 1959). 264.001 JUN (2 copies).

10) J. H. Srawley, *The Early History of the Liturgy* (Cambridge University Press, 1913). NDS: 264.009 SRA.

Supplemental Selected Bibliography

Ancient Israel and Its Neighbors

The World of the Jewish People, ed. Abraham Schall (Rutgers University, 1964->

Bickerman, Elias. *From Ezra to the Last of the Maccabees* (New York, 1949).

Borgen, Peder. *Early Christianity and Hellenistic Judaism*. Edinburgh, 1996.

Bright, John. *A History of Israel*, 3rd edition (Philadelphia: Westminster Press, 1981). Covers the Old Testament period from a Protestant viewpoint.

Daniel-Rops, Henri. *Israel and the Ancient World* (New York, 1964); covers the history of Ancient Israel from a Roman Catholic perspective.

Downey, Glanville. *A History of Antioch in Syria* (Princeton, NJ, 1961); the definitive history of this important city, though written from a secular perspective.

Dubnov, Simon. *The History of the Jews from the Beginning to Early Christianity* (New York, 1967); covers the History of Ancient Israel from a Jewish perspective.

Heinisch, Paul. *Christ in Prophecy* (Collegeville, MN, 1952); Roman Catholic perspective on Christ in Old Testament prophecies.

Kitchen, Kenneth A. *Ancient Orient and the Old Testament* (Chicago, 1966); Orthodox attempt to synthesize the history of the ancient New East; well done, but brief considering the ambition of its goal.

Oppenheim, Leo. *Ancient Mesopotamia: Portrait of a Dead Civilization* (Chicago, 1964); scholarly and insightful, probably the best single volume treatment of this subject.

Pitre, Brant. *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper*. New York, 2011.

Ricciotti, Giuseppe. *The History of Israel*, 2 vols (Milwaukee, 1955); Roman Catholic perspective that covers up to the conclusion of the revolt of Simon Bar-Kokba in 135 A.D. which

resulted in the banishment of Jews from Jerusalem, and the re-naming of the city Aelia Capitolina.

Skarsaune, Oskar. *In the Shadow of the Temple: Jewish Influences on Early Christianity*. Downers Grove, Illinois, 2002.

Vaux, Roland de. *Ancient Israel: Its Life and Institutions* (London, 1961). Cultural survey of the period from a religious perspective.

Wilson, John A. *The Burden of Egypt: An Interpretation of Ancient Egyptian Culture* (Chicago, 1957); insightful and sympathetic treatment of the complex layering of the Nile River cultures.

Biographies

Attwater, Donald. *St. John Chrysostom* (London, 1959); Catholic perspective, but disappointingly brief.

Barnes, Timothy D. *Constantine and Eusebius* (Cambridge, MA, 1981). Erudite and well researched, but analysis is from the perspective of the subjects as political and literary figures respectively.

----- . *Tertulian: A Historical and Literary Study* (Oxford, 1971).

Baur, Chrysostomos. *John Chrysostom and His Time*, 2 vols (London, 1959-60); Orthodox author, the definitive biography in English of this Saint.

Birley, Anthony. *Marcus Aurelius* (Boston, 1966). Scholarly and well written account.

----- . *Septimius Severus: The African Emperor* (New York, 1972). Excellent treatment of the man who solidified the hold of non-Latins over the Roman Empire.

Borchard, F. A. *Hilary of Poitiers; s Role in the Arian Struggle* (The Hague, 1966). The only English language book-length treatment of the man often called "the Athanasius of the west".

Corwin, Virginia. *St. Ignatius and Christianity in Antioch* (New Haven, CT, 1960).

Danileou, Jean. *Origen* (New York, 1951). Sympathetic treatment of this complicated man; the author was later named a Cardinal.

De Clerc, Victor. *Ossius of Cordova* (Washington, D.C., 1954). The definitive work on the subject in English; includes important research on Elvira.

Dorries, Hermann. *Constantine the Great* (New York, 1972); very favorable treatment of the subject.

Dudden, Homes F. *The Life and Times of St. Ambrose*, 2 vols (Oxford, 1952). Anglican author, but a sympathetic and detailed biography.

Jalland, Trevor. *The Life and Times of St. Leo the Great* (London, 1941). Anglican author, and obviously dated, but is nonetheless an admiring and comprehensive biography of this important Pope.

Kelly, J. N. D. *Jerome: His Life, Writings, and Controversies* (New York, 1975). Anglican writer, the only comprehensive biography of Jerome in English; author has no sympathy with Jerome's personality flaws.

Seager, Robin. *Tiberius* (London, 1972). A balanced and sympathetic portrayal of this tormented emperor, during whose reign Christ died.

Turton, Godfrey. *The Syrian Princesses* (London, 1974). The only book length coverage in English of the women of the Severan dynasty; essential in understanding why that dynasty resumed persecuting the church.

Vaughan, Agnes. *Zenobia of Palmyra* (Garden City, NY, 1967). Written in popular rather than scholarly style, but does convey the chaos of the period of crisis when the Roman Principate disintegrated.

Yadin, Yigael. *Bar-Kokhba* (New York, 1971). Important treatment of the last Jewish revolt against Rome, written by one of the eminent Israeli archaeologists of his generation.

Early Church

Atiya, Aziz S. *History of Eastern Christianity* (Notre Dame, IN, 1968). Summary of the development of the Christian Churches in Egypt, Syria, Armenia, and India, written by an Orthodox scholar.

Blackman, E. C. *Marcion and His Influence* (London, 1948). A thorough study of the first heretic to start a rival church; author is Anglican.

Borgen, Peder. *Early Christianity and Hellenistic Judaism*. Edinburgh, 1996.

Cadoux, Cecil J. *Ancient Smyrna: A History of the City from the Earliest Times to 324 A.D.* (Oxford, 1938). The only book length treatment of this subject in English; gives thorough treatment of martyrs such as Polycarp.

Danielou, Jean and Henry Marrou. *The Christian Centuries* (vol 1) *The First Six Hundred Years* (New York, 1966). The first half, up to Constantine, was written by Danielou, who has the distinction of later being named to the College of Cardinals.

Deniel-Rops, Henri. *The Church of Apostles and Martyrs* (New York, 1960). Well written, and told from an uncompromisingly Catholic perspective; marred by the lack of source citations.

Di Berardino, A. *Encyclopedia of the Early Church*. Trans. A. Walford. 2 vols. New York: Oxford Univ. Press, 1992.

Frend, W. H. *The Donatist Church* (Oxford, 1952). Thorough reconstruction of the development of this rival church in North Africa.

----- . *The Rise of the Monophysite Movement* (Cambridge, England, 1972); another comprehensive and well-researched study of this complicated topic.

----- . *The Archaeology of Early Christianity: A History* (London, 1995).

Hertling, Ludwig. *The Roman Catacombs and Their Martyrs* , 2nd ed (Milwaukee, 1956); short, but valuable for a perspective on the early Christian community in Rome.

Jonas, Hans. *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity* (Boston, 1963). Successfully brings together much disparate scholarship on this complicated movement; because of its time of publication it does not, of course, include some recent archaeological discoveries.

Kenrick, T. D. *St. James in Spain* (London, 1960); a review of the background to the creation of the shrine at Santiago.

Kirschbaum, Englebert. *The Tombs of Saints Peter and Paul* (New York, 1957). Very detailed discussion by one of the archaeologists approved by Pope Pius XII to excavate the sites.

Kraeling, Emil. *The Disciples* (New York, 1966); compiles the early traditions about the lives and deaths of the Twelve Apostles.

Kurkjian, Vahan. *A History of Armenia* (New York, 1958). Armenian Orthodox scholar tracing the origin of the conversion of his land to Christianity.

Longenecker, R. N. *The Christology of Early Jewish Christianity*. London, 1970.

Meeks, Wayne. *The Moral World of the First Christians*. Philadelphia, 1986.

Miguenes, Manuel. *Church Ministries in New Testament Times* (Arlington, VA, 1976). Roman Catholic perspective on the apostolic succession.

Moraes, George. *A History of Christianity in India, A.D. 52-1542* (Bombay, 1964); thorough, scholarly, and Christian.

Oliva, P. *Pannonia and the Onset of Crisis in the Roman Empire* (Prague, 1962). Important study of the conditions at the end of the second century which caused the disintegration of the Principate.

Osiak, Carolyn, and David Balch, *Families in the New Testament World: Households and House Churches*. Louisville, 1997.

Quasten, J. *Music and Worship in Pagan and Christian Antiquity*. Washington, 1983.

Skarsaune, Oskar. *In the Shadow of the Temple: Jewish Influences on Early Christianity*. Downers Grove, Illinois, 2002.

Wilken, R. L. *The Christians as the Romans Saw Them* (New Haven, 1984).

Wilson, Ian. *The Shroud of Turin* (Garden City, New York, 1978). A detailed defense of the historicity of the Shroud of Turin as the burial cloth used to wrap Jesus.

Greco-Roman

Buckland, W. W. *A Textbook of Roman Law*. 3rd ed. Cambridge, 1963.

Carson, R. A. G. *Coins: Ancient, Medieval, and Modern*. Vol 1. *Coins of Greece and Rome*. 2nd ed. London, 1970.

Campbell, J. B. *The Roman Army, 31 BC – AD 337: A Sourcebook*. London, 1994.

Coleman-Norton, P. R. *Roman State and the Christian Church*, vol. 1 (London, 1966).

Dickinson, John. *Death of a Republic*, ed. George Haskins New York, 1963). Excellent analysis of the transition from the Republic to the Principate, which explains the political situation at the time of Christ and the early Fathers, though the book is only concerned with Roman history from a secular perspective.

Grant, Michael. *The Roman Emperors: A Biographical Guide to the Rulers of Imperial Rome*. New York, 1985.

Hargis, J. W. *Against the Christians: The Rise of Early Anti-Christian Polemic* (New York, 2001).

Huxley, G. L. *The Early Ionians*. (New York, 1966). Historical survey of the eastern Aegean Sea, including some of the cities in which Pauline Churches were established. This is written as a secular history, but has valuable information to supplement Acts of the Apostles and the Pauline letters.

Jones, A. H. M. ed. *A History of Rome Through the Fifth Century*. 2 vols. New York, 1968, 1970.

----- . *The Cities of the Eastern Roman Provinces*. 2nd ed. Oxford, 1971.

Malherbe, A. J. *Moral Exhortation: A Greco-Roman Sourcebook*. Philadelphia, 1986.

Millar, Fergus. *The Roman Near East, 31 B.C. – A.D. 337*. Cambridge, Mass., 1993.

Momigliano, Arnaldo. *Alien Wisdom: The Limits of Hellenism* (Cambridge, England, 1975). Traces the interaction between the cultures of the Jews and Greeks.

Novak, Ralph. *Christianity and the Roman Empire: Background Texts* (Harrisburg, 2001).

Rostovtzeff, M. I. *Social and Economic History of the Roman Empire*. 2 vols. Oxford, 1957.

----- . *Social and Economic History of the Hellenistic World*. 3 vols. 7th ed. Oxford, 1986.

Sherk, R. K. ed and trans. *The Roman Empire: Augustus to Hadrian*. Translated Documents of Greece and Rome 6. Cambridge, 1988.

Smallwood, Mary. *The Jews under Roman Rule, from Pompey to Diocletian* (Leiden, 1981). Written as a secular history of politics and culture, but very thorough and free of any anti-religious bias.

Wallbank, F. W. *The Hellenistic World*. Cambridge, Mass., 1993.

Wiedemann, T. *Greek and Roman Slavery: A Sourcebook*. Baltimore, 1981.

Late Imperial Period

Bachrach, Bernard. *A History of the Alans in the West* (Minneapolis, MN, 1973). The only scholarly study of this tribe in English; ponderous reading, but offers an essential "outsider" case study on the tribal incursions that eventually ended the Roman Empire in the West.

Browning, R. *Justinian and Theodora* (New York, 1971). Informative and entertaining, written in popular style.

Gregory, Timothy. *Vox Populi: Popular Opinion and Violence in the Religious Controversies of the Fifth Century A.D.* (Columbus, OH, 1979). Secular historical treatment, but insightful in coming to terms with this noteworthy and embarrassing pattern as the imperial government collapsed.

Hunt, E. D. *Holy Land Pilgrimages in the Later Roman Empire, A.D. 312-460* (Oxford, 1982); as much cultural as religious history, but it does bring together material from many areas of study.

Jones, A. H. M. *The Later Roman Empire, 284-602: A Social, Economic, and Administrative Survey*, 2 vols (Norman, OK, 1964). As the title suggests, this is an encyclopedic survey, which makes it difficult to read cover-to-cover, but is valuable as a resource in coming to terms with particular developments.

Kazhdan, A. P. ed. *The Oxford Dictionary of Byzantium*. 3 vols. New York: Oxford Univ. Press, 1991.

Laistner, M. L. W. *Christianity and Pagan Culture in the Later Roman Empire*. Ithaca, N.Y., 1951.

Saints

Attwater, Donald, *Martyrs* (New York, 1957).

Butler's Lives of the Saints, 4 vols: this classic work was edited and revised by Herbert Thurston and Donald Attwater (Westminster, MD, 1956).

Elliot, A.G. *Roads to Paradise: Reading the Lives of the Early Saints*. Hanover: Univ Press of New England, 1992.

Frend, W. H. C. *Martyrdom and Persecution in the Early Church* (Oxford, 1965).

Ousterhout, R, ed. *The Blessings of Pilgrimage*. Urbana: Univ. of Illinois Press, 1990.

Owen, E.C.E., *Some Authentic Acts of the Early Martyrs* (London, 1927).

Van Dam, R. *Saints and their Miracles in Late Antique Gaul*. Princeton: Univ. Press, 1993.

Weinrich, W. C. *Spirit and Martyrdom: A Study of the Holy Spirit in Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature*. Washington, D.C., 1981.

HT 502: The Patristic Period
Research Project, Option 2: Use of Historical Sources
Spring 2014
M.Div. Due Date: Tuesday, April 8, 2014
Saturday M.A. Due Date: Saturday, April 5, 2014

Instructions: Answer twenty-five (25) of the following questions using the assigned texts as indicated below. Four points are possible for each question, totaling a 100 point project. Enumerate your paper 1 through 25, and place the question number in parenthesis next to the sequential number.

For example, if your first answer is to question 3, express as 1 (3); if your second answer is to question 5, express as 2 (5), and so on.

If you choose to answer a question that asks for multiple points as an answer, you must answer all points.

No single answer should exceed one paragraph in length. Some may be answered with a single sentence. If you choose to answer with a representative quote, it must be properly cited.

Early Patristic Catechesis

Review the primary source excerpts from the *Didache: The Teachings of the Twelve Apostles* (Jurgens, vol. 1, p. 1-6);

1. Correlate with the secondary source, "Trade and Travel," (Ferguson, p. 86-90), and identify one element of importance to you regarding the challenges facing early Christian missionaries, and comment on the teaching in the *Didache* pertaining to hospitality.
2. Correlate with the secondary source, "Testament of the Twelve Patriarchs," (Ferguson, p. 454-456), and identify the testament of the Patriarch Asher which appears in the *Didache*, offering one example of continuity between Old and New Covenant morality.
3. Correlate with primary source: Justin Martyr, *Dialogue with Trypho*, # 23-24 (Jurgens, vol 1, p. 59), and the secondary source "Proselytes and Godfearers," (Ferguson, p. 546-551) and explain how John the Baptist's Baptism of Repentance formed a bridge of continuity between the Old Covenant ritual immersion and early Christian Baptism as summarized in the *Didache*.

Early Patristics and the Eucharist

Review the following Biblical passages pertaining to the Eucharist: Accounts of Institution (1 Cor 11:23-26; Mt 26:17-29; Mk 14:12-25; Lk 22:7-20); John chapter six; Hebrews chapter ten (which makes reference to Psalm 40 on Jesus taking the place of burnt offerings; Jeremiah 31:31-34 on putting new law into the heart; and Habakkuk 2:3-4 on faith as protection for righteous at the time of judgment.)

4. How does the text of the *Didache* offer an example of continuity between the New Testament record, and early Church practice of the Eucharist?
5. Correlate with the primary source: St. Justin Martyr, *First Apology*, # 65, 67 (Jurgens, vol 1, p. 55-56), and: Justin Martyr, *Dialogue with Trypho*, #40, 41 (Jurgens, vol. 1, p. 59-60); and comment on Justin's effectiveness in explaining the Eucharist in continuity with the Biblical texts and the *Didache*.

6. Correlate with primary source: St. Irenaeus of Lyons, *Against the Heresies*, # 4.17.5; 4.18.2; 4.18.4; 4.19.2; 4.26.2 (Jurgens, vol. 1, p. 95-96) and comment on the contribution made by Irenaeus to Eucharistic catechesis, in continuity with the Biblical texts, the *Didache*, and Justin Martyr.
7. Correlate with primary source: St. Clement of Alexandria, *Paidagogos*, "The Instructor of Children," (Jurgens, vol. 1, p. 178-180) and comment on his approach to Eucharistic catechesis in continuity with the Biblical texts, the *Didache*, St. Justin, and St. Irenaeus.
8. Correlate with the primary source: *The First Council of Nicaea*, canon 13 (Jurgens, vol. 1, p. 285) and comment on the spiritual implications of this teaching as an appropriate corollary to the Biblical texts and Patristic documents referenced in the previous questions: the *Didache*, St. Justin, St. Irenaeus, St. Clement of Alexandria.

Early Patristics and Reconciliation/Penance/Confession

Review the Biblical texts: Lev 5:5-6; Num 5:5-10; Matthew 16:18-19; John 20: 21-23; 2 Cor 5:11->6:12; 1 John 1:8; as well as the *Catechism of the Catholic Church* #1446-1448.

Correlate with the primary sources:

- The *Didache* #4.14; 14.1 (Jurgens, vol. 1, p. 2,4); and
- St. Clement of Rome, *Letter to the Corinthians*, #49.2; 51.1; 57.1; 58.2; 59.1; 64 (Jurgens, vol. 1, p. 11-13); and
- St. Polycarp of Smyrna, *2nd Letter to the Philippians*, #6.1 (Jurgens, vol. 1, p. 29),
- The Shepherd*, #Vis. 2.2.1; Mand. 4.3.1 (Jurgens, vol. 1, p. 33, 35;
- Origen, *Homily 2.6 on Psalm 37/38* (Jurgens, vol. 1, p. 204-205; Homily 2.4 on Leviticus and 3.4 on Leviticus (Jurgens, vol. 1, p. 207-208;
- St. Cyprian of Carthage, *The Lapsed*, #15, 17 (Jurgens, vol. 1, p. 218)
- Aphraates the Persian Sage, *Treatise 7.1 and 7.3* (Jurgens, vol. 1, p. 303)
- St. John Chrysostom, Homily 86.4 on Gospel of John (Jurgens, vol 2, p. 109)

Correlate with secondary sources:

- "Origen of Alexandria," (Benedict XVI, *The Fathers*, p. 35-45)
- "St. Cyprian," (Benedict XVI, *The Fathers*, 51-56)
- "St. Ambrose of Milan," (Benedict XVI, *The Fathers*, p. 129-134)
- "Aphraates, the Sage," (Benedict XVI, *The Fathers*, p. 152-156)
- "Qumran Community: Essenes, and Therapeutae," (Ferguson, p. 521-531);
- "What was unique in Christianity," (Ferguson, p. 619-620).

9. Select five points of value to you from the above Biblical and Patristic texts and comment on the continuity between Old Covenant, New Covenant, and Patristic TEACHING regarding Penance/Reconciliation/Confession. Number each of the five points separately, nine through thirteen.
10. ...
11. ...
12. ...
13. ...
14. Select five points of value to you from the above Biblical and Patristic texts and comment on the continuity between Old Covenant, New Covenant, and Patristic PRACTICE regarding Penance/Reconciliation/Confession. Number each of the five points separately, fourteen through eighteen.
15. ...

16. ...
17. ...
18. ...

Holy Orders and the Hierarchical Nature of the Church

Review the Biblical texts: Exodus 27:20->29:9; Leviticus chapters 8 and 9; Num 1:47-54; Matt 16:18-19; 1 Tim 3:1-13; Titus chapter 1 and 2; Hebrews chapters 12 and 13; along with *Catechism of the Catholic Church*, #871->896, and #1537->1571.

Correlate with primary sources:

- Didache*, # 15.1 (Jurgens, vol 1, p. 4)
- St. Clement of Rome, *Letter to the Corinthians*, (Jurgens, vol 1, p. 7-13)
- St. Ignatius of Antioch, *Letter to the Ephesians*, #3.2, 5.3, 6.1 (Jurgens, vol 1, p. 17-18); *Letter to the Magnesians*, #3.1, 6.1 (Jurgens, vol 1, p. 19); *Letter to the Trallians*, #2.1, 3.1, 7.2 (Jurgens, vol 1, p. 20-21);
- St. Irenaeus, *Against Heresies*, # 3.1.1; 3.3.1; 3.3.2; 3.3.3; 3.3.4; 3.4.1 (Jurgens, vol 1, p. 89-91)
- St. Hippolytus of Rome, *Apostolic Tradition*, #2, 8, 9, 11, 12, 14 (Jurgens, vol 1, p. 166-169);
- St. Cyprian, *The Unity of the Catholic Church* (Jurgens, vol 1, p. 220-222)
- 1st Council of Nicaea*, canons 1, 2, 3, 4, 9, 15, 16, 18 (Jurgens, vol 1, p. 282-286)
- St. John Chrysostom, *The Priesthood*, (Jurgens, vol 2, p. 89-90);

Correlate with secondary sources:

- "Judaism: Organization and Institutions," (Ferguson, p. 562-582);
- "St. Clement of Rome," and "St. Ignatius of Antioch," (Benedict XVI, *The Fathers*, p. 7-18), "St. Irenaeus of Lyons," (Benedict XVI, p. 24-29), "St. Cyprian," (Benedict XVI, p. 51-56).

19. Identify five points of CONTINUITY between the priesthood of the Old Covenant and the New Covenant, be specific and make reference to sources listed above. Assign one number to each point, nineteen through twenty-three.
20. ...
21. ...
22. ...
23. ...
24. Identify five points in which the Sacrament of Holy Orders in the New Covenant is DISTINCT from the priesthood of the Old Covenant, be specific and make reference to the sources listed above. Assign one number to each point, twenty-four through twenty-eight.
25. ...
26. ...
27. ...
28. ...
29. How would you use the above sources to refute the erroneous claim that the Emperor Constantine the First "invented" the Roman Catholic Church to facilitate his domination over the Roman Empire?
30. How would you use the above sources to refute those who question Catholic belief in the authority of the magisterium?

Patristic Apologetics

Review the following primary sources:

Aristides of Athens, *Apology*, (Jurgens, vol 1, p. 48-49)
St. Justin Martyr, *First Apology*, (Jurgens, vol 1, p. 50-56);
St. Justin Martyr, *Dialogue with Trypho*, (Jurgens, vol 1, p. 58-62)
St. Theophilus of Antioch, *To Autolytus*, (Jurgens, vol 1, p. 73-76)
Minucius Felix, *Octavius*, (Jurgens, vol 1, p. 109-111)
Tertullian, *Apology*, (Jurgens, vol 1, p. 112-117)

Correlate with the following secondary sources:

Ferguson, p. 592-615 on Challenges to early Christianity;
"Celsus: A Conservative Intellectual," (Wilken, p. 94-125);
"Julian the Apostate," (Wilken, p. 164-196);
Benedict XVI, *The Fathers*: "St Justin, Philosopher and Martyr," p. 19-23; "Tertullian," p. 46-50; "St. Athanasius of Alexandria," p. 62-67; "St. Hilary of Poitiers," p. 118-123; "St. Paulinus of Nola," 169-174; "St. Augustine of Hippo," p. 175-201.

31. Identify five arguments from the above sources made AGAINST Christianity which you view as the most damaging, and/or most relevant for today. Itemize your answer with one number for each point, thirty-one through thirty-five. Be specific in mentioning sources.

32. ...

33. ...

34. ...

35. ...

36. Identify five arguments from the above sources made by Patristic Apologists DEFENDING Christianity which you view as the most persuasive, and/or most relevant for today. Be specific in mentioning sources. Enumerate one for each point, thirty-six through forty.

37. ...

38. ...

39. ...

40. ...

Matrimony in Christian Antiquity

Review Biblical passages: Gen 1:28; Gen 2:24; Exodus 20:14; Deut 5:18; Deut 24:1-4; Matt 5:27-32; Matt 19:1-12; Mark 10:1-12; Eph 5:21-33;

Review primary sources:

St. Ignatius of Antioch, *Letter to Polycarp*, # 5.1 (Jurgens, vol 1, p. 26);
Hermas, *The Shepherd*, #Mand. 4.1.4; Mand. 4.4.1 (Jurgens, vol 1, p. 34, 36);
St. Justin Martyr, *First Apology*, # 15 (Jurgens, vol 1, p. 52);
Athenagoras of Athens, *Resurrection of the Dead*, # 33 (Jurgens, vol 1, p. 71);
St. Basil, First Canonical Letter, *To Amphilochius of Iconium*, (Jurgens, vol 2, p. 6-7)
St. Basil, 2nd Canonical Letter, *To Amphilochius of Iconium* (Jurgens, vol 2, p. 7-8)
St. Epiphanius, *Panacea*, 51.30; 59.2; 59.4; (Jurgens, vol 2, p. 72-73)
St. Augustine, *The Advantage of Marriage*, and *Holy Virginity*, (Jurgens, vol 3, p. 70-71)

Review secondary sources:

Ferguson, on Social Morality, p. 69-86
Catechism of the Catholic Church, #1601-1658, On Sacrament of Matrimony.

41. Identify five elements of PRE-CHRISTIAN MARRIAGE (i.e Greek and Roman) which seem important to you in terms of a contextualized understanding of the development of marriage as a Natural institution. Enumerate each point separately, forty-one through forty-five.

42. ...

43. ...

44. ...

45. ...

46. Identify five elements of CHRISTIAN MARRIAGE as articulated in the Bible and by the Church Fathers listed above which are valuable to you in understanding Marriage as integral to the development of the Church in antiquity through today. Enumerate each point separately, forty-six through fifty.

47. ...

48. ...

49. ...

50. ...