

THEO 232-M01: Early Christianity
Spring Semester 2014
TR 9:30-10:45 AM; Padre Rubio Hall 3

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Goal

The goal of the present course is to introduce the student to the encounter between Christian faith and classical Greco-Roman culture, which took place between the end of the writing of New Testament and the beginning of the Middle Ages, roughly A.D. 100 to 600. These first five centuries of Christian history are designated as either “early church” or “late antiquity.” The theological development of Christianity during this period was marked by internal and external conflict as well as intellectual transformation and cultural assimilation.
Prerequisite: THEO-100: Theological Foundations or its equivalent.

Objectives

The specific objectives of the course involve the reading and study of selections from early Christian literature representative of the period. These selections deal with dominant issues and problems: the separation of Christianity from Judaism; ecclesiastical organization; popular piety and liturgy; external threats (persecution); internal threats (heresy); Christianity’s encounter with Platonism and Stoicism; the interpretation of scripture; the nature of God; the person and work of Jesus Christ; sin, grace and justification; heaven, hell and final judgment. The student will acquire a fundamental understanding of each topic in its theological and historical context.

Course Structure

The course material will be presented in three distinct ways:

- 1) Most of the class sessions will be in the traditional lecture/discussion format.
- 2) Three class sessions will be field trips to the Museo Arqueológico Nacional and the Biblioteca Nacional de España and attendance at one liturgical service of Holy Week.
- 3) Two class sessions will utilize previously recorded online material. The links are indicated at the appropriate dates.

Texts

The following book is available in the campus bookstore:

Wiles, Maurice and Mark Santer, eds. *Documents in Early Christian Thought*. New York; Cambridge University Press, 1977. ISBN: 9780521099158. (= #)

Two readings are from the New Testament. Nine readings are available on various websites and these are indicated below. The remaining three readings are on Electronic Reserves at the Pius

XII Memorial Library (= ER).

Useful Links

Pius XII Memorial Library: Electronic Reserve System <http://eres.slu.edu/>; password: petersburg
 Pius XII Memorial Library: Patristics/ Early Church History Resource Guide compiled by
 Ronald Crown http://libguides.slu.edu/patristics_earlychurchhistory.
 North American Patristics Society: Internet Resources <http://patristics.org/resources/>.

Examinations and Grading Policy

There will be a midterm and a final examination. Normally there are no make-up examinations. However, in the case of illness or some other personal emergency a student may request a make-up examination from the instructor. There will also be a daily written assignment, namely a response to a question about the required reading for that day to be answered at home, brought to class and submitted to the instructor. The response should be approximately one typed page in length using 12 point font double spaced. The daily question on each reading is posted on Blackboard. The assignment is due at the beginning of each class. Late assignments will not be accepted. The final grade will be the average of four items: (1) the average of the daily written assignments for the first half of the semester (25%), (2) the average of the daily written assignments for the second half of the semester (25%), (3) the midterm examination (25%) and (4) the final examination (25%). The following scale is used in this course:

A = 100-96; A- = 95-90; B+ = 89-87; B = 86-84; B- = 83-80; C+ = 79-77; C = 76-74; C- = 73-70; D = 69-60; F = 59-0

Departmental Criteria for Grading Standards

A range = Superior, exceptional, outstanding. The assignment demonstrates critical, informed, and creative theological inquiry that reflects superior understanding of essential theological/historical concepts. This means the student demonstrates depth of insight beyond what is normally expected. Carefully nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

B range = Good. The assignment demonstrates ready command of full range of concepts and shows some critical, informed, and creative inquiry that reflects above average understanding of essential theological/historical concepts. This means the student has produced an assignment that is free from material, structural and grammatical errors.

C range = Acceptable. The assignment demonstrates satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors. Nuanced reasoning is not demonstrated.

D range = Below average. The assignment demonstrates reasoning that is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

F = Unsatisfactory. In one or more of the following ways the student: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student

did not make a serious effort, 4) was involved in plagiarism or cheating.

Attendance Policy

Attendance in class is required. Students who are frequently absent will have great difficulty passing examinations. As stated above, the daily written assignment must be submitted in class. Students, who need to miss a class for a good reason, should inform the instructor in advance. In such cases, as an exception, with prior permission of the instructor the student may submit the daily written assignment *in advance* by e-mail. In the event of a sudden illness or an unexpected personal emergency, the student should contact the instructor.

Academic Integrity Statement

The University is a community of learning, whose effectiveness requires an environment of mutual trust and integrity, such as would be expected at a Jesuit, Catholic institution. As members of this community, students, faculty, and staff members share the responsibility to maintain this environment. Academic dishonesty violates it. Although not all forms of academic dishonesty can be listed here, it can be said in general that soliciting, receiving, or providing any unauthorized assistance in the completion of any work submitted toward academic credit is dishonest. It not only violates the mutual trust necessary between faculty and students but also undermines the validity of the University's evaluation of students and takes unfair advantage of fellow students. Further, it is the responsibility of any student who observes such dishonest conduct to call it to the attention of a faculty member or administrator.

Examples of academic dishonesty would be copying from another student, copying from a book or class notes during a closed-book exam, submitting materials authored by or editorially revised by another person but presented as the student's own work, copying a passage or text directly from a published source without appropriately citing or recognizing that source, taking a test or doing an assignment or other academic work for another student, tampering with another student's work, securing or supplying in advance a copy of an examination without the knowledge or consent of the instructor, and colluding with another student or students to engage in an act of academic dishonesty.

Where there is clear indication of such dishonesty, a faculty member or administrator has the responsibility to apply appropriate sanctions. Investigations of violations will be conducted in accord with standards and procedures of the school or college through which the course or research is offered. Recommendations of sanctions to be imposed will be made to the dean of the school or college in which the student is enrolled. Possible sanctions for a violation of academic integrity include, but are not limited to, disciplinary probation, suspension, and dismissal from the University. The complete SLU Academic Honesty Policy can be found at the following link: http://spain.slu.edu/academics/academic_advising/docs/Academic_integrity.pdf

Uniform Statement on Academic Accommodations

In recognition that people learn in a variety of ways and that learning is influenced by multiple factors (e.g., prior experience, study skills, learning disability), resources to support student success are available on campus. Students who think they might benefit from these resources can

find out more about:

- Course-level support (e.g., faculty member, departmental resources, etc.) by asking your course instructor.
- University-level support (e.g., tutoring/writing services, Disability Services) by visiting the Academic Dean's Office (San Ignacio Hall) or by going to http://spain.slu.edu/academics/learning_resources.html.

Students who believe that, due to a disability, they could benefit from academic accommodations are encouraged to contact Disability Services at [+34 915 54 58 58, ext. 204](tel:+34915545858), send an e-mail to counselingcenter-madrid@slu.edu, or to visit the Counseling Office (San Ignacio Hall). Confidentiality will be observed in all inquiries. Course instructors support student accommodation requests when an approved letter from Disability Services has been received and when students discuss these accommodations with the instructor after receipt of the approved letter.

Assessment Statement

Saint Louis University - Madrid Campus is committed to excellent and innovative educational practices. In order to maintain quality academic offerings and to conform to relevant accreditation requirements, we regularly assess our teaching, services, and programs for evidence of student learning outcomes achievement. For this purpose we keep on file anonymized representative examples of student work from all courses and programs such as: assignments, papers, exams, portfolios, and results from student surveys, focus groups, and reflective exercises. Thus, copies of your work for this course may be kept on file for institutional research, assessment and accreditation purposes. If you prefer that Saint Louis University-Madrid Campus does not keep your work on file, you will need to communicate your decision in writing to your professor.

Course Outline

January 14 Early Church or Late Antiquity

January 16 The First Crisis and the Second Generation of Christians

Read: Galatians 2; Acts 15; *First Clement*

<http://www.earlychristianwritings.com/text/1clement-roberts.html>

January 21 Martyrdom and Persecution I: Imperial Roman Policy

Read: *Letter of Pliny* and *Rescript of Trajan*

<http://www.earlychristianwritings.com/text/pliny.html>

January 23 Martyrdom and Persecution II: Popular Piety

Read: Acts 7:54-60 and the *Passion of Perpetua and Felicitas*

<http://www.earlychristianwritings.com/text/tertullian24.html>

January 28 Martyrdom and Persecution III: The Apologetic Writings

Read: Justin Martyr, *Second Apology*

<http://www.earlychristianwritings.com/text/justinmartyr-secondapology.html>

January 30 Christianity and Imperial Rome before and after Constantine

Read: Irenaeus, *Against the Heresies* (# 48); Tertullian, *To Scapula* (# 49); Origen, *Against Celsus* (# 50); Eusebius, *Oration in Honor of Constantine* (# 51); Augustine, *Letter 185* (# 52); Augustine, *The City of God* (# 53)

January 31 Field Trip # 1

Museo Arqueológico Nacional (MAN)

Calle Serrano 13

28001 Madrid

We will meet at the entrance to the museum at 2:00 PM and visit the following collections:

Hispania Romana and *Hispania Visigoda*.

February 4 Church Order

Read: *Didache* <http://www.earlychristianwritings.com/text/didache-lake.html>

February 6 Baptism

Read: Cyprian, *Letter 69* (# 32); Augustine, *On Baptism* (# 33); Cyril of Jerusalem, *Catechetical Lecture* (# 34); Cyril of Alexandria, *Commentary on John* (# 35); Read: Tertullian, *On Baptism* (# 36); Cyril of Jerusalem, *On the Mysteries* (# 37)

February 11 Eucharist

Read: Irenaeus, *Against the Heresies* (# 38); Cyril of Jerusalem, *On the Mysteries* (# 39); Gregory of Nyssa, *Catechetical Oration* (# 40); John Chrysostom, *Homilies on 1 Corinthians* (# 41); Augustine, *Sermon 272* (# 42)

February 13 Gnosticism

Read: *The Gospel of Thomas* <http://www.gnosis.org/naghamm/gthlamb.html>

February 18 Scripture and Tradition

Read: Irenaeus, *Against the Heresies* (# 26); Tertullian, *The Crown* (# 27); Origen, *On the First Principles* (# 28); Dionysius of Alexandria, *On the Promises* (# 29); Theodore of Mopsuestia, *Commentary on Galatians* (# 30)

February 20 Knowledge of God

Read: Clement of Alexandria, *Miscellanies* (# 1); Origen, *Homilies on Jeremiah* (# 2); Basil, *Letter 234* (# 3); Gregory of Nyssa, *Life of Moses* (# 4); Augustine, *On the Psalms* (# 5)

February 25 Review

- February 27 Midterm Examination
- March 3-4 Winter Break
- March 6 Divine Providence
Read: Lactantius, *On the Anger of God*, Chapters 16-19 (pp. 272-276)
<http://www.ccel.org/ccel/schaff/anf07.iii.iii.html>
- March 7 Field Tip # 2
Biblioteca Nacional de España (BNE)
Paseo de Recoletos 20-22
28071 Madrid
We will meet at the entrance to the library at 2:00 PM and will visit the library's museum which has an extensive exhibit on manuscript and book production and the history of the book.
- March 11 The Trinitarian Controversy I
Read: Origen, *Dialogue with Heraclides* (# 6); Athanasius, *Against the Arians* (# 7)
- March 13 The Trinitarian Controversy II
Read: Gregory of Nyssa, *On "ousia" and "hypostasis"* (# 8); Augustine, *On the Trinity* (# 9)
- March 18 The Christological Controversy I
Read: Tertullian, *Against Praxeas* (# 10); Eusebius, *Demonstration* (# 11); Athanasius, *Against the Arians* (# 12); Theodore of Mopsuestia, *On the Incarnation* (# 13); Proclus, *Sermon I* (# 14)
- March 20 The Christological Controversy II
Read: Cyril of Alexandria, *Second Letter to Succensus* (# 15); Leo, *Sermon 28* (# 16)
- March 25 The Holy Spirit
Read: Origen, *Commentary on John* (# 17); Cyril of Jerusalem, *Catechetical Lecture* (# 18); Athanasius, *Third letter to Serapion* (# 19); Augustine, *On the Trinity* (# 20)
- March 27 Sin and Grace I
Read: Origen, *On First Principles* (# 21); Gregory of Nyssa, *Catechetical Oration* (# 22); Augustine, *On the Trinity* (# 23); John Chrysostom, *Homilies on Ephesians* (# 24); Augustine, *Sermon 156* (# 25)
- April 1 Sin and Grace II
Read: Pelagius, *Letter to Demetrias* (ER); Augustine, *Answer to the Two Letters of the Pelagians*, Book II (ER)
- April 3 Ethics and Morality
Read: Clement of Alexandria, *The Rich Man's Salvation* (# 43); Hippolytus, *Apostolic Tradition*

(# 44); Cyprian, *On Works and Alms* (# 45); Basil, *Letter 2* (# 46); John Chrysostom, *On Vainglory and the Upbringing of Children* (# 47)

April 8 Asceticism
Read: Gregory of Nyssa, *On What it Means to Call Oneself a Christian* (ER)

April 10 Liturgy
Read: Egeria, *Description of the Liturgical Year in Jerusalem from her Diary*
<http://users.ox.ac.uk/~mikef/durham/egetra.html>

April 14-18 Holy Week (*Semana Santa*) Each student is expected to attend one Holy Week service and compare it to the description found in Egeria's *Diary*.

April 22 Hagiography
Read: Gregory of Nyssa, *Life of Saint Macrina*
<http://www.fordham.edu/halsall/basis/macrina.asp>
The lecture is available at <http://www.youtube.com/watch?v=9uG1QyIK8Hc>. Initial question:
Why did Gregory write this biography of his sister Macrina?

April 24 The End or Eschatology
Rufinus, *On the Creed* (# 54); John Chrysostom, *Homilies on 1 Corinthians* (# 55); Gregory of Nyssa, *Sermon on 1 Corinthians* (# 56); Augustine, *Letter 199* (# 57); Augustine, *The City of God* (# 58)
The lecture is available at <http://www.youtube.com/watch?v=TswDu-EXHYg>. Initial question:
What is the ultimate goal of human life?

April 29 Class canceled in lieu of earlier museum visit

May 1 *Dia del Trabajo*

May 6 Class canceled in lieu of earlier library visit

May 13 (Tuesday) Final Examination
The final examination is a five to ten page essay which you will send to me by e-mail on or before Tuesday, May 13. I will provide the questions for the examination posted on Blackboard on or before April 29.

Field Trips in Madrid

There are two required field trips which take the place of the last two classes:

1) Friday, January 31, 2:00 PM
Museo Arqueológico Nacional (MAN)
Calle Serrano 13

28001 Madrid

We will meet at the entrance to the museum at 2:00 PM and visit the following collections:

Hispania Romana and *Hispania Visigoda*.

2) Friday, March 7, 2:00 PM

Biblioteca Nacional de España (BNE)

Paseo de Recoletos 20-22

28071 Madrid

We will meet at the entrance to the library at 2:00 PM and will visit the library's museum which has an extensive exhibit on manuscript and book production and the history of the book.

Students unavailable to visit the museum and library at the scheduled time with the instructor may do so on their own between April 29 and May 6.

Revised: 01/01/14