



Queensland  
Theological College



# CH305/505

## Early Church History

### Unit Outline

#### **About this Unit Outline**

This unit outline contains information essential to finding your way around the unit **Early Church History**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

**SEMESTER 1 2018**

## Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at the ACT's website: [www.acttheology.edu.au](http://www.acttheology.edu.au)

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT's website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed **"Guidelines for Essays in Coursework Units"** (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

# Information about this unit

## Unit description

The unit *Early Church History* is designed to introduce students to historical and theological developments in Christianity in the critical period between the time of the apostles and the Council of Chalcedon (451AD). It examines the social, political and economic context firstly of the rise of Christianity as an often-persecuted sect within the Roman Empire, and secondly of its increasingly central position in society from the time of Constantine on. Detailed attention is given to the lives and work of several important church leaders and Christian authors from this period ("Fathers"), as well as to major attempts at doctrinal formulation which occur during this period ("patristic theology" = "theology of the Fathers").

## Learning Outcomes

### CH305 Learning Outcomes

On completion of the unit, students will:

#### Know and understand:

1. The major phases and developments in early Church history identified in the unit content
2. The life and thought of selected key figures in early Church history

#### For early Church history, be able to:

1. Discuss the impact of the social, political, religious and cultural context on Christian beliefs, practices and movements
2. Evaluate historical evidence using primary and secondary sources
3. Present an analytical evidence-based argument or narrative

#### Be in a position to:

1. Inform their theological studies with perspectives from early Church history
2. Apply perspectives from early Church history to current issues in ministry and the contemporary world

### CH505 Learning Outcomes

On completion of the unit, students will:

#### Know and understand

1. The major phases and developments in early Church history identified in the unit content
2. The life and thought of selected key figures in early Church history
3. Interpretations of early Church history

## EARLY CHURCH HISTORY

For the early Church, be able to:

1. Discuss the impact of the social, political, religious and cultural context on Christian beliefs, practices and movements
2. Evaluate historical evidence using primary and secondary sources
3. Present an analytical evidence-based argument or narrative
4. Discuss interpretations of early Church history

Be in a position to:

1. Inform their theological studies with perspectives from early Church history
2. Apply perspectives from early Church history to current issues in ministry and the contemporary world
3. Evaluate interpretations of early Church history

## How this Unit Contributes to the Course

It is intended that students be able to grasp how the study of church history and historical theology can be a useful tool in helping us to understand how God's people can live and think as Christians in the midst of a changing world – a world where social, economic and cultural factors interact constantly with our attempts at biblical study, theological formulation and faithful ministry. By examining how selected well-known Christian individuals, churches and movements sought to live as faithful Christians in their own context in the first centuries after the New Testament age, it is intended that we can gain greater insight into how we might do the same today. The study of the events and personalities of this period has been known to encourage many modern Christians.

Also, early Christian practices of biblical interpretation, church practices and ministry have had enduring significance for Christians in all centuries since. This is all the more true of the theological discussions and debates of the time, concerning both matters pertaining to doctrine proper (e.g. Trinitarian and Christological matters) and applied or practical theology (such as questions like the proper relationship between Christian leader and congregation, the Christian and Society, or Church and State).

## Pre-requisites and Co-requisites

There are no pre-requisites or co-requisites for CH305/505.

CH305 is a foundation-level core unit in the Bachelor of Theology, Bachelor of Ministry, Diploma of Theology, Diploma of Ministry and Associate Degree of Theology (includes WordWorks).

CH505 is a foundation-level core unit in the Master of Divinity, Master of Ministry, Graduate Diploma of Divinity and Graduate Certificate of Divinity. CH305/505 has no prerequisites. However, for students in the three and four year degrees at QTC, it is normally the second CH unit taken, after Reformation Church History (CH306/506).

## How this unit is organized & what we expect of you

The unit is taught week by week right through the Semester. There are three lectures each week, each of 50 minutes duration.

This unit will involve 3 hours per week of contact time, involving lectures, class discussion time, and examination of primary sources from the early church period.

This unit is worth 4 credit points towards your degree. A 4cp unit is considered to require a total average time commitment of around 7-9 hours per week. Please speak with the lecturer as a matter of urgency if you are finding that you need to consistently spend more time than this on CH305/505.

Students are expected to attend all lectures, complete any set pre reading and complete any assessment tasks by the relevant due date. Please do be in touch as soon as you can if you anticipate having any difficulties with your assessments or with meeting the due date, and if you require an extension for one of your assessments please contact the QTC Registrar as early as possible.

## Teaching staff

LECTURER

Rev Dr Andrew Bain

P 07 3062 3939

E [abain@qtc.edu.au](mailto:abain@qtc.edu.au)

## Other Key Contacts

### Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

E [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au)

### Moodle functions and queries

Contact the Registrar or the Assistant Registrar for help if something on Moodle is not working, if you need help using Moodle etc.

E [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au)

### Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person.

E [library@qtc.edu.au](mailto:library@qtc.edu.au)

## Unit timetable: topics & teaching and learning activities

WEEK	TOPICS & ACTIVITIES	READINGS
WEEK 1	1. Unit Introduction & How to Approach This Unit 2. Christians, Jews & Judaism 3: Intro to Early Christian Docs: <i>The Epistle of Barnabas</i> In Week 1, we begin the unit by discussing the unit's aims, learning activities and assessments, and by beginning to familiarise students with ancient documents related to the course through a short and simple sample document.	- 2. BC, 131-38 & 143-51 -
WEEK 2	1. Defining the Christian Faith 1: Gnosticism 2. Persecution & Opposition in the Second Century 3. Document: <i>The Martyrdom of Polycarp</i> This week, we will explore the theme of religious persecution in the ancient world, including through an exercise analysing a typical and colourful example of the literature around this issue.	1. BC, 153-170 2. BC, 189-212 -
WEEK 3	1. The Apologists & their opponents 2. Document: <i>The Apologies</i> of Justin Martyr (500-level students: 1 <sup>st</sup> Apology; 300-level students: 2 <sup>nd</sup> Apology) 3. Defining the Christian Faith 2: Marcion & Montanus In Week 3, we will explore the relationship between ancient Christianity and its host society in the context of 'apologetics.' As well as looking at a primary document as an example of how ancient Christians expressed themselves in this area, we will also do an activity together about relating these ancient issues to modern questions.	1. BC, 212-224 - 3. BC, 170-188
WEEK 4	1. Early Western / Latin Thought 2. Tertullian Part 1 3. Tertullian Part 2 This week we will look in depth into our first example of early Christian thought, Tertullian, and complete an exercise comparing his applied-theological methods with some modern approaches.	1. BC, 225-228 & 232-238 2.-3. BC, 239-48

<p>WEEK 5</p>	<p>1. Clement &amp; early Alexandrian thought 2. Origen &amp; later Alexandrian thought</p> <p>In Week 5 we look at a second example of early Christian thought, and on this occasion a class activity will concentrate on the modern appropriation of the content rather than the methods.</p>	<p>1. BC, 249-256 2. BC, 256-263</p>
<p>WEEK 6</p>	<p>1. Persecution in the 3<sup>rd</sup> Century 2. The development of Christian Thought to 300CE 3. Theology &amp; Philosophy in the 3<sup>rd</sup> Century</p> <p>During Week 6 we will step back and look at some major developments in the 3<sup>rd</sup> Century from a broad-angle perspective. During this week we will complete an exercise together seeking to organise and integrate the larger elements of our learning.</p>	<p>1. BC, 317-25 &amp; 328-33 - 3. BC, 263-269</p>
<p>WEEK 7</p>	<p>1. Half-time: Where Are We Up To? 2. Constantine 3. The Arian controversy... there was a time when he was not</p> <p>We will begin Week 7 by consolidating what has been learnt in the unit to date, and reflecting on how it might be applied in our other studies and activities today. We will then learn about the radical transformation in both the ancient world and ancient Christianity which resulted from the legalisation of Christianity by the Emperor Constantine.</p>	<p>- 2. BC, 338-42 &amp; PF, 19-25 3. PF, 28-42</p>
<p>WEEK 8</p>	<p>1. Politics &amp; Christian Thought in the mid-4<sup>th</sup> Century 2. Document: Gregory of Nyssa's <i>On the Holy Trinity &amp; On the Godhead of the Holy Spirit</i> &amp; Eusebius' <i>Ecclesiastical History</i>, Book 10 3. Ambrose of Milan &amp; the late 4<sup>th</sup> Century Empire</p> <p>In Week 8 we will explore developments in politics and how they related to Christianity and its thought-world, through the format of two documents from the period.</p>	<p>1. PF, 47-80 - 3. PF, 101-114</p>
<p>WEEK 9</p>	<p>1. The Cappadocian Fathers 2. Christological Controversy &amp; Ephesus 3. Chalcedon</p> <p>This week we consider developments in Christian thought in the critical period between 370 and 451 CE. Some of this material can be challenging,</p>	<p>1. PF, 81-93 2. PF, 195-208 3. PF, 208-222</p>

	and we will enter it through the context of selected modern issues which will be more familiar to students.	
WEEK 10	<ol style="list-style-type: none"> <li>1. East &amp; West, The Interpretation of Scripture</li> <li>2. John Chrysostom <i>Homily 86 on John</i>; Augustine <i>Tractate 122 on John</i></li> <li>3. Jerome</li> </ol> <p>The focus of Week 10 is on the interpretation of Scripture in ancient Christianity. Activities will include discussion of two very different sample documents, and an exercise reflecting on how such documents can be appropriated in contemporary Christian contexts.</p>	<ol style="list-style-type: none"> <li>1. PF, 99-100</li> <li>-</li> <li>3. PF, 122-132</li> </ol>
WEEK 11	<ol style="list-style-type: none"> <li>1. Introducing Augustine</li> <li>2. Augustine's Writings</li> <li>3. Augustine's Thought – Some Themes</li> </ol> <p>Week 11 is devoted to considering the life, writings and thought of a major and influential thinker from the end of our period, which will consider how Augustine's ideas in their context can relate to the present through an exercise aimed at 'getting' inside the perspectives of Augustine and his leading opponents.</p>	<ol style="list-style-type: none"> <li>1. PF, 159-165</li> <li>2. PF, 165-171 &amp; 190-93</li> <li>-</li> </ol>
WEEK 12	<ol style="list-style-type: none"> <li>1. Donatism &amp; Pelagianism</li> <li>2. Monasticism</li> <li>3. Documents: <i>Life of Malchus</i>; <i>Life of Martin of Tours</i></li> </ol> <p>In Week 12 we will encounter monasticism, a phenomenon which can seem quite foreign to our modern context. We will explore the motivations behind this new movement for people in late antiquity through two documents written at the time to promote the movement.</p>	<ol style="list-style-type: none"> <li>1. PF, 171-90</li> <li>2. PF, 133-158</li> <li>-</li> </ol>
WEEK 13	<ol style="list-style-type: none"> <li>1. The Rise of the Papacy</li> <li>2. Towards Medieval Christianity</li> <li>3. Towards the Present</li> </ol> <p>The unit will be concluded with consideration of how developments in ancient Christianity have had trajectories through history since, down to the present. We will explore this through two important case-studies, and conclude with an interactive activity making connections from the period to our own present context.</p>	<ol style="list-style-type: none"> <li>1. BC, 228-30 &amp; PF,119-122</li> <li>2. PF, 295-390</li> </ol>

**Note:** References above to "BC" are to *The Birth of the Church*, & to "PF" are to *A Public Faith*, both by Ivor Davidson: refer to the unit resources list for full details.

## CH305 Assessments

**Assessments are submitted online via Moodle**

**In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.**

Unless an extension has been applied for and granted in accordance with the Late Penalty Policy found in the QTC Handbook, where a student submits an assessment past its due date, the assessment marks will be reduced at the rate of 3% of the total possible marks for the Assessment item per calendar day, up to 14 days late.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENTS	DESCRIPTION
<p><b>(a) Essay, with</b> <b>(b) Applying History Today</b> statement</p> <p><b>2,600 words total</b></p> <p><b>50% of final grade</b> (Part A: 40% of total unit mark. Part B: 10% of total unit mark)</p>	<p>This assignment comprises two Parts, A &amp; B, totalling 2600 words for both Parts (A &amp; B). Part A: 80% of total. Part B: 20% of total.</p> <p>In <b>Part A</b>, you are to write an <b>essay</b> on one of the following topics, of <b>2000 words</b> in length:</p> <ol style="list-style-type: none"> <li>1. What is Irenaeus' chief purpose in his <i>Demonstration of the Apostolic Faith</i>? How does he seek to accomplish his purpose, in what he writes?</li> <li>2. Explain why the Word became incarnate, according to Athanasius in his <i>Incarnation of the Word</i>.</li> <li>3. How should the Scriptures be read and be taught, according to Augustine in his <i>On Christian Teaching / On Christian Doctrine</i>?</li> <li>4. According to Tertullian in <i>The Five Books Against Marcion</i>, what is wrong with Marcionism?</li> <li>5. What kind of view of Christian leadership and ministry is given in Chrysostom's <i>On the Priesthood</i>?</li> </ol> <p>In Part B, <b>Applying History Today</b>, you are to write a <b>600-word</b> piece, <b>explaining</b> how the ancient document which you discussed in your essay in Part A can contribute to our thinking and/or practice in some aspect of ministry today.</p>
<p><b>Take-Home Exam:</b> <b>2,400 words total</b></p> <p><b>50% of final grade</b></p>	<p>The exam will have six compulsory questions in total (i.e. students will be required to answer all six questions), arranged into two sections.</p> <p>Section A will comprise four compulsory short-response questions requiring answers of approximately 200 words each. Each question in Section A will be worth 10% of the total marks within the take-home exam (i.e. 5% of the total marks for the unit).</p> <p>Section B will comprise two compulsory longer-response questions which will require answers of approximately 800 words each. Each question in Section B will be worth 30% of the total marks within the take-home exam (i.e. 15% of the total marks for the unit).</p> <p>At least one question in each Section will relate to developments pre-Constantine, and at least one question in each Section will relate to developments from Constantine onwards.</p>

## CH505 Assessments

Assessments are submitted online via Moodle

**In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.**

Unless an extension has been applied for and granted in accordance with the Late Penalty Policy found in the QTC Handbook, where a student submits an assessment past its due date, the assessment marks will be reduced at the rate of 3% of the total possible marks for the Assessment item per calendar day, up to 14 days late.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENTS	DESCRIPTION
<p><b>(a) Essay</b>, with <b>(b) Applying History Today</b> statement</p> <p><b>3,000 words total</b></p> <p><b>50% of final grade</b> (Part A: 40% of total unit mark. Part B: 10% of total unit mark)</p>	<p>This assignment comprises two Parts, A &amp; B, totalling 3000 words for both Parts (A &amp; B). Part A: 80% of total. Part B: 20% of total.</p> <p>In <b>Part A</b>, you are to write an <b>essay</b> on one of the following topics, of <b>2300 words</b> in length:</p> <ol style="list-style-type: none"> <li>1. How does Irenaeus seek to counteract Gnosticism's influence in his <i>Against the Heretics</i>?</li> <li>2. Why does the Word need to be God in Athanasius' <i>On the Incarnation of the Word</i>?</li> <li>3. According to Augustine in his anti-Pelagian writings, how is the doctrine of grace to be correctly understood?</li> <li>4. What is Tertullian's view of Scripture, and approach to Scriptural interpretation, in <i>The Five Books Against Marcion</i>?</li> <li>5. What kind of view of Christian leadership and ministry is given in Ambrose's <i>On the Duties of the Clergy</i>?</li> </ol> <p>In Part B, <b>Applying History Today</b>, you are to write a <b>700-word</b> piece, <b>explaining</b> how the ancient document which you discussed in your essay in Part A can contribute to our thinking and/or practice regarding some aspect of ministry today.</p>
<p><b>Take-Home Exam:</b></p> <p><b>3,000 words total</b></p> <p><b>50% of final grade:</b></p>	<p>The exam will have six compulsory questions in total (i.e. students will be required to answer all six questions), arranged into two sections. Section A will comprise three compulsory short-response questions requiring answers of approximately 200 words each. Each question in Section A will be worth 8.33% of the total marks within the take-home exam (i.e. 4.16% of the total marks for the unit).</p> <p>Section B will comprise three compulsory longer-response questions which will require answers of approximately 800 words each. Each question in Section B will be worth 25% of the total marks within the take-home exam (i.e. 12.5% of the total marks for the unit).</p> <p>At least one question in each Section will relate to developments pre-Constantine, and at least one question in each Section will relate to developments from Constantine onwards.</p>

# Guide to Assessments

## *What are we looking for?*

### **Assessment 1: Essay with Applying History Today Statement**

#### **Part A: Essay**

Regarding the first assessment, you will notice that all of the assignment options are on key primary sources from the early Christian period. Your primary focus for Part A (the **essay**) should very much be on what the ancient authors wrote, rather than on what scholars have written more recently about these ancient works and their authors. The main aim of the exercise is to encourage you to read and understand a major theologian of the early Christian period on an important theological topic. It is therefore not expected that you will consult a large number of resources beyond your chosen primary source, however, it would be wise to at least look at what some scholars have said about your primary source to make sure that you are on the right track in your reading of him.

You will be marked primarily on how well you have understood and analysed your primary source. For a high mark (D or HD), you will also need to have engaged well with a small number of other scholars, but your primary focus should not be on these.

Your **essay** should show that you have accurately understood the ancient author's thinking on the matter referred to in the question, and that you have followed the logic of his argument. You should take care to make sure that you focus on what the question asks you to write about. Within some sections, your chosen author might sometimes also write about some other topics which are not relevant to the question: you need to avoid becoming preoccupied with these matters which don't relate directly to the question. The relevant selections in most of the works listed are not brief, and so you will need to work out which sections of his work that the question refers to are most relevant to your answer, and in your essay give the greatest amount of time to these.

You should show some awareness of the historical context in which your author is writing about the matters he addresses. However this should not dominate your essay and you should not write large amounts about this, but instead focus on what your author actually says and how he argues his point in relation to the question set.

Students should note that reading early Christian sources, especially for the first time, will take some time. It is therefore important to start your reading well ahead of the due date.

#### **Part B: 'Applying History Today' Statement**

As you only have a small number of words to write this, it is important to concentrate on the most important points you would like to make about the selected issue, and to discuss each of these briefly (a comprehensive explanation is not required – only a summary of the key points). Given the limited number of words involved, you should also choose an aspect of contemporary ministry to discuss which is focused, and not too broad or general. The choice of the aspect of ministry to discuss is up to you – provided that you select something that is about ministry today, and your discussion clearly relates what you have learnt from the ancient document to an aspect (or issue/s) today. You will be assessed on how well you are

able to make relevant connections between the ancient document which you discussed in Part A, and the contemporary aspect of ministry. No additional reading or research is required – you only need to reflect on possible ways in which the document you have studied can inform our thinking and/or practice of some aspect of ministry today.

### **Assessment 2: Take-Home Exam**

The second assessment for the unit, the Take-Home Exam is quite a different kind of exercise to the assignment. The Take-Home Exam is about breadth of knowledge and understanding, rather than depth. You only have a small number of words with which to answer each question, and so you should not waste words going into highly specific details, or into any matters which are only indirectly related to the question.

Your main aim in each of your take-home exam answers should be to briefly summarize the major important points in relation to the question set, in a way that directly answers the question. The take-home exam is not seen as a research exercise, and so you are not expected to do a large amount of reading for it. You should answer the questions set from what you have learnt in lectures, from the textbooks (Davidson), and, if you wish, a small number of other resources (which do not need to be specialist scholarly works: reference-level and textbook-level works are fine). If you do use resources beyond the lectures and the textbook very well, this will contribute to your mark – but the main thing you will be marked on will be your ability to clearly and accurately give a short answer to the question. This should be an answer which argues a case rather than just lists off or describes relevant facts and details. All direct quotations in your answers from books and articles should be footnoted, but there is no need to footnote the lectures.

## Learning Resources

1. Davidson, I. J. *The Birth of the Church: From Jesus to Constantine, AD 30-312*. Oxford: Monarch, 2005.
2. Davidson, I. J. *A Public Faith: From Constantine to the Medieval World, AD312-600*. Oxford: Monarch, 2005.

### **Other Key Reference Texts**

You don't need to buy any of these. Some are listed here as useful starting points for the essays or for exam study, while others contain readings that will be used in class. However, depending on how you tend to learn as an individual student, there are one or two of these which might be worth purchasing for use in this and some of your other CH and TH. I will make some more comments on this in class.

### **1. Introductory Texts, Reference Works & General Histories of the Period**

Brown, P. *The Rise of Western Christendom: Triumph & Diversity, AD 200-1000*. 10<sup>th</sup> Anniversary Rev. ed. Chichester, Eng: John Wiley & Sons, 2013.

Brown, P. *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD*. Princeton, NJ: Princeton University Press, 2012.

Chadwick, H. *The Early Church*. Revised Edition. London: Penguin, 1993.

Cross, F. L., and E. A. Livingstone, eds. *The Oxford Dictionary of the Christian Church* 3<sup>rd</sup> Rev. ed. Oxford, 2005.

Doerfler, M. E., ed. *Church and Empire*. Minneapolis, MN: Fortress Press, 2016.

Frend, W. H. C. *The Early Church: From the Beginnings to 461*. 4<sup>th</sup> Revised edition. London: SCM, 2012.

Lynch, Joseph H. *Early Christianity: A Brief History*. New York: Oxford University Press. 2009.

Malherbe, A. J., F. W. Norris, and J. W. Thompson, eds. *The Early Church in its Context: Essays in Honour of Everett Ferguson*. Leiden: Brill, 1998.

Rousseau, P. *The Early Christian Centuries*. London: Longman, 2002.

Wedderburn, A. J. M. *A History of the First Christians*. Edinburgh: T&T Clark, 2004.

Young, Frances, et. al., eds. *The Cambridge History of Early Christian Literature*. Cambridge: Cambridge University Press, 2007.

### **2. Books Introducing the Theology of the Period & Reference Resources on Historical Theology**

Allison, G. R. *Historical Theology: An Introduction to Christian Doctrine*. Grand Rapids, MI: Zondervan, 2011.

Ayres, L. *Nicaea and its Legacy*. Oxford: Oxford University Press, 2006.

Evans, G. R. *The First Christian Theologians*. Oxford: Blackwell, 2004.

Fairbairn, D. *Grace & Christology in the Early Church*. Oxford: Oxford University Press, 2006.

Frend, W. H. C. *From Dogma to History*. London: SCM, 2003.

- Hall, S. G. *Doctrine and Practice in the Early Church*. 2<sup>nd</sup> Revised Edition. London: SPCK, 2005.
- Hart, T. A., ed. *The Dictionary of Historical Theology*. Carlisle & Grand Rapids, MI: Paternoster & Eerdmans, 2000.
- Kelly, J. N. D. *Early Christian Doctrines*. 5<sup>th</sup> ed. London: A. & C. Black, 1977.
- Letham, R. *The Holy Trinity*. Phillipsburg, NJ: Presbyterian & Reformed, 2004.
- McGrath, A. E. *Historical Theology*. 2<sup>nd</sup> Edition. Oxford: Blackwell, 2013.
- Williams, R., ed. *The Making of Orthodoxy: Essays in Honour of Henry Chadwick*. Cambridge: Cambridge University Press, 2002.

### 3. Primary Sources Discussed in Class

*Note: all of these readings will be provided to you through Moodle, as it is within copyright regulations to supply them to you in this format.*

Roberts, A., and J. Donaldson, eds. *Ante-Nicene Fathers*. Peabody, MA: Christian Literature Publishing Company, 1885. Reprinted late Twentieth Century by Hendrickson & others. See Vol 1, Justin Martyr, *First and Second Apologies*. (Readings on the Apologies of Justin Martyr).

Schaff, P., et. al., eds. *A Select Library of the Nicene and Post Nicene Fathers*. Series 1 & 2. Peabody, MA: Christian Literature Publishing Company, 1886-1900. 14 vols. Repr. Peabody, MA: Hendrickson, 1994. Of particular use are:

- Series 1, vol 7 (Reading: Augustine, *Tractates on John*)
- Series 1, vol 14 (Chrysostom, *Homilies on John*)
- Series 2, vol 1 (Reading: Eusebius, *Ecclesiastical History*)
- Series 2, vol 5 (Readings: Gregory of Nyssa, *On the Holy Trinity & On the Godhead of the Holy Spirit*)
- Series 2, vol 8 (Reading: Basil, *On the Holy Spirit*)

Staniforth, M., and A. Louth, eds. *Early Christian Writings*. London: Penguin, 1987. (Readings on Ep. Barnabas, Ignatius, & Polycarp).

White, C. ed. *Early Christian Lives*. London: Penguin, 1998. (Readings on Malchus & Martin of Tours).

### 4. Books on Selected Key Personalities Within the Period

Anatalios, K. *Athanasius*. London: Routledge, 2004.

Augustine. *On Christian Teaching*. Translated by R.P.H. Green. Oxford: Oxford University Press, 1997.

Beeley, C. *Gregory of Nazianzus On the Trinity & the Knowledge of God*. Oxford: Oxford University Press, 2008.

Brandle, R. *John Chrysostom: Bishop, Reformer, Martyr*. Trans. J. Cawte et.al. Strathfield, NSW: St. Paul's, 2004.

Brown, P. *Augustine of Hippo*. Rev. ed. London: Faber & Faber, 2000.

Dunn, G. D. *Tertullian*. London: Routledge, 2004.

- Grant, M. *The Emperor Constantine*. London: Phoenix Giant, 1998.
- Grant, R. M. *Irenaeus of Lyons*. Oxford: Routledge, 1997.
- Gwynn, David M., *Athanasius of Alexandria: Bishop, Theologian, Ascetic, Father*. Oxford: Oxford University Press, 2012.
- Heine, R. E. *Origen: Scholarship in the Service of the Church*. Oxford: Oxford University Press, 2010.
- Jefford, C. N. *Reading the Apostolic Fathers: An Introduction*. Peabody, MA: Hendrickson, 1996.
- Knowles, A., and J. Chryssavgis. *Augustine and His World*. Oxford: Lion, 2004.
- Leithart, P. J. *Athanasius*. Grand Rapids, MI: Baker Academic, 2011.
- Lieu, S., and D. Montserrat, eds. *Constantine: History, Historiography and Legend*. London: Routledge, 1998.
- Meconi, D. V. and E. Stump. *The Cambridge Companion to Augustine*. 2<sup>nd</sup> ed. Cambridge: Cambridge University Press, 2014.
- Moorhead, J. *Ambrose: Church & Society in the Late Roman World*. London: Longman, 1999.
- Odahl, C. M. *Constantine & the Christian Empire*. London: Routledge, 2004.
- O'Donnell, J. J. *Augustine: A New Biography*. New York: HarperCollins, 2005.
- Osborn, E. *Irenaeus of Lyons*. Cambridge: Cambridge University Press, 2005.
- Osborn, E. *Tertullian, First Theologian of the West*. Cambridge: Cambridge University Press, 2003.
- Pohlsander, H. *Emperor Constantine*. 2<sup>nd</sup> ed. New York: Routledge, 2004.
- Ramsey, B. *Ambrose*. London: Routledge, 1997.
- Stump, E., and N. Kretzmann, eds. *The Cambridge Companion to Augustine*. Cambridge University Press, 2001. (Note that although a new edition of this work has been published (listed above), this first edition contains a number of chapters not appearing in updated form in the second edition, which are still worth consulting).
- Trigg, J. W. *Origen*. London: Routledge, 1998.
- Weinandy, T. *Athanasius: A Theological Introduction*. London: Ashgate, 2007.

### **5. Books on Specific Areas & Issues Within the Period**

- Burtchaell, J. T. *From Synagogue to Church: Public Services and Offices in the Earliest Christian Communities*. Cambridge: Cambridge University Press, 1992.
- Ferguson, E., ed. *Church, Ministry & Organization in the Early Church Era*. New York: Garland, 1993.
- Ferguson, E., ed. *Understandings of the Church*. Minneapolis, MN: Fortress Press, 2016.
- Harvey, S., and D. Hunter, eds. *The Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press, 2008. Contains many very good essays on a variety of specific topics in early Christian history.
- Hooker, M. & Young, F. *Holiness & Mission: Learning from the Early Church About Mission in Urban Contexts*. London: SCM Press, 2013.
- Lewis, N. D. *Introduction to Gnosticism*. New York: Oxford University Press, 2012.

## ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4