



TH789-4 & TH789-6

Patristics for the Pastor: Selected Fathers on the Gospel-Shaped Life

Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the Theology Seminar Unit **Patristics for the Pastor: Selected Fathers on the Gospel-Shaped Life**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 2 INTENSIVE JULY 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 website: 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 **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT 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 first five centuries of the Christian church was a period of great ferment and change, where the Christian faith went from being proscribed, persecuted and on the cultural margins to the dominant faith of the Roman Empire and its surroundings. It was also an era of theological controversy where Christian leaders confronted intellectual challenges presented by non-Christian faiths as well as by rival interpretations of the Christian Scriptures from inside the Christian church. Theological formulation during the period occurred in this kind of crucible, where there were enormous challenges to pastoral practice and doctrinal belief that required rich theological reflection upon the Christian Scriptures that illuminated life for believers in the Roman Empire.

This unit aims to highlight elements of the theology of a number of early church Fathers and to reflect upon the resources they offer for theological formulation and pastoral practice in Australia in the 21st Century. Part of this the unit will also explore some of the generic principles at work in appropriating the theological insights of the patristic period and harnessing them for the modern era.

Learning Outcomes

On successful completion of this unit, students will:

A. Know and Understand:

1. The key characteristics, concerns, and implications of the theology of two major thinkers of the early Christian period, as presented in selected primary texts;
2. Key element(s) of the theological contributions of selected other figures, c. 120-450AD, as found in influential texts produced by these figures.

B. Be Able to:

1. Analyse the major characteristics and concerns of the theology of selected early Christian thinkers in light of their potential relevance to modern ministry practice;
2. Appreciate the contribution of the theology of the ancient period, as found in key primary sources, in its historical and theological contexts;
3. Assess the validity and utility of the thought of selected early Christian thinkers for contemporary theology, ministry and Christian life.

C. Be in a Position to:

1. Use the ideas of selected early Christian theologians in discussion of theological issues and contemporary theological construction;
2. Critically reflect on contemporary ministry practice in light of the contributions of the selected early Christian figures.

Content Topics

This unit will involve two parts:

Part A

An examination of selected elements of the theology of the following figures, and how these might be applied to contemporary questions of theology and ministry:

1. Irenaeus
2. Tertullian
3. Hilary
4. The Cappadocians

Part B

An in-depth study of key aspects of the theology of 1) Athanasius and 2) Augustine, and their potential contributions to contemporary theology and pastoral ministry.

This Unit & the MA Course

This unit is taught at the MA (700) level, and if successfully completed is worth 4 or 6 credit points towards the Australian College of Theology's Master of Arts (Theology) and Master of Arts (Ministry) courses.

QTC offers a regular series of MA units which provide the opportunity to complete the MA (Theology), as well as selected units towards the MA (Ministry). Further details regarding the MA in Theology at QTC are available at: <http://www.qtc.edu.au/master-of-masters-theology/>. It may be possible for students to apply the credit gained from completing this unit to MA-level qualifications beyond the Australian College of Theology (ACT). Students should contact the relevant non-ACT provider for details.

Pre-requisites and Co-requisites

Students need to have previously completed the equivalent of at least three years full-time theological study previously, such as a BTh, MDiv, BD, BMin or equivalent, from the Australian College of Theology, Moore Theological College, or another recognized provider. Students who are enrolled in the MDiv and have completed 64 credit points may enrol in this unit with the permission of QTC.

The unit is delivered as an ACT MA-level course, coded **TH789-4** and **TH789-6**.

ELIGIBILITY FOR EACH STRAND OF THE UNIT

Students who have an ACT MDiv or ACT BTh (Hons) (or equivalent AQF Level 8 or 9 qualification) take TH789-4 - worth 4 credit points towards a 32 credit point MA.

Students who have an ACT BTh (or equivalent AQF Level 7 qualification) take TH789-6 – worth 6 credit points towards a 48 credit point MA.

If you are already enrolled for an MA under the previous ACT rules, then your course will need to be converted to one of these awards. Please contact us beforehand about this.

Please contact the QTC Registrar if you have any questions about which course or unit is appropriate for you. registrar@qtc.edu.au

The teaching will be the same for both units, but there is more pre-reading and there are longer assessment pieces for TH789-6. Further details are listed in this unit outline.

How this unit is organized & what we expect of you

Students will be expected to attend all lectures, with the lectures being held in Intensive mode: **Monday 16 July – Friday 20 July 2018.**

The unit will be taught through 25 teaching hours, with five teaching periods per day for each day of the intensive week. Each teaching day will commence at **9:30am** and conclude at **4.00pm**. Please arrive in good time each time for the commencement of the lectures.

To complete the unit, students need to attend the intensive classes with Mark Baddeley and Andrew Bain, complete the set pre-reading, and submit both assignments at a satisfactory level. The due dates for submission of the assessment items are listed in this unit outline. Full details regarding study at QTC and on matters such as using the QTC Library and applying for extensions on assessment due dates can be found in the QTC Student Handbook, available on the QTC website.

Teaching staff

LECTURER (Unit Coordinator and Assessments Marker)

Dr Mark Baddeley BA (UQ), BD (Hons) (Moore), MSt (Oxford), DPhil (Oxford)

QTC Senior Lecturer in Systematic Theology.

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E mbaddeley@qtc.edu.au

LECTURER

Rev Dr Andrew Bain BA (Hons: History) (UQ), BEcon (UQ), MBA (London), BD (Hons) (Moore), MEd (Adult) (UTS), MSt (Cambridge), MRes (Philosophy) (Macquarie), PhD (UQ).

QTC Vice-Principal, Academic Dean, Senior Lecturer in Church History.

P 07 3062 6939

E abain@qtc.edu.au

Each lecturer will deliver approximately half of the lectures.

Mark Baddeley and Andrew Bain are both specialists in early Christian theology. Mark recently completed his doctorate through Oxford University on Athanasius and the Atonement. Andrew did his doctoral research primarily concentrating on Augustine's understanding of the crucifixion and the resurrection and has published substantially on the Latin Fathers. Both Mark and Andrew also each have over ten years' experience teaching full-time as theological lecturers.

Prior to the intensive, any general questions about the unit should be addressed in the first instance to QTC Registrar, Ted Brennan, at: registrar@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).

P 07 3062 6939, extension 2

E 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.

P 07 3062 6939, extension 2

E 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, to request a chapter of a book or article emailed to you, to request a book posted to you, and for help with how to renew a book for longer or place a hold on a book currently out to another person.

P 07 3062 6939, extension 3

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

SESSION	TOPIC
Monday 16 July 9.30am – 4.00pm	Introduction: Patristics for Today Irenaeus
Tuesday 17 July 9.30am – 4.00pm	Tertullian Athanasius Part 1
Wednesday 18 July 9.30am – 4.00pm	Athanasius Part 2 Hilary
Thursday 19 July 9.30am – 4.00pm	The Cappadocians Augustine Part 1
Friday 20 July 9.30am – 4.00pm	Augustine Part 2 Patristic Theology & Christians Today

Assessments

Pre-Intensive Reading

The Pre-Reading is to be completed by Sunday 15 July 2018.

Students will be required to sign a declaration that the Pre-Reading has been completed.

The works listed below for the pre-reading are all available free on the website of the *Christian Classics Ethereal Library* at ccl.org

A number of copies to borrow are available in the QTC Library, or you may wish to purchase your own copies via QTC. To do so, please email your request to library@qtc.edu.au

PRE-READING FOR STUDENTS OF TH789-4:

For TH789-4, the required pre-reading is **300** pages:

All students:

1. Augustine: *On Christian Doctrine* (or *On Christian Teaching*), 164 pages,
2. Athanasius: *Incarnation of the Word*, 129 pages.

PRE-READING FOR STUDENTS OF TH789-6:

For TH789-6, the required pre-reading is **400** pages:

1. Augustine: *On Christian Doctrine* (or *On Christian Teaching*), 164 pages,
2. Athanasius: *Incarnation of the Word*, 129 pages,
3. Between six and eight of Augustine's *Tractates on John* (chosen by the student from Tractates 55-124), approximately 30 pages,
4. Athanasius: *Festal Letters* 54 pages in *Nicene and Post-Nicene Fathers of the Christian Church*, but equivalent to 70-80 pages.

The Pre-Reading is to be completed by Sunday 15 July 2018.

TH789-4 (4 Credit Point Unit) Post-Intensive 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.

ASSESSMENT TASKS	DESCRIPTION
<p>Essay 1 3000 words</p> <p>Worth 40% of the total marks.</p> <p>Due Date: Friday 14 September 2018</p>	<p>In choosing essay topics, students are to select a different theologian as the major focus of each essay. You must NOT write mainly about the same author in both essays.</p> <p>In particular, this means the following:</p> <p>Students who choose Essay 1 Topic 1 (Athanasius) must NOT choose Essay 2 Topic 4.</p> <p>Students who choose Essay 1 Topic 2 (Augustine) must NOT choose Essay 2 Topic 5.</p> <p>Students who choose Essay 1 Topic 3 (Irenaeus) must NOT choose Essay 2 Topic 1.</p> <p>Students who choose Essay 1 Topic 4 (Tertullian) must NOT choose Essay 2 Topic 2.</p> <p>Students who choose Essay 1 Topic 6 (Basil) must NOT choose Essay 2 Topic 3.</p> <p>Essay 1</p> <p>A 3000 word essay on ONE of the following topics::</p> <ol style="list-style-type: none"> 1. How does the view of the atonement expounded in Athanasius' <i>Incarnation of the Word</i> undergird the soteriology expressed in his <i>Festal Letters</i>? 2. To what extent is Augustine's theology and methodology for reading and teaching the Bible as laid out in <i>On Christian Doctrine (On Christian Teaching)</i> reflected in his own exegetical and homiletical practice in his <i>Tractates on the Gospel of John</i>? Please answer this question with reference to at least eight tractates on John drawn from Tractates 55-124. 3. How do anthropology, Christology and soteriology interact in Irenaeus' <i>Against the Heretics</i>?

	<p>4. What appear to be the integrating theological principles which drive Tertullian's thinking in his practical works? Discuss with reference to at least three of: <i>To the Martyrs (Ad Martyras)</i>, <i>Spectacles (The Shows, or de Spectatculis)</i>, <i>The Apparel of Women, Prayer (On Prayer)</i>, <i>Patience (Of Patience)</i>, <i>The Chaplet (De Corona)</i>, and <i>Flight in Time of Persecution (De Fuga in Persecutione)</i>.</p> <p>5. What is Hilary's concept and understanding of faith, as articulated in his <i>Commentary on Matthew</i> and his <i>On the Trinity</i>, and what role does faith play within his theology as a whole? Please answer this question with reference to Hilary's commentary on between five and eight chapters of the Gospel of Matthew.</p> <p>6. Why is the <i>via negativa</i> significant for Basil's defence of Nicene Trinitarianism in <i>Against Eunomius</i>?</p>
<p>Essay 2 4000 words Worth 60% of the total marks. Due Date: Friday 26 October 2018</p>	<p>Remember to choose a different theologian for Essay 2 from the theologian written about in Essay 1, as per the list above.</p> <p>Essay 2 A 4000 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. What resources does Irenaeus' integration of creation and redemption in <i>Against the Heretics</i> offer for addressing the problem of EITHER good works, OR the role of work in the Christian life OR the place of sacraments in the life of the church. 2. What apologetic strategies does Tertullian employ in his <i>Apology</i>? Indicate how at least two and no more than three of his general strategies might be adapted for use in setting(s) in western contexts in the early 21st Century. 3. What are the implications of Basil's argument in <i>Against Eunomius</i> for faith and prayer? 4. What resources does Athanasius' polemic against pagan idolatry offer to diagnose contemporary expressions of sinfulness? What does his vision of salvation accomplished by the incarnate Word offer the believer in their fight against sin? 5. How might Augustine's theology of the church and the world as presented in <i>The City of God</i> provide a framework and resources for 21st Century Christians as they seek to live lives that are faithful to God, and in a theologically considered relationship to the 'secular' world?

TH789-6 (6 Credit Point Unit) Post-Intensive 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.

ASSESSMENT TASKS	DESCRIPTION
<p>Essay 1 3500 words</p> <p>Worth 40% of the total marks.</p> <p>Due Date: Friday 14 September 2018</p>	<p>In choosing essay topics, students are to select a different theologian as the major focus of each essay. You must NOT write mainly about the same author in both essays.</p> <p>In particular, this means the following:</p> <p>Students who choose Essay 1 Topic 1 (Athanasius) must NOT choose Essay 2 Topic 4. Students who choose Essay 1 Topic 2 (Augustine) must NOT choose Essay 2 Topic 5. Students who choose Essay 1 Topic 3 (Irenaeus) must NOT choose Essay 2 Topic 1. Students who choose Essay 1 Topic 4 (Tertullian) must NOT choose Essay 2 Topic 2. Students who choose Essay 1 Topic 6 (Basil) must NOT choose Essay 2 Topic 3.</p> <p>Essay 1</p> <p>A 3500 word essay on ONE of the following topics::</p> <ol style="list-style-type: none"> 1. How does the view of the atonement expounded in Athanasius' <i>Incarnation of the Word</i> undergird the soteriology expressed in his <i>Festal Letters</i>? 2. To what extent is Augustine's theology and methodology for reading and teaching the Bible as laid out in <i>On Christian Doctrine (On Christian Teaching)</i> reflected in his own exegetical and homiletical practice in his <i>Tractates on the Gospel of John</i>? Please answer this question with reference to at least eight tractates on John drawn from Tractates 55-124. 3. How do anthropology, Christology and soteriology interact in Irenaeus' <i>Against the Heretics</i>?

	<p>4. What appear to be the integrating theological principles which drive Tertullian’s thinking in his practical works? Discuss with reference to at least three of: <i>To the Martyrs (Ad Martyras)</i>, <i>Spectacles (The Shows, or de Spectatculis)</i>, <i>The Apparel of Women, Prayer (On Prayer)</i>, <i>Patience (Of Patience)</i>, <i>The Chaplet (De Corona)</i>, and <i>Flight in Time of Persecution (De Fuga in Persecutione)</i>.</p> <p>5. What is Hilary’s concept and understanding of faith, as articulated in his <i>Commentary on Matthew</i> and his <i>On the Trinity</i>, and what role does faith play within his theology as a whole? Please answer this question with reference to Hilary’s commentary on between five and eight chapters of the Gospel of Matthew.</p> <p>6. Why is the <i>via negativa</i> significant for Basil’s defence of Nicene Trinitarianism in <i>Against Eunomius</i>?</p>
<p>Essay 2 4500 words</p> <p>Worth 60% of the total marks.</p> <p>Due Date: Friday 26 October 2018</p>	<p>Remember to choose a different theologian for Essay 2 from the theologian written about in Essay 1, as per the list above.</p> <p>Essay 2 A 4500 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. What resources does Irenaeus’ integration of creation and redemption in <i>Against the Heretics</i> offer for addressing the problem of EITHER good works, OR the role of work in the Christian life OR the place of sacraments in the life of the church. 2. What apologetic strategies does Tertullian employ in his <i>Apology</i>? Indicate how at least two and no more than three of his general strategies might be adapted for use in setting(s) in western contexts in the early 21st Century. 3. What are the implications of Basil’s argument in <i>Against Eunomius</i> for faith and prayer? 4. What resources does Athanasius’ polemic against pagan idolatry offer to diagnose contemporary expressions of sinfulness? What does his vision of salvation accomplished by the incarnate Word offer the believer in their fight against sin? 5. How might Augustine’s theology of the church and the world as presented in <i>The City of God</i> provide a framework and resources for 21st Century Christians as they seek to live lives that are faithful to God, and in a theologically considered relationship to the ‘secular’ world?

Guide to Assessments

What are we looking for?

General Remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook (beginning on page 31).

All written work for this course for this course should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx

The appended bibliography is offered as a beginning point for research in completing assessments for this course; students are expected to engage the works listed there, but not limit themselves to these resources.

In order to pass this unit, you must gain a mark of at least 50% for the unit as a whole. All assignments should be submitted via the QTC Moodle website: <http://www.qtc.edu.au/moodle/>. Students will be provided with a Moodle account and details of how to access and use this account shortly before the Intensive commences.

Essays

In your Essays it will be critical to engage deeply with primary sources, to be aware as far as possible of what the authors actually said or wrote or did, and to engage with their views, rather than quoting what others have claimed were their opinions and motivations. Your focus should be very much on what the primary documents are saying, rather than on what scholars have written more recently about the document(s).

You will be marked primarily on how well you have understood and analysed the primary source(s) and the relevant ideas and events in their historical and theological contexts, and on how well you have used these to answer the question asked. Your essay should show that you have accurately understood the thinking in the primary sources on the matter referred to in the question, that you have followed the logic of the arguments, and that you understand the views expressed.

It is particularly important that you understand the context and times in which the theologians lived, believed, taught, argued, preached, and wrote, and not judge them and others simply with the benefit of hindsight by the standards and attitudes of today. Though you should show awareness of the historical context of the era, this should not dominate your essay and you should not write a lot about this, but instead focus on what the primary sources actually say and how they provide information related to the question set. Avoid writing about interesting things in the documents which are only indirectly related to the question. The relevant primary sources are often not brief, and so you will need to work out which sections of the works are most relevant to your answer, and in your essay give the greatest amount of time to these.

Please be scrupulously fair when quoting or discussing the views of those who disagreed with the theologians you are discussing, remembering that many who disagreed did so in good faith and with good intentions. In particular, do not caricature the views of opponents and do not impute bad motives to them without convincing evidence.

Having said all this, it is important that you engage in a conversation between the theologians' views and a representative sample of what scholars have written during the past two millennia. The writings of the Fathers have been exhaustively examined by many scholars from various traditions, and you should demonstrate that you are aware of major interpretations from various eras. This should include a serious consideration of views of scholars from traditions other than your own, not just those whose interpretations you already prefer. Your essays should include journal references which demonstrate that you are aware of recent scholarship and have taken it into account when writing your essay.

You should cite primary and secondary sources as you develop your argument. Your essay should not be simply an amalgamation of views from a limited number of authors with whom you agree. In dealing with secondary sources, it is very important to engage with scholarly works (books and journals), not popular level works which, though helpful to the general public, are not written at the level required for an MA unit.

Learning Resources

Students are not required to purchase any of the resources listed below, but may access for free the works set for pre-reading via the website of the *Christian Classics Ethereal Library* at www.ccel.org

A number of copies of the pre-reading texts are available in the QTC Library, or you may wish to purchase your own copies via QTC. To do so, please email your request to library@qtc.edu.au

It will be essential to have access to the required materials listed under pre-reading above, and to any primary sources studied for the assessments chosen by the student.

General References

- 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.
- Ferguson, E., ed. *Understandings of the Church*. Minneapolis: Fortress Press, 2016.
- Frend, W. H. C. *The Early Church: From the Beginnings to 461*. 4th Revised edition. London: SCM Press, 2012.
- Hall, S. G. *Doctrine and Practice in the Early Church*. 2nd Revised Edition. London: SPCK, 2005.
- Harvey, S., and D. Hunter, eds. *The Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press, 2008.
- Young, Frances, et. al., eds. *The Cambridge History of Early Christian Literature*. Cambridge: Cambridge University Press, 2007.

Key Primary Sources

- Athanasius. *Contra Gentes and De Incarnatione* trans. Robert W Thomason, *Oxford Early Christian Texts*, Henry Chadwick ed. Oxford, Oxford University Press, 1971.
- Athanasius. *Festal Letters*, in Athanasius: *Select Works and Letters*, NPNF 2-04. Edited and Translated by Archibald Robinson. Edinburgh: T&T Clark, 1891.
- Augustine. *On Christian Doctrine*. Translated by Durant W. Robertson, Jr. Upper Saddle River, NJ: Prentice-Hall, 1958.
- Augustine. *The City of God*. Translated by Henry Bettenson. London: Pelican, 1972.
- Augustine. *Tractates on the Gospel of John, 55–111 and 112–124*. Translated by John W. Rettig. Washington, D. C.: The Catholic University of America, 1994–95.
- Basil of Caesarea. *Against Eunomius*, trans. Mark DelCogliano and Andrew Radde-Gallwitz, in *Fathers of the Church*, (The Catholic University of America Press, 2011).
- Hilary of Poitiers. *Commentary on Matthew*. Translated by Daniel H. Williams. Washington DC: The Catholic University of America, 2012.
- Hilary. *The Trinity*. Translated by Stephen McKenna. New York: The Fathers of the Church Inc., 1954.
- Tertullian, *Apologetical Works*. Translated by Rudolph Arbesmann. Washington, D.C.: Catholic University of America Press, 2008.
- Tertullian. *Disciplinary, Moral and Ascetical Works*. Translated by Rudolph Arbesmann, et. al. Washington, D.C.: Catholic University of America Press, 2008.

Athanasius

- Anatolios, Khaled. *Athanasius: The Coherence of his Thought*, Oxford: Routledge, 1998.
- Gwynn, David M., *Athanasius of Alexandria: Bishop, Theologian, Ascetic, Father*. Oxford: Oxford University Press, 2012.
- Kwok-kit Ng, Nathan. *The Spirituality of Athanasius: A Key for Proper Understanding of This Important Church Father*, Peter Lang Pub, 2001.
- Leithart, P. J. *Athanasius*. Grand Rapids, MI: Baker Academic, 2011.
- Weinandy, Thomas G. and Daniel A. Keating *Athanasius and his Legacy: Trinitarian-Incarnational Soteriology and its Reception (Mapping the Tradition)*. Minneapolis: Fortress Press: 2017.

Augustine

- Brown, P. *Augustine of Hippo*. Rev. ed. London: Faber & Faber, 2000.
- Harrison, Carol. *Rethinking Augustine's early theology an argument for continuity*. Oxford: Oxford University Press, 2006.
- Hollingworth, Miles. *Saint Augustine of Hippo: An Intellectual Biography*. London: Bloomsbury, 2013.
- Kenny, John P. *Contemplation and Classical Christianity: A Study in Augustine*. Oxford: Oxford University Press, 2013.
- Meconi, D. V. and E. Stump. *The Cambridge Companion to Augustine*. 2nd ed. Cambridge: Cambridge University Press, 2014.
- Sanlon, Peter T. *Augustine's Theology of Preaching*. Minneapolis: Fortress, 2014.

Irenaeus & Tertullian

- Barnes, Timothy D. *Tertullian: A historical and literary study*. 2d. ed. Oxford: Clarendon, 1985.
- Dunn, G. D. *Tertullian*. London: Routledge, 2004.
- Grant, R. M. *Irenaeus of Lyons*. Oxford: Routledge, 1997.
- Osborn, E. *Irenaeus of Lyons*. Cambridge: Cambridge University Press, 2005.
- Osborn, E. *Tertullian, First Theologian of the West*. Cambridge: Cambridge University Press, 2003.

Hilary

- Beckwith, Carl, L. *Hilary of Poitiers on the Trinity: From De Fide to De Trinitate*. Oxford: Oxford University Press, 2008.
- Burns, Paul C. *A Model for the Christian Life: Hilary of Poitiers' Commentary on the Psalms*. Washington, D. C.: Catholic University of America, 2012.

The Cappadocians

- Beeley, C. *Gregory of Nazianzus On the Trinity & the Knowledge of God*. Oxford: Oxford University Press, 2008.
- DelCogliano, Mark. *Basil of Caesarea's Anti-Eunomian Theory of Names: Christian Theology and Late-Antique Philosophy in the Fourth-Century Trinitarian Controversy*. Leiden: Brill, 2010.
- Radde-Gallwitz, Andrew. *Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity*, Oxford: Oxford University Press, 2009.

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