CH 276A (REL 399): The Celebration and Interpretation of the Eucharist in the First Eight Centuries of the Church

Fall Semester, 2009
Time: Tuesdays, 6:30-9:00 PM
Instructor: Keefe
Office Hours: Thursdays, 1:00-3:00 or by appointment, 316 Old Divinity, 660-3469, skeefe@div.duke.edu.

Description: We will look at the celebration and interpretation of the Eucharist in the first eight centuries of the Church using entirely primary source materials, including liturgical documents, the writings of the church fathers, legislative canons of church councils, penitential books, and archaeological and iconographic evidence. In a final research paper students may explore any topic they wish related to Eucharistic belief or practice in the early church.

Requirements:

I. Weekly reading assignment: This will be almost entirely from a Course-Pac, with the exception of two books I have asked you to purchase (see below). Very few patristic authors wrote any sustained treatises solely on the Eucharist. Often there is only brief mention of the Eucharist in one part of an author’s work. Most of the Course-Pac consists of these occasional remarks in letters, sermons, biblical commentaries, apologies, chronicles, anti-heretical treatises, church orders, liturgical hymns, catechisms, and baptismal instructions.

Please purchase:


- The Course-Pac will be made available to you on Blackboard. (See note on p. 22.)

When you have completed your weekly reading, write a brief summary
of what you have read, noting, for each author you read, what he has to say (and any questions this raises for you). If you are unfamiliar with the author, find out a little bit about him (look up where he is located on a map, if he is Nestorian or Monophysite, if he was a bishop, and any controversies in which he was involved. Standard references for this information are: The Oxford Dictionary of the Christian Church (OCC), ed. by Cross, 5th ed.; The New Catholic Encyclopedia (17 volumes, in Divinity School reference room); Altaner's Patrology (1 vol.); Quasten's Patrology (4 vols.). (I will collect these notes from you each week simply to give you credit for your work, and return them to you immediately for your notebooks.)

The texts must be read carefully, with sensitivity to the context in which the author is writing and the words he uses. The following are some of the things you might look for as you read:

1) sacrificial language (is the Eucharist talked about as a sacrifice? Does the author use, for example, the word "offer," "altar," "paschal lamb"?)

2) sacramental language (is the Eucharist associated with "forgiveness of sins," "divinization," "grace"? Is it called a "mystery"?)

3) commemorative language (is the Eucharist a "memorial," "recollection"?)

4) transformative language (do the bread and wine "change," "pass into," "become" Christ's flesh and blood?)

5) symbolic language (does the Eucharist "symbolize," "figure," "represent"?)

6) realism language ("real flesh," "true blood;" references to the reserved host or the remnants)

7) communion language (is the Eucharist called "communion," "union"?)

8) adoration language (is the Eucharist "divine," "ineffable," "awesome"?)

9) eschatological language (is the Eucharist a "pledge," or "promise" of the resurrection of the flesh? a "taste of heaven," "celestial banquet"?)
10) necessity language (should the Eucharist be received "daily," "often," "only with sufficient preparation")

11) admonitory language (warnings about worthiness, faith, love of neighbor)

12) validity language (by whom, where, when, is Eucharist validly consecrated and received?)

13) disciplinary/exclusivity language (role of Eucharist as a means to discipline members through ex-communication; to categorize penitents; identify heretics)

14) journeying language (is the Eucharist for "strength," "guidance," "protection," "spiritual nourishment while on earth," "medicine")

II. An archaeology report: This is more in the nature of a "show and tell" exercise than a formal report. Each week two students will take a topic (given in the syllabus) and collect all the physical evidence that they can find on it from depictions of it in ancient art that have survived (such as frescoes, mosaics, carvings on sarcophagi, engravings on liturgical vessels, embroiderings) and photographs of archaeological finds. For example, for the topic "altars" they will find as many different examples of altars as they can, dated before the ninth century. They will note the date and geographical location of the depiction or the object itself; its size, its material, its shape; any decoration or inscriptions on it. Then they will draw some general conclusions about early altars from their own observations. They will bring to class as many of these pictures as possible to allow the class also to make their own observations and raise questions from the evidence. The reporters are NOT to hand in a report on altars, or give the class a written summary of the history of altars. They are to submit to me only a bibliography of all the resources they used to obtain the pictures. The purpose of this exercise is not only to bring the history of the Eucharist alive through visual evidence, but to give students a chance to become familiar with sources for the study of early Christian art, architecture and archaeology. You are encouraged especially to make use of the slide library (Princeton Index of Christian Art) housed in the Art Building on East Campus, the Lilly Library, and the quarto section (in the sub-basement) of the Divinity School library. Browsing those shelves you will discover rich resources in journals devoted to early Christian art and archaeology, and monographic studies of individual sites. Your oral report of your findings to the class should be no longer than 20 minutes. You may
use modern sources (encyclopedias, books, articles) to find out more about the archaeological evidence you found, but for this assignment you ABSOLUTELY MAY NOT use "Power point" technology, nor present to the class any information downloaded from the web. The bibliography you submit must show that you located the journals, books, articles, atlases, slide collections, tourist guide books (whatever you use!) themselves.

The kinds of questions that might arise from looking at a number of early altars are: how do they compare with ancient Jewish or Roman altars? What is the psychological connection between altar tables and the lids of martyrs' tombs? What would stone vs. wooden altars signify? Do altars follow any biblical descriptions of altars?

III. Discussion leader: Each week two students will prepare 3-5 questions on the texts assigned for that week. (Type out the questions and provide a copy for each person in the class.) These should be thought questions, and may involve asking us to reflect on and compare practices or ideas in the texts with our own churches or in other religions or areas of the world today. It is often helpful to begin with the biblical notion(s) concerning a topic raised by our readings, whether it be human sacrifice, blood, women in ministry, asylum, excommunication, the term "flesh and blood," etc.

IV. Final Research Paper: Typed, approximately 25-30 pages, with full bibliography (web citations are not sufficient). Attached to this syllabus you will find a sheet, "Pointers for Writing a Good Research Paper." Make sure to follow these guidelines, and especially observe the rule NOT TO QUOTE SECONDARY SOURCES IN THE MAIN BODY OF YOUR PAPER. If you use secondary (modern) sources, put the information in your own words and give the author credit in a footnote. Your paper may be on any aspect of the celebration or interpretation of the Eucharist in the first eight centuries of the church. Here are only a few sample suggestions:

Some Suggested Research Paper Topics

- Further investigation of any single patristic or early medieval author on the Eucharist. (Often they have said more than we read in class; also, one can develop their theology of the Eucharist in relation to, for example, ethics, ecclesiology, soteriology.

- Investigation of authors we will not have time to read in class (see the list of ancient authors who made reference to the
- Miracle Stories Related to the Eucharist As Evidence of the Popular Understanding of the Eucharist.

- The Use of Unleavened Bread in the West vs. Leavened (Fermented) Bread in the East.

- Agapes: What Were They? When did the die out? Should they be revived?

- The Communion of Infants (and Why did it cease in the West?).

- Fasting Before Communion.

- The Viaticum (Communion of the Dying) and Burying the Dead with the Host.

- The Frequency of Receiving Communion by the Lay.

- Church legislation relating to the Eucharist (by local and ecumenical councils; in penitential books): What Concerns are Reflected?

- An artistic study of the depiction of Holy Communion or the Mass, such as the Drogo Sacramentary cover, or the iconography on the Arnulf Ciborium (portable altar).

You will be asked to present your research to the class during the last four weeks of the seminar (see syllabus). Your paper is due on the day of your presentation. The week before you give your presentation, you must give the class a reading assignment pertaining to your research, either a primary source document or an article or chapter of a book you found helpful or controversial. You are not to read your paper to the class, nor are you permitted to give a "Power Point" presentation. Rather, you must summarize your findings in your own words, orally, to the class, discuss problems you confronted in your research work, and state your conclusions. Then leave time for questions and discussion by the class (about 50 minutes in toto).

Your final grade for the course will consist of: 1) class participation (including archaeology report, discussion leader, and attendance), 40%; 2) reading assignment for class and presentation, 20%; 3) research paper, 40%.
Disability statement:
Students with disabilities who believe they may need accommodations in this class are encouraged to contact, if you have not done so already, the Disability Management System—Student Access Office at 668-1267 as soon as possible to better ensure that such accommodations can be implemented in a timely fashion. Please also contact Rev. Todd Maberry, Divinity Registrar (tmaberry@div.duke.edu or 660-3428), to assist with the process.

Schedule

WEEK ONE: Assignment for 9/1

FIRST CENTURY TO EARLY THIRD CENTURY

(In the following reading assignments, the pages given in parentheses refer to the pages of the editions in the Course-Pac; they are simply to further identify the readings for you in your Course-Pac.)

Read in your Bible:

- Mt. 26, 20-30
- Mk. 14, 12-26
- Lk. 22, 7-22
- 1 Cor. 11, 17-34
  (Note the similarities and differences between these four accounts of the Last Supper)

- Acts 2, 42; 20, 7-12
- 1 Cor. 4, 1; 10, 1-21
- Heb. 13, 10-21
- Rev. 2, 7; 2, 17; 3, 20
- Lk. 24, 28-35 (Emmaus)
- Jn. 6, 25-65

Read in the Course-Pac:

Ignatius of Antioch (d. ca. 110)
- Letter to the Ephesians, 20 (p. 195)
- Letter to the Romans, 7 (p. 235)
- Letter to the Philadelphians, 4 (p. 243)
- Letter to the Smyrnians, 7; 8 (pp. 259-61)

Didaché (ca. 150?)
- cc. 9, 10, 14 (pp. 323-5, 331)

Justin Martyr (d. ca. 165)
First Apology, cc. 65-67 (pp. 185-6)
Dialogue with Trypho the Jew, cc. 41, 70, 116-117 (pp. 215, 233-4, 257-8)

Melito of Sardis (wrote ca. 190)
On Pascha (entire)

Irenaeus of Lyons (d. ca. 202)
Against the Heresies:
L. 4, c. 17, n. 5; c. 18 (entire) and c. 33, n. 2 (pp. 484-6, 506-7)
L. 5, c. 2, nn. 2-3 (p. 528)
Letter to Pope Victor I, excerpt (according to Eusebius) (pp. 243-4)

Clement of Alexandria (d. ca. 215)
Stromata (or Miscellanies), L. 1, in c. 19 (p. 322)
The Instructor (Pedagogus), L. 2, c. 2, excerpts (pp. 242-3, 246)
Who is the Rich Man That Shall Be Saved? (Quis Dives Salvetur?), c. 23 (pp. 597-8)

Tertullian of Carthage (d. after 220)
On Prayer, cc. 6, 19 (pp. 683, 687)
On the Resurrection of the Flesh, c. 8 (p. 551)
Against Marcion:
L. 3, c. 19 (pp. 337-8)
L. 4, c. 40 (pp. 417-9)
L. 5, in c. 8 (p. 445)
Apology, c. 39 (on agapé) (pp. 46-7)
Idolatry, c. 7 (p. 64)
The Shows (De spectaculis), cc. 25, 29 (pp. 89-91)
The Chaplet (Crown) (De corona), c. 3 (pp. 94-5)
Prescription Against Heretics, c. 36 (pp. 260-1)
On Flight in time of Persecution (De fuga), c. 14 (end of treatise) (p. 125)
To his Wife (Ad uxorem), L. 2, cc. 4-5 (pp. 46-7)
Martyrdom of Perpetua and Felicity, scattered references (pp. 697, 700-706)

Archaeology Report:

Epitaphs of Abercius, Bishop of Hieropolis (Phrygia in Turkey) (end s. II) and Pectorius (s. II-III? III-IV?)
(formed near Autun, France):
1) bring in an English translation for everyone in the class (see Quasten, Patrology, vol. 1).
2) show the original monuments (now in Lateran Museum in Rome); see a photo, for ex., in J. Wilpert, *Fractio Panis*, p. 124, and in DACL under "Autun."

3) Discuss the text of these tomb inscriptions with class (see article by G. Grabka in *American Ecclesiastical Review* 131, no. 4, pp. 245-55, and discuss the symbol of the FISH (IXTHUS) as a Eucharistic symbol (bring in pictures from F.J. Dölger, *Die Fisch-Denkmaler in der frühchristlichen Plastik, Malerei und Kleinkunst=IXTHUS*, vol. 5, Munster, 1943).

Discussion Leaders: _____________________________

1) Prepare 3-5 questions on the texts; and 2) in light of the question, *Were the first Christian eucharists meals?*, be prepared to explain to class how the Jewish passover meal was celebrated, and how the Jewish synagogue service was conducted (see, for example, J. Jungman, *The Mass of the Roman Rite*, vol. I, pp. 7-30, 394-99).

**WEEK TWO: Assignment for 9/8**

**THIRD CENTURY**

Read in Course-Pac:

Hippolytus of Rome (d. 235)
- Refutation of All Heresies, L. 9, end of c. 7 (p. 131)
- exegetical fragments: On the Two Thieves (= fragment 11) (p. 239)
  - Appendix, n. 41 (p. 252)
  - The Apostolic Tradition (not in Course-Pac; read the edition by Stewart-Sykes, pp. 45-50, 64-81, 105-148, 156-160)

Anonymous
- Didascalia of the Apostles (before 250), cc. 9-13, 20-21, 26 (pp. 47-70, 88-101, 110-112)

Origen (d. ca. 254)
- Against Celsus, L. 8, cc. 33, 57 (pp. 651-2, 661)
- On Exodus, in Homily 13, 3 (Latin/French) (pp. 386-7)
- On Joshua (Jesu Nave), Hom. 2, 1 (Latin/French) (pp. 116-9)
- On John, L. 32, nn. 309-310 (pp. 399-400)
- On Ezekiel, Homily 14, 3 (end) (Latin/French) (pp. 442-3)
- On Psalm 37, Hom. 2, 6 (Lat./Fr.) (pp. 320-1)
- On Matthew, L. 10, c. 25 (Greek/French) (pp. 262-5); L. 11, c. 14 (Gr./Fr. and my English translation) (pp. 342-7)
- On Numbers, Hom. 7, 2.2,2 (pp. 174-5); Hom. 16, 9 (pp. 260-5); Hom. 24, 1,5; 1,6; 1,9 (pp. 161-7) (Lat./Fr.)
- On Jeremiah, Hom. 12, nn. 2 (pp. 112-3) (English)

Cyprian of Carthage (d. 258)
- On the Unity of the Catholic Church (= Treatise 1), nn. 8, 13, 17 (pp. 423-5, 427)
- On the Lapsed (= Treatise 3), nn. 2, 15, 16, 22, 25, 26 (pp. 437, 441-4)
- On the Lord's Prayer (= Treatise 4), nn. 4, 18, 21 (pp. 448, 452-3)
- On Work and Alms (= Treatise 8), n. 15 (p. 480)
- On the Good of Patience (= Treatise 9), n. 14 (p. 488)
- On Zeal (Jealousy) and Envy (= Treatise 10), n. 17 (pp. 495-6)
- To Quirinus, Three Books of Testimonies Against the Jews (= Treatise 12), L. 3, c. 94 (p. 554)

- Letters (Epistles):
  1, n. 15 (p. 280)
  4, n. 2 (p. 282)
  9, entire (pp. 289-90)
  10, n.1 (p. 291)
  11, n. 2 (p. 292)
  15, n. 1 (p. 295)
  33, n. 3 (p. 313)
  36, n. 2 (p. 315)
  53, entire (pp. 336-8)
  55, nn. 1, 9 (pp. 347, 350)
  62, entire (pp. 358-364)
  63, nn. 2, 4 (pp. 364-5)
  65, n. 2 (p. 367)
  67, nn. 2-3 (p. 370)
  68, nn. 8-9 (pp. 374-5)
  69, n. 2 (p. 376)
  71, n. 2 (p. 379)
  74 (Firmilian to Cyprian), nn. 7, 10, 11, 21 (pp. 391-3, 395)
  75, nn. 4-14 (pp. 398-401)
  76 (= 76), n. 3

Dionysius of Alexandria (d. ca. 264)
- Letter to Bishop Basilides, canons 2, 4 (p. 96)
-Letter 3 to Fabian of Antioch, n. 11 (p. 101)
-Letter 9 to Pope Sixtus II, entire (p. 103)

Gregory Thaumaturgus, Bishop of Neocaesarea (d. ca. 270)
-Canonical Epistle, nn. 5-11 (pp. 149-51)

Archaeology Report:___________________________________________

The earliest iconography of the Eucharist: where is it, what is it (see art of the catacombs and early Christian sarcophagi); ambiguity with pagan iconography? (Especially on the fish and the loaves, see Dölger, Icthus; also see G. Agnello, "Motivi Eucaristici nella iconografia paleocristiana della Sicilia" in Convivium Dominicum; Joseph Wilpert, Fractio Panis: die Alteste Darstellung des eucharistischen Opfers in der 'Cappella Graeca'(catacomb of Priscilla), 1895(translated into French, Paris, 1896); idem, Die Malereien der Sakramentskapellen in der Katakombes des hl. Callistus,1897; Giuseppe Wilpert, Roma Sotterranea: Le pitture delle catacombe romane, 1903 (1 vol. of commentary, 1 vol. of plates); J. Spencer Northgate and W.R. Brownlow, Roma Sotterranea or An Account of the Roman Catacombs (based on the work of De Rossi), London, 1879, 2 vols. (in English).

Discussion Leaders:__________________________________________

Prepare 3-5 questions from the texts. Also, if you know French, Spanish, or Latin, summarize Origen passages given above.

WEEK THREE: Assignment for 9/15

FOURTH CENTURY

Read in Course-Pac:

Eusebius of Caesarea (d. 339)
-Ecclesiastical History:
L. 4, c. 15, in n. 40 (Polycarp's body) (pp. 173-4)
L. 10, c. 3, n. 3 (p. 370)
-The Oration in Praise of Constantine, 16, n. 10 (p. 607)
Aphrahat (Afraates) (d. ca. 345)
- Demonstrations:
  3, n. 2 (p. 53)
  4, n. 19 (p. 80)
  7, n. 21 (pp. 149-50)
  9, n. 10 (p. 177)
  12 (entire) (pp. 31-40)

Julius Firmicus Maternus  (d. after 360)
- The Error of the Pagan Religions, c. 18 (pp. 80-4 and notes); c. 21, n. 3 (p. 91); c. 27, n. 8; c. 28, n. 1 (pp. 107-8 and notes)

Hilary of Poitiers (d. 367)
- On the Trinity, L. 8, nn. 13-17; L. 10, n. 18 (pp. 141-2, 186)

Ephraim the Syrian (Deacon, d. 372)
- Hymns `Nisibenicos'(Carmina Nisibena, on the tragedies which befell the city of Nisibis), 3, n. 7 (p. 171)
- Hymns on the Feast of the Epiphany, 3, nn. 11-17, 22 (pp. 269-70); 7, nn. 6, 23 (pp. 275-6)
  - Sermon on the Sinful Woman, 1 (p. 336)
  - Hymns on the Nativity, in Hymns 3, 4, 16 (pp. 85, 96-7, 149-50)
  - Hymns on Virginity, in Hymn 35, Hymn 36 (entire), Hymn 37 (entire) (pp. 419-427)
  - The Pearl: Seven Hymns on the Faith, Hymn 1 (entire), Hymn 2 (entire) (pp. 293-6)

Athanasius of Alexandria (d. 373)
- Apology (Defence) Against the Arians, nn. 11-17, 30-31 (pp. 106-9, 116)
  - Festal Letters:
    1, nn. 9-10 (pp. 509-510)
    4, nn. 3-4 (pp. 516-17)
    5 (entire) (pp. 517-19)
    6 (entire) (pp. 519-23)
    7, n. 4 (pp. 524-5)
    13, n. 7 (p. 541)
  - Letter to Serapion (Letter 54), n. 4 (pp. 565-6)
  - Fragment of a sermon to the newly baptized attributed to Athanasius (my translation)

Titus of Bostra (in Syria) (d. between 363/378)
- Homily on Luke, excerpt (quoted in Wainwright, p. 56)
Apostolic Constitutions (= The Ethiopic Didascalia) (ca. 380)
- Introduction to Harden's edition (pp. vii-xxiii)
- L. 2, cc. 33, 43, 46, 57-59 (pp. 54, 63-4, 65, 73-79)
- L. 6, c. 30 (p. 166)
- L. 7, cc. 30, 36 (pp. 173, 178-9)
- L. 8 (= The Clementine Liturgy), entire (pp. 5-73)

Archaeology Report:__________________________________________

Bread: iconography and archaeology (see picture of round, flat, crossed loaves preserved from Pompeii, 79 A.D. in F. J. Dölger, Der heilige Fisch in den antiken Religionen und im Christentum (= Icthus, t. 3, Munster, 1922), fig. LXXVIII, nn. 7, 8). Look for biblical scenes with bread, such as Old Testament scenes of the manna of the desert, the offering of bread and wine of Melchizedech, the bread brought to Elijah (1 Kings 19:5), the bread brought by Habacuc to Daniel in the lion's den (an ancient sarcophagus in Brescia shows Habacuc bringing bread and a fish: see Revue de l'art chretien, vol. 19, pp. 89-95), the bread of proposition (that King David ate), and New Testament scenes, such as the wedding at Cana (is bread shown as well as the water made wine?), the multiplication of the loaves. How is bread shown in pagan art? Is it offered, does it have the same shape as Eucharistic bread of Christians? See J. Wilpert, Fractio Panis, p. 91 and Dölger, der heilige Fisch, t. 3, fig. XXI, 1. See Also A. Grabar, Christian Iconography: A Study of its Origins, Princeton, 1968, pp. 142-3 and figures 338, 339, and many other figures, such as 258, 237, 234, 327 (with p. 135).

Discussion Leaders:_________________________________________

WEEK FOUR: Assignment for 9/22

FOURTH CENTURY

Read in Course-Pac:
Fourth-century canons of church councils pertaining to the Eucharist:

- Council of Nicea I (325 A.D.), cc. 5 and Excursus, 13 and Excursus, 18 (pp. 13-14, 29-31, 38-39)
- Arabic canons attributed to the Council of Nicea, cc. 25, 27 (p. 47)
- Council of Ancyra, 314 A.D., cc. 1, 2, 5-9, 16 (pp. 63-7, 70)
- Council of Neocaesarea, 315 A.D., cc. 9, 13, 14 (pp. 83, 85)
- Council of Gangra (between 325-381), cc. 4, 11, and in synodical letter (pp. 91, 93-4, 96-7)
- Council of Antioch, 341 A.D., c. 2 (pp. 108-9)
- Synod of Laodicea (between 343-381), cc. 7, 14, 19 and Excursus, 21, 25, 27, 28, 32, 49, 50, 58 (pp. 127-8, 132, 136-9, 140, 147-9, 155-6, 158)
- Apostolic Canons (mid 4th c.?), cc. 3, 4 (p. 594)
- Canons of Basil, cc. 91, 92 (p. 610)
- canons attributed to Hippolytus (s. IV), nn. 3, 28, 29, 31, 35, 37 (pp. 256-7)

Cyril of Jerusalem (d. 386)
- Mystagogical Catecheses, 4-5 (pp. 67-80)

Optatus of Milevus (in North Africa) (d. after 385)
- Six Books Against Parmenian the Donatist, L. 2, in cc. 12, 19 (pp. 90, 99-100); L. 3, in c. 4 (p. 145); c. 12 (pp. 172-5); L. 6, cc. 1-2 (pp. 246-53)

Ambrose of Milan (d. 397)
- On the Holy Spirit, L. 3, c. 11, n. 79; c. 16, n. 112 (pp. 146, 151)
- On the Death of his Brother Satyrus, L. 1, nn. 43-46 (p. 168)
- On the Sacraments, L. 4 (entire); L. 5 (entire); L. 6, cc. 1-2 (pp. 297-321)
- On the Mysteries, cc. 8-9 (pp. 323-5)
- On the Christian Faith, L. 1, c. 15, n. 98; L. 4, c. 10, nn.123-6 (pp. 217, 278)
- On Widows, c. 10, n. 65 (p. 402)
- On Virgins, L. 3, c. 5, n. 22 (pp. 384-5)
- On the Sacrament of the Incarnation of the Lord, c. 4, n. 23 (p. 227-8)
- On Cain and Abel, L. 1, c. 5, n. 19 (pp. 377-8)
- Letters:
  - in Letter 20 (Ancient Christian Writers enumeration, pp. 108-109, 113-114); in Letter 45 (ACW, p. 236); in Letter 66 (ACW, pp. 401-2); Letter 77 (ACW. pp. 432-5); in Letter
Basil the Great of Caesarea (d. 379)
- On the Holy Spirit, c. 27, n. 66 (pp. 41-2)
- Letters:
  8, n. 4 (pp. 117-8)
  93 (entire) (p. 179)
  199, nn. 22-24 (p. 238)

Gregory of Nazianzus (d. 389)
- Sermon 8: Funerary Oration for his Sister Gorgonia, n. 18 (p. 243)
- Sermon 18: Funerary Oration on the Death of his Father, with Basil Present, nn. 9-10, 29-30 (pp. 257, 263-4)
- Sermon 45: The Second Oration on Easter, n. 19 (p. 430)

Gregory of Nyssa (d. ca. 394)
- The Great Catechism, c. 37 (pp. 504-6)
- Homily on the Baptism of Christ (on the Day of Lights or Epiphany), excerpt (p. 519)

Archaeology Report:

Chalices: depictions of eucharistic cups in ancient iconography and in pagan art (cult of Dionysius, for example); also actual surviving chalices, such as the famous 4th-century chalice if Antioch (see G. Eisen, The Great Chalice of Antioch, New York, 1933; he is erroneous in dating the chalice to the 1st century, but his description of the iconography on the chalice is valuable); for other chalices see some pictures in Solano, vol. II, p. 648, 690, 729, 747, 761. What are their measurements? What is the significance that some have double handles? For chalices effecting miracles, see Corblet, vol. 2, p. 226. (When is the earliest picture of chalice collecting Christ's blood flowing from his side on the cross? See the 9th c. Utrecht Psalter.)

Discussion Leaders:

WEEK FIVE: Assignment for 9/29

FIFTH CENTURY
Read in Course-Pac:

Epiphanius of Salamis (d. 403)
- Panarion or Against the Heresies, 1,7 on p. 4; 15,6 on p. 21; 2,3 on p. 22; 4,3 and 6,3 on pp. 80-81; 1,1 on p. 114; 1,6 on p. 621

John Chrysostom (d. 407)
- Baptismal Instructions, I, nn. 1-14; II, n. 27; III (entire); IV, nn. 6, 32; IX, nn. 2-3; X, n. 2; XI, nn. 32-34; XII, nn. 15-19 (pp. 23-8, 53, 56-65, 68, 78, 132, 148, 171-2, 177-8; following each Instruction I have also included the end-notes)
- Homilies on Matthew:
  Hom. 5 (beginning) (p. 31)
  Hom. 7, in n. 7 (p. 48)
  Hom. 17, in n. 6 (p. 123)
  Hom. 23, in n. 3 (p. 160)
  Hom. 25, in n. 4 (p. 174)
  Hom. 32, in n. 10 (pp. 217-8)
  Hom. 50, nn. 3-4 (pp. 312-13)
  Hom. 82 (entire) (pp. 491-7)
- Homilies on John:
  Hom. 46 (entire) (pp. 164-7)
  Hom. 47 (entire) (pp. 168-172)
  Hom. 85, in n. 3 (p. 319)
- Homilies on Acts:
  Hom. 21, near the end (pp. 140-41)
  Hom. 24, near the end (p. 161)
- Homilies on Romans:
  Hom. 8, n. 8 (p. 394)
- Homilies On 1 Cor.:
  Hom. 23, n. 3 (p. 133)
  *Hom. 24 (entire)(pp. 138-143)
  Hom. 27, nn. 4-7 (pp. 159-163)
  Hom. 28, nn. 1-4 (pp. 163-5)
  Hom. 34, n. 3 (p. 203)
- Homilies on Ephesians:
  Hom. 3, n. 3 (pp. 63-5)
  Hom. 11, near the end (p. 108)
  Hom. 14, near the end (pp. 120-1)
- Homilies on Hebrews:
  Hom. 17 (entire) (pp. 446-50)
- Homilies on 1 Timothy:
Hom. 5, nn. 2-3 (pp. 425-6)
Hom. 15, n. 4 (pp. 463-4)
-On the Priesthood, L. 3, n. 4; L. 6, in n. 4 (pp. 46-7, 76)
-Concerning the Statues, Hom. 2, the end (p. 354); Hom. 20, the end (p. 481)

Jerome (d. 420)
-Commentary on Epistle to the Ephesians, L. 1, c. 1, v. 7 (pp. 91-2 in Heine edition)
-Letters, in 14, n. 8 (pp. 65-7 and notes); in 21, nn. 26, 27 (pp. 122-3)

Maximus of Turin (d. between 408/423)
-Sermon 23 (entire) (p. 58)

Niceta of Remesiana (d. after 414)
-On the Different Names Which are Suitable to Jesus Christ (entire) (pp. 9-12)

Theodore of Mopsuestia (d. 428)
-On the Eucharist and the Liturgy (Mingana edition, Intro, pp. xviii-xxv and pp. 70-123)

Archaeology Report:___________________________________________


Discussion Leaders:__________________________________________
WEEK SIX: Assignment for 10/13

FIFTH CENTURY

Read in Course-Pac:

Augustine of Hippo (d. 430)
- Confessions, L. 6, c. 2, n. 2; L. 9, c. 11, n. 27; L. 9, c. 12, n. 32; L. 9, c. 13, n. 36 (pp. 90-1, 138, 139, 141)
  
  - Letters:
    36, in n. 28 (p. 269)
    54, entire (pp. 300-3)
    98, nn. 3-4, 9 (pp. 407-10)
    149, nn. 16-17 (pp. 368-9)
    153, n. 21 (p. 401)
  
  - Explanations on the Psalms:
    On Ps. 22 (21 Vulgate), nn. 26, 27, 30 (p. 60)
    On Ps. 34 (33), references throughout (pp. 72-9)
    On Ps. 40 (39), nn. 12-13 (pp. 123-4)
    On Ps. 49 (48), n. 3 (p. 169)
    On Ps. 99 (98), n. 8 (pp. 485-6)
  
  - On Christian Doctrine, L. 3, c. 9, n. 13; L. 3, c. 16, n. 24 (pp. 560, 563)
  
  - Against Faustus the Manichaean, L. 20, cc. 13, 18, 21; L. 22, in c. 17 (pp. 258-63, 277)
    - On Baptism, Against the Donatists, L. 5, c. 8, n. 9 (pp. 466-7)
    - Against the Letter of Petilian, L. 2, c. 47, n. 110 (pp. 558-9)
  
    5, n. 7 (pp. 222-3 and notes p. 226)
    9, n. 14 (p. 271)
    17, n. 5 (p. 369)
    112, n. 1 (p. 147 and notes pp. 152-3)
    112A, n. 7 (p. 157 and notes p. 162)
    131, n. 1 (pp. 316-7 and notes p. 322)
    132, entire (pp. 325-8)
132A, entire (pp. 329-31)
172, n. 2 (p. 252)
174, n. 7 (pp. 261-2 and notes p. 264)
308A, n. 6 (p. 59 and notes p. 62)
310, n. 2 (pp. 68-9)

-Sermons (LNPF enumeration):
   6, nn. 9-10 (pp. 276-7)
   7, n. 7 (p. 282)
   8, n. 5 (pp. 285-6)
   9, n. 6 (p. 289)
   21, n. 17 (p. 323)
   27, in n. 4 (p. 343)
   39, n. 7 (p. 392)
   45, n. 3 (p. 406)
   62, entire (pp. 446-9)
   81, n. 1 (p. 501)
   82, entire (pp. 504-6)

-On Our Lord's Sermon on the Mount According to Matthew,
   L. 2, c. 7 (pp. 41-2)

-Tractates on the Gospel of St. John:
   Tract. 11, nn. 3-5 (pp. 75-6)
   Tract. 26, entire (pp. 168-74)
   Tract. 27, entire (pp. 174-8)
   Tract. 45, in n. 9 (p. 252)
   Tract. 47, in n. 2 (p. 260)
   Tract. 123, nn. 1-2 (p. 444)

-City of God, L. 8, in c. 27; L. 10, cc. 5-6, 20; L. 16, c.
   22; L. 17, in c. 20; L. 19, in c. 23; L. 21, c. 25; L. 22,
   in c. 10 (pp. 341, 377-80, 400-01, 680, 756, 889, 1007-10,
   1049)

-On the Soul and its Origin, L. 1, c. 10 [IX]; L. 2, c. 21
   [XV] (pp. 319, 341)

-On the Merits and Remission of Sins and the Baptism of
   Infants, L. I, c. 26 [XX]-27; c. 34 [XXIV] (pp. 25, 28)

-On the Gift of Perseverance, c. 7 [IV] (p. 528)

-On the Trinity, L. 3, c. 4, n. 10; c. 10, n. 21; L. 4, c.
   14, n. 19 (pp. 59, 64-5, 79)

-On the Care To Be Taken For the Dead, n. 22 (p. 550)

-Enchiridion, c. 110 (pp. 272-3)

-Incomplete Work Against the Second Reply to Julian, L. 2,
   n. 30 (p. 175 and notes p. 277); L. 3, n. 44 (p. 307); L.
   3, n. 162 (p. 360)

-Answer to the Two Letters of the Pelagians, L. 1, n. 22,40
   (pp. 137-8)

-On Heresies, c. XVII (pp. 36-7); c. XXVI (p. 38); c. XLVI,
   9 (p. 43 and notes p. 70)

-An Answer to an Enemy of the Law and the Prophets, L. 2,
c. 6, n. 22 (pp. 424-5); L. 2, c. 9, n. 34 (pp. 433-4)

Ps.-Augustine (s. V?)
- Dialogue in 65 Questions under the title of Orosius asking and Augustine responding, question 45 (my typed translation, p. 273)

Paulinus of Nola (d. 431)
- Letters:
  3, end of n. 6 (p. 47 and note)
  4, very end (p. 52)
  5, beginning of n. 21 (p. 68)
  6, n. 2 (p. 71)
  32, n. 5 (pp. 138-9)

John Cassian (d. 435)
- Institutes, L. 3, in c. 2 (p. 213)
- Conferences (Collations), Conference 7, cc. 29-30; Conference 18, c. 15; Conference 23, c. 21 (pp. 372-3, 486, 531)

Cyril of Alexandria (d. 444)
- Letters:
  - Second Letter to Nestorius, excerpt (my transl., p. 267)
  - Third Letter to Nestorius (Letter 17), n. 12, but read entire letter for the implications for the Eucharist of Nestorianism (pp. 80-92)
  - Letter 75, nn. 5-6 (p. 85)
  - Letter 83 to Calosyrius, n. 6 (p. 111)
  - Letter 101, n. 8 (pp. 162-3)
  - Commentary on Luke and John, excerpts (my translation, 5 typed pages)
  - Answers to Tiberius, n. 11 (pp. 167-9)
  - On the Creed, n. 28 (pp. 127-9)

Peter Chrysologus (d. 450)
- Sermons:
  Excerpts from Sermons 68, 70, 71, and 72 on the Lord's Prayer (reproduced from Wainwright, p. 204)
  73 (pp. 121-2)
  95 (pp. 147-151)

Valerian, Bishop of Cimiez (vicinity of Nice, France) (d. ca. 460)
- Letter to the Monks, excerpt (p. 438)

Theodoret, Bp. of Cyrrhus (d. c. 460)
- Ecclesiastical History, L. 4, c. 10 (p. 114)
- Dialogues, in Dialogue 1 (pp. 167-8); in Dialogue 2 (pp. 200-201); in Dialogue 3 (p. 234)
- Commentary on the Psalms, Ps. 22, nn. 16-17; Ps. 34, nn. 1, 6; Ps. 116, n. 12 (pp. 153, 207, 209, 234)

Pope Leo I (d. 461)
- Letters:
  Letter 9, 3rd paragraph (pp. 35-6)
  Letter 10, 2nd paragraph (p. 46)

Gennadius of Marseilles (fl. ca 470)
- Liber de ecclesiasticis dogmatibus, cc. 21, 22, 40, 41 (Latin and my translation, pp. 274-7)

Fifth-century canons of church councils pertaining to the Eucharist:
- African Code of 419, cc. 4, 7, 18, 25, 37, 41, 42, 47 (pp. 445-6, 450-1, 454-5, 460-4)
- Council of Ephesus of 431, c. 11 (p. 217)

Archaeology Report:

Church interiors: how was the interior worship space set up? Where was the altar placed? Find pictures of the oldest surviving churches east and west. Also, because today changes have occurred in them (addition of pews, removal of chancels, etc.), find depictions of the interiors of churches in ancient art. For the interiors of eastern orthodox churches, you may wish to have us visit just one, such as on Mt. Athos or in Constantinople, and show all its parts, using guide books and pictures.

Discussion Leaders:

WEEK SEVEN: Assignment for 10/20

SIXTH CENTURY

Read in Course-Pac:

Ps. - Dionysius the Areopagite (ca. 500, probably Syria)
  - Celestial Hierarchy, c. 1, n. 3 (p. 146)
Ecclesiastical Hierarchy, c. 2. II, n. 7 (p. 203); III, n. 8 (p. 208); c. 3 (entire) (pp. 209-224); c. 5. I, in n. 3 (pp. 235-6); c. 6. III, in n. 5 (pp. 247-8)

Narsai (d. ca. 503)
- Liturgical Homilies:
  - Homily 17 (A), entire (pp. 1-32)
  - Homily 21 (C), part (pp. 52-61)
  - Homily 32 (D), part (pp. 66-68)
  (Appendix by R. H. Connolly) (pp. 87-151)

Jacob of Sarug, Bp. (d. 521)
- Homily on the Reception of the Holy Mysteries (pp. 278-87)

Fulgentius, Bp. of Ruspe (d. 532)
- To Monimus, Book II, read especially: III.2 (p. 235); III.6-7 (pp. 236-7); IV.3 (pp. 238-9); V.4 (p. 240); VI.1 (p. 241); IX.1 (p. 246); X.1 (p. 247); XI.1-2 (pp. 250-1)
  - Letter 12, nn. 24-26 (pp. 492-6)
  - Letter 14, nn. 39-47 (pp. 553-65)
  - On the Faith, To Peter, nn. 62-63 (pp. 97-8)

Archaeology Report:_________________________

The Reserved Sacrament: earliest references and the place of reservation and the mode of the containers (see tabernacle, pyx). For bibliography, see in John Chrysostom, Baptismal Instructions, p. 302, n. 8.

Discussion Leaders:________________________

**WEEK EIGHT:** Assignment for 10/27

**SIXTH THROUGH NINTH CENTURIES**

Read in Course-Pac:

Caesarius of Arles (d. 542)
- Sermons:
  - 13, n. 3 (pp. 76-7)
Gregory of Tours (d. 594)
- History of the Franks, L. 3, c. 31; L. 6, in c. 40; L. 10, in c. 8 (pp. 187-8, 371-3, 554)

Evagrius Scholasticus (d. c. 600)
- Historia Ecclesiastica, L. 4, c. 36 (pp. 241-2)

Pope Gregory I (d. 604)
- Letter to Augustine of Canterbury, 7th question (p. 76)
- Forty Homilies on the Gospels, in Hom. 7, n. 1 (pp. 50-1); in Hom. 15, n. 1 (p. 107); in Hom. 22, part (pp. 169-174); in Hom. 24 (p. 184); in Hom. 37 (p. 333)
- Dialogues, L. II, cc. 24, 37; L. 3, n. 3; L. 4, cc. 57-62 (pp. 94, 107-8, 116-7, 266-75)

John Moschus (d. 619)
- Pratum Spirituale (The Meadow), cc. 25, 27, 29, 30, 96, 122, 127, 150, 196, 199, 227, 243 (pp. 17, 19-22, 77-8, 99-100, 103-4, 122-4, 172-4, 177-8, 205-6, 227-9)

Maximus the Confessor (d. 662)
- Mystagogia, cc. 8-24 (pp. 198-211 and endnotes)
- Trial of Maximus, n. 13 (p. 26)

Quinisext Council of 692
- Canons:

  23 (p. 376)
  28-29 (p. 378)
  31-32 (pp. 379-81)
  52 (pp. 389-90)
Amalarius of Trier, Archbishop of Metz (d. 850/1)
   - Exposition on the Mass (in Hardison, *Christian Rite and Christian Drama*, pp. 35-77)

Penitentials
   - Canons attributed to St. Patrick (5th-century), cc. 4, 22 (pp. 81, 84)
   - Synod of Northern Britain (ca. 500-525), c. 6 (p. 171)
   - Penitential of Finnian (ca. 525-550), cc. 35, 36 (p. 94)
   - Preface of Gildas (d. 570), n. 1 (p. 175)
   - The Penitential of Columban (ca. 600), c. 30 (p. 257)
   - Regula Coenobialis of Columban (ca. 600), IV and note (p. 260)
   - Penitential of Cummean (ca. 650), VIII, n. 12; IX, n. 2; X, n. 5 (pp. 110-111, 113)
   - The Penitential of Theodore (d. 690), L. 1, V, nn. 7-14; IX, n. 1; L. 2, II, nn. 2, 10, 11, 14; VII, nn. 1, 3, 4; IX, n. 3; XII, nn. 1, 4 (pp. 188-9, 192, 200, 205, 207-8)
   - Canons attributed to Theodore (d. 690), c. 11 (pp. 216-7)
   - Penitential Writings of Adamnan (ca. 697), c. 46 (p. 137)
   - Bigotian Penitential (ca. 700-725), vii (p. 155)
   - The Judgement of Clement (ca. 700-750), cc. 9, 11, 13 (p. 272)
   - Burgundian Penitential (ca. 700-725), cc. 17, 18 (p. 275)
   - Bobbio Penitential (ca. 700-725), nn. 46-47 (pp. 278-9)
   - Penitential ascribed by Albers to Bede (d. 735), I, n. 39 (p. 224); XIV (p. 230); XV, excerpt (pp. 231-2)
   - Another Penitential Ascribed to Bede (d. 735), VIII (pp. 234-5)
   - Penitential of Egbert (ca. 750), XV (p. 238, ref. to alms/agapé)
   - An Old-Irish Penitential (ca. 800), c. 4 (p. 160)
   - Penitential of Silos (ca. 800), II, XI (pp. 286-9)
   - So-called Roman Penitential of Halitgar (ca. 830), cc. 43, 68-76, 81 (pp. 306, 309-311)
   - So-called Constitutions of Boniface (ca. 813-840), xxxii (pp. 398-9)
   - Hincmar, Archbishop of Reims (d. 882), Treatise on the Divorce of Lothar, excerpt (pp. 408-9)
Discussion Leaders:_____________________________________________

**WEEK NINE: Assignment for 11/3**
Read the readings assigned by the class presenters.

**WEEK TEN: Assignment for 11/10**
Read the readings assigned by the class presenters.

**WEEK ELEVEN: Assignment for 11/17**
Read the readings assigned by the class presenters.

**CLASS PRESENTATIONS:**

11/3: ____________________________________________

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11/10: __________________________________________

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**Note: In the Course-pac, I identified the sources from where I copied the material, using the following abbreviations:**
ANF = A Select Library of Ante-Nicene Fathers
NPNF = A Select Library of Nicene and Post-Nicene Fathers
ACW = Ancient Christian Writers Series
FC = Fathers of the Church Series
SC = Sources chrétiennes