



**Master of Ministry, Master of Divinity and Related Programs**

**CH505D**  
**Early Church History (30-451)**

**Semester 2, 2018**

**Malyon College**  
is an approved institution of the  
**Australian College of Theology**

CH505D is offered by Malyon College as part of the Bachelor of Ministry, Bachelor of Theology and Related Programs authorised for distance and contact delivery by Malyon College. These are accredited awards of the Australian College of Theology (ACT).

## ***MALYON COLLEGE***

At Malyon we recognise that the world is changing. These are times of great challenge and opportunity. Our commitment is to raising up a generation of influential Christians who have a strong biblical base, skills in leadership and ministry, and a heart for God.

We have been training Christian leaders for over 100 years, and we've learnt a few things about theological training. Our graduates are serving all over the world as pastors, cross-cultural workers, workplace leaders, chaplains, church leaders and theological faculty.

Malyon offers full-time and part-time study options through lecture, intensive and distance modes. We have excellent resources for students including a large library, wireless internet and 24 hour access to the campus. All our awards are accredited through the Australian College of Theology.

## ***The Australian College of Theology***

The ACT was established under the auspices of the General Synod of the Anglican Church of Australia in 1891. The ACT is a company limited by guarantee governed by a nine-member Board of Directors. The Anglican Primate of Australia presides as the chairman of meetings of the company which consists of 54 persons (in 2010). The ACT is an Australasian provider of state accredited higher education courses leading to awards in theology and other disciplines related to Christian ministry. The ACT operates as an ecumenical consortium of some 2,500 students enrolled in 19 Bible and theological colleges approved to teach the awards of the ACT. These awards range from two-year diplomas, three-year undergraduate and coursework masters degrees to masters and doctoral research degrees.

The ACT has a centrally devised and managed curriculum and a quality assurance process that are applied across the whole network of affiliated colleges. The day-to-day educational system is managed by the Dean from the ACT office in Sydney. Academic governance is the responsibility of the Academic Board which oversees all academic activities of the College. The standing committees of the Academic Board share this responsibility by monitoring the quality of delivery and resourcing, developing policy, and reviewing the course structure for research, coursework and diploma courses. The membership of the Academic Board and its committees is comprised mostly of faculty members of affiliated colleges. A number of senior university academics are represented to help ensure that ACT practice (especially in the outcome of the consideration of research examiner's reports and general academic policy) remains comparable with the standards of and best practice in the university sector.

As a HEP under the Higher Education Support Act, the College was required to undergo a quality audit conducted by the Australian Universities Quality Agency (AUQA). The AUQA Audit Report was publicly released on the AUQA website in February 2007.

In 2010 the company consists of 54 members composed in the following way:

- (1) the Anglican Primate of Australian and the Dean of the ACT,
- (2) the principals of 10 Anglican Theological Colleges,
- (3) 21 persons elected by the House of Bishops of the General Synod,
- (4) the principals of 11 affiliated colleges approved to deliver the research degrees of the ACT,
- (5) 5 graduates holding an ACT research degree,
- (6) 5 graduates holding any other degree of the ACT.

## **UNIT DETAILS**

### ***Unit Description***

CH505D Early Church History (30-451) is a foundational core unit in the department of Christian Thought. As the title of the unit suggests, it offers a bird's eye view of some of the most important developments in the life of the church from its inception until the Council of Chalcedon (451).

At Malyon, CH505 is paired with CH624 The Reformation in Europe and Britain to enable BMin and BTh students to complete the two units of "Christianity in History" required for these degrees.

### ***Credit Points***

This unit is valued at 4 credit points.

### ***Co- and Pre-Requisites***

None.

### ***Exclusions***

This unit cannot be completed for credit purposes if you have already received credit for the following unit:

CH501 The Church to 1550

### ***Unit Content***

The unit is made up of the following sections and sub-sections:

1. The First Churches
2. The Apostolic Fathers and Apologists
3. The Early Theological Issues
4. The Expansion and Development of the Church
5. Church and Empire to Constantine
6. The Interaction of Church and Society After Constantine
7. The Christological and Trinitarian Controversies
8. Augustine and His Times

This material is divided into thirteen weekly modules to correspond with the thirteen weeks of the semester. See the CH505 Moodle page and the Lecture Schedule on page 6 of this Unit Guide for the breakdown of material.

## ***Unit Outcomes***

On successful completion of this 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

### **Be able to**

1. Describe 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

## ***Workload Requirement***

A unit will generally require about 10 hours per week for lectures for contact students or home study for distance students, preparation and revision, and assignment work over thirteen weeks. In addition, two study weeks are worked into each semester. Excluding the study weeks, this generally averages out as follows:

1. Contact students:
  - a. Lectures – 3 hours per week;
  - b. Preparation – 2 hours per week;
  - c. Assignments – 5 hours per week.
2. Distance students:
  - a. Home study; including forums and revisions – 5 hours per week;
  - b. Assignments – 5 hours per week.

## ***Learning Guides***

You should access the Learning Guides on the CH505D Moodle page for guidance through your studies for the semester. Please use the forum if you have specific questions.

## Assessment Requirements

You will need to complete the following assessment requirements satisfactorily for this unit:

1. Document Analysis (1800 words; 30%)
2. Essay (3000 words; 50%)
3. **Weekly forum posts (compulsory for online students)**
4. Final short-answer test (50 minutes; 20%)

*Contact students will be expected to attend all lectures; while the forum posts are the distance student's equivalent of classroom interaction. Just as class attendance is compulsory for on-campus students, forum participation is compulsory for distance students.*

***Students who fail to attend lectures or complete forum posts satisfactorily may be failed.***

## Required Resources

In order to complete the unit satisfactorily, you will need to have access to the following resources:

- **The weekly Module Learning Guides (posted on Moodle)**
- **Primary source documents (posted on Moodle)**

The Learning Guides are designed to be fairly comprehensive, but you are strongly encouraged to complete additional reading where possible to enhance your understanding of the various topics. The following two books (which are referenced in the Learning Guides and also in the Lecture Schedule on page 6) are recommended for further reading:

Davidson, Ivor J. 2004. *The Birth of the Church: From Jesus to Constantine, AD 30 – 312*. Volume One. The Baker History of the Church/The Monarch History of the Church. Grand Rapids: Baker/Oxford: Monarch.

Davidson, Ivor J. 2005. *A Public Faith: From Constantine to the Medieval World, AD 312 – 600*. Volume Two. The Baker History of the Church/The Monarch History of the Church. Grand Rapids: Baker/Oxford: Monarch. Pages 1-215 only.

Regrettably, the series to which these two books belong is now out of print, but the library has several copies of each. *The Birth of the Church* is also available as an ebook through the library catalogue.

Additionally, further learning resources will be made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities.

## General Comments

This semester, the CH505D unit will be co-taught by D Morcom and Andrew Dunstan. It is our sincere desire to be of whatever help we can to make this an interesting and successful unit for you. Please do not hesitate to let us know if there is anything we can do to assist you. You can find our contact details below on pages 7 and 8.

## Lecture Schedule, Semester 2, 2018

Module	Week of:	Topic <b>Read the Module Learning Guide</b>	Additional <span style="color: red;">Optional</span> Readings	Seminar <b>Readings Required</b>
1	16 July	Unit Introduction; Definitions; Primary and Secondary Sources		Why Study Church History?
2	23 July	The First Churches and their World; Early Expansion; Apostolic Fathers	<span style="color: red;">BC 19-49, 131-151, 178-183 NE 2, 3, 6-15, 26, 32</span>	Analysing Historical Documents
3	30 July	Second Century Developments; The Apologists	<span style="color: red;">BC 212-228, 271-296 NE 36-39, 93, 94, 96, 100</span>	Irenaeus ( <span style="color: red;">NE 93, 94, 96</span> )
4	6 Aug	Early Theological Issues (1)	<span style="color: red;">BC 153-163; 183-187, 297-316 NE 84</span>	Montanism ( <span style="color: red;">NE 84</span> )
5	13 Aug	Early Theological Issues (2)	<span style="color: red;">BC 163-178, 187-188 NE 71, 58-59</span>	Gnosticism ( <span style="color: red;">NE 58, 59</span> )
6	20 Aug	Church and Empire in the Second and Third Centuries	<span style="color: red;">BC 189-212, 317-342 343-350 NE 16, 17, 22, 133-136, 221-222, 238</span>	Pliny and Trajan ( <span style="color: red;">NE 16, 17</span> )
7	27 Aug	Expansion and Development of the Church: Latin and Greek Christianity	<span style="color: red;">BC 228-248, 249-269 NE 168, 174, 181-184</span>	Origen ( <span style="color: red;">NE 181, 182, 183, 184</span> )
8	3 Sep	Constantine; Church and State under a Christian Emperor	<span style="color: red;">PF 11-18, 19-28, 42-46 NE 248-250, 252-254</span>	Edict of Milan ( <span style="color: red;">NE 250</span> )
9	10 Sep	Rise of Roman Primacy: Rivalry of the Great Sees	<span style="color: red;">PF 119-132, 133-158 CCC 232-234</span>	Leo ( <span style="color: red;">CCC 232, 233</span> )
10	17 Sept	Theological Controversies 1: Arianism and the Council of Nicea (325); Trinitarian Reflection	<span style="color: red;">PF 29-42, 47-67, 69-100 NE 280-284</span>	Arius ( <span style="color: red;">NE 283, 284</span> )
	24 Sept	Study Week 1		
	1 Oct	Study Week 2		
11	8 Oct	Theological Controversies 2: After Nicea; Constantinople (381), Ephesus (431) and Chalcedon (451); Christological Reflection	<span style="color: red;">PF 101-119, 195-215, 242-246 NE 289, 291, 293 CCC 90, 222, 241, 246</span>	Cyril and Nestorius ( <span style="color: red;">CCC 222</span> )
12	15 Oct	Augustine: Life, Writings, Thought	<span style="color: red;">PF 159-193 CCC 163, 166, 253, 189</span>	Augustine ( <i>Confessions</i> , Book 2)
13	22 Oct	Monasticism; Christian Worship and Organisation	<span style="color: red;">BC 311-316; PF 133-158, 247-268, 269-294</span>	Athanasius, <i>Life of St Anthony</i> (Lay, Readings in Historical Theology)

**KEY:** BC = Davidson, *The Birth of the Church*  
NE = Stevenson, *A New Eusebius*

PF = Davidson, *A Public Faith*  
CCC = Stevenson, *Creeds, Councils and Controversies*

**NOTE:** You will find all of the seminar documents from NE and CCC posted on the Moodle page. **All** students are expected to study **all** seminar documents (contact students before the relevant seminar; online students in the relevant week). The other NE and CCC documents, and the Davidson readings, are optional, but highly desirable – use them for research or to flesh out your understanding of topics of interest.

## UNIT PREPARER AND CO-LECTURER



Although my given name is “Donald,” everyone has called me “D” (my initial) since I was about three days old. I was born in Brisbane but spent most of my childhood and youth and much of my adulthood in South Africa, where my parents served as missionaries. I have been a passionate Christ-follower for as long as I can remember. My professional background was in the printing industry and in Christian publishing. I studied at the Baptist Theological College of Southern Africa (LThHons) and at the University of South Africa (BA). After serving as pastor of two Baptist churches in the Johannesburg area, I studied at the Southern Baptist Theological Seminary in Louisville, Kentucky in the United States (MDiv, PhD). I was then appointed lecturer and later Principal of the Baptist Theological College in Johannesburg, where I taught for thirteen and a half years. I and my family returned to Australia in 2002. After three years of pastoral ministry I was appointed to Malyon College at the beginning of 2005, where I presently serve as lecturer.

I am married to Jackie, and we have three adult children, all of whom are married (Michelle, Bryan and Joanne), four grandchildren (so far!), and an energetic golden Labrador.

Contact details:

Office number (07) 3354 5656

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## UNIT CO-LECTURER



The single passion and vocation which **Andrew Dunstan** (BMin, BTh (Hons I), MPhil, DPhil (cand.)) prayerfully pursues anew each morning is for the attention of Christian leaders to be so caught by the gospel of the good, true and beautiful God that they embody it in endless faithful and striking improvisations in their ministry, mission and Christian lives.

Andrew became a Christian when an encounter with the gospel for the first time during a WEC High School camp sparked a powerful revolution of his entire thought and life. He concluded thereafter that God was enlisting him to the ministry of the gospel as a pastor.

After initial studies in psychology at the University of Queensland, Andrew completed a BMin and BTh (Hons) through Malyon College. Further convinced of the power and worth of the gospel through his theology lectures under Jim Gibson, yet troubled by the tendency of many pastors to let other sources shape their habits of ministry and piety, Andrew sensed his calling specify into a vocation to be a pastor-theologian: to help forge both a theology (i.e. explication of the gospel) whose goal is practice and a practice of Christian life, mission and ministry whose basis is truly theological (i.e. shaped by the gospel). This catalysed an honours thesis which investigated the Scottish theologian TF Torrance’s understanding of why the gospel exercises authority over people, and especially the role that both its ‘depth’ and ‘compulsion’ have in this.

After several years rehearsing a theological practice of ministry as an associate pastor at North-East Baptist Church (Nundah), a social worker, a volunteer with WEC and SU Queensland and an itinerant speaker, Andrew won the FJ Church Scholarship which provided almost \$50 000 to study towards his vocation. Moving to England with his wife, Elspeth (Elf), he completed a Master of Philosophy specialising in modern theology at the University of Oxford under the supervision of Dr Joel Rasmussen and Reverend Professor Paul Fiddes. His thesis explored the Swiss Reformed theologian Karl Barth's understanding of the beauty (i.e. persuasiveness) of the glory of God. He is currently in the final stages of expanding this under the supervision of Rev. Prof. Paul Fiddes in order to complete a Doctor of Philosophy at the University of Oxford. Whilst at the University of Oxford Andrew had the distinction of being the Graduate Research Assistant (GRA) at the Oxford Centre for Christianity and Culture, of being offered a scholarship to work under Rev Prof Alister McGrath and of completing his first academic publication: a book chapter on Barth's theology of beauty (translated into Russian!).

Andrew and his wife returned to Malyon College in late 2013 in order to develop the college's vision of the centrality of the gospel to systematic theology (knowledge) into one which also places it at the centre of practical theology (practice) as Lecturer in Theology and New Testament.

Contact details

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## UNIT ASSESSMENT

### Assessment Instructions

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.
2. The current **Assignment Writing Guide** is available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.
3. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 1% per 100 words, or part thereof, under or over the stipulated length.
4. With respect to the **List of References**, a specific number of references will not be set; however, students should note the guidelines indicated for the specific assessment requirement. However, students should note that:
  - a. Bibles (including study Bibles), basic dictionaries and devotional guides are not regarded as academic references.
  - b. Electronic sources should generally not number more than half the required number of references, and should be used with caution.
5. The failure to adhere to the stipulated assessment **format** requirements will be penalized as follows:
  - a. Body of assignment:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%
  - b. List of References and referencing:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%

## **Grade Criteria**

*Graduate Diploma and Master's students at the foundational graduate degree 500-level should note that grades are awarded on the following criteria:*

Units at a foundational level introduce graduate students to the introductory features, broad scope and principles of a discipline or topic. The study of primary sources and the principles underlying their analysis are introduced, especially in Biblical Studies and Church History and where relevant in other fields of study. The foundation for the critical evaluation of ideas is established.

### **Pass**

- ✓ Demonstrates an engagement with primary sources
- ✓ Has begun to grasp the foundational features of the discipline.
- ✓ Is beginning to engage with a range of scholarly viewpoints.

### **Credit**

- ✓ Demonstrates ability in engaging the primary sources, is beginning to understand their setting and historical context.
- ✓ Evidences a grasp of the foundational features of the discipline.
- ✓ Demonstrates emerging skills in the task of critically evaluating a range of scholarly viewpoints.

### **Distinction**

- ✓ Demonstrates pronounced ability in engaging primary sources and understands their setting and historical context.
- ✓ Evidences a sound grasp of the foundational features of the discipline.
- ✓ Shows an ability to evaluate critically a range of scholarly viewpoints with empathy.

### **High Distinction**

- ✓ Demonstrates pronounced ability in the analysis of primary sources and understands their setting and historical context.
- ✓ Evidences a confident grasp of the foundational features of the discipline.
- ✓ Exhibits an ability to evaluate and assess empathetically a range of scholarly viewpoints that suggests the emergence of independent thinking and research skills required at early postgraduate level.

## ASSESSMENT REQUIREMENTS

### *Requirement 1: Document Analysis (1800 words; 30%)*

This requirement is designed to give you experience in working with primary source documents. **BEFORE** you attempt this piece of assessment, **PLEASE** ensure that you have read and understood the guidelines in “How To Write a Document Analysis” (on the CH505D Moodle page under “Resources for the Document Analysis Requirement”). *If you have any questions after studying these guidelines, please contact me before you go any further.*

Following the guidelines referred to above, write an analysis of any **ONE** (or one set) of the document/s listed in the right hand column of the schedule on page 6 above, “Document Study Readings Required”.

For example, if you choose Irenaeus (Module 3), you will need to cover all three documents listed. All of the primary source documents are posted on Moodle under “Resources for the Document Analysis Requirement” (to help you choose a document, you may find the Powerpoint under this heading useful). Under most of the individual Module tabs you will also find a paraphrase I have prepared of the document/s which, I hope, will make them a little more accessible to you. But be sure to use the actual documents themselves (and not my paraphrases) for your essay. **NOTE: Of course, the document itself must be the focus of your analysis. But please don’t overlook key assessment criterion 6 below: “Application: the student derives appropriate lessons from the content of the assigned document and applies these lessons to contemporary ministry.” See also the “Be in a position to” outcome on page 4 above.**

The **key assessment criteria** for this requirement are as follows:

1. The **focus** is on the text of document itself.
2. The document is properly named, referenced and set in context.
3. The main themes and argument of the document are empathetically reported and understood, analysed and critiqued; unfamiliar ideas and concepts are explained.
4. The entire document receives even coverage.
5. The document analysis is structured in a logical and orderly manner, and reaches appropriately substantiated conclusions.
6. Application: the student derives appropriate lessons from the content of the assigned document and applies these lessons to contemporary ministry.
7. The list of references is indicative of appropriate research.
8. Requirements for the writing of assignments have been adhered to.

**Length:** 1800 words

**References:** *The assigned primary source document is the foundational text; other primary sources by contemporaries as they have a bearing on understanding the assigned document; at least FIVE quality secondary sources to provide the necessary context*

**Due:** Friday 14 September 2018, by electronic submission on Moodle

**Mark allocation:** 30%

## **Requirement 2: Essay (3000 words; 50%)**

Please write a formal essay, complying with College guidelines for essay writing, on **ONE** of the following topics, and briefly demonstrate the significance of your findings for contemporary ministry. **NOTE: Primary sources must be referred to wherever possible. As part of your essay, please also pay due attention to key assessment criterion 6 below: "Application: the student draws appropriate lessons from the substance of the essay and applies these lessons to contemporary ministry."** See also the "Be in a position to" Learning Outcomes on page 4 above.

1. Discuss relationships between the early church and Judaism from the Day of Pentecost until the second Jewish Revolt (132 – 135). What are the implications of your findings for contemporary Christian witness to Jews and for Christian/Jewish dialogue? **OR**
2. Critically assess the significance of the life and legacy of one of the following for the history and development of the early church: Justin Martyr; Marcion; Irenaeus of Lyons; Tertullian; Origen; Anthony of Egypt; Basil the Great; Ambrose of Milan; John Chrysostom; Jerome; Leo the Great; **OR**
3. Critically assess the significance of one of the following for the history and development of the early church: Montanism; Monarchianism; understandings of baptism in the first four centuries.

The **key assessment criteria** for this requirement are as follows:

1. Primary sources: relevant primary sources are selected, identified, analysed and quoted as appropriate.
2. There is clear evidence of the foundational features of church history as a discipline.
3. There is clear evidence of the ability to understand the argument of, report empathetically on and critically evaluate both primary and secondary sources.
4. Topic: the student understands what is required, identifies critical issues and remains focussed on the topic.
5. Argument: the student formulates an appropriate hypothesis, structures and argues the essay in a logical manner and organises the material accordingly, and reaches well-substantiated conclusions.
6. Application: the student draws appropriate lessons from the substance of the essay and applies these lessons to contemporary ministry.
7. The list of references is indicative of appropriate research.
8. Requirements for the writing of assignments have been adhered to.

**Length:** 3000 words

**References:** Pertinent primary sources **MUST** be used; additionally, at least **FIVE** quality secondary sources must be used

**Due:** Friday 26 October 2018, by electronic submission on Moodle

**Mark allocation:** 50%

### ***Requirement 3: Weekly Forum Postings (compulsory for online students)***

At the end of each Module Learning Guide, all thirteen of them, you will find a reflection topic or a question which is related to some aspect of the material. For each of these, please post on the Moodle forum a brief but meaningful response not later than the Monday of the following week. (So, for example, your forum posting for Module 1, which commences on Monday 16 July 2018, is due not later than Monday 23 July 2018 and so on). There is no mark value attached to these forum postings, **but for distance/online students they are a compulsory component of the assessment**, and are intended to make up in some way for the fact that you do not have the benefit of the classroom experience.

There is no formal word length for these forum postings; by “brief” I mean a paragraph or two, and by “meaningful” I mean that I want to see evidence that you have given at least some serious thought to the issues raised. Ideally, your response will contain a personal element: for example, how is the topic or question relevant to your own personal faith development, what new understanding have you gained, or how might you apply what you have learned to your present situation (ministry or otherwise)? No formal “research” is required beyond a considered engagement with the material contained in each Module; similarly no List of References or technical formatting is required. I do hope that you’ll also interact with the contributions made by other students.

***Length:*** “Brief” as defined above

***References:*** None required

***Due:*** A forum posting not later than the Monday of the week following each Module

***Mark allocation:*** None, **but “satisfactory” submission of all thirteen forum reflections is compulsory**

#### ***Requirement 4: Final short-answer test (50 minutes; 20%)***

A 50-minute short-answer test will be written at the end of the semester. The test is designed to cover the full scope of the unit content. Some of the questions are designed to test knowledge of differing interpretations of early church history. The test comprises forty questions, including one-word answers, multiple choice, true or false, and odd-one-out identification.

***Length: 50 minutes***

***Date: As per the examination timetable – please check carefully!***

***Mark allocation: 20%***

## UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES

### ***Developing Christians of Influence***

“Then I will give you shepherds after my own heart,  
who will lead you with knowledge and understanding.”

(Jeremiah 3:15)

	1.	2.	3.	4.
<b>Graduate Attribute 1: Personal Maturity – <i>‘Shepherds with God’s heart’</i></b>				
a. grows a deepening relationship with Jesus			✓	
b. is secure in God’s call with a desire and ability to learn and grow			✓	
c. is self-aware and maintains self-care			✓	
d. seeks and builds healthy relationships			✓	
e. is committed to living with integrity and prayerful dependence on God		✓		
<b>Graduate Attribute 2: Theological Maturity – <i>‘Knowledge and understanding of God’s heart’</i></b>				
a. knows and trusts the Bible		✓		
b. understands the context of diverse theological ideas	✓			
c. forms a personal theology which is both biblical and thoughtful	✓			
d. reflects theologically and applies the Bible to real life	✓			
e. is committed to helping others know God’s grace and truth and live God’s way		✓		
<b>Graduate Attribute 3: Ministry Maturity – <i>‘Knowledgeable and wise shepherds’</i></b>				
a. is able to have a godly influence over others		✓		
b. possesses skills needed for chosen ministry path			✓	
c. understands cultures and contexts and is able to minister in a range of contexts			✓	
d. is able to work with and lead a team			✓	
e. is committed to serving, evangelising and mentoring others			✓	
<i>1. A major thrust of this unit</i>		<i>2. A contribution that this unit should make</i>		
<i>3. A possible function of this unit, but not targeted</i>		<i>4. An unlikely product of this unit</i>		

**Note:** Graduates who have not completed the curricular and non-curricular ministry aspects of Malyon’s courses will tend to be most developed in Graduate Attribute 2.

### **Personal Maturity**

If you want to become a person of influence, one of the most important things you can do is to cultivate relationships with influential people. But often this isn't possible – influential leaders are busy people whose time is in great demand. Even if they were willing to do some mentoring, most of us would find ourselves a long, long way down their list of priorities. Church history gives us the opportunity to meet at first hand some of the most influential Christian leaders who ever lived. Who cares if they just happen to be dead? They'll still act as a mirror and guide for you if you let them, and they have plenty of time on their hands! Your engagement with these people – letting their good qualities rub off on you and learning from their mistakes – will give you one of the best opportunities you will ever have to cultivate your personal and spiritual maturity.

### **Theological Maturity**

One of the main objectives in studying church history is to observe theology in action. A first-hand encounter with some of the leading characters in the early church will draw you into the great theological conversation and help you to ask more of the right questions. There are important lessons to be learned about the practical application of theology by observing these great Christians in their struggle to work out the implications of their theological convictions in their concrete contexts.

### **Ministry Maturity**

It's hard to imagine a more challenging ministry context than the world of the first few centuries of the Christian era. There is thus a tremendous amount to be learned about ministry – positively, and sometimes negatively – from the example of our early church forebears. Their wrestling with formulating theology and working out its implications in what was often a hostile environment has much to teach anyone who aspires to minister in the twenty-first century.



## RECOMMENDED READINGS

The list below provides you with resources that relate to the unit material and topics under consideration.

See also the useful bibliographies in the back of the two books by Davidson.

### Primary Source Documents

*The Ante-Nicene Fathers* (10 volumes). Grand Rapids: Eerdmans.

*The Nicene and Post-Nicene Fathers* (two series; 14 volumes each). Grand Rapids: Eerdmans.

Bettenson, Henry (ed). 1956. *The Early Christian Fathers*. London: Oxford University Press.

Bettenson, Henry (ed). 1970. *The Later Christian Fathers*. London: Oxford University Press.

Bettenson, Henry, and Chris Maunder (eds). 1999. *Documents of the Christian Church*. Third edition. Oxford: Oxford University Press.

Chadwick, Henry (trans). 1992. *Augustine: Confessions*. Books 1-9. Oxford World's Classics. Oxford: Oxford University Press.

Coakley, John W, and Andrea Sterk. 2004. *Readings in World Christian History*. Volume I, *Earliest Christianity to 1453*. Maryknoll: Orbis.

Harding, Mark (ed). 2003. *Early Christian Life and Thought in Social Context: A Reader*. London: T & T Clark International.

Kelly, J N D. 1972. *Early Christian Creeds*. London: Longman.

Maier, Paul L (trans). 1999. *Eusebius: The Church History – A New Translation with Commentary*. Grand Rapids: Kregel.

Stevenson, J. 1987. *A New Eusebius: Documents Illustrating the History of the Church to AD 337*. Second edition; revised W H C Frend. London: SPCK.

Stevenson, J. 1989. *Creeds, Councils and Controversies: Documents Illustrating the History of the Church AD 337-461*. Second edition; revised W H C Frend. London: SPCK.

### Secondary References

There is a mass of literature available on the material covered in this unit. The following list is intended to provide some initial guidance for you in selecting suitable resources for your assessment tasks and/or personal interests. Books marked \* are also available as ebooks and can be accessed through the library catalogue.

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### **Internet Resources**

“Augustine of Hippo” <http://www9.georgetown.edu/faculty/jod/augustine/>

“Christian Classics Ethereal Library” <http://www.ccel.org/>

“Christian History” (fairly popular but helpful range of articles)

<http://www.christianitytoday.com/ch/>

“Early Christian Writings” <http://www.earlychristianwritings.com/>

“The Fathers of the Church” (New Advent site) <http://www.newadvent.org/fathers/>

The first two “Parts” of “The Story of the Church” (basic; helpful summaries)

<http://www.ritchies.net/churchhi.htm>

### ***Note on the use of the internet***

There is obviously a tremendous amount of information available on every conceivable topic on the internet. Please be aware, however, that this information is of a very uneven quality – while there are some outstanding sites (such as those listed above), the ease of publishing anything on the internet has resulted in a tremendous amount of rubbish being posted there too. Always confirm information gleaned from the internet by checking it against reputable printed sources. In the event that you do use the internet as a source, please include the URLs in your documentation and list of references as you would any other source.

## **ACT POLICIES AND PROCEDURES**

### ***Key Policies***

Students should take note of the following ACT policies:

1. Unit Moderation Policy.
2. Academic Misconduct Policy.
3. Academic Appeals Policy.

### ***Accessing Documents***

These and other policy documents are publically available in the following handbooks, through links on ACT's home page ([www.actheology.edu.au](http://www.actheology.edu.au)):

1. Undergraduate Handbook.
2. Postgraduate Handbook.
3. Student Policy Handbook.
4. International Student Handbook.
5. Distance Education Handbook.

*These should be read in conjunction with the 'Recent Updates' link found on the ACT website.*