

## Lesson 1: The Earliest Christian Writings

### Reading 1: The Shaping of Christianity

- The Patristic Period:
  - first centuries of the Christian tradition
  - The beginning is said to be roughly 100 of the common era, as for its end, various dates are proposed such as a range like 400-800
- Christianity
  - the term khristianismos refers to the concrete way of life of the Christians in opposition to that of the Jews and the Greeks
- Patristics as a field of research and study
  - patristic studies, investigating the history and literature of the first centuries of the common era, have always been practiced in connection with other academic disciplines such as philosophy, biblical studies, classical studies, theology, philology, history, literary theories.
  - as a field of research and study, patristics is essentially interdisciplinary
- Sources and tools
- Topicality of patristic studies
  - The growth of patristic studies in the past two centuries is due to a double cause: first, the spirit of criticism that characterized the 18th century enlightenment could not bypass the need for assessing the extent to which contemporary Christianity had developed away from its original features.
  - The names of G.E. Lessing and A.von Harnack mark two important moments in the enterprise of critique of dogma.
  - Second, the emergence of historical consciousness, signaled by such names as Hegel and Bauer provided the definitive driving force in the development of patristic studies. It became clear that the historical perspective was now essential to an understanding of the present.
  - it is no longer possible to do christian theology today without a close look at the writings of the fathers.
- Trends in recent research
  - today the religious context is expanded

### Study Notes for Lesson 1

#### The Christian Bible

- Christianity is the faith based on Jesus Christ's life, teachings, death and resurrection and ascension into heaven
- Jesus lived some 2000 years ago
- The Christian Bible contains: old testament+apocrypha/deutero-canonical books, new testament, gospels were written some 40-50 years after Jesus's death

#### Methods of Bible Interpretation

- these methods include: historical critical method, literal method, allegorical method, mystical method, moral method
- the most widespread with scholars today is the historical critical method which looks at historical context, intended audience of the author, desired effect of the author
- Synoptics (greek for seen together):

- Matthew, Mark, Luke
- The historical critical method established that:
  - Matthew targets a Jewish-Christian audience, because Jesus is presented as he second Moses and Messiah
  - Luke targets a Gentile audience, because it speaks in universal terms
- The Gospel of John
  - Jesus is the eternal Son and Logos of God, the incarnate God on Earth
  - there are also secure gospels attributed to Thomas, Peter, Mary Magdalene, Philip, and even Judas-most of them come from Gnostic circles and are later
- The evangelists, along with their symbols in iconography from the Book of Kells (image), are;
  - Matthew, symbolized by a man, to represent the human nature of Christ
  - Mark, symbolized by a lion, to represent Christ as king
  - Luke, symbolized by a bull or a calf, to represent Christ as sacrifice and as priest
  - John, symbolized by an eagle, to represent the Christ as God

### The Life and Teachings of Jesus

- Biblical Prophecies
  - Jesus was born in the year 0 of the common era
  - there are old testament prophecies about the Messiah being born in Bethlehem
  - jesus's parents: mary and joseph
  - the gospels tell us about jesus's birth, then an episode at age 12, and his life around the age of 30
- John the Baptist: jesus's forerunner and he baptized people for the forgiveness of their sins
  - Jesus's baptism by John has been seen as: consecration to God as the Messiah, John publicly announcing that the Messiah has arrived, Jesus identifies himself with sinful humanity
  - after the baptism: jesus undergoes a 40day retreat in the desert before starting his ministry, jesus then begins to gather his first disciples: simon, peter, andrew, james and john, the emphasis of jesus's ministry is on a spiritual life

### Jesus's Ministry

- Miracles are seen as signs of the presence of the Kingdom of God
  - turning water into wine
  - healing the sick
  - restoring life to the dead
  - casting devils out of the possessed
  - multiplication of bread

### The Kingdom of Heaven

- Matthew
- Luke
- Mark

### Jesus's radical ethics

- an important question:is Jesus the Messiah?
  - jesus reluctantly applies this title to himself because of misunderstandings

- at the transfiguration(witnessed by three disciples) Moses and Elijah appear to steal the fact that Jesus is the Messiah
- Jesus's ethics and teachings
  - touched lepers and a bleeding woman to heal them
  - welcomed women as disciples
  - extended the commandment against adultery to adultery in one's heart
  - preached "turn the other cheek" (as opposed to an eye for an eye)
  - taught love your enemies
  - proposed love is for God and for one's neighbour
  - offered forgiveness to those who repented
  - challenged the interpretation of the Mosaic law(generally not the law itself)
  - challenged the Jewish authorities

#### Jesus's Crucifixion, death and resurrection

- sequence of events
  - Jesus returns to Jerusalem, has last supper with his disciples
  - Judas betrays for 30 pieces of silver, Jesus is arrested
  - at the trial Caiaphas, the high priest, asks Jesus if he is Christ and Jesus says you have said so, thus answering in the affirmative
  - Caiaphas and the other priests see this declaration as blasphemy against God
  - Roman authorities are asked to crucify Jesus which occurs some time between 27-33 CE
  - resurrection: women visit the tomb: Jesus's appearances; women's presence witnesses to the historical truth in claims of Jesus's resurrection

#### The early church

- after Jesus's death and resurrection
  - acts of the apostles (author Luke), Paul's letters, the other letters of the new testament
  - Jesus's ascension to heaven is followed by the descent of the Holy Spirit at the Pentecost
  - Paul's attempts to convert both Jews and Gentiles to Christianity
  - anti-Christian feelings among Jews which led to anti-Jewish feelings among the early Christians
  - the new message Christianity proposes: salvation is by faith (not by circumcision, says Paul)

### Lesson 2: Christianity in the Roman World

#### Study Notes

##### The Roman World

- Christianity was born in the Roman Empire
- Roman colonization was militaristic and administrative
- Culturally and religiously, the East colonized the Empire

##### Roman Society

- Administration
  - Roman citizenship was possessed by entire cities, but it was bestowed on others as recompense for services rendered to Rome

- local administration was quite effective
- System of justice: while respecting local customs, it applied the principles of Roman law and it enabled citizens to take their case to emperor himself
- Currency: unified throughout the Empire

### Roman Religion

- astrology- horoscopes were avidly compiled
- not Zeus, but rather Chance or Fate or Fortune (Greek, Tyche) was the most important god
- Apostle Paul dismissed Roman religion (known as paganism) when writing.....
- “Elemental spirits” are demonic beings or forces to whom Paul believed humans had been enslaved before their conversion to Christianity
- Older view of the Roman Empire: an unprogressive society ruled by impersonal forces whose nature was not understood and which was morally degenerate
- Newer scholarship: with some exceptions, this was not the case. Ex: grave memorials testify to the affection of family life, and surviving papyrus letters testify to its decency and sobriety

### The Role of Roman Religion in Society

- Religion ensured the existing world order and the prosperity of Roman people, while the emperor was the supreme priest
- Fear of chaos if the empire fell was shared by all
- Roman religion was a series of religious acts performed by professionals (the priests) and there were no scriptures
- religion was meant to achieve the right relationship between the god and humans
- Roman citizens were expected to revere and serve the Roman gods and not to practice any alien religion. In practice, however, any religion was allowed as long as it did not offend the laws and practices of Roman life

### Opposition to New Religious Movements

- Opposition from:
  - previously organized and established religions
  - governments struggling to balance religious freedom with public safety
- Examples from the contemporary era:
  - illegal businesses or money extortionists posing as religious groups
  - neo-fascists disguised as medieval cults but promoting white supremacy and hatred of immigrants
  - concern that new religious movements may cause psychological damage, especially to vulnerable young people
  - loneliness and alienation from mainstream culture

### Opposition to Christianity

- the Romans were open to enlarging the pantheon of gods
- In Rome in 186, Livy (Roman historian) describes the case of Bacchanals that degenerated into a conspiratorial orgy and had to be repressed
- The Christians in the time of Nero were another “foreign religion”, sometimes understood as a superstition
- Christians (like Jews and Muslims) are monotheistic, that is, they believe in only one God- Christians claimed their God was Jesus Christ
- Christians refused to worship foreign gods, especially emperors who claimed divine descent. That refusal led to persecution and martyrdom

- Christians were also seen as revolutionaries by the state (because they did not behave like the rest of the population)

## Lesson 2 reading

### Advent of the Roman Empire

- when Rome took over from Athens, it found itself to be a bilingual composite
- Rome developed a literature of its own while transmitting Greek culture to future generations

### The Roman Peace

- under the firm hand of Augustus, the Mediterranean world was submitted to a comprehensive administrative reform that led to stability, security and peace
- army and senate were brought under control
- the existing seaways and an extended network of paved roads over land effectively bound the empire together

### Society and people in the second century

- one hundred years after Augustus, Christians were beginning to make a certain mark on the Roman world. Yet they were still close to being invisible in the huge crowd.
- health was poor and women were almost invisible
- material prosperity among the patricians, well-born and notables seems to have been on the rise, city life was growing
- the empire was run by the urban nobility
- the general population of the empire began to decrease due to a lower birth rate and a marked waning in the recruitment of slaves
- this decrease was coupled with military overgrowth and anarchy, pestilence, soil abandonment under excessive fiscal burden, and general economic regression.
- the decline of the empire had started

### The Religious Menu of the Romans

- Romans took to religion more than other people did. Yet they cherished, along with astrology and magic, a plethora of gods, old and new.
- Wherever Romans established a colony, they introduced their trinity- Jupiter, Juno, and Minerva. But they also brought home new cults.
- The state religion that had emerged at the end of the republic was revitalized by Augustus: pride of honour was given to Apollo and Artemis, and the formality unsuitably called "emperor cult" (it showed only weak religious features, if any) was introduced
- the decisive development following the reign of Augustus related to the spread of oriental cults over the empire and in Rome itself. They answered needs unfulfilled by traditional religion, above all those relating to the afterlife and to soteriology.
- a certain trend toward monotheism can be perceived: more and more local deities were seen as mere manifestations of a single power
- the educated Romans, skeptical as to official ceremonies and popular beliefs, and not too inclined to believe in the gods of the pantheon, generally believed in Providence

### Prophetic Religions of the Book

- Judaism, Christianity and Islam were to have prophets and scriptures, the latter an innovation in the Greco-Roman world

- Prophets receive a message from God for the people, remind them of their commitment to a personal God, insist that moral codes flowing from faith be adhered to, and act as social critics.
- The situation of the Jews in the empire presented special features.
- A double lot befell them on account of their religion. On the other hand, they were allowed to live according to their laws and enjoyed various privileges. Though under Roman control, they were prospering in many near eastern and western areas and formed important colonies, especially in Alexandria and Rome where they had synagogues and schools
- On the other hand, their uncompromising monotheism, certain features of their practices, and their reluctance to participate in public life met with total incomprehension.
- Nevertheless they possessed a clear identity, listened to their past prophets and present teachers who vigorously denied the existence of all deities but one, and held their scriptures and traditions in great reverence
- Daily bonds were sacred: Jews, it was generally thought, reproved abortion and exposed none of their children but they raised them all, and oddity in the Roman world where female and malformed infants were often abandoned.
- Jews were harassed and denied exemption from public rituals. Like the Jews and even more, they were considered atheists and became objects of malevolent gossip.
- All that was publicly known about them was that they followed the Galilean prophet Jesus, who had talked about a new kingdom before being ignominiously crucified.
- They revered their own writings in addition to the Hebrew scriptures, and held meetings mainly at night
- After difficult beginnings in Palestine, the early Christians had turned to the Mediterranean world, had opted for the Greek language, and were soon found in major centres of the empire
- They opened the doors to the Gentiles (non Jews), mainly thanks to the influence of Paul, a former Pharisee with Roman citizenship.
- At the beginning they recruited considerably from the lower class of society, but gradually members of higher strata also joined, all of them at their own risk since their illicit name made them virtual outlaws.

#### Religious Faith

- paganism (polytheism) with its ancient and new cults was alive and well when Christianity arose
- what singled out Judaism and Christianity among the many religious groups was that these religions required personal dedication to the one God and imposed on their adherents ethical demands as essential to that religious dedication
- To the Jewish faith in God and obedience to his commands Christians added a personal devotion to their founder.
- the linkage of an ethical code with religious faith was practically unknown to most contemporary religions
- however, unlike pagan religions, some pagan philosophies had developed high standards morality and it is not surprising that Christianity was to seek an alliance with such philosophies
- soon, true piety came to be seen as residing in faith and good conduct, over and above mere practices: it aimed to mobilize the entire domain of the self in obedience to God's will

Christianity around 100c.e.

- Three generations after the death of its founder, Christianity represented a barely visible minority . Yet that minority was rather diverse (they did not seem to agree on the real meaning of the gospel) and remarkably dynamic
- Christians seemed to want to take on the entire inhabited world, went on teaching ways of virtuous life appropriate to various callings in a civilized society.
- Harassed in Palestine, they moved in all directions, intent on gathering the Gentiles into the new Israel. They were soon found in Asia Minor, Egypt, Syria, and Rome, where they suffered sporadic persecutions
- Outside Palestine, they first used the Greek language in its international form koine, in the second century in Rome and Africa they adopted the latin language and remade it into an instrument suited to their needs.
- very early they had leaders-bishops, elders and deacons , all insisting that they had received their mandate from Jesus through the apostles
- leaders presided at the worship of the community, cared for the well- being of its members, encouraged them by words and letters to lead a good life
- the first half of the second century saw the first writers appear, who, distinct from the authors of both the canonical books of the new testament and the christian apocryphal literature, were to be called “fathers” in the present case “apostolic fathers”, because they were in a position to have known personally some of the apostles. Ignatius of Antioch is the most typical among them.
- One important role of the apostolic fathers, traditionally seven in number, must be emphasized . They reflect the first developments beyond the New Testament writings in matters of church order, life practices, language, and theology.
- Other Christians writings of the first centuries (gospels, letters, stories and legends) which, though received by groups as authoritative and apostolic yet were denied inclusion in the canon, came to be called “apocryphal”, that is, secret and not quite reliable
- Taken together. the New Testament books, apocryphal writings, and the first patristic works are our main sources of information on the manifold diversity of early Christian piety and though.

#### The Roman Perspective on Christians

- The Christian community presented all the features of an alternative society: as such, Christians posed a threat to Roman society and were feared for their vague power
- They managed very well to irritate the traditionalists who governed and peopled the empire, by the abomination of their practices and their refusal to participate in the prescribed religious rituals
- Roman administrators of the second century was perceptive enough to differentiate between Jews and Christians and usually treated them differently. Rulers were often quick to impose the death penalty on Christians.
- Intellectuals of the time did not hide their contempt for the new believers and their strange doings, and were prone to think of them according to firmly fixed stereotypes. They were accused of hatred of the human race due to their repressive morality, their imputed neglect of civic duties and their lack of fear before violent death. Christians were generally perceived as scorning respect for the ancestral customs
- on the other hand, Christian groups offered definitive analogies with other groups or associations that indeed were tolerated, such as burial societies, philosophical sets etc.
- Nevertheless christian communities were labeled unauthorized clubs.

#### The Jewish Perspective on Christians

- having started as a Jewish sect among other Jewish sects, Christianity eventually followed a separate course.
- prior to 70, that gradual parting of the ways met with only mild irritation on the part of the Jews: Christians were brothers who had gone astray by believing in Jesus: they were estranged relatives

#### An ambiguous start

- By 100 c.e., Christianity seemed to have little to recommend itself in the eyes of the world.
- their books were odd and could certainly not match the great productions of Greco-Roman culture

### Lesson 3: The Jewish Legacy

#### Study Notes

##### History of the Jewish People

- meanings of Israel: the semi-nomadic tribes who answered God's call to use the divine law, those who answer to call and strive to obey the law through the Torah
- Jewish history starts with the stories recounted in the Hebrew Bible (old testament for Christians)
- stories such as : creation of the world by a supreme deity or God, patriarchs and matriarchs , Moses who spoke with God and led the people according to God's commandments, prophets who heard God's warning for sinner
- year 70 AD: Romans destroy the Jewish temple in Jerusalem and disperse the Jews throughout the world

##### Biblical stories:

- tradition holds: Torah (Five Books of Moses) were revealed by God directly to Moses, who wrote them down
- Scholar holds: Torah was an oral tradition reworked and redacted by later authors
- Final form of Torah around 430 BCE: created by Ezra the Scribe and Priest and his editorial team
- Intent of later authors: interpreting the formation of Israel from a religious point of view as the results of God's actions in human history
- similarities of biblical stories with Mesopotamian legends: creation, the Garden of Eden, the great flood, the tower of Babel

##### From Creation to the God of Abraham

- The Adam and Eve story:
  - theme of exile from paradise is present throughout Jewish history
  - either punishment or straightening of the world through Jews
- Noah's story and the flood:
  - ten generations after Noah: the patriarchs (Abraham, Isaac, Jacob), the matriarchs (their wives- Sarah, Rebecca, Leah and Rachel)
- Abraham
  - born in Chaldean city of Ur, Mesopotamia, migrated to Haran, and then called by God to Canaan
  - shows an example of obedience to God's commandments through: circumcision (sign of the covenant with God), ready to sacrifice his son Isaac (from Sarah) upon request from God

- Abraham's son Ishmael and his mother are driven into the desert0 Ishmael is an ancestor of the Arabs
- Abraham is taught by God to be monotheistic

#### Birth of Israel

- Jacob, Isaac's second son, receives the new name Israel after wrestling for a whole night with an angel of God
- Israel- the one who struggles with God
- names are indicative of the person's character, a new name means a new character, in this case of one reborn at a higher level of spirituality
- Jacob is given the promise that many nations will be born from him

#### The Twelve Tribes of Israel

- Jacob/Israel had 12 sons and one daughter from his two wives
- The 12 sons become heads of the twelve tribes of Israel
- Biblical stories:
  - Joseph and the Egyptian
  - Moses and the burning bush
  - Exit from Egypt: signs, plagues, passover, redemption from bondage, crossing of the Red Sea
  - God's presence as a pillar of cloud/fire; then, Ark of the Covenant
  - The Ten Commandments

#### The first temple of Jerusalem

- King David establishes Jerusalem as the capital
- King Solomon builds a great Temple in Jerusalem
- Burnt offerings of animals, grain and oil were made to God in the temple
- Solomon ended up an idol worshipper and womanizer
- Division of Israel follows into the northern and southern kingdom (Israel and Judah)
- Israel is conquered by Assyria- most Jews are sent into exile in Assyria
- Judah is conquered by Babylonian King Nebuchadnezzar and the Temple is destroyed
- The destruction of the Temple is interpreted as divine punishment for Israel's infidelity toward God

#### Return to Jerusalem

- King Cyrus of Persia allows the Jews to return to the land of Israel
- The temple is rebuilt
- Ezra, a priest and scribe, coordinated the redaction of the Torah
- Judaism becomes contaminated with foreign influences (Persian, Greek, Roman)
- Antiochus IV Epiphanies, a Hellenistic ruler of Syria, forces Greek ways upon the Jews
- The Maccabean revolt rejects Antiochus IV's rule and manages to re-establish a Jewish independent kingdom
- Roman general Pompey conquers Israel

#### Jewish Groups around the Year 0

- Sadducees :
  - priests and wealthy businessmen
  - conservatives who provided a literal interpretation of the Bible
  - rejected oral law and traditions

- denial of an afterlife and coming of a messiah
- Pharisees:
  - more liberal citizens of all classes
  - studied the applications of Torah to everyday life
  - in 1st century. BCE-civil war between Sadducees and Pharisees
- Essenes:
  - Monastic community disgusted with what they considered a corrupted priesthood
  - apocalyptic group who wrote The Dead Sea Scrolls
  - some retreated to Qumran on the shore of the Dead Sea
- Zealots
  - militias who in 66 CE revolted against the Romans

### Rabbinic Judaism

- destruction of the Temple by the Romans brought some revisions: synagogues replaced temple, rabbis replaced priests, prayers replaced sacrifices
- two messianic movements survived the destruction of the Temple:
  - Rabbis-inheritors of the Pharisee tradition; rabbis are teachers, religious decision-makers, creators of liturgical prayer
  - Jesus of Nazareth's followers- christianity
- interpretation led to the Mishnah (oral Torah)- completed in about 200 CE
- Mishnah is divided into six sections: seeds, festivals, women, damages, holy things and purities
- subordination of women to men, but also directions for responsibilities
- Mishnah + rabbinic commentaries on it = The talmud
- the jerusalem talmud emphasized continual study of the Torah as a spiritual practice
- the babylonian talmud the dominant version in the theology and law
- the talmud continues to grow to this day

### Perceptions of God

- in early biblical narratives, god is perceived as a
  - burning bush
  - pillar of cloud/fire
  - smoking mountain
- in the prophet, God is present through:
  - visits by angelic messengers
  - inner voices
- Rabbinical tradition
  - God's presence in the world is called Shekinah
  - Shekinah is a feminine quality representing God's nurturing, motherly aspect
  - this is a non-anthropomorphic, transcendent presence
  - sometimes Shekinah is depicted as a radiant, winged presence

### Lesson 3, readings

- Lending reality to a wish his father, King David, had entertained, Solomon built a dwelling for his God, thus inaugurating the period that is now called First Temple Judaism
- the two kingdoms of the post-Solomonic period- Judah in the south and Israel in the north- generally considered Jerusalem and its Temple their religious and national centre

- Before long, political turmoil and foreign interventions hit the nation. The kingdom of Israel fell to Assyria in 722 and many of its inhabitants were deported. Then the fall of Judah in 597/587, culminating in the destruction of the temple in 586, shocked the nation
- The edict of Cyrus in 538 allowed Jews to return to their land. Few returned, the rest remaining in Babylonia, Egypt, and Asia Minor. Those who returned began rebuilding the Temple
- The name Second Temple Judaism is given to the religious and national entity that lasted from 520/515 BCE to 70 CE. Second Temple Judaism is the soil out of which both Rabbinic Judaism and Christianity grew in the first century CE
- The Roman takeover in 63, many Jews were taken to Rome as slaves
- Unrest culminated in the first Jewish revolt in Alexandria and above all, throughout Palestine. The Roman reaction was both harsh and restrained: Qumran was wiped out, Jerusalem burned and the temple destroyed
- Emperor Hadrian decided to rebuild Jerusalem, now to be called Aelia Capitolina
- Second Jewish rebellion (132-135)
- The centre of Jewish life in Palestine moved from Jerusalem and Judea to Galilee until 870/900, at which time it became mainly concentrated in Babylonia
- Without the Temple as a powerful sign of God's presence and rule, and without the possibility of sacrificial ritual, religious life and leadership patterns had to be readjusted.
- The transition from temple to synagogue

#### Biblical and Jewish Literature

- The Hebrew Bible produced was the holy book of the first Christians, serving as the basis of their teaching and thinking
- After 70, Judaism and Christianity each added something different to their shared (Hebrew) scriptures

#### Messianic Dreams and Apocalyptic Visions

- Two movements mark the course of Second Temple Judaism

#### Jewish-Christianity

- It was only step by step that Christianity was identified as a distinct religion by its own members, by the Jewish community, and by the Roman rulers
- The earliest Christians came from among ethnic and religious Jews

## Definitions:

- Patristics
  - The study of the times and writings of the Christian authors of the first centuries
  - It has become usual to call the first centuries of the Christian tradition the patristic period. It is the period of the founders of the church, of the "fathers" (patres) who did pioneering work in turning the Christian movement into a self-assured religious, social, and intellectual force
- The Kingdom of God
  - Christians seemed to want to take on the entire inhabited world. First excited by the imminent establishment of the Kingdom of God on earth, they progressively formed themselves into a less apocalyptic congregation, and went on teaching ways of virtuous life appropriate to various callings in a civilized society
- Pax Romana
  - Under the firm hand of Augustus (27 BCE-14 CE) the Mediterranean world was submitted to a comprehensive administrative reform that led to stability, security, and peace (the famous pax romana). Army and Senate were brought under control. Frontiers were rectified and made easily defensible. The existing seaways and an extended network of paved roads over land effectively bound the empire together.
- New Religious Movement

Bible: The sacred book containing the authoritative scriptures of the Jews and also those of the Christians

- Historical Criticism of the Bible:
  - one of the methods of bible interpretation. They include historical critical method, literal method, allegorical method, mystical method and moral method.
  - The most widespread with scholars today is the historical method which looks at: historical context, intended audience of the author and desire effect of the author.
  - The historical critical method established that: Matthew targets a Jewish-Christian audience, because Jesus is presented as the second Moses and Messiah. Luke targets a Gentile audience, because it speaks in universal terms
- Allegorical interpretation of scripture
- John the Baptist
  - an important character, was Jesus's forerunner and he baptized people for the forgiveness of their sins
  - Jesus's baptism by John has been seen as: consecration to God as the Messiah, John publicly announcing that the Messiah has arrived, Jesus identifies himself with sinful humanity
- The Hebrew Bible: the authoritative scripture of the Jews, made of Torah, the Prophets, and the Writings
- The Septuagint: or LXX, the Greek translation of the Old Testament produced in Egypt ca. 270 B.C.E.

- The Apocrypha: Books not included in the Hebrew scriptures but found in the greek version of Septuagint (LXX); they are designated apocryphal in Protestant Bibles and deuterocanonical (ex: canonical in a derived sense) in the Roman Catholic Bible. Also books excluded from the New Testament canon, the so-called New Testament apocrypha (“secret” gospels, infancy gospels, acts).
- The Tanakh:
  - Jews naturally take exception to having their scriptures (Tanakh) referred to as the old testament in position to the second part of the Christian Bible, the new testament
  - also called the Jewish Bible, the Hebrew Bible
- Differences between the Biblical Gospels
  - The Gospel of John (Jn):
    - Jesus is the eternal Son and Logos (or Word) of God, the incarnate God on Earth.
    - There are also apocryphal (or secret) gospels attributed to Thomas, Peter, Mary Magdalene, Philip, and even Judas – most of them come from Gnostic circles and are later.
  - The evangelists, along with their symbols in iconography from the Book of Kells (image), are:
    - Matthew the Evangelist, symbolized by a man, to represent the human nature of Christ.
    - Mark the Evangelist, symbolized by a lion, to represent Christ as king.
    - Luke the Evangelist, symbolized by a bull or a calf, to represent Christ as sacrifice and as priest.
    - John the Evangelist, symbolized by an eagle, to represent the Christ as God.
- Gospels’ “already here” view
- Gospels’ “not yet fully realized” view
- Who did the author of Luke intend his Gospel for?: Luke targets a Gentile audience, because it speaks in universal terms
- Q (Source)
- Midrashim
  - Midrashim or interpretive rewritings of scripture by rabbis
  - as a group the rabbis concentrated on biblical interpretation in the form of Midrash

#### Early Christianity:

- Early Christianity’s use of philosophy:
  - some pagan philosophies, however, unlike pagan religions, had developed high standards of morality and it is not surprising that Christianity was to see an alliance with such philosophies.
  - soon true piety came to be seen as residing in faith and good conduct, over above mere practices: it aimed to mobilize the entire domain of the self in obedience to God’s will
  - Christian groups offered definitive analogies with other groups or associations that indeed were tolerated, such as burial societies, philosophical sects, various confraternities of like-minded people pursuing a common interest, voluntary associations and clubs

- Early Christian view of circumcision
  - After Gentiles, mainly thanks to the influence of Paul, were accepted into the church in increasing numbers without being asked to maintain the Mosaic prescriptions (Acts 15), the ethnic Jews who had joined the church were forced to reconsider or relax the binding character of the Jewish practices (circumcision of males, dietary laws, refusal of table-fellowship, Sabbath and festival observance), a development discernible in the Jerusalem community led by James, the brother of the Lord, called the Just, 1 and indeed in Antioch. And here we come closer to the Jewish-Christians proper

#### Judaism:

- Jewish perception of God:
  - God is seen as the absolute one, indivisible, and incomparable being who is the ultimate cause of all existence.
- First Jewish Temple
  - Lending reality to a wish his father, King David, had entertained, Solomon built a dwelling for his God, thus inaugurating the period that is now called First Temple Judaism (ca. 950–586). Although distinct, the two kingdoms of the post-Solomonic period—Judah in the south and Israel in the north—generally considered Jerusalem and its Temple their religious and national center
- Second Jewish Temple
  - The name Second Temple Judaism is given to the religious and national entity that lasted from 520/515 B.C.E. to 70 C.E., successively going through a Persian period (520–332), a Hellenistic period (332–363), and a Roman rule (63 B.C.E.–395 C.E.). Second Temple Judaism is the soil out of which both Rabbinic Judaism and Christianity grew in the first century C.E.
  - The Second Temple (or Second Commonwealth) era saw the domination of the Jewish people by a succession of foreign powers, except for eighty years of relative independence (141–63) at the time of the Hasmonean dynasty (152–37).
  - With the restoration of the sacrificial ritual after the return from Exile, the Temple began again to function as a religious center with its own court (the Sanhedrin); high priests were discharging temporal and religious functions in a kind of power sharing with foreign rulers that constituted a fragile equilibrium and, in the eyes of some, a risky compromise.
- Pharisees
  - ex: Paul was a former Pharisee
  - The Pharisees, so much and so unjustly caricatured in Christian literature, developed from about 150 B.C.E. as a loose association of pietists from the middle and lower classes, holding the ancient traditions of Israel as solely authoritative but accepting a whole set of “traditions of the fathers,” which were to be referred to as the “Oral Torah” by later rabbis. They distinguished themselves by their careful observance of the law as well as by their flexibility in adapting the law to new circumstances. In the process, two schools emerged among the Pharisees: the rigid school of Shammai and the more lenient school of Hillel.
  - Their central teachings were to be incorporated in the rabbinic tradition—ideas concerning the soul’s immortality and the resurrection The Jewish Legacy (50–150) / 31 of the dead, Providence, retribution, angels.

- Sadducees
  - With the destruction of the Temple, Sadducees lost their power base.
  - The high priestly office was under the control of Sadducees, who claimed some continuity with the times of Solomon
  - They belonged to the aristocracy
  - Like the Samaritans, they did not appeal to the traditions of the fathers and they favored a sort of literalism in interpreting scripture
  - They thought that purity laws did not apply to the daily life of all people but only to the Temple and its priests.
  - They consistently denied the central teachings espoused by the Pharisees and were more open to Hellenization.
  - When a Hasmonean leader took over the high priesthood sometime between 152 and 140 B.C.E. many of the Sadducees, out of resentment, seem to have moved to Qumran
  - Thus the priestly Sadducees lost their influence in favor of the learned Pharisees,
  - and indirectly contributed to the later shift from Temple to Torah.
  
- Essenes
  - the Qumran community represented an alternative community to official Judaism
  
- Samaritans
  - The Two Kingdoms of Post-Solomonic Israel
    - Although distinct, the two kingdoms of the post-Solomonic period—Judah in the south and Israel in the north—generally considered Jerusalem and its Temple their religious and national center
  
- Ebionite perception of Jesus
  - With time, Ebionites became sectarians, seeking not only to preserve or reintroduce Jewish practice but also to add their own theological idiosyncrasies; they ended up propounding views no longer acceptable to the church, for example, that Jesus was prophet or messiah, yet not the son of God, or that he was merely “adopted” as son; they were then labeled heretics
  
- Rabbinic Judaism
  - Second Temple Judaism is the soil out of which both Rabbinic Judaism and Christianity grew in the first century C.E.
  - Rabbinic Judaism arose out of those historical circumstances. Without the Temple as a powerful sign of God’s presence and rule, and without the possibility of sacrificial ritual, religious life and leadership patterns had to be readjusted
  - Rabbinic Judaism arose out of those historical circumstances. Without the Temple as a powerful sign of God’s presence and rule, and without the possibility of sacrificial ritual, religious life and leadership patterns had to be readjusted
  - Christianity started as a Jewish splinter group and marginal sect during that period of history when Judaism was experiencing the just mentioned transition from the Judaism of the Hebrew Bible to what became known as Rabbinic or Talmudic Judaism. Hence the transition to that form of Judaism serves as backdrop for an understanding of the rise of Christianity
  
- Diaspora Judaism

- Before long, political turmoil and foreign interventions hit the nation. The kingdom of Israel fell to Assyria in 722 and many of its inhabitants were deported. Then the fall of Judah in 597/587, culminating in the destruction of the Temple in 586, shocked the nation (and the approximately 150,000 inhabitants of the land) at its roots and sent more deportees to Babylonia or fugitives to Egypt, inaugurating what came to be known as the Diaspora (dispersion)
- Diaspora Judaism, found since 586 in Egypt, Asia Minor, Syria, Cyrene, and Greece, attempted an interpretation of the biblical tradition for Greek-speaking Jews.
- Jewish belief in Messiah
  - After 200, Torah in the form of the Mishnah tends to replace the remnants of messianism; the messiah will not come before Israel has attained the level of sanctification required by Torah
  - With time, Ebionites became sectarians, seeking not only to preserve or reintroduce Jewish practice but also to add their own theological idiosyncrasies; they ended up propounding views no longer acceptable to the church, for example, that Jesus was prophet or messiah, yet not the son of God, or that he was merely “adopted” as son; they were then labeled heretics.

#### Roman Society:

- Nero’s Capitation tax
- Values in Roman Society
- The Goals of Roman Society

#### Key Figures:

- King Cyrus the Great
- Rabbi Akiba
  - Most revolutionaries slipped out but resistance to the Roman rule persisted among nationalist Jews in the Diaspora (115–117) and in Palestine. When Emperor Hadrian decided to rebuild Jerusalem, now to be called Aelia Capitolina, and the Temple, now dedicated to Jupiter (130), passions rose again at the similarities with the Maccabean predicament. Bar Kokhba, acclaimed in messianic terms by the venerable Rabbi Akiba, led what was to become the second Jewish rebellion (132–135). Christians were harassed for refusing to join in and thus the revolt had a significant impact on the way Jews and Christians henceforth viewed each other.
- Origen
  - Still in the third and fourth centuries Judaizers are encountered in the church. They are the Christians, probably Gentiles, whom Origen, Ephrem, and John Chrysostom criticized for their continued flirting with Jewish practices; they were urged to refrain from attending the synagogue on Saturday and the church on Sunday, from sharing Passover meals with Jews and participating in the still highly attractive and popular Jewish festivals.

- The first great Christian exegete, Origen, does not hide his borrowings, while Jerome follows Jewish predecessors in his work as translator. Both are said to have consulted learned Jewish rabbis in the course of their literary activity.

- Antiochus the IV Epiphanes
- Ignatius of Antioch

## QUIZ 2 STUDY GUIDE

### Figures:

#### - Constantine:

- Was very sympathetic to Christians after claiming to have had a vision of a cross superimposed against the sun
- He was raised a monotheist (Sun God worshipper), but after his conversion introduced and mixed Christian monotheism with Sun cult worship.
- In 313, Constantine and his co-emperor of the East, Licinius, granted universal religious freedom by the Edict of Milan

#### - Donatus:

• Both Eusebius and Augustine were taking leave from a view of the totally irrelevant role of emperors in the life of the church that went back to Tertullian and had been taken over by Donatus when he asked: "What has the emperor to do with the church?" According to that bygone view, a "Christian emperor" was a contradiction in terms; governments, pagan or Christian, were good only to make martyrs. After Eusebius and Augustine, only a few people entertained an entirely defeatist alternative—the apocalyptic belief in an imminent end that rendered any reflection on fleeting human institutions futile.

#### - Theodosius I:

- Ultimately, the so-called triumph of Christianity took place in three stages: the rapid growth from 260 to 302, Constantine's conversion in 312, and the reign of Theodosius I (378–395).
- With the latter, Christianity became legally enforced. Paganism and heresy suffered repression; deviationists were submitted to coercion; exclusiveness and intolerance triumphed. Understanding himself as chosen by God, Theodosius reigned at the head of a Christian state, with the bishops administering an established church.
- The establishment of Christianity as official religion, completed under Theodosius I, took different forms in the two halves of the empire. Since Constantine had become ruler of the West before he converted, there he followed patterns of behavior set by his pagan predecessors.

#### - Licinius:

- Galerius's decree of toleration in 311 had already put an end to the Great Persecution, though it still lingered in the East for a while. Two years later, through the so-called Edict of Milan, Constantine and his coemperor in the East, Licinius, granted universal religious freedom, giving legal equality to all cults and restoring to Christians their confiscated property
- After defeating Licinius and founding Constantinople—the "New Rome"—in 324 on the site of ancient Byzantium, and now sole master of the empire, Constantine went on to conquer hearts in the eastern provinces.

#### - Tertullian:

- The North African Tertullian (160–225), in turn, resolutely privileged faith over knowledge (nothing is needed besides faith, he claimed) and thought that philosophical speculations had perverted scripture and the "rule of truth."

- What Tertullian could least tolerate was the light consideration given to the authentic tradition (written and oral) of the church and to the constant faith of the community
- Origen:
    - The Alexandrians Clement and Origen were less inclined to deny to the Gnostics all Christian substance.
    - Less sympathetic to Greek philosophy than Clement, Origen (185–254) was, however, able to incorporate into his system still more philosophic elements, first of all Platonic ones, than Clement had done.
    - The most significant theologian of the third century, Origen left behind a rich legacy, astonishing for its range and depth, contained in commentaries on most biblical books and in more speculative works such as *On First Principles* and *Contra Celsum*. Some of his doctrinal positions were hotly debated in the fourth and fifth centuries, as we shall see (chapter 9).
  - Irenaeus concerning Gnosticism:
    - It may be possible to reconstruct, on the basis of Irenaeus's report and of Justin's extant works, the list of opponents he attacked and the core of his critical argument: that Gnostics calumniated the creator, disparaged the Old Testament, and gave Christians a bad name.
    - Irenaeus emphasizes that God and the creator are one and the same being, and rejects the subversive Gnostic dualism, thus rehabilitating the God of the Old Testament along with the entire creation, spiritual and material.
  - Justyn Martyr
  - Augustine and the City of God:
    - Augustine wrote his *City of God* precisely to refute the idea that the crumbling of the empire was due to the termination of the worship of ancestral gods, and to reassure those Christians baffled by a Providence that allowed a Christian empire to suffer such reverses of fortune.
    - Emperors, Christian or not, could not make up for the fragility of all human governments. Augustine went further by noting that far from being the cause of the present misfortunes, Christianity alone could safeguard the best traditions of Hellenism and save the empire from total annihilation. This was the level at which emperors could help.

#### History:

- The Spread of Hellenism:
  - hellenistic culture was dominated by two figures: Alexander the Great, who dreamed it, and Augustus, who Hellenized the most important regions of the realm and made Romans the patrons of Greek culture
  - the process of Hellenization in Palestine began with Alexander's conquest in 332. Greek became the language
- Paganism after Constantine
- The process of Scriptural canonicity

- The Edict of Milan:
  - Galerius's decree of toleration in 311 had already put an end to the Great Persecution, though it still lingered in the East for a while. Two years later, through the so-called Edict of Milan, Constantine and his coemperor in the East, Licinius, granted universal religious freedom, giving legal equality to all cults and restoring to Christians their confiscated property.
  - a proclamation that permanently established religious toleration for Christianity within the Roman Empire
  
- The Theodosian Codes
  - The Codex Theodosianus (Eng. Theodosian Code) was a compilation of the laws of the Roman Empire under the Christian emperors since 312. A commission was established by Theodosius II and his co-emperor Valentinian III on 26 March 429
  - Apart from clearing up confusion and creating a single, simplified and supercedent code, Theodosius II was also attempting to solidify Christianity as the official religion of the Empire

#### The Gospel of Judas:

- Saklas
  
- Depiction of Judas
  
- Sophia:
  - It posits a primordial deity, the Father, transcendent, unknowable directly, and "unknown," from whom a number of emanations (aeons) proceeded, the last of which is usually called Sophia/Wisdom. For her disorderly passion to know the Father directly, without intermediary, she became guilty and sinned; her passions had to be expelled from the divine world (Pleroma or Kingdom of Light), condemned to wander below the Pleroma and thus, so to speak, to inhabit two worlds
  
- Depiction of Jesus

#### Groups/Movements/Concepts:

- Paul's first converts
  
- Mithraism:
  - But this was not really a new cult. At that time two religious movements appeared that were real innovations. The first one was indeed very much like the cult of Asclepius, related to the search for personal salvation and healing: Mithraism. It is generally argued that, originating in Persia centuries earlier and centered on the Persian Sun-god Mithras, the cult was especially strong among soldiers of the frontier garrisons, among Roman sea-merchants and city dwellers. Reserved to males, it displayed a certain anti-Greek bent, accounting for its being virtually absent from Greece, Asia Minor, and Palestine. Its profound solar symbolism made it a more or less formidable competitor of Christianity as well as a close kin of its infancy: Mithras's birth was celebrated on December 25; a sacred meal with bread and drink commemorated a pact with Sol/Sun; Mithras was believed to

have ascended to heaven in a chariot; the seven grades of initiation symbolized the passing through the seven life conditions or the seven planetary spheres to paradise. Mithraism finally was the only cult clearly to offer a supernaturally sanctioned ethic, basically Stoic, comparable to Judaism and Christianity—usually moral conversion was the domain of philosophy, as mentioned earlier

- Monasticism:

- A way of life characterized by withdrawing from the world in order to attain personal sanctification, usually practiced in community with others.
- The birth of monasticism coincided with the time when church and state were becoming integrated. In that situation monks rose to lodge a silent protest against this process, unable to reconcile themselves with the fact that, in the words of Jerome, “after it came to Christian rulers (the church) became greater in power and riches but inferior in virtues.”

- Sethian Gnosticism: The belief that salvation is wrought by the revelation of secret, often esoteric “knowledge”; elaboration of that belief into a worldview.

- The Manichaeans :

- In the formative period of Christianity, three great religious constellations fully deserve the strict epithet syncretist: mystery religions, Gnosticism, and Manichaeism.
- The third century gave birth to the consummate form of Gnostic syncretism: the religion of Mani (216–277), emerging from Persia-controlled Mesopotamia to become a truly world religion, in fact “the only premeditated universal religion in the history of thought.”

- Heresiology:

- From its original meaning of “choice” (hence way of thought, school, party) the term took over the sense of “wrong choice” and willful deviation from a belief of the mainstream church; the study thereof.
- Until recently, the “Gnostic religion” was chiefly known through the usually hostile reports of the church fathers who fought them, the so-called heresiologists.
- In fact, various groups of Gnostics were given various names by heresiologists eager to exclude them and to deny them the name of Christians.

- Epicureanism:

- Seeking, as the Stoics also did, to liberate humans from fate and from dependence and reliance on externals, the Epicureans were well known for their unrelenting critique of religious fear. They formed highly organized communities (collegia), taking an oath of obedience to their founder and teachers. Their ideal in ethics was summarized in ataraxia (tranquillity) and expressed itself in the concern to free oneself from illusory anxieties and false needs. With the Christians they were to share the same suspicions of presumed atheism, misanthropy, social irresponsibility, and sexual immorality

Miscellaneous:

- Christianity's relationship with Philosophy

- The Gnostic understanding of Jesus and God

- The Logos theory
- proto-orthodoxy

#### Lesson 4: The Greek Legacy

##### Hellenism

- Hellenism is the blend of Greece and the Orient that arose in the wake of Alexander's conquests and embraced all aspects of life
- Alexander the Great (356-323 BCE)
  - King of Macedonia (Southeastern Europe)
  - overthrew the Persian Empire, carried Macedonian arms to India, and laid the foundations for the Hellenistic world of territorial kingdoms
  - educated by the philosopher Aristotle
- the spread of Hellenism
  - Hellenism included Greek education, ideals of administration, warfare, trade, commerce, sport, rhetoric, literature and philosophy
  - Hellenism was effectively spread by Roman emperor Augustus, who made Romans the patrons of Hellenism
  - there was a mixture of Roman and Greek unity after Augustus

##### Hellenism and Judaism

- In Palestine, Hellenism was introduced as early as 332 BCE, when Alexander conquered the territory
- Palestinian Judaism was faced with either accepting or rejecting the Hellenistic way of life
- Antiochus IV Epiphanes Hellenized Judaism to the point of placing a statue of Zeus in the temple in Jerusalem
- The Maccabean Revolt (168-164 BCE) ensued and attempted to re-establish the Jewish way
- Jerusalem was a highly Hellenized city, with many of its inhabitants being conversant in Greek
- Actual rejection of Hellenism in Palestine took place after 70 BCE and was completed in the Jewish wars of 66 and 135 CE
- In the diaspora, however, Hellenism was not rejected by Jews
- Philo of Alexandria (20 BCE-50 CE) is an example of a Hellenized Jew who did not speak Hebrew, but did speak Greek, lived in Egypt and was an admirer of Hellenism

##### Christianity and Hellenism

- Unlike Palestinian Judaism, the first Christians (with some exceptions) did not reject Hellenism
- Many early Christian converts made by Apostle Paul were Greek-speaking Jews from the diaspora
- The Koine dialect of Greek was the natural vehicle for Christian proclamation
- The New Testament (NT) books were written in Greek
- Paul was not adequately prepared philosophically to engage in dialogue with the real Gentiles (non-Jews)

##### Greek Philosophy

- Unlike Greek and Roman religions, Greek philosophy promoted ethical teachings. It was similar to the teachings of Judaism and Christianity in this regard. It promoted virtue and happiness and spoke of a dissatisfaction with the actual human condition.

Justin Martyr (100-165 CE)

Three main arguments regarding Greek philosophy

1. The Loan/theft Theory:

The philosophers read or borrowed from Moses - hence the similarities between Christianity and philosophy

2. The Demon Theory:

Distortions of the truth in Greek mythology are the works of demons

3. The Logos Theory (logos spermatikos):

The whole of the Logos (Word/Reason of God) is present in Jesus Christ, but portions (or seeds) of it are found among Jews and Greeks as well

## Lesson 5: Varieties of Syncretism

### Common Traits of Gnosticism

- Esoteric religious movement that flourished during the 2nd and 3rd centuries AD and presented a major challenge to Christianity
  - the world: The physical world itself is inherently evil, in opposition to the world of the spirit (which is good)
  - the divine realm:
    - The good God generated other divine offspring
    - These offspring, in pairs, reproduced
    - An accident occurred when one divine being (Sophia, a feminine deity) separated from the rest and spontaneously generated another being
    - The latter, born outside the divine realm, was evil
    - This latter being created the evil world
- The circular, harmonic cross was an emblem used most notably by the Cathars, a medieval group that was associated with Gnosticism
- For Humanity
  - sophia was captured and imprisoned in the material world in the bodies of humans
  - many humans (thought not all) have this spark of divinity in them
- For Salvation
  - The divine spark within humans can escape only by learning through knowledge (Gk. Gnosis) where it came from and how it can return
- For the Church
  - Gnostics admit that Christians who have faith in Christ and do good can experience some salvation, but the real afterlife is only available to the Gnostics
  - Gnostics come to the full knowledge of the secrets of salvation

- The Divine Redeemer for Christian Gnostics
  - the salvific knowledge comes from outside the world
  - it is brought by a divine redeemer
  - Christ is the one who brings this knowledge from above
  - some Gnostics thought that Christ came to earth seemingly as a human
  - he did not suffer because he was not flesh and blood
  - other gnostics, believed that the divine Christ entered the body of a man named Jesus when he was baptized
  - Christ then left Jesus prior to his death

#### Proto-orthodox Christianity

- "Proto-orthodox" refers to those commonly known as the early "church fathers" (for example, Justin Martyr and Irenaeus of Lyon), who ended up defining what exactly should be "orthodox" (or correct) belief.
- Orthodox Christianity - non-dualistic, salvation through faith, non-elitistic, yet open to all.
- Irenaeus of Lyons, 2nd-century author of, Against all the Heresies.
- Against the Gnostics, Irenaeus emphasizes:
  - Apostolic succession (the fact that the bishops of proto-orthodox Christianity can trace their appointments back to the apostles)
  - Rule of faith (proto-orthodox Christians hold certain basic beliefs that differ from Gnostic beliefs)
  - Unity of belief (all proto-orthodox Christians hold the same beliefs, unlike the Gnostics, who hold a multitude of competing beliefs)

#### Criteria for Scriptural Canonicity

- Ancient: a sacred authority had to date back to near the time of Jesus
- Apostolic: an authoritative book had to be written by an apostle or at least by a companion of the apostles
- Catholic: books had to have widespread acceptance among established churches (e.g., the Gospel of Peter in the Muratorian canon)
- Orthodox: the most important criterion – the views set forth in a book had to conform with the views in already accepted books (e.g. docetic Christology is unacceptable)
- Inspiration: books accepted as canonical ended up being regarded as inspired by God

#### Lesson 6: Conversion of the Empire

##### Christianity in the Roman World: 4th Century

- This lesson overlaps somewhat with, but also complements, the lesson on Christianity in the Roman World. In Christianity in the Roman World, you learned about the Roman Empire. In this lesson, we return to the social and historical context of the Roman Empire in order to understand how Christianity grew to eventually become the official Roman religion by the end of the 4th century. Therefore, this lesson complements Christianity in the Roman World in at least two significant ways:
  - First, this lesson focuses on the persecutions of Christianity in a way in which Christianity in the Roman World did not. Christianity in the Roman World introduced some theory from the sociology of religion to explain the persecutions. Lesson 6 applies that theory to the actual persecutions and provides details about the major persecutions
  - Second, this lesson takes you to the 4th century and beyond, when Christianity was legalized and then became the official religion of the empire

## Roman Religion

- The Roman Empire was the object of the manifested care of the gods such as Jupiter.
- In order to satisfy the gods, cultic intentions developed. This aimed to keep the PAX DEORUM “the peace of the gods”.
- The Roman religion was complex for it included borrowing traditions and elements - including Oriental Cults.
- This suggests tolerance for other religions that have ancient roots.

## Religious Tolerance

- Roman Rule: was more than secular. It included mandatory participation in public ceremonies and securing the gods’ protection for the emperor.
- Roman Religion: had no particular interest in binding doctrines, Nonetheless, observance was mandatory for everyone
- Judaism (and the Jews): were tolerated for they were a sect with old roots.

## Persecution

- Disloyal to the state:
  - the name Christian evoked an inherited disloyalty to the state
  - Christians were considered a sect that sprung out of Judaism
- According to Porphyry:
  - Christians were denounced as having turned away from the recognized god. They were accused of being atheists, to which they responded by saying they were “atheist to all those [pagan] gods”.
  - Christians were considered dangerous not only because of “their crude practices” (ritual murder, cannibalism, incest and magic were some of the false accusations brought against them), but also because they belonged to an antisocial organization that neglected the gods and the ceremonies.
- Pliny the Younger (112 AD emperor’s personal legate)
  - He observed that Christians were accused of riots, subversion of public order, neglecting temple worship, non-compliance with traditional religious ceremonies
  - Therefore, in his eyes, and according to the mob, the application of capital punishment was justified. The victims of this oppression were seen as “martyrs” (witnesses) by fellow co-religionists.
- Intense persecution took place under emperor:
  - Decius 250-251 AD
  - Valerian 257-259 AD
  - this targeted bishops to demoralize the community and was a setback for the Church
- 260-302 AD- complete tolerance
  - this was a crucial time of growth for the church
- then came the ‘great persecution’ of 303-313 AD
  - the need for pagan revival
  - this persecution involved: destruction of churches and scriptures, confiscation of property, prohibition of worship, cancellation of legal and civil rights, arrests of clergy, torture, execution, orders to sacrifice to the gods on pain of death
- After 312 AD
  - Eusebius:
    - born 265, died 340
    - was the first church historian

- he enthusiastically celebrated constantine and his conversion after the battle at the Melvin Bridge
- Constantine
  - Was very sympathetic to Christians after claiming to have had a vision of a cross superimposed against the sun
  - He was raised a monotheist (Sun God worshipper), but after his conversion introduced and mixed Christian monotheism with Sun cult worship.
  - In 313, Constantine and his co-emperor of the East, Licinius, granted universal religious freedom by the Edict of Milan
- Council of Nicaea, 325 AD
  - Important step in establishing orthodoxy within the Church.
  - Christianity experienced an almost steady progress throughout the fourth century
- 324 AD
  - Constantine founded Constantinople, “the New Rome”, on the site of ancient Byzantium.
  - This conquered the hearts of the Eastern provinces and brought Christianity, which was in many ways still pagan, into Asia Minor.
- 391-392 AD
  - Under the pressure of the Church and in order to enforce imperial unity through religious uniformity and orthodoxy, Emperor Theodosius I declares paganism illegal.
  - Christianity becomes the official religion of the Roman Empire and Judaism is only tolerated.
  - paganism is banned

## QUIZ 3 STUDY GUIDE

### Quiz 3 Study Guide

#### Definitions:

- Christology:

Part of theology that studies the person of Christ with reference to his relationship to both God and humanity.

- Homoousios

to affirm that God the Son and God the Father are of the same substance.

- The hypostatic union

the combination of divine and human natures in the single person of Christ

- Filioque

Filioque is a Latin word meaning "and the Son" which was added to the Nicene-Constantinopolitan Creed by the Church of Rome in the 11th century, one of the major factors leading to the Great Schism between East and West.

#### History

- The Edict of Milan

- The Battle of the Milvian Bridge

- The division of the Christian empire into east and west

#### Ecumenical Councils

- The council of Constantinople

- The Council of Ephesus

- The Council of Nicea

- The Council of Chalcedon

#### Groups/views

- Docetism

The belief that Jesus' body was not real but only "apparent."

- Marcionites

Marcion believed Jesus was the savior sent by God, and Paul the Apostle was his chief apostle, but he rejected the Hebrew Bible and the God of Israel.

- Pelagianism

Pelagianism is the belief that original sin did not taint human nature and that mortal will is still capable of choosing good or evil without special divine aid.

- Arianism (Particularly its understanding of Jesus)

an influential heresy denying the divinity of Christ, originating with the Alexandrian priest Arius ( c. 250– c. 336). Arianism maintained that the Son of God was created by the Father and was therefore neither coeternal with the Father, nor consubstantial.

- Donatism/Donatists

Donatists argued that Christian clergy must be faultless for their ministry to be effective and their prayers and sacraments to be valid.

- The Manichees/Manichaens

Manichaeism taught an elaborate dualistic cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness

- Nestorianism

- Manichaeism

Nestorianism is a Christological doctrine that emphasizes a distinction between the human and divine natures of the divine person, Jesus

- Neoplatonism

Neoplatonism is a modern term[[note 1](#)] for a strand of Platonic philosophy that started with Plotinus in the third century AD.[[1](#)][[note 2](#)] Neoplatonic philosophy derives the whole of reality from a single principle, "the One", an idea which is still popular in modern-day spirituality.  
Historical Figures

- Marcion (Particularly his views of the Bible)

- Athanasius of Alexandria

Athanasius was a Christian theologian, a Church Father, the chief defender of Trinitarianism against Arianism, and a noted Egyptian leader of the fourth century.

- Tertullian

Tertullian (*/tərˈtʃliən/*), full name Quintus Septimius Florens Tertullianus, c. 155 – c. 240 AD,[\[1\]](#) was a prolific early Christian author from Carthage in the Roman province of Africa.[\[2\]](#) Of Berber origin,[\[3\]](#)[\[4\]](#)[\[5\]](#)[\[6\]](#)[\[7\]](#) he was the first Christian author to produce an extensive corpus of Latin Christian literature. He also was an early Christian apologist and a polemicist against heresy, including contemporary Christian Gnosticism.[\[8\]](#) Tertullian has been called "the father of Latin Christianity"[\[9\]](#)[\[10\]](#) and "the founder of Western theology."

- Nestorius (Particularly his views of the Virgin Mary & Jesus)

His teachings included a rejection of the long-used title of Theotokos, "Mother of God", for Mary, mother of Jesus, and they were considered by many to imply that he did not believe that Christ was truly God. That brought him into conflict with other prominent churchmen of the time, most notably Cyril of Alexandria, whom he accused of heresy.

- Pelagius (Particularly his views of free will)

Pelagius (c. 360–418 AD) was a theologian of British origin who advocated free will and asceticism.[1] He was accused by Augustine of Hippo and others of denying the need for divine aid in performing good works. They understood him to have said that the only grace necessary was the declaration of the law; humans were not wounded by Adam's sin and were perfectly able to fulfill the law without divine aid. Pelagius denied Augustine's theory of original sin

- Apollinarius of Laodicea (Particularly his Christology)

Apollinaris the Younger (died 382[1]) was a bishop of Laodicea in Syria. He collaborated with his father Apollinaris the Elder in reproducing the Old Testament in the form of Homeric and Pindaric poetry, and the New Testament after the fashion of Platonic dialogues, when the emperor Julian had forbidden Christians to teach the classics. He is best known, however, as a noted opponent of Arianism.

- Alexander of Alexandria

- Arius

- Eusebius of Caesarea

- Cyril of Alexandria

- Origen (Particularly in relation to the Council of Constantinople of 553, and his reputation after said council)

- Empress Pulcharia

Augustine

- His views on sexuality

- Thinkers/authors who influenced Augustine

- His views on the created world

- Augustine and Manichaeism

- Augustine & Nebridius

- The result of Augustine's experiences in chapter 7 of Confessions

Theology

- God's oneness as influenced by Jewish monotheism

- Babylonian and Canaanite deities & the Hebrew Bible
- Influences on the rise of monotheism
- God & the seminal principles
- Hera & Athena
- The Virgin Mary's influence on Christology
- Regions known for Christians who interpreted the Bible literally
- The Christology from Alexandria
- The Christology from Antioch

## **Lesson 7: Christianity in the Fourth Century: The Trinitarian (Arian) Controversy**

### **The Persecution of Diocletian**

- The persecution of Christians by the Roman Emperor Diocletian (303-305 AD) included:
  - destruction of churches
  - arrests of heads of churches-they would be released if they consented to libations and sacrifices (a test to detect Christians)
- Persecution continued until 312 AD, even after Diocletian was no longer emperor

### **Licinius**

- in full Valerius Licinianus Licinius (died 325), was Roman emperor from 308 to 324
- He was elevated to the rank of augustus (in 308) by his friend Galerius, who had become emperor
- Galerius hoped to have him rule the west, but since Italy, Africa, and Spain were held by the usurper Maxentius, while Constantine reigned in Gaul and Britain, Licinius had to content himself with ruling Pannonia
- Galerius hoped to have him rule the west, but since Italy, Africa, and Spain were held by the usurper Maxentius, while Constantine reigned in Gaul and Britain, Licinius had to content himself with ruling Pannonia
- He married Constantine's half sister Constantia (313)
- Licinius added the entire eastern half of the empire to his dominion
- After a brief accord between the two augusti, Constantine forced Licinius to surrender the provinces of Pannonia and Moesia. There followed 10 years of uneasy peace in which Licinius built up his army and accumulated a huge reserve of treasure
- In 324, Constantine defeated him at Adrianople and again at Chrysopolis. Licinius surrendered, was exiled to Thessalonica, and was executed the next year on a charge of attempted rebellion

### **Maxentius**

- Latin in full Marcus Aurelius Valerius Maxentius (died 312), Roman emperor from 306 to 312
- In 307 he took the title augustus

- Maxentius at first controlled Italy and Africa but not Spain, which was controlled by Constantine
- Maxentius was killed by Constantine at the Battle of the Milvian Bridge in 312
- Because the sources from this period reflect the propaganda of Constantine, they represent Maxentius as a brutal tyrant, although in actuality he stopped the persecution of the Christians. He built a huge basilica, which Constantine renamed after himself, and a temple to his son Romulus in the Roman Forum

### **Constantine (306-338 AD)**

312 AD

The Battle of the Milvian Bridge

- Maxentius (Roman Emperor) is killed
- Constantine has vision of the cross - in this sign you will conquer

313 AD

Edict of Milan (Constantin and Licinius)

- tolerance toward Christians
- Christian symbols appear on the coinage
- sentences passed by episcopal tribunals recognized as valid by the state
- churches are given the right to inherit property (a measure allowing them to increase their heritage)
- places of worship multiply
- Christians rise to the highest posts in administration
- the first restrictive measures against pagan practices
- the cult of the emperor as in some way "equal of the Apostles"

### **The Trinitarian Controversy**

#### **Phase 1: Council of Nicaea/First Ecumenical (325 AD)**

- Main Actors: Arius (256-336 AD) and Athanasius of Alexandria (c.293-373 AD)
- The controversy:
  - Arius attacks his bishop Alexander of Alexandria in c. 320 for his formulas, such as "always God, always the Son" (Father-Son relationship)
  - Alexander attacks Arius for his interpretation of certain biblical passages, e.g. Proverbs 8.22: "The Lord created me at the beginning of his ways"

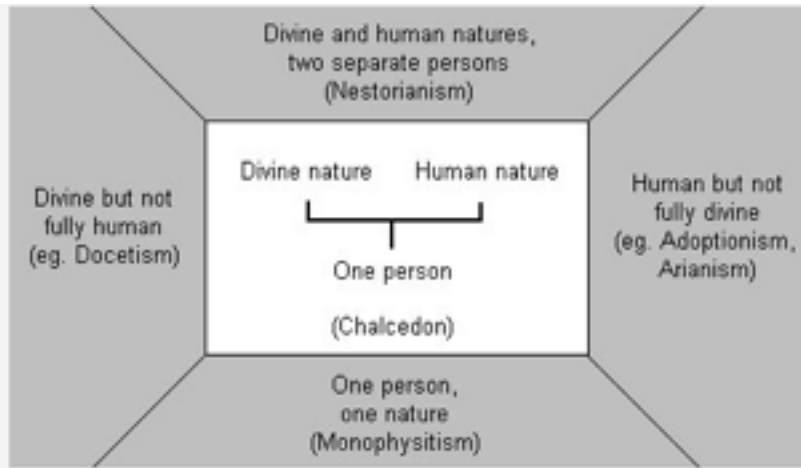
#### **Phase 2: Council of Constantinople (381 AD)**

- Main Actors: Eunomius of Cyzicus, Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus, Augustine
- The declaration:
  - The Council of Constantinople (held in 381 AD) spoke of God as being one in nature (or substance) and three in persons (Father, Son and Holy Spirit)
  - It declared that the Holy Spirit is also God, but avoided the troublesome, non-biblical word "homoousios"
  - General information: substance/nature is ousia; person is prosopon, hypostasis
- Arianism was formally defeated

## **Lesson 8: Gods, God and Christ: Christology**

### **Ancient Gods**

- Canaan and Babylonian gods: Ancient and near eastern divinities mentioned in the Hebrew Bible and rejected by monotheistic Jews in favour of Yahweh



- Greco-Roman gods:  
Zeus>Jupiter; Hera>Juno;  
Athena>Minerva (organized  
sometimes in a hierarchy  
modelling the human one)
- Sun God (Mithra or Helios):  
this god is a move toward  
monotheism. the sun god  
rules, surrounded by various  
spirits/ demons
- Euhemerism: this form of  
worship interpreted the gods

as former heroes who became divinized

- Neoplatonism: classical pagan philosophy which was a synthesis of Platonism, Aristotlism, Stoicism and Pythagoreanism

### The Christian God

Under the influence of:

- Jewish monotheism, some Christians affirmed God's oneness: Son and Spirit were mere aspects (masks) of the one God
- Paul's assertion "One God, one Lord" :some embraced a binitarian scheme of two gods, whereby the Son and the Spirit would be identical
- Neoplatonist Triad: some spoke of three separate deities (or gods)

Arianism:

- Aries, in the 4th century, denied that Jesus was God
- The Councils of Nicaea and Constantinople set the record straight against Arianism

### Christology

- The doctrine about the person and works of Jesus Christ
- Relationship of his two natures: divine and human
- Apollinarius of Laodicaea (310-390 AD)
  - Said that the Logos took the place of the human soul in Jesus Christ. This meant that Jesus's human nature would be incomplete.
  - Apollinarius's view was rejected by people like Gregory of Nazianzus, who wrote: "what is not assumed cannot be healed".

### Alexandria and Antioch

Theologians from Alexandria

- theologians: pantheons, clement and origen
- tended to interpret the Bible allegorically and typologically
- Alexandrian Christology-high Christology

Theologians from Antioch

- tended to interpret the bible literally and historically
- antiochian christology-low christology

### **The Council of Ephesus (431 AD)**

#### **Ephesus dealt with Nestorius, patriarch of Constantinople, and his challenge to the title of Theotokos (Mother of God or God-bearer) for the Virgin Mary.**

"In 431 Pope Celestine I commissioned Cyril, patriarch of Alexandria, to conduct proceedings against Nestorius, his longtime adversary, whose doctrine of two Persons in Christ the Pope had previously condemned. When the Eastern bishops (more sympathetic to Nestorius) arrived and learned that the council summoned by Emperor Theodosius II had been started without them, they set up a rival synod under John of Antioch and excommunicated Memnon, bishop of Ephesus, along with Cyril. When Pope Celestine pronounced his excommunication of Nestorius and ratified his deposition as bishop of Constantinople, the Emperor abandoned his neutral position and sided with Cyril. Perhaps as a rebuke to the rebels, the council also made the Church of Cyprus independent of the see of Antioch. This council is known as the third ecumenical council of the church." 1

### **The Monophysite Doctrine**

"In 449 Emperor Theodosius II convened a council in Ephesus to uphold the Monophysite Eutyches in his battle against Flavian, who, as patriarch of Constantinople, championed the doctrine of two natures in Christ. Dioscorus (Cyril's successor at Alexandria) supported Eutyches and concurred in the anathematization of Flavian and other bishops over the protests of the papal legate. Dioscorus even attempted to excommunicate Pope Leo I, who referred to the gathering as the "Robber Synod." The Monophysite doctrine of the one nature of Christ was condemned in 451 during the Council of Chalcedon." 1

### **The Council of Chalcedon**

#### **The Chalcedon is the most explicit statement about who Christ is.**

"The fourth ecumenical council of the Christian Church, held in Chalcedon (modern Kadiköy, Turkey) in 451. Convoled by the emperor Marcian, it was attended by about 520 bishops or their representatives and was the largest and best-documented of the early councils. It approved the creed of Nicaea (325), the creed of Constantinople (381; subsequently known as the Nicene Creed), two letters of Cyril against Nestorius, which insisted on the unity of divine and human persons in Christ, and the Tome of Pope Leo I confirming two distinct natures in Christ and rejecting the Monophysite doctrine that Christ had only one nature. The council then explained these doctrines in its own confession of faith." 1

## **Ephesus Today**

- The Library of Celsus (Length 02:39), with special focus on the statues representing the four virtues. Four female statues standing between the columns personify the virtues of Celsus: Sophia (wisdom), Arete (virtue), Ennoia (intelligence) and Episteme (knowledge). The original of the statues were taken to Vienna, Austria. Celsus himself is buried in a sarcophagus beneath the west side of the library. The Celsus Library was erected in 135 AD by Julius Aquila for his father Julius Celsus Polemaeanus, the consul of Asia province of the Roman Empire. He died in 114 AD at the age of 70. In the Roman period, all but the bodies of heroes were buried outside the borders of cities. Aquila was granted permission for his father to be buried in a marble grave in a burial chamber in the library. Celsus's sarcophagus lay inside the building, under the middle apse.
- Remains of the Church of the Virgin Mary (Length 01:48), where Patriarch Nestorius of Constantinople was condemned for heresy at the Council of Ephesus of 431 AD. Brief view of the amphitheater in Ephesus.
- Other views of Ephesus (Length 02:27) which include a public latrine, a mosaic sidewalk, the Temple of Emperor Hadrian, remains of the houses of rich men (who lived in downtown Ephesus) and the fountain of Emperor Trajan.
- Temple of Emperor Domitian (Length 01:34), includes a Pritaneon (or municipality building) and an Odeion.

## **Lesson 9: Heyday of Patristic Literature Augustine of Hippo**

### **Aurelius Augustinus (354-430 AD)**

- Bishop of Hippo (now Annaba in Algeria)(396-430 AD): lived most of his life in Roman North Africa
- Highly influential until our time:
  - Medieval schoolmen – faith and reason
  - Western mystics – love of God
  - The Reformation and Counter-Reformation
  - 18th-century Enlightenment – original sin influenced I. Kant
  - Romantic movement's emphasis on feeling in religion
  - Synthesis between Christianity and classical culture
  - Psychology, political science, theory of war
  - Thinkers and philosophers influenced by or reacted against Augustinus: Anselm, Aquinas, Petrarch, Luther, Bellarmine, Pascal, Kierkegaard, Wittgenstein, Nietzsche and Freud

### **The Formation of Augustine's**

#### **Augustine studied and was influenced by the best of Greeks and Romans**

- Romans: Cicero for prose and oratory, Virgil and Horace for poetry
- Memorization was an important feature in ancient times and North Africa produced many distinguished writers
- 2nd century – North Africa was Christianized and the Bible was translated into Latin for the new converts (Tertullian, Cyprian of Carthage, Arnobius, Lactantius)
- Cicero's philosophical dialogues were a clear exposition of the debates between the different Greek philosophical schools
- Augustine was familiar with Aristotle's Categories and Interpretation
- Plato – an authority, Stoic logic and ethical assertions
- Epicurus - How far language communicates meaning about reality

- Neoplatonism captured his mind when he was 31: Plotinus (205-270 AD), Porphyry of Tyre (c. 250-c. 305 AD)

### **Marcus Tullius Cicero (106 BC - 43 BC)**

#### **Cicero was highly influential on Augustine:**

- Philosophical thinking is needed for any critical judgment, even for people involved in public and political life
- Cicero's ideal was self-sufficiency
- Happiness is not found in a self-indulgent life of pleasure
- Bodily pursuit of pleasure in food, drink and sex is distracting for the mind in pursuit of higher things

#### **Other influences on Augustine:**

- His sexual drive was strong: he had a son, Adeodatus, with his mistress.
- He was unimpressed by the Bible's naïve story of Adam and Eve. The doubtful morality of the Israelite patriarchs and the incompatibility between the two genealogies of Jesus in Matthew and Luke turned him away from his mother's church.
- He was drawn to astrology and the occult theosophy taught by Mani (216-277 AD)

### **Mani: Founder of Manichaeism**

- Jesus had a redemptive role as a symbol of the plight of humanity, not as a historical person or a divine redeemer
- The crucifixion and death of Jesus were only symbols, not actual events
- Origin of evil: a primordial and still continuing cosmic conflict between Light and Dark
- Soul – divine in origin, but scattered throughout the world
- Mani himself – the Paraclete (Advocate) announced by Jesus

Augustine was a Manichee for 10 years, while in teaching posts at Carthage and Rome. He held in contempt the bishops of the church for their lack of education and critical inquiry and converted many friends to Manichaeism.

### **Plotinus: An Influence on Young Augustine**

#### **Philosopher Plotinus (204–270 AD):**

- is said to have had mystical union with the One only four times in his life
- believed in ascetical life, vegetarianism, no baths; a master for many men and women, including for Porphyry

#### **Plotinus was a Neo-Platonist:**

- He valued Plato's dialectic, especially his analysis of identity and difference
- He attributed changelessness to the higher world of Being grasped by the mind
- Believed that the world of the senses is in continuous flux

#### **According to Plotinus:**

- The soul perceives the One as a presence transcending all knowing
- The evolution of the hierarchy of being is "emanation"
- Inferior beings are increasingly imperfect, compared to the higher beings

### **Evil in Plotinus**

#### **The causative emanation explained the source of evil:**

The One, the Mind, the Soul-the supreme Triad- has some increasing imperfection in it:

- the mind can delude itself about its own grandeur
- the soul is even further down the scale, able to create matter
- matter is utter evil, formless non-being

Plotinus declared that evil is a defect of being and goodness (unlike the Manichees, who were despised by the Neo-Platonist)

#### **Two other explanations for evil:**

- Misused free choice grounded in potentially for weakness in the soul
- weakness in the soul tended to be absorbed into external, material things

#### **Led to Christ**

Reading Cicero led Augustine to Manichaeism, reading Plotinus and Porphyry led him to Christ

- the prologue of the Gospel according to St. John and Paul's 2 Corinthians 3-4 were Platinizing
- Young Augustine became convinced that Christianity is nothing but "Platonism for the multitude". In July 386 AD, in a garden at Milan, he finally decided to become a Christian – "tolle, lege" (pick up, read).
- Augustine abandoned ambitions for a successful career and the intention to marry. He understood sexual passion as an obstacle between the soul and God.
- Augustine's desire was not to become a hermit, but to live with a community of friends with enthusiasm for Plato, St. Paul and Cicero.
- After baptism at Easter in 387 AD, he wrote of authority (Christ) and reason (Plato) as the two sources for knowing the truth.

#### **Augustine's De Genesi ad litteram**

##### **(Exposition of the Literal Meaning of Genesis)**

- After authoring the Confessions, Augustine turned his attention to two major topics, creation and the Trinity.
- Augustine composed a number of expositions of Genesis, the most important of which is Exposition of the Literal Meaning of Genesis (de Genesi ad litteram) – begun ca. 401 AD
- Literal -not a matter of fact account, but in the sense that:
  - both humanity and cosmos are dependent on the will and goodness of God for their existence
  - what the case is and a simple way of talking about the eternity of the world and an inherent immortality of the soul
- Matter is good – created by God – and the world was created 'out of nothing'
- Augustine saw the world as a developing process.
- Not everything in the world today was created in the beginning.
- God created 'seminal principles' (rationes seminales, logoi spermatikoi) or causal reasons for everything that subsequently came to be. Therefore, new genera and species can appear.
- All effects are contained in potentiality in their causes – a Neo-Platonic axiom.
- All human beings were seminally in Adam, although their individual forms did not yet exist.
- Augustine did not think chance or randomness played a part in the amazing order and design of the world.
- Augustine opposed the interpretation of 1 Corinthians 11.7, according to which the male, not the female
- Male and female are differentiated only in body, not in soul or powers of the mind, but otherwise Augustine is inconsistent.
- The prime function of woman is biological:
  - In marriage, a wife is to be domestic and supportive
  - Unequal in public, husband and wife are equal in conjugal rights
  - Marital sex is lawful

- Resurrection bodies will not bring both men and women into male bodies, as if femininity had been a regrettable mistake
- Sexuality passes easily out of rational control

### **De Trinitate (On the Trinity)**

Trinitarian disputes

- Sabellianism, Arianism, Macedonianism, Council of Nicea (325 AD), Council of Constantinople (381 AD)

Augustine uses psychological analogies (vestiges of the Trinity in humans) to explain the Trinity:

- Being, knowing, willing
- Memory, intelligence, will
- Mind, knowledge, love
- Lover, the beloved, love itself
- thinking, speaking, willing

Three persons in one substance (Tertullian's formula)

Filioque (the holy spirit proceeds from the father and from the son)

- Hilary of Poitiers and Ambrose of Milan used the term before Augustine
- Filioque was used to protect the Trinity from being understood as an unequal graded triad
- Filioque gave more emphasis to the unity of God than the Greek formula did
- The Son is a perfect image and resemblance of the Father
- The Word of God is the seat of the models of all finite beings which could serve as partial imitations of the highest being
- The models of the minor resemblances are called the ideas (divine thoughts)

Lesson 4: Hellenism, intersection between Christianity and Hellenism, distinctions between Christianity and Greek philosophy, Justin Martyr as a case study.

Lesson 9: Origen – his life and ideas, Evagrius Ponticus, the Origenist controversy (ideas and theologians involved), the condemnation of Origen at the Council of Constantinople of 553 CE

Lesson 10: monasticism, saints, asceticism, theory, biblical bases of monasticism, as well as the life of Mary of Egypt