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| *Title and Code of Course*: **Christian Philosophy in the Roman Empire** |
| *Instructors’s Name*: Dr hab. Gábor Kendeffy |
| *Instructors’s Email Address*: kendeffy.gabor@kre.hu |
| Creadit Point Vaéue:**6** | Number of Lessons per Week:1 | Type of Course:**Seminar for PhD students at the Theological Faculty** | Method of Evaluation: |
| **Course Description:**The aim of the course is to give a survey of the most important philosophical doctrines of Christian antiquity through the analysis of Patristic texts translated into English. The main problems we are focussing on are mostly anthropological, including: the soul-body relationship; the theory of passions; free will versus predestination; connections between anthropology and Christology.**Mode of assessment**:Two quizzes; a short paper.**TOPICS AND ACTIVITIES ON COURSE** **Main Topics**(The focus can be modified according to the special interest of the students)1. Antecedents in Ancient Philosophy: Plato and Platonism
2. Genesis Interpretation in Philo of Alexandria
3. Gnosticicm
4. Greek apologists.
5. Irenaeus.
6. Origen, Origenism and Anti-Origenism
7. Cappadocians and Desert Fathers.
8. Tertullian versus Marcion
9. Lactantius.
10. Pelagianism and Augustine of Hippo.

**Requirements:**The students are expected to 1. attend the classes
2. to read the mandatory texts week by week,
3. solving two quizzes (one in the middle and an other at the end of the semester) relating to the subjects of the seminar

to write and deliver a short paper of max. 5 pages on one of the texts in the list of additional readings to be chosen.  |
| **Bibliography:****Mandatory reading:*** Plato, *Timaeus* 28a-47e. See: http://www.ellopos.net/elpenor/physis/plato-timaeus/genesis.asp?pg=2
* Philo of Alexandria, On the Creation,ch. XXIII (69)-LXI (170). *See:* [*http://www.earlychristianwritings.com/yonge/book1.html*](http://www.earlychristianwritings.com/yonge/book1.html)
* Theophilus of Antiochia, *To Autolycus,* book 2. chs 10-28. See: http://www.earlychristianwritings.com/text/theophilus-book2.html
* Gregory of Nyssa, On the Making of Man, chs 29-44. See :

http://www.newadvent.org/fathers/2914.htm* Irenaeus, *Against Heresies,* book 4, 37-39. See: <http://www.earlychristianwritings.com/text/irenaeus-book4.html>
* Origen, *On the First Principles*, book 3. ch 1. (See:http://www.newadvent.org/fathers/04123.htm) (Warning: Read this
* chapter under the title *Translation from the Greek* which can be found in the middle of the text on the page)
* Tertullian, *Against Marcion*, book 2. chs 1-9. See: http://www.tertullian.org/articles/evans\_marc/eva
* Lactantius, Divine Institutes, book 7. ch. 5. See: <http://www.ccel.org/ccel/schaff/anf07.iii.ii.vii.v.html>
* Augustine of Hippo, Confessions, book 8.7-9. See: <http://www9.georgetown.edu/faculty/jod/augustine/Pusey/book08>
* Augustine of Hippo, On the Predestination of the Saints, book I., chs 32-39. See: <http://www.newadvent.org/fathers/15121.htm>

**Additional reading eligible as subject of a short paper:*** Origen, On the First Principles, book 1, Preface and chs1-3. <http://www.newadvent.org/fathers/04121.htm>)
* Tertullian, The Soul’s Testimony See:

<http://tertullian.org/anf/anf03/anf03-20.htm#P2512_816125> * Lactantius, On the Anger of God, See:

<https://www.newadvent.org/fathers/0703.htm>* Gregory of Nyssa, On the Soul and the Resurrection, excerpt (ftom the beginning to the sentence: But if they incline to baseness, then these are, and they are called, bad passions.

<https://www.newadvent.org/fathers/2915.htm>* Jerome, Epistle 133. (To Ctesiphon) See: <http://www.newadvent.org/fathers/3001133.htm>
* Augustine of Hippo, On the choice of the free will
* On the Gift of Perseverance, 8.16–13,33.

<https://philonew.files.wordpress.com/2016/08/augustine-augustine-on-the-free-choice-of-the-will-on-grace-and-free-choice-and-other-writings-2010.pdf> (p. 229-245)**Auxiliary Reading**S. A. Harvey, D. G. Hunter Eds), *Oxford Handbook of Early Christian Studies*, Oxford University Press, 2008Osborn, E. F., *Irenaeus of* Lyons, Cambridge : 2001)Osborn, E. F., *Tertullian, First Theologian of the West*. Cambridge: 1997.Joseph D. Trigg, *Origen.* New York:Routledge, 1998.Elizabeth A. Clark, The Origenist Controversy: *The Cultural Construction of an Early Christian Debate.* Princeton: Princeton University Press, 1992E. Stump, Eleonore and Kretzman, Norman (eds.) (2001), *The Cambridge Companion to Augustine:* Cambridge: 2001.[LINK](http://www.google.hu/url?sa=t&rct=j&q=&esrc=s&source=web&cd=4&ved=0CEMQFjAD&url=http%3A%2F%2Fwww.bdp.org.ar%2Ffacultad%2Fcatedras%2Fcp%2Ftpolitica1%2Ftextos%2Fsan_agustin%2FCambridge_Companion_to_Augustine.pdf&ei=x-EIUa7oN6HI4ASQ9oDgAQ&usg=AFQjCNGz3BhfI1FF_kc974094l4QsC2vnA&sig2=XEsIMu7cg8sqthILweLBVw&bvm=bv.41642243,d.Yms)Brown, P. *Augustine of Hippo. A Biography*. (New edition with an epilogue) University of California Press: Berkely, Los Angeles: 2000. [LINK](https://books.google.hu/books?id=bJPY1dAZg8cC&printsec=frontcover&dq=inauthor:%22Peter+Robert+Lamont+Brown%22&hl=hu&ei=EfKNTNT9KdjPjAfDkOWfBg&sa=X&oi=book_result&ct=result&redir_esc=y#v=onepage&q&f=false) |