

Title and Code of Course: **Christian Philosophy in the Roman Empire ERPB-BSB 9522**

Instructor's Name: Dr hab. Gábor Kendeffy

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Credit Point Value: 6	Number of Lessons per Week: 2	Type of Course: Seminar for PhD students in at the Theological Faculty <input checked="" type="checkbox"/> Lecture <input type="checkbox"/>	Method of Evaluation: Oral Examination <input checked="" type="checkbox"/> In-Class Presentation <input checked="" type="checkbox"/> Other <input checked="" type="checkbox"/>
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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. Gnosticim
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

- a) attend the classes
- b) to read the mandatory texts week by week,
- c) 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.

B Bibliography:

Mandatory reading:

- Plato, *Timaeus* 28a-47e. See: <http://www.ellopos.net/elpenor/physics/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>
- Theophilus of Antiochia, *To Autolytus*, 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 chs 1-3. <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 (from 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, 2008

Osborn, 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, 1992

E. Stump, Eleonore and Kretzman, Norman (eds.) (2001), *The Cambridge Companion to Augustine:* Cambridge: 2001.

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=AFQjCNGz3Bhf1FF_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.

http://books.google.com/books?id=bJPY1dAZg8cC&printsec=frontcover&dq=inauthor:%22Peter+Robert+Lamont+Brown%22&hl=hu&ei=EfKNTNT9KdjPjAfDkOWfBg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCcQ6AEwAA#v=onepage&q&f=false