

THEO 3235
Special Topics on Theological Studies I: Patristic Theology
First Semester, 2023/2024

For BD (3 to 5), MTh, and DTh students

Teachers: Colten Cheuk-Yin YAM 任卓賢

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TA: Wang Zichao

Time and Venue: Tuesday 7:00pm-9:30pm, ELB308

1. Course Description

The Patristic (Church Father) period not only laid the foundation for the three main Christian traditions (Orthodox, Catholic, Protestant), but it also serves as an inspiring resource for addressing modern theological issues. Spanning from the second to the eighth centuries CE, the Christian thinkers of that era embarked on diverse theological explorations, many of which retain their relevance and continue to shape our society today. This course aims to introduce students to the prominent Church Fathers, allowing them to grasp the various theological approaches employed during that time. Furthermore, we will delve into the groundbreaking ideas that these thinkers contributed to the Christian traditions. Intriguing concepts such as the canon, pre-existence of the soul, universal salvation, theory of names, perpetual eternal progress, divine apatheia, body of the soul, and grace and predestination will be examined. Throughout the course, we will engage with primary texts authored by the Church Fathers themselves, in addition to significant secondary sources, fostering in-depth reading and discussion.

2. Learning Outcomes

Upon completion of this course, students will have acquired the following skills and knowledge:

- Identify the key characteristics and contributions of representative Church Fathers.
- Describe the theological ideas and concepts put forth by these influential figures.
- Recognize and appreciate the scholarly studies pertaining to early Christianity, particularly those focused on the Church Fathers.
- Develop proficiency in reading and analyzing ancient texts, including those authored by the Church Fathers.
- Cultivate a sensitivity to effectively retrieve and utilize resources from the Church Fathers when addressing contemporary issues.

3. Course Components (Learning Activities)

Lecture		Class Discussion		Group Presentation		Reading and Research		Paper Writing	
In calss	Out of class	In class	Out of class	In class	Out of class	In class	Out of class	In class	Out of class
2 hrs		0.5 hrs		0.25 hrs	1 hrs		2 hrs		2 hrs
M		M/O		M		M/O		M	
M: Mandatory activities				O: Optional activities					

- ❖ In addition to the aforementioned weekly workload, students are expected to dedicate an extra 30 hours to the final phase of their paper. This phase entails conducting research, organizing and synthesizing their findings, and producing a well-crafted final paper.

4. Course Syllabus

Topic	Content
Intellectual influences on Patristic theology	<ul style="list-style-type: none"> ○ Plato ○ Aristotle (Peripetatic tradition) ○ Philo
Key figures and theological ideas in the apologist period	<p>Key figures</p> <ul style="list-style-type: none"> ○ Justin Martyr, Irenaeus <p>Key theological ideas</p> <ul style="list-style-type: none"> ○ Seed of the logos, word of God, canon
Key figures and theological ideas in Greek Eastern tradition	<p>Key figures</p> <ul style="list-style-type: none"> ○ Origen, Cappadocian Fathers (Basil of Caesarea, Gregory of Nyssa), Maximus the Confessor <p>Key theological ideas</p> <ul style="list-style-type: none"> ○ canon, allegorical interpretation, nature of the soul, apocatastasis (universal salvation), Spirituality, Epektasis
Key figures and theological ideas in Latin West tradition	<p>Key figures</p> <ul style="list-style-type: none"> ○ Tertullian, Augustine <p>Key theological ideas</p> <ul style="list-style-type: none"> ○ Primacy of theology over philosophy, nature of the soul, original sin, doctrine of grace, predestination
Contemporary thoughts in Patristic	<ul style="list-style-type: none"> ○ Neo-Patristic Movement ○ Ressourcement ○ Patristics and the studies of Late Antiquity

5. Assessment Type

(Further details will be announced at the first two lessons of the course)

1.	Participation	20%	Attend the class regularly (80% or above) Active participation in classroom discussion Fulfill reading requirements (25 pages per week)
2.	Group Presentation <i>or</i> Individual reflective essay	25%	3-4 students in a group to give a 20-minute presentation. The presentation should cover: 1) provide a summary of the assigned reading; 2) highlight the main ideas presented in the article; 3) offer an appreciation and evaluation of the reading. <i>or</i> A reflective essay on one of the presentation topics <ul style="list-style-type: none"> - Similar criteria as the presentation - Should include a minimum of 10 reference entries (the article plus at least two other references) - 1,200–1,800 Chinese / 1,000–1,500 English
3.	Paper Proposal (Due: 8 Nov)	10%	The proposal should contain five parts: 1) Title, 2) Research Question / Central theme of the paper, 3) Literature Review / Report of your preliminary study (400-600 words), 4) Outline, 5) Bibliography
4.	Term Paper (Due: 19 Dec)	45%	Write an essay on a church father or doctrine covered in this course. You have three options: 1) Provide a critical assessment of the chosen church father or doctrine, expressing whether you appreciate it or not, and explain the reasons behind your stance. 2) Relate the chosen church father or doctrine to contemporary discussions and evaluate its relevance in today's context. 3) Select any topic related to this course that you find interesting. It is recommended to discuss the topic with me beforehand. Assessment criteria: <ul style="list-style-type: none"> ➤ Focused: Demonstrate a central theme throughout the essay. ➤ Close reading of primary texts: Reference the texts to support your analysis. ➤ Critical engagement with secondary references: Discuss scholars' views and provide your perspective on whether you agree with them or not.

			<p>Word requirement (footnotes and bibliography not included):</p> <p>MACS / MDiv / BD 3: 5,000-6,000 Chinese / 3,300 – 4,000 English</p> <p>MTh / DTh / PhD: 6,000-7,000 Chinese / 4,000-4,600 English</p>
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6. Class Schedule

Wk	Date	Topic	Required Readings (Refer to the reading list below) The items marked with "#" are optional
1.	5 Sept	Introduction: Church Fathers and Patristic theology	<ol style="list-style-type: none"> 1. Parry, "The Nature and Scope of Patristics," 3-11 2. # Quasten, "Introduction to Patrology," 1-12.
2.	12 Sept	Platonism and Early Christianity	<p>Text 1: Plato's Allegory of the Cave (<i>Republic</i> 7 514a-520a)</p> <ol style="list-style-type: none"> 3. Louth, "Plato," 1-16 4. # Armstrong, "The Self-Definition," 74-235 5. # Dillon, "Logos and the Trinity," 1-13.
3.	19 Sept	Theologians of the Word of God: Justin Martyr – the seeds of the Word	<p>Text 2: Justin Martyr, <i>Second Apology</i> 10-13</p> <ol style="list-style-type: none"> 6. Behr, <i>The Way to Nicaea</i> (ch. 4: "Justin Martyr"), 93-110 7. # Behr, <i>The Way to Nicaea</i> (ch 1: "The Tradition and Canon of the Gospel According to the Scriptures"), 17-48.
4.	26 Sept	Guest Lecture from Prof. Volker Henning Drecoll – On reading patristic texts	
<i>4 Oct No Class (Public Holiday)</i>			
5.	3 Oct	Theologians of the Word of God: Irenaeus – Christ as recapitulation	<p>Text 3: Irenaeus, <i>Against Heresies</i> 4.20-21</p> <ol style="list-style-type: none"> 8. Behr, <i>The Way to Nicaea</i> (ch. 5: "Irenaeus"), 111-133.

6.	10 Oct	Origen – Pre-existence of the Soul <i>Plus</i> Presentation 1	Text 4: Origen, <i>On First Principles</i> 2.9 9. Edwards, “Origen of Alexandria,” 98-110. 10. # Martens, “Origen’s Doctrine of Pre-Existence and the Opening Chapters of Genesis,” 516-549. Presentation reading 1: Martens, “Embodiment, Heresy, and the Hellenization of Christianity,” 594-620
7.	17 Oct	Origen – Universal Salvation <i>Plus</i> Presentation 2	Text 5: Origen, <i>On First Principles</i> 3.6 11. # Von Balthasar, “Introduction to Origen in Spirit and Fire,” 1-23 12. # Lyman, “Origen as a Theologian: An Overview,” 258-275 Presentation reading 2: Ramelli, “Christian Soteriology and Christian Platonism,” 313-356.
8.	24 Oct	The Cappadocians: Basil of Caesarea – the theology of names <i>Plus</i> Presentation 3	Text 6: Basil, <i>Against Eunomius</i> 2.23-28 13. Radde-Gallwitz, “Basil of Caesarea I,” 113-142. 14. # Louth, “The Cappadocians,” 289-301. Presentation reading 3: Robertson, “A Patristic Theory of Proper Names,” 1-19
9.	31 Oct	The Cappadocians: Gregory of Nyssa – perpetual spiritual progress <i>Plus</i> Presentation 4	Text 7: Gregory of Nyssa, <i>The Life of Moses</i> , 2.219-239 (#219-255) 15. Danielou, “Introduction to Gregory of Nyssa” (From Glory to Glory), 46-71 (#3-71) Presentation reading 4: McGuckin, “The Strategic Adaptation of Deification in the Cappadocians,” 95-114.

10.	7 Nov	Maximus the Confessor: Divine apatheia <i>Plus</i> Presentation 5	Text 8: Maximus the Confessor, Responses to Thalassios Prologue (FC 136, 69-72); 43 (FC 136, 246-248); 61 (FC 136, 434-435) 16. Louth, "Introduction to Maximus the Confessor," 33-46 (# 3-74) 17. # Blowers, "Maximus the Confessor, Gregory of Nyssa, and the Concept of Perpetual Progress," 151-171 Presentation reading 5: von Balthasar, <i>Cosmic Liturgy</i> , 56-73 (#29-73).
11.	14 Nov	Latin theologian: Tertullian – body theology <i>Plus</i> Presentation 6	Text 9: Tertullian, <i>On the Resurrection of the Flesh</i> , chapters 5-7; 16-17. 18. Gonzalez, "Athens and Jerusalem Revisited: Reason and Authority in Tertullian," 17-25 19. # Williams, Tertullian (Quintus Septimius Florens Tertullians) (c. 155-c.225), 128-135 Presentation reading 6: Osborn, "The Subtlety of Tertullian," 361-370
<i>21 Nov No Class (Teacher's conference leave)</i>			
12.	28 Nov	Latin theologian: Augustine – Grace and Free will	Text 10: Augustine, Confessions 8.5.10-12 20. Drecoll, "Grace," 107-122. 21. # Rist, "Augustine on Free Will and Predestination," 420-447.
13.	5 Dec	Conclusions Patristic and modern thoughts	22. # Louth, "The patristic revival and its protagonists," 188–202. 23. # Ladouceur, "Treasures New and Old," 191–227.

Reading requirements:

Each week, approximately 5 pages of primary texts and 20-30 pages of secondary texts are required.

Note: The items marked with "#" are optional

7. Readings

Primary Texts

1. Plato's Allegory of the Cave (Republic 7 514a-520a). In *Plato: The Republic. With an English Translation by Paul Shorey. Vol II: Books VI-X*. Cambridge, Massachusetts. Harvard University Press, 1942. Loeb Classical Library.
2. Justin Martyr, *Second Apology* 10-13. In *Writings of Saint Justin Martyr*. Fathers of the Church. A New Translation, volume 6. Translated by Thomas B. Falls. Washington, D.C.: The Catholic University of America Press, 2008, 129-134.
3. Irenaeus, *Against Heresies* 4.20-21
4. Origen, *On First Principles* 2.9. In *Origen. On First Principles. Volume II*. Edited and Translated by John Behr. Oxford: Oxford University Press, 2017, 236-251.
5. Origen, *On First Principles* 3.6. In *Origen. On First Principles. Volume II*. Edited and Translated by John Behr. Oxford: Oxford University Press, 2017, 440-455.
6. Basil, *Against Eunomius* 2.23-28. In *St. Basil of Caesarea. Against Eunomius*. Translated by Mark DelCogliano and Andrew Radde-Gallwitz. Washington, D.C.: The Catholic University of America Press, 2011, 164-175.
7. Gregory of Nyssa, *The Life of Moses*, 2.219-239 (#219-255). In *Gregory of Nyssa. The Life of Moses*. Translation, Introduction and Notes by Abraham J. Malherbe and Everett Ferguson. New York: Paulist Press, 1978, 111-120.
8. Maximus the Confessor, *Responses to Thalassios*, Prologue. In *St. Maximos the Confessor. On Difficulties in Sacred Scripture: The Responses to Thalassios*. The Fathers of the Church. A New Translation. Volume 136. Translated by Fr. Maximos Constatas. Washington, D.C.: The Catholic University of America Press, 2018, 69-72.
9. Tertullian, *On Resurrection of the Flesh*, chapters 5-7; 16-17. In *The Ante-Nicene Fathers* (vols 3 & 4) (https://www.tertullian.org/anf/anf03/anf03-41.htm#P9676_2650295).
10. Augustine, *Confessions* 8.5.10-12. In *The Confessions*. The Works of Saint Augustine I/1. Introduction, translation and notes by Maria Boulding. New York: New City Press, 1997, 192-194

Readings

- Armstrong, A. Hilary. "The Self-Definition of Christianity in Relation to Later Platonism." In *Jewish and Christian Self-Definition, vol. one: The Shaping of Christianity in the Second and Third Centuries*, edited by E. P. Sanders, 74-99. Philadelphia: Fortress Press, 1980.
- Behr, John. *The Way to Nicaea* (The Formation of Christian Theology Volume I). Crestwood: St Vladimir's Seminary Press, 2001.
- Blowers, Paul M. "Maximus the Confessor, Gregory of Nyssa, and the Concept of 'Perpetual Progress'." *Vigiliae Christianae* 46, no. 2 (June 1992): 151-171.
- Daniélou, Jean. "Introduction to Gregory of Nyssa." In *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*, 3-71. Crestwood, NY: Saint Vladimir's Seminary Press, 1979.
- Drecoll, Volker. "Grace." In *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020, 107-122.

- Edwards, Mark. "Origen of Alexandria." In *The Wiley Blackwell Companion to Patristics*, ed. Ken Parry. Wiley Blackwell, 2015, 98-110.
- González, Justo L. "Athens and Jerusalem Revisited: Reason and Authority in Tertullian." *Church History* 43, no. 1 (March 1974): 17-25.
- Ladouceur, Paul. "Treasures New and Old: Landmarks of Orthodox Neopatristic Theology." *St Vladimir's Theological Quarterly* 56, 2 (2012), 191–227.
- Louth, Andrew. "Introduction to Maximus the Confessor." In *Maximus the Confessor. The Early Church Fathers*, 3-71. Routledge, 1996.
- Louth, Andrew. "Plato" (chapter 1). In *The Origins of the Christian Mystical Traditions. From Plato to Denys*. 2nd edition, 1-16. Oxford: Oxford University Press, 2007.
- Louth, Andrew. "The Patristic Revival and Its Protagonists." In *The Cambridge Companion to Orthodox Christian Theology*, edited by Mary B Cunningham, 188-202. Cambridge: Cambridge University Press, 2008.
- Lyman, Rebecca. "Origen as a Theologian: An Overview." In *The Oxford Handbook of Origen*, ed. Ronald E. Heine and Karen Jo Torjesen, 258-275. Oxford: Oxford University Press, 2022.
- Martens, Peter W. "Embodiment, Heresy, and the Hellenization of Christianity." *The Harvard Theological Review* 108 (2015): 594-620.
- Martens, Peter W. "Origen's Doctrine of Pre-Existence and the Opening Chapters of Genesis." *Zeitschrift für Antikes Christentum* 16 (2013): 516-549.
- McGuckin, John Anthony. "The Strategic Adaptation of Deification in the Cappadocians." In *Partakers of the Divine Nature*, edited by Michael J. Christensen and Jeffery A. Wittung, 95-114. Baker Academic, 2008.
- Osborn, Eric. "The Subtlety of Tertullian." *Vigiliae Christianae* 52, no. 4 (November 1998): 361-370.
- Parry, Ken. "The Nature and Scope of Patristics." In *The Wiley Blackwell Companion to Patristics*, edited by Ken Parry, 3-11. Wiley Blackwell, 2015.
- Ramelli, Ilaria L.E. "Christian Soteriology and Christian Platonism: Origen, Gregory of Nyssa, and the Biblical and Philosophical Basis of the Doctrine of Apokatastasis." *Vigiliae Christianae* 61, no. 4 (2007): 313-356.
- Rist, John. "Augustine on Free Will and Predestination." *Journal of Theological Studies* 20 (1969): 420–447.
- Robertson, David G. "A Patristic Theory of Proper Names." *Archiv für Geschichte der Philosophie* 84, no. 1 (2002): 1-19
- von Balthasar, Hans Urs. "Introduction to Origen, Spirit and Fire." In *Origen, Spirit and Fire: A Thematic Anthology of His Writings*. Translated by Robert J. Daly, SJ. Washington, D.C.: The Catholic University of America Press, 1984.
- Von Balthasar, Hans Urs. *Cosmic Liturgy: The Universe According to Maximus the Confessor*. Translated by Brian E. Daley, S.J. San Francisco: Ignatius Press, 2003.
- Williams, D. H. "Tertullian (Quintus Septimius Florens Tertullians) (c. 155-c.225)." In *The Student's Companion to the Theologians*, edited by Ian S. Markham, 128-135. Blackwell Publishing, 2013.
- Quasten, Johannes. "Introduction to Patrology." In *Patrology, vol. 1*, 1-22. Thomas More Pr, 1983.

Further Readings

Handbooks / Collected volumes / Important monographs

- Altaner, Berthold. *Patrology*, Translated by Hilda C. Graef (2d. ed). New York: Herder and Herder, 1961.
- Behr, John. 2004. *The Nicene Faith: Part One True God of True God*. Formation of Christian Theology. Volume 1. New York: St Vladimir's Seminary Press.
- Behr, John. 2013. *Irenaeus of Lyons: Identifying Christianity*. Oxford: Oxford University Press.
- Behr, John. *The Way to Nicaea*. Formation of Christian Theology. Volume 1. New York: St Vladimir's Seminary Press, 2001.
- Bell, David N. *A Cloud of Witnesses: An Introductory History of the Development of Christian Doctrine to 500 AD*, New Revised Edition. Cistercian Studies Series, No 109. Cistercian Publications, 2007.
- Bitton-Ashkelony, Brouria, De Bruyn, Theodore, and Harrison, Carol (eds.). *Patristic Studies in the Twenty-First Century. Proceedings of an International Conference to Mark the 50th Anniversary of the International Association of Patristic Studies*. Turnhout: Brepolis, 2015.
- Cayré, Fulbert. *Manual of Patrology and History of Theology*. 2 Vols. Paris: Society of St. John the Evangelist, Desclée & co. 1935.
- Chadwick, Henry. *The Early Church*, Viking Penguin, 1990.
- Cross, F. L. *The Early Christian Fathers*. London: Duckworth, 1960.
- Danielou, J. and Marrou, H., *The Christian Centuries, vol. 1: The First Six Hundred Years*. London: Darton, Longman & Todd, 1964.
- Daniélou, Jean. *The Origins of Latin Christianity*. Translated by David Smith and John Austin Baker. London: Darton, Longman & Todd, 1977.
- Drobner, Hubertus R. *The Fathers of the Church: A Comprehensive Introduction*, translated by Siegfried S. Schatzmann. English ed Peabody, Mass.: Hendrickson Publishers, 2007.
- Finan, Thomas and Vicent Twomey (eds.). *Scriptural Interpretation in the Fathers: Letter and Spirit*. Dublin: Four Courts Press, 1995.
- Flynn, Gabriel and Paul D. Murray (eds). *Ressourcement: A Movement for Renewal in Twentieth-Century Catholic Theology*. Oxford: Oxford University Press, 2011.
- Harvey, Susan Ashbrook and Hunter, David (eds.). *Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press, 2008.
- Heine, Ronald E. And Karen Jo Torjesen (eds.). *The Oxford Handbook of Origen*. Oxford: Oxford University Press, 2022.
- Johnson, Scott Fitzgerald (ed.). *Oxford Handbook of Late Antiquity*. Oxford: Oxford University Press, 2012.
- Kannengiesser, Charles (ed.). *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*, Volumes 1-2. Leiden: Brill, 2004.
- Kelly, J.N.D. *Early Christian Doctrines*. Revised Edition. Massachusetts: Prince Press, 2007.
- Louth, Andrew. *The Origins of the Christian Mystical Tradition from Plato to Pseudo-Dionysius*. Clarendon, Oxford University Press, 1981.
- McGinn, Bernard. *The Foundations of Mysticism, Origins to the Fifth Century*. The Presence of God, A History of Western Christian Mysticism, vol. 1. Crossroad, 1991.

- Parry, Ken (ed.). *The Wiley Blackwell Companion to Patristics*. England: Wiley Blackwell, 2015.
- Quasten, Johannes. *Patrology*. 4 vols. Ave Maria Press, 1986.
- Studer, Basil. *Trinity and Incarnation: The Faith of the Early Church*. Translated by Matthias Westerhoff. Edinburgh: T&T Clark, 1993.
- Von Campenhausen, Hans, *The Fathers of the Latin Church*, translated by Manfred Hoffmann. London: Adam & Charles Black, 1960.
- Von Campenhausen, Hans. *The Fathers of the Greek Church*. Andesite Press, 2017.
- Young, Frances, Lewis Ayres, and Andrew Louth (eds.). 2004. *The Cambridge history of early Christian literature*. Cambridge, UK: Cambridge Univ. Press, 2004.
- Dillon, J. M. “Logos and Trinity: Patterns of Platonist Influence on Early Christianity.” In *The Philosophy in Christianity*, ed. G. Vesey. Cambridge: CUP, 1989, 1-13 (Reprinted in Dillon. *The Great Tradition: Further Studies in the Development of Plato*. Variorum Collected Studies Series. Aldershot: Ashgate, 1997).

Articles

- Brock, Sebastian. “Ephrem and the Syriac Tradition.” In Young et al. (2004), 362-372.
- Corrigan, Kevin: Οὐσία and ὑπόστασις in the Trinitarian Theology of the Cappadocian Fathers: Basil and Gregory of Nyssa, ZAC 12 (2008), 114–134.
- Edwards, Mark J. “Gnostics and Valentinians in the Church Fathers.” *Journal of Theological Studies* NS 40/1 (1989), 26–47.
- Fitzgerald, John T. “Paul and Paradigm Shifts: Reconciliation and Its Linkage Group.” In *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen, Louisville: Westminster John Knox Press, 241-262.
- Fitzgerald, John T. “Paul and Paradigm Shifts: Reconciliation and Its Linkage Group.” In *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen, Louisville: Westminster John Knox Press, 81-102.
- Harrington, Daniel J. “The Reception of Walter Bauer's Orthodoxy and Heresy in Earliest Christianity during the Last Decade.” *Harvard Theological Review*
- Harvey, Susan Ashbrook. 2015. “Patristic Worlds.” In Bitton-Ashkelony et al. (2015), 25-53.
- Heine, Ronald E. “The Beginnings of Latin Christian Literature.” In Young et al. (2004), 131-141.
- Rist, J. M. “Beyond Stoic and Platonist: a sample of Origen's treatment of philosophy (Contra Celsum : 4.62-70.” In *Platonismus und Christentum: Festschrift für Heinrich Dörrie*, eds H.-D. Blume and F. Mann (Münster Westfalen 1983) 228-38, repr. in Rist. *Platonism and its Christian heritage*. Variorum Collected Studies Series. London, 1985.
- Laird, Martin. “Gregory of Nyssa and the Mysticism of Darkness,” *The Journal of Religion* 79/4 (1999): 592-616.
- Marksches, Christoph. 2015. “Patristics and Theology: From Concordance and Conflict to Competition and Collaboration.” In Bitton-Ashkelony et al. (2015), 367-388.

- Martin, Dale B. “Paul and the Judaism Hellenism Dichotomy: Toward a Social History of the Question.” In *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen, Louisville: Westminster John Knox Press, 29-61.
- Meeks, Wayne A. “Judaism, Hellenism, and the Birth of Christianity.” In *Paul Beyond the Judaism/Hellenism Divide*, ed. Troels Engberg-Pedersen, Louisville: Westminster John Knox Press, 17-27.
- Michel Desjardin, “Bauer and Beyond: On Recent Scholarly Discussions of Hairesis in the Early Christian Era.” *Second Century* 8 (1991): 65-82.
- Ramelli, Ilaria L. “Ramelli, Origen's Philosophical Theology, Allegoresis, and Connections to Platonism.” In *Hellenism, Early Judaism, and Early Christianity*, ed. Radka Fialová, Jiří Hoblík, and Petr Kitzler. Berlin: De Gruyter, 2023, 85-111.
- Stewart, Columba. “Patristics Beyond ‘East’ and ‘West.’” In Bitton-Ashkelony et al. (2015),
- Stowers, Stanley K. “Does Pauline Christianity Resemble a Hellenistic Philosophy?”
- Torrance, Alexis. “Precedents for Palamas's Essence-Energies Theology in the Cappadocian Fathers.” *Vigiliae Christianae* 63 (2009): 47-70.
- Wallraff, Martin. 2015. “Whose Fathers? An Overview of Patristic Studies in Europe.” In Bitton-Ashkelony et al. (2015), 57-71.

8. E-Learning Platform

- Besides lectures in class, the course also uses a web-based learning platform called Blackboard Learn (<https://blackboard.cuhk.edu.hk/>) for teaching.
 - Course announcements (including changes in class schedule) and lecture outlines will be posted on Blackboard Learn.
 - All assignments should be submitted electronically to Blackboard Learn. **(Do not submit any assignment through email or in hardcopy.)**
- Students are encouraged to make use of the Discussion Board in Blackboard to communicate with fellow students, to discuss issues related to the course, and to give feedback.

9. Academic Honesty

- Students should pay serious attention to the policy and regulations of the University on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. For details, please refer to *Honesty in Academic Works: A Guide for Students and Teachers* 《學術著作誠信：給學生及老師的指引》 <http://www.cuhk.edu.hk/policy/academichonesty>.
- Besides submitting the assignments to Blackboard Learn, students should at the same time submit a copy of each assignment to VeriGuide (https://academic.veriguide.org/academic/login_CUHK.jsp) for plagiarism checking. VeriGuide will issue a statement (in the form of a receipt), on which the student declares that they are aware of the policies, regulations, guidelines, and procedures on academic honesty.
- Please upload a scanned copy of the signed receipt to Blackboard Learn. **(DO NOT send it through email.)** In case this cannot be done, please mail/deliver the signed receipt to the teacher's office (Address: The Divinity School of Chung Chi College, The Chinese University of Hong Kong) or put it in his mailbox on LG of Yung Chi Tung Building. An assignment without the signed receipt will not be graded.

10. Feedback for evaluation

Feedback and recommendation are welcome. Students are advised to give feedback either during the lectures or through email. Response will be made promptly according to the need of students.

Appendix: Paper-Grading Rubrics

weight		Excellent	Good	Needs Improvement	Unacceptable
30 %	Thesis	Clear statement of what is being proposed or argued in the paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.
	Arguments	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.
	Counter-Arguments	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions. Or the paper acknowledges counter-arguments without accounting for them.	No awareness or acknowledgement of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
30%	Quality of references	All references used are of excellent quality; both primary source and secondary materials have been referenced in the discussion.	References used are in general of good quality; both primary source and secondary materials have been referenced in the discussion.	References of good quality are used, but insufficient in amount. OR References of bad quality such as online blog articles are used.	References used are simply introductory materials or online blog articles. Lack of either primary sources or secondary materials.
	Organization	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions. The movement from	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate. The movement from	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas. The movement from introduction to the body	The paper does not flow well in terms of organization or for the argument of the thesis. Transitions from paragraph to

30 %		introduction to the body and then the conclusion is easy to follow and coherent.	introduction to the body and then the conclusion is distinguishable if not easy to follow.	and then the conclusion is not clearly distinguishable.	paragraph or from one idea to the next are missing. The movement from introduction to the body and then the conclusion is non-existent.
	Style of writing	The paper is written in complete and grammatically correct sentences. Word choice is precise; definitions are provided if and when needed. Paper has been spell-checked, proofread, and contains no errors.	The paper is written in complete sentence and grammatically correct sentences. Word choice is understandable, definitions are generally (though not always) provided if and when needed. Paper has been spell-checked, proofread, and contains only a few errors.	The paper contains some incomplete or grammatically incorrect sentences. Word choice is imprecise, at times not understandable, and/or not defined when needed. Not clear if the paper has been spell-checked and proofread because of the number of errors present.	The paper is written with many incomplete or grammatically incorrect sentences. Word choice is not understandable and definition of particular terms or words is not given even when needed. The paper has clearly not been spell-checked or proofread, and hence contains an excessive number of errors.
10 %	Documentation and Formatting	Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.	Notes to indicate sources of information are generally given when they are needed. Notes and bibliography are generally but not always consistent or conform to required academic standard.	Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.	Source materials are used without documentation.