



EARLY CHURCH HISTORY'S STUDENT AND TEACHER MANUAL

Compiler

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EARLY CHURCH HISTORY

I. STUDENT'S MANUAL

A. JUSTIFICATION

The student will be introduced to the major historical and theological events of the early Church history in order to understand the formulation of church doctrine and organization.

B. OBJECTIVES

1. The students will listen to the lectures of John Gerstner who gives a theological perspective on the first five centuries of Church history
2. The students will ask questions and develop his own view on early church history as he interacts with Gerstner's perspective.
3. The student will read important primary documents and writings of the early church and report on them in class.
4. The student will write an academic essay on one of the important figures in early Church history
5. The student will master a basic level of understanding of early Church history events

C. SPECIFIC GOALS

1. Participate in the discussion about important issues of early Church history
2. Commit to memory important facts about early Church history
3. Read documents that were written during the early Church history era
4. Research and write about an important figure in early Church history era
5. Memorize basic data from early Church history

D. EVALUATION

1. Participation in minimum of 15 hours of orientation and class (15 pts, one point for every hour of attendance)
2. Preparation of study notes for each lesson. After hearing the lectures, notes are made in the hand of the thesis statements and they are presented before designated class (15 pts for listening to lectures. 2 points for listening to each lecture ; another 10 points for coming to class prepared with notes on the lessons, one points for each lesson and 2 points for having completed all on time)
3. Readings in church history literature. 15 points for completing the reading and 10 points for class presentation and handing in report.
4. Writing an essay. 25 point for completing the essay which will include title page, index, introduction, conclusion and bibliography. The student may use his reading for essay topic.
5. Take the final exam. Ten questions will come for the lecture notes of John Gerstner. 10 points.

E. CLASS SCHEDULE

1. CLASS ORIENTATION (4 HOURS)

Hour 1. Introduce the teacher, students and course set up.

- a. Introduce the course materials: 1) listening to 9 sessions of Dr. John Gerstner and follow with course notes; 2) reading questions and writing out answers before designated class time; 3) read about an important figure in early Church history and write a report to be presented in class and handed in; 4) writing of an essay and 5) taking the exam (1 hour)

Hour 2. Introduce the course content (see series of review charts in teacher's manual)

1. Brief review of the major themes of lessons 1-8.
 2. Relationship between Bible history and Church history
 3. The role of persecution in the Church
 4. The Christological controversies (Apostle’s creed, Nicene Creed, Athanasius Creed)
 5. Anthropological controversies (Chalcedon, Pelagius)
 6. The development of the Ecumenical Creeds
 7. The development of the Ecumenical Councils
- b. Explain that every time the student comes to class with designated answers prepared, they receive 3 points.
- Hour 3. Identify early church history resources (on the internet)
- a. Pick out important authors in church history and read about them. At the BA level, they read 300 pages. At the MA level they read 500 pages. The following early church documents need to be reported on by the students: Didache; The City of God (Augustine); Eusebius Church history; Confessions (Augustine). All available on internet.
- Hour 4. Get the students set up to write their essay.
- a. At the BA level the student write 10 pages and at the MA level they write 15-20. This must include a title page, index, body of the manuscript, with introduction and conclusion, bibliography of at least three sources for BA and ten sources for MA.
 - b. Be sure the students know what their homework is for Follow Up Class #1.

OVERALL ORIENTATION SCHEDULE

Orient . hour	Attendance	Question and Answers	Reading and reading report	Essay writing
1	Introduce the teacher, students, course set up and course materials			
2		Give a brief review of lessons 1-8 and clarify any terminology		
3			Identify reading and schedule when student will report	
4				Explain how to write essay and organize student to come to first follow up class with title page, index and bibliography

2. FOLLOW UP CLASSES

Class	attendance	Questions and answers	Readings and reading reports	Essay writing activities
Class #1	2 hours	Will have listened to lectures 1,2, and come to class with study notes	Students 1,2 reading report. Discuss in class	Come with title page, index and bibliography. Exchange among student and give each other recommendations how to improve. Make sure the index page is properly organized
Class #2	2 hours -2 pts	Have listen to lessons 3,4 and have study notes ready. Discuss -3 pts	Students 3,4 Report on reading and discuss	Second copy of title page, content, index and bibliography. Make sure everyone has that complete. Get ideas to writing full manuscript
Class #3	2 hours -2 pts	Have listened to 5,6 and have study notes ready -3pts	Students 5,6 Report on reading and discuss	Present first copy of essay for fellow students to comment on.
Class # 4	2 hours	Have listened to 7,8 and have study notes ready -3 pts	Students 7,8 Report on readings and discuss	Ask if there are any obstacles to the finishing up of the essay. The essay will be handed in next week
Class # 5	2 (make up class, finish all the activities and prepare to hand in everything and take final exam.	Review of Q and Answers in preparing for the final exam	All hand in final reading reports. If a student has not reported, this is the time to do it.	Hand in final essay
Class #6	2 hours. Receive final tally for class attendance	Take the exam which is a review of the Q/A in hour one and have class correct each other's exams	Return final reading reports	Return final essay

The class facilitator will complete the class record for attendance, homework, reading and reports, essay and final exam, so that the student can be given final grace. See the teacher's manual for making a COURSE CERTIFICATE

3. OVERALL VIEW OF ACTIVITIES

FOLLOW UP CLASS SCHEDULE

Follow up classes	Attendance	Lectures and study notes	Reading reports	Essay development
Class 1	2 hours	1,2,	Students 1,2 report	Come with title page, index and bibliography
Class 2	2	3,4	Students 3,4 report	Second copy of title page, content, index and bibliography. Get ideas to writing manuscript
Class 3	2	5,6	Students 5,6 report	Present first copy of essay for fellow students to comment on
Class 4	2	7,8	Students 7,8 report.	
Class 5	2 (make up class, finish all the activities and prepare to hand in everything and take final exam.	Review of Q and Answers	All hand in final reading reports	Hand in final essay
Class 6	2 Receive final tally for class attendance	Take the exam which is a review of the Q/A in hour one and have class correct each other's exams	Return final reading reports	Return final essay

II. TEACHER'S MANUAL

A. CLASS RECORD

MINTS CODE _____

PROFESSOR _____ Degree _____

REGION'S COORDINATOR _____

CLASS FACILITATOR _____

NAME OF STUDY CENTER _____

PLACE WHERE CLASS WAS GIVEN _____

TIME CLASS GIVEN _____

TIME OF WHEN CLASS RECORD SENT TO MINTS _____

TIME WHEN CLASS RECORD WAS REGISTERD WITH MINTS _____

TIME WHEN GRADES WERE GIVEN TO STUDENT _____

Attendance 15%	Listened to lectures (15%)	Lecture notes for class discussion (10%)	Readings accomplish ed (15%)	Write up reading report and present in class (10%)	Essay (25%)	Exam (10%)	Final Grade (100%)
1	1	1	Reading /15	Oral report /5	/25	/10	/100
2	2	2					
3	3	3		Written Report /5			
4	4	4					
5	5	5					
6	6	6					
7	7	7					
8	8	8					
9							
10							
11							
12							
13							
14							
15							
TOTALS							

B. MATERIALS FOR ORIENTATION AND LESSONS

Brief review of the major themes of lessons 1-8.

LESSONS	READING REPORTS	CHARTS
LESSON ONE: Introduction; The Bible and Church History, Part 1 and 2	Eusebius, History	Time Line
LESSON TWO	Foxe Book of Martyrs	Persecutions in the Roman World
LESSON THREE. Second Century (#4)	Justin Martin Origen Didache	Trinitarian Heresies Anti Nicene Heresies
LESSON FOUR: Third and Fourth Century: Nciae and the Deity of Christ	Apostles Creed Nicene Creed Athanasian Creed	Christological Heresies
LESSON FIVE. Two natures of Christ in one	St. Benedict	Antropological Heresies
LESSON SIX. Augustine and Whole Counsel of God	City of God	Pelagian Controversy
LESSON SEVEN. Tertullian to Cyprain	Chrysosteme	
LESSON EIGHT. Imperial Rome and Ecclesiastical Rome		Summary of Ecumenical Councils

1. PERSECUTIONS IN THE ROMAN WORLD¹

Date	Emperor	Nature and extent of the persecution
64	Nero	<ul style="list-style-type: none"> • Took place in Rome and vicinity. • Christians were accused of setting fire to Rome. • Some of the sadistic methods used to kill Christians were to burn them to light the gardens of Nero • Peter and Paul were martyred
90-96	Domitian	<ul style="list-style-type: none"> • Centralized in Rome and Asia Minor • Christians were persecuted for rejecting to offer incense to the emperor • Martyrs: Clement of Rome, John (exiled to Patmos)
98-117	Trajan	<ul style="list-style-type: none"> • Sporadically applied • Patriotism of Christians suspected • Christians were executed when they were found but they were not hunted down • Martyrs: Ignatius, Symeon, Zozimus, Rufus
117-138	Hadrian	<ul style="list-style-type: none"> • Sporadically applied • Any who brought false witness against Christians were to be punished • Martyrs: Telesphorus
161-180	Marcus Aurelius	<ul style="list-style-type: none"> • The emperor was a Stoic who opposed Christianity • Christianity were blamed for natural disasters • Martyrs: Justin Martyr, Pothius, Balndina
202-211	Septimus Severus	<ul style="list-style-type: none"> • Prohibited the conversion to Christianity • Martyrs: Leonidas, Irenaeus, Perpetua
235-236	Maximinus the Thracian	<ul style="list-style-type: none"> • He ordered the execution of the clergy • Martyrs: Ursula, Hippolytus
249-251	Decius	<ul style="list-style-type: none"> • Was the first universal persecution. • Demanded to offer incense to the emperor • Had to return to paganism. • Martyrs: Fabianus, Alexander of Jerusalem

¹ Adapted from Robert Walton, Chronological and Background Charts of Church History, Grand Rapids, Zondervans, 1986, #10.

257-260	Valerian	<ul style="list-style-type: none">• Christian properties were taken away• Prohibition for Christians to gather• Martyrs: Origen, Cyprian, Sixtus II
303-311	Diocletian Galerius	<ul style="list-style-type: none">• The worst persecution of• Churches were destroyed and Bibles were burned• Christian civic rights were suspended• Sacrifice to the gods was required• Martyrs: Mauritius, Alban

2. ANTI NICENE HERESIES²

Heresy	Teachers	Historical and Theological information
Ebionism	<ul style="list-style-type: none"> • Christian judiazers 	<ul style="list-style-type: none"> • Originated in Palestina during the first century and later went to Asia Minor. • Especially attractive for Jewish Christians. • Used the Gospel of Matthew in Hebrew • Taught universality of Mosaic Law • Were anti Paul • Jesus was the Messiah but only as a man upon whom the Spirit came at baptism
Gnosticism	<ul style="list-style-type: none"> • Simon Magus • Cerinthus • Basilides • Saturninus • Marcion • Valentinus • Tatian 	<ul style="list-style-type: none"> • Have their roots in Platonism • Influenced by Eastern mysticism • Forced people to formulate rules and New Testament Canon • Thought themselves to have higher insight (gnosis) • Taught matter is evil • Produced sensuality or asceticism • Was dualistic • Generally rejected Old Testament and Judaism • Believed Christ's body was an illusion
Marcionism	<ul style="list-style-type: none"> • Marcion 	<ul style="list-style-type: none"> • c. 160
Montanism	<ul style="list-style-type: none"> • Montanus • Priscilla • Maximila 	<ul style="list-style-type: none"> • Originated in Phrugia • Extends to Rome and Northern Africa • Prisca and Maximila left their husbands

² Walton, op. cit.

	<ul style="list-style-type: none"> • Tertullian 	<ul style="list-style-type: none"> • Was ascetic • Were chiliastic (millennialists) • Expected the imminent start of the millennium • Spoke in tongues • Thought themselves to be spiritual and others to be carnal • Continued prophetic revelation • Opposed art of any kind • Sought martyrdom
Maniqueísmo	<ul style="list-style-type: none"> • Mani of Persia 	<ul style="list-style-type: none"> • Originated in Persia • Contained many tenets of Zoroastrianism • Augustine was a follower before his conversion • Strict hierarchical organization • Dualistic view of creation • Christ was representative of light and Satan of darkness • Christ's body was illusory • Very ascetic

3. TRINITARIAN HERESIES³

HERESY	REPRESENTATIVE	OVERVIEW
Monarchianism (Adopcionism)	Theodotus of Bizantium Paul of Samosata	<ul style="list-style-type: none"> • Christ came to Jesus during his baptism • He was adopted after his death by the Father.
Sabellianism (Modalism, Patripasianism)	Sabellius Praxeus	<ul style="list-style-type: none"> • One God who is manifest in three ways
Arrianism	Arrius Eusebius of Nicomedia Eudoxius Eunomius	<ul style="list-style-type: none"> • Christ is the first creature made by the Father
Semi-arrianism (Eusebianism)	Basilio of Ancyra Gregorio of Laodicea	<ul style="list-style-type: none"> • Christ is similar in essence with the Father but he is subordinate to the Father.
Macedonianism (Pneumatomachism)	Macedonius	<ul style="list-style-type: none"> • The Holy Spirit is created

³ Ibid.

4. CHRISTOLOGICAL HERESIES⁴

HERESY	REPRESENTATIVE	OVERVIEW
Apollinarianism	Apollinarius	<ul style="list-style-type: none"> • Christ has a spirit that is not human. • The Logos replaced this spirit
Nestorianism	Nestorius	<ul style="list-style-type: none"> • The Logos came upon the person of Jesus making him a God bearing man more than a God-man.
Eutychianism	Eutyches	<ul style="list-style-type: none"> • The human nature of Christ was absorbed by the Logos.
Monophysitism	Severus Julian of Halicarnassus Stephanus Niobes	<ul style="list-style-type: none"> • Christ had one nature
Monothelism	Teodore of Arabia Sergius Cyrus of Alexandria	<ul style="list-style-type: none"> • Christ did not have a human Will but only a divine will.

⁴ Ibid.

5. FIRST ECUMENICAL COUNCILS⁵

Place	Date	Key Participants	Resolutions
Nicea	325	Arrius Alexander Eusebius of Nicomedia Eusebius of Caesarea Hosius Athanasius	<ul style="list-style-type: none"> • Declared the Son homoousios (coequal, consubstantial y coeternal) with the Father. • Condemns Arrius. • Draft for the Nicene Creed
Constantinople	381	Meletius Gregory of Nazianzus Gregory of Nyssa	<ul style="list-style-type: none"> • Confirm the resolutions of Nicea • Produce a revised Nicene Creed • Ended the trinitarian controversies • Affirm the deity of the Holy Spirit • Condemn Apollinarianism
Ephesus	431	Cyrio Nestorius	<ul style="list-style-type: none"> • Declares Nestorianism heretical • Accept the implications of the Alexandrian Cristology • Condemns Pelagius • Declares Mary as Mother of God
Calcedon	451	Leon I Dioscurus Eutyches	<ul style="list-style-type: none"> • Declare the two natures of Christ. • Condemns Eutychianism

⁵ Ibid.

6. PELAGIAN CONTROVERSY⁶

Heresy	Representative	Review
Pelagianism	Pelagius Julian of Eclanum Coelestius	<ul style="list-style-type: none"> Man is born good and has the capability to do what is necessary for salvation
Augustinianism	Augustin of Hippo	<ul style="list-style-type: none"> Man is born in sin and salvation is completely by the grace of God, which is only given to the elect.
Semi-pelagianism	John Cassian	<ul style="list-style-type: none"> The grace of God and the Will of man work together for salvation, and man has to take the initiative.
Semi-augustinianism	Caesarius of Arles	<ul style="list-style-type: none"> The grace of God comes to all and permits the person to choose and develop what is necessary for salvation.

⁶ Ibid

7. THE ECUMENICAL CREEDS⁷

Our English word "ecumenical" derives from the Greek word *oikoumenikos*, which means "world-wide." The three ancient creedal statements given below are called "ecumenical" because the teachings in them have been affirmed by Christians all over the world, whether they be in Roman Catholic, Eastern Orthodox, or Protestant churches. A brief introduction to the creeds is given in the [Short History of Creeds and Confessions](#) by A.A. Hodge on this website. For more detailed information about the creeds available online use the [links in the web directory](#).

Symbolum Apostolorum

Latin text from Schaff, *Creeds of Christendom*, vol. 2, p. 45.

Credo in Deum Patrem omnipotentem,
Creatorem caeli et terrae.

Et in Iesum Christum, Filium eius
unicum, Dominum nostrum, qui conceptus
est de Spiritu Sancto, natus ex Maria
Virgine, passus sub Pontio Pilato, crucifixus,
mortuus, et sepultus, descendit ad inferna,
tertia die resurrexit a mortuis, ascendit ad
caelos, sedet ad dexteram Dei Patris
omnipotentis, inde venturus est iudicare
vivos et mortuos.

Credo in Spiritum Sanctum, sanctam
Ecclesiam catholicam, sanctorum
communione, remissionem peccatorum,
carnis resurrectionem, vitam aeternam.
Amen.

The Apostles' Creed

English text from the *Common Service Book of the Lutheran Church* (Philadelphia, 1917), p. 17.

I believe in God the Father Almighty,
Maker of heaven and earth.

And in Jesus Christ, His only Son, our
Lord; who was conceived by the Holy
Ghost, born of the Virgin Mary; suffered
under Pontius Pilate, was crucified, dead,
and buried; He descended into hell; the
third day He rose again from the dead;
He ascended into heaven, and sitteth on
the right hand of God the Father
Almighty; from thence He shall come to
judge the quick and the dead.

I believe in the Holy Ghost; the holy
Christian Church, the communion of
saints; the forgiveness of sins; the
resurrection of the body; and the life
everlasting. Amen.

⁷ <http://www.bible-researcher.com/ecumenical-creeds.html>

Symbolum Nicæno-Constantinopolitanum

Latin text from *The Canons and Decrees of the Council of Trent*, as given in Schaff, *Creeds of Christendom*, vol. 2, p. 58.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium.

Et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri; per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die, secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

The Nicæno-Constantinopolitan Creed

English text from the *Common Service Book of the Lutheran Church* (Philadelphia, 1917), p. 16.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe in one holy Christian and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Symbolum Quicumque

Latin text from Schaff, *Creeeds of Christendom*, vol. 2, p. 66.

Quicumque vult salvus esse: ante omnia opus est, ut teneat catholicam fidem.

Quam nisi quisque integram inviolatamque servaverit: absque dubio in æternum peribit.

Fides autem catholica hæc est: ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur;

Neque confundentes personas: neque substantiam separantes.

Alia est enim persona Patris: alia Filii: alia Spiritus Sancti.

Sed Patris et Filii et Spiritus Sancti una est divinitas: æqualis gloria, coæterna maiestas.

Qualis Pater: talis Filius: talis Spiritus Sanctus.

Increatus Pater: increatus Filius: increatus Spiritus Sanctus.

Immensus Pater: immensus filius: immensus Spiritus Sanctus.

Æternus Pater: æternus Filius: æternus Spiritus Sanctus.

Et tamen non tres æterni: sed unus æternus.

Sicut non tres increati: nec tres immensi: sed unus increatus: et unus immensus.

Similiter omnipotens Pater: omnipotens Filius: omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes: sed unus omnipotens.

The Athanasian Creed

English text from the Anglican *Book of Common Prayer*, as given in Schaff, *Creeeds of Christendom*, vol. 2, p. 66.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father: another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.

Such as the Father is: such is the Son: and such is the Holy Ghost.

The Father uncreate: the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible: the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal: the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternal: but one eternal.

As also there are not three uncreated: nor three incomprehensibles, but one uncreated: and one incomprehensible.

So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

Ita deus Pater: deus Filius: deus Spiritus Sanctus.

Et tamen non tres dii: sed unus est Deus.

Ita dominus Pater: dominus Filius: dominus Spiritus Sanctus.

Et tamen non tres domini: sed unus Dominus.

Quia sicut singulatim unamquamque personam Deum ac Dominum confiteri, Christiana veritate compellimur:

Ita tres deos, aut tres dominos dicere, catholica religione prohibemur.

Pater a nullo est factus: nec creatus, nec genitus.

Filius a Patre solo est: non factus, nec creatus: sed genitus.

Spiritus Sanctus a Patre et filio: non factus, nec creatus, nec genitus: sed procedens.

Unus ergo Pater, non tres patres: unus Filius, non tres filii: unus Spiritus Sanctus, non tres spiritus sancti.

Et in hac Trinitate nihil prius, aut posterius: nihil maius, aut minus.

Sed totæ tres personæ coæternæ sibi sunt, et coæquales.

Ita, ut per omnia, sicut iam supra dictum est: et Unitas in Trinitate, et Trinitas in Unitate, veneranda sit.

Qui vult ergo salvus esse, ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem: ut incarnationem quoque Domini nostri Iesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur: quod Dominus noster Iesus Christus Dei Filius, Deus et homo est;

Deus ex substantia Patris, ante secula genitus: et homo ex substantia matris, in

So the Father is God: the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created: but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after another: none is greater, or less than another.

But the whole three Persons are coeternal, and coequal.

So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Iesus Christ.

For the right Faith is, that we believe and confess: that our Lord Iesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of

seculo natus.

Perfectus Deus: perfectus homo, ex anima
rationali et humana carne subsistens.

Aequalis Patri secundum divinitatem:
minor Patre secundum humanitatem.

Qui licet Deus sit et homo; non duo tamen,
sed unus est Christus.

Unus autem, non conversione divinitatis in
carnem: sed assumptione humanitatis in
Deum.

Unus omnino; non confusione substantiæ:
sed unitate personæ.

Nam sicut anima rationalis et caro unus est
homo: ita Deus et homo unus est Christus.

Qui passus est pro nostra salute: descendit
ad inferos: tertia die resurrexit a mortuis.

Ascendit ad cælos: sedet ad dexteram Dei
Patris omnipotentis.

Inde venturus iudicare vivos et mortuos.

Ad cuius adventum omnes homines
resurgere habent cum corporibus suis;

Et reddituri sunt de factis propriis
rationem.

Et qui bona egerunt, ibunt in vitam
æternam: qui vero mala, in ignem æternum.

Hæc est fides catholicæ: quam nisi quisque
fideliter firmiterque crediderit, salvus esse
non poterit.

his Mother, born in the world.

Perfect God: and perfect Man, of a reasonable
soul and human flesh subsisting.

Equal to the Father, as touching his Godhead:
and inferior to the Father as touching his
Manhood.

Who although he be God and Man; yet he is not
two, but one Christ.

One; not by conversion of the Godhead into
flesh: but by taking of the Manhood into God.

One altogether; not by confusion of Substance:
but by unity of Person.

For as the reasonable soul and flesh is one man:
so God and Man is one Christ;

Who suffered for our salvation: descended into
hell: rose again the third day from the dead.

He ascended into heaven, he sitteth on the right
hand of the Father God Almighty.

From whence he shall come to judge the quick
and the dead.

At whose coming all men shall rise again with
their bodies;

And shall give account for their own works.

And they that have done good shall go into life
everlasting: and they that have done evil, into
everlasting fire.

This is the Catholic Faith: which except a man
believe faithfully, he can not be saved.

Although the "definition of Chalcedon" is not as well known as the three creeds given above, it does have a similar ecumenical character, and it is often mentioned in connection with them.

Symbolum Chalcedonense

Latin text according to Schaff, *Creeds of Christendom*, vol. 2, p. 63.

Sequentes igitur sanctos patres, unum eundemque confiteri Filium et Dominum nostrum Jesum Christum consonanter omnes docemus, eundem perfectum in deitate et eundem perfectum in humanitate; Deum verum et hominem verum eundem ex anima rationali et corpore; consubstantialem Patri secundum deitatem, consubstantialem nobis eundem secundum humanitatem; 'per omnia nobis similem, absque peccato' (Heb. iv.): ante secula quidem de Patre genitum secundum deitatem; in novissimis autem diebus eundem propter nos et propter nostram salutem ex Maria virgine, Dei genitrice secundum humanitatem; unum eundemque Christum, filium, Dominum, unigenitum, in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter agnoscendum: nusquam sublata differentia naturarum propter unionem, magisque salva proprietate utriusque naturae, et in unam personam atque subsistentiam concurrente: non in duos personas partitum aut divisum, sed unum eundemque Filium et unigenitum, Deum verbum, Dominum Jesum Christum; sicut ante prophetae de eo et ipse nos Jesus Christus erudivit et patrum nobis symbolum tradidit.

The Definition of Chalcedon

English text from Schaff, *Creeds of Christendom*, vol. 2, p. 62.

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

C. ESSAY WRITING HELPS

TITLE PAGE

TITLE OF THE ESSAY

NAME OF THE AUTHOR

NAME AND CODE OF THE COURSE

Name of the Professor

Name of the Educational Institution

date

INDEX (Classical style)

TITLE OF THE ESSAY

INTRODUCTON

I.

A.

1.

a.

CONCLUSION

BIBLIOGRAPHY

INDEX (Numerical style)

TITLE OF THE ESSAY

INTRODUCTION

1.

1.1.

2.

2.1.

2.2.

3.

3.1.

3.1.2.

CONCLUSION

BIBLIOGRAPHY

Footnotes within the manuscript (Author, First part of Title, page.)

Footnotes at the bottom of the page (same).

Biography at the end of the essay

Book. Author's last name, first name. Title. City: Publication House, Date

Article. Author's last name, first name. "Title of Article." Volume. Date. Page.

D. ESSAY EVALUATION

1. CONTENT

- a) Identification of theme/thesis
- b) Development of theme/thesis
- c) Conclusion to theme/thesis
- d) Educational content
- e) Theological content

2. STYLE

- a) Title page
- b) Index
- c) Titles
- d) References
- e) General presentation

3. GRAMMAR

- a) Grammar in general
- b) Vocabulary
- c) Paragraph structure
- d) Sentence structure
- e) Punctuation

4. VERIFICATION

- a) Argumentation
- b) Use of resources
- c) Quotations
- d) Footnotes
- e) Bibliography

5. APPLICATION

- a) Faithfulness to the Biblical revelation
- b) Helpful for obeying the Great Commission
- c) Identification of spiritual needs
- d) Presentation of Biblical solutions to the spiritual needs that were presented
- e) Motivation for future studies

2. TEACHER SELF EVALUATION FOR THE ADMINISTRATION OF A CLASS (FORM #2)

NAME _____ DATE _____ COURSE _____

Give yourself 2 points for completion, one point for partial completion, 0 points for non completion.

1. PREPARATION FOR THE COURSE

- 1.1. Advertisement in order to promote course enrollment
- 1.2. Organization of the class room
- 1.3. Personal communication with the students ahead of time
- 1.4. Have on hand the course requirements and the course materials
- 1.5. Prepared a class activity schedule for each hour of class.

2. CLASS PRESENTATION

- 2.1. Student work book was made available
- 2.2. Good sound system
- 2.3. Ample time give to complete the assignments
- 2.4. Physical dress for class room
- 2.5. Spoke the language of the students in a comprehensible way.

3. COURSE CONTENT

- 3.1. The purpose of the course is clearly stated
- 3.2. The course’s development is logical and doable.
- 3.3. The course has helpful theological content
- 3.4. The course is educationally challenging
- 3.5. The course is applicable to our church and community.

4. COURSE REFERENCES

- 4.1. The course gives plenty of bibliography to refer to.
- 4.2. The course makes good use of the Bible
- 4.3. The course is enriched with good quotes
- 4.4. The course also used internet-web page references and tools.
- 4.5. The course is properly documented as far as quotes and bibliography.

5. RELEVANCY

- 5.1. The course deals with real life challenges
- 5.2. The course is applicable to ministry situations.
- 5.3. The course is useful for the student to teach others.
- 5.4. The course is given in a place and at a time that is accessible to the student
- 5.5. The course motivates the teacher to continue to learn and teach.

Total_____

Observations.

3. PEDAGOGICAL EVALUATION OF THE TEACHER (FORM #3)

Name of the teacher _____

Course _____ Place _____ Date _____

1. Where you able to observe that the teacher, as well as the students, were learning?
 Yes No I do not know
2. In your opinion, what did the teacher learn during the course?
3. How did you notice that the teacher came to the class room well prepared to teach this course?
4. Did the teacher adjust his/her teaching method to the learning style of the students?
 Yes No I do not know
5. Make a list of five things you have learned during this course
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
6. Is the teacher involved in the subject matter he/she is teaching about?
 Yes No I do not know
7. In what way has this course caused you to become more involved in the service of Christ?
8. Did the teacher establish good communication contact with the students?
 Yes No I do not know
9. Identify these points of communication.
10. Has the teacher shown that his teaching is not only "head knowledge" but that it has reached his heart?
 Yes No I do not know
11. How has the teacher shown that his teachings come from the heart?
12. Where the teachings motivational?
 Yes No I do not know
13. What were you motivated to do as a result of taking this course?
14. Where both the teachers and students prepared to take this course?
 Yes No I do not know
15. How much time in class do you have in this course? _____ hrs.
16. How much time did it take you to do the homework? _____ hrs.(not counting special project or extra readings)

17. How much time did you spend in doing the extra readings? ___hrs. How many pages did you read? ___
18. How much time did it take to do the special project? _____hrs.
19. At what educational level did you take the course?
 Certificate Bachelor Master
20. What tuition did you pay for the course? _____ How much for books and materials? _____
21. Would you recommend this course to another student?
 Yes No I do not know
22. Where you prepared to teach this course to others?
 Yes No I do not know
23. Mention five ways in which you were prepared to teach others.
- 1.
 - 2.
 - 3.
 - 4.
 - 5.
24. What suggestions would you give in order to improve this course?

25. If you were to teach this course, where and when would you do?

Thank-you

F. BIBLIOGRAPHICAL RESOURCES

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5. The Complete Works of Josephus. Grand Rapids: Kregel, 1974.
6. Kuiper, The Story of the Church. Grand Rapids: W. B. Eerdmans.
7. Phillip Schaff, Creeds of Christendom, 3 volumes, Grand Rapids: W.B. Eerdmans.
8. Williston Walke, A History of the Christian Church. New York: Charles Scribner's Sons.
9. Robert Walton, Chronological and Background Charts of Church History. Grand Rapids: Zondervan, 1986.
10. Internet (ccel.org/authors)
 - Augustine, City of God, Confessions
 - St. Benedict
 - Chrysosteme
 - Didache
 - Dionysius
 - Eusebius
 - Foxe book of Martyrs
 - Justin Martin
 - Origen
11. Time Line (Grand Jones, geocities.com?Heartland/Pines)

G. TIME LINE (Google)

c. 4 BC	Birth of Jesus
c. 26 AD	John the Baptist begins ministry
c. 27 AD	Jesus begins ministry
c. 30 AD	Crucifixion of Jesus
c. 35	Conversion of Paul
c. 44	Martyrdom of James
c. 46-48	Paul's first missionary journey
c. 49	Council of Jerusalem
c. 50-52	Paul's second missionary journey
c. 51-52	<i>First and Second Thessalonians</i> written
c. 53-57	Paul's third missionary journey
c. 57	<i>Letter to the Romans</i> written
c. 59-62	Paul imprisoned in Rome
c. 60	Andrew martyred by crucifixion in Achaia (Greece).
c. 66-67	<i>Second Timothy</i> written
c. 68	Martyrdom of Paul
70	Fall of Jerusalem
c. 90-95	John exiled on island of Patmos
c. 95	Book of <i>Revelation</i> written
c. 96	Clement of Rome's <i>Letter to the Corinthians</i> written
c. 120	<i>Didache</i> written
202	Christians persecuted under Septimus Severus
211	Christians tolerated under Emperor Antoninus Caracalla
222	Christians favored Emperor Alexander Severus
230	Origen's <i>On First Principles</i>
235	Christians persecuted under Emperor Maximin the Thracian
238	Christians tolerated under Emperor Gordian III
244	Christians favored under Emperor Philip the Arabian
251	Cyprian's <i>Unity of the Catholic Church</i>
254	Death of Origen
303	Diocletian orders burning of Christian books and churches
312	Emperor Constantine's conversion to Christianity

- 313 Edict of Milan establishes official toleration of Christianity
- 325 Council of Nicea
- 336 Death of Constantine
- 354 Birth of Augustine
- 367 Athanasius lists all 27 books of NT
- 379 Basil the Great dies
- 380 Christianity made official religion of Roman Empire
- 381 Council of Constantinople
- 386 Augustine converts to Christianity
- 389 Gregory of Nazianzus dies
- 395 Gregory of Nyssa dies
- c. 400 Jerome's *Vulgate* (translation of the Greek Bible into Latin)
- 407 John Chrysostom dies
- 411 Council of Carthage condemns Donatists
- 417 Pope Innocent I condemns Pelagianism
- 420 Death of Jerome
- 430 Death of Augustine
- 431 Council of Ephesus
- 451 Council of Chalcedon

MIAMI INTERNATIONAL SEMINARY

COURSE CERTIFICATE

EARLY CHURCH HISTORY

Academic Credit hours 3

Actual hours of study 90

Grade _____

Course professor

MINTS Coordinator

Code of Academic Dean _____

Place _____

Date _____