1-1-2001

CH 605 The Sacraments in History

J. Steven O'Malley

Follow this and additional works at: http://place.asburyseminary.edu/syllabi

Recommended Citation
http://place.asburyseminary.edu/syllabi/844

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Syllabi by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.
CH 605 - The Sacraments in History

I. COURSE DESCRIPTION
A seminar treating Eastern, Western, and Post Reformation views about the nature and purpose of the sacraments, particularly Baptism and the Eucharistic Liturgy. Emphasis will also be given to the Pietists and Wesleyan traditions.

II. LEARNING GOALS
1. To acquaint the theological student with the major patterns of sacramental thought, in relation to Christology and church which emerged in the Christian tradition and to help him/her to attain an understanding of these doctrines that will possess clarity and faithfulness to the Christian tradition.
2. Identify the major persons and events in the development of the doctrine of the church and the sacraments, as delineated in class lectures and assigned readings.
3. Critically analyze and discuss the major themes, issues, problems, movements and trends in the development of the Christian doctrine of the church and sacraments.
4. Synthesize the materials covered in this class in a systematic and comprehensive manner.
5. Relate this study to the developments of the church and the sacraments to the development of the student’s understanding of how the church and sacraments should function in the his/her pastoral ministry.

III. PREREQUISITES
CH501 is to be taken before this course. It is also important that the student who enters the course manifest an attitude of open inquiry under God’s leading, recognizing that the mind of Christ can be more fully discerned by an awareness of the shaping of His Body in history.

IV. TOPIC LISTING AND SEQUENCE

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
</tr>
</thead>
</table>
| 2/7  | I. Introduction  
Do You Have a Doctrine of the Church and Sacraments? | Dix, Chs.1-3 |
| 2/9  | II. The Early Christian Liturgy: Formative Images of the Sacraments  
A. Worship in the Synagogue | Dix, Chs.1-3 |
B. The Problem of the Last Supper
   Was the Last Supper a Passover Meal?
   Historic Solutions
   The Kiddush Theory
   The Chaburah Theory
C. The Passover Theory
D. Greek Influences on the Liturgy
   Greek as the Language of the Liturgy
   Fellowship Meals
   The Mystery Religions

2/14
   The Primitive Christian Liturgy
   Baptism and The Lord’s Supper in Primitive Christianity
   Worship in Ignatius and the Apostolic Fathers
   Exercise 1: The Didache; Pro_____________/  
   Contra_____________  
   Baptismal Instructions and the Eucharistic Prayers
   of the Didache (presentation modeled by JSO)
   Dix, Ch.4
   Bettenson, pp.64-66;74-77
   (fathers on the Eucharist)

2/16
   Pliny’s Letter to Trajan
   Exercise 2: Gnostics; Pro_____________/  
   Contra_____________  
   Justin Martyr: I Apology
   Irenaeus vs the Gnostics
   Dix, Chs.5-6, T, I

2/21
   Exercise 3: Healing; Pro_____________/  
   Contra_____________  
   Hippolytus: The Apostolic Tradition
   Dix, Ch 7
   pp.156-187),
   Ch.8 (pp.230-7),
   Ch.9

2/23
   Exercise 4: Baptism; Pro_____________/  
   Contra_____________  
   The Plan of a Roman House
   Dix, Ch 10,
   (pp.303-360)
   T, II

2/28
   Exercise 5: Lord’s Supper; Pro_____________/  
   Contra_____________  
   Dix, Ch.10,
   (pp.303-360)

3/2
   Exercise 6: Ministry; Pro_____________/  
   Contra_____________  
   Dix, Ch. 11
   (pp.303-360)

III. Orthodoxy: The Sacraments as Living Tradition
A. Developments after Constantine

3/7
   Exercise 7: Liturgy & the Nicene Creed;
   Pro_____________/Contra_____________  
   Dix, Ch. 13,
   (pp. 434-452, & 473-495)
3/9  B. The Christian Mysteries
    C. Plan of a Greek Church
    D. Introduction to the Liturgy

3/14  Exercise 8: Theotokos: Pro_____________/ Contra__________
      Language
      Chart of the Eastern Liturgies
      Texts
      Silent Recital
      The Epiclesis
      Style

3/16  E. Assessment: Visit to St. Andrew Orthodox Church

3/21 IV. Roman Catholicism: The Ascendant Church
      A. Foundations: Augustine: The City of God Bks 12 & 14

3/23  Exercise 9: Augustine; Pro_____________/ Contra__________
      B. The Shape of the Church in Normative Catholicism

3/28  C. The Shape of the Sacraments in the Latin Rite T.,III, pp. 27-53
      1. History of the Latin Rite in Outline
      2. Characteristics of the Latin Liturgy
         Liturgical Books and Types of Mass
         Language, Style, and Influence of the Calendar
         The People’s Offertory and the Doctrine of Sacrifice
         Exposition of Some Chief Features in the Service of the Sacraments

3/30  Exercise 10: The Mass; Pro_____________/ Contra__________
      T, III, pp.54-91
      (note: only half is in English & is to be read)

4/4  D. Assessment: Visit to Christ the King Cathedral

4/6  V. The Reformation Heritage: The Church as the Community of Faith
      A. Foundational Principles of Reformation
         Sacramental Theology
         1. The Authority of Holy Scripture
         2. Preaching
         3. Justification by Faith
         4. The Priesthood of Believers
      B. Luther: Hidden and Revealed
         1. The “Masks” of the Church
2. **Luther’s Liturgies:**
   - Formulae Missae (1523)
   - Deutsche Messe (1526)
   Luther & Zwingli at Marburg

   **Assessment:** Visit to Gethsemane Lutheran Church

4/20

C. **Calvin: The Church as the Recreation of Divine Order**
   T, VII
   1. Order as Task and as Goal
   2. The Sacraments as Covenantal Seals: The Reformed Liturgies
   3. Assessment

4/25

VI. **The Anabaptist Heritage: The Gathered Church of Believers**
   The Schleitheim
   A. The Doctrine of Two Worlds and the Practice of Worship
   Confession (R)

4/27

B. **Assessment:** Exercise 12; Baptism in Calvin and the Anabaptists;
   Pro________________/Contra________________

5/2

VII. **The English Reformation and Methodism**
   A. The Book of Common Prayer and the Puritans
   Dix, Ch.16, T, VIII & X
   Exercise 13; Pro______________/Contra________________

5/4

The Sacraments in Pietism and Methodism
   T., XIII, Heidelberg Catechism, Questions 75-85, Core, 109-114.
   Exercise 14: Wesley & Otterbein on the Lord’s Supper;
   Pro______________Contra_______________

5/8

Sacraments & Post Modern Worship – Visit to Crossroads Christian Center

5/11

Closing Colloquy on Research

5/14-17

Final Exam Week

VI. **COURSE PROCEDURES**
A. **Liturical Notebook**
Maintain a liturgical notebook into which four things are to be placed: (a) notes of the lectures or their equivalent (i.e., independent reading on the topics covered by the lectures), (b) copies of documents, printed services, or illustrations which may be obtained during the course of our study,* and (c) notes taken from the books read to fulfill course requirements (minimum 800 pages). The notebook is due on the final class date.

* Annotations should address these questions:
  - What is the main argument in this discussion?
  - Who are the principal figures involved?
  - What is its historical context?
  - Why is it important to an understanding of sacraments?

* You are asked to attend worship services in one of these traditions during the course (Roman Catholic, Eastern Orthodox, Lutheran, Presbyterian, or Episcopal) and prepare a personal written response (each 2 pages) to the service, including theological and liturgical observations.

B. **Select two exploratory topics** and prepare a 5-7 page (double spaced) paper on each for presentation in class, using proper research style. Copy to be presented to instructor and class members by 12:00 noon on day preceding presentation.(20 points for form and content; 10 points for presentation).

C. **Evaluation**
   - Liturgical Notebook = 40 points
   - Papers on Exploratory Topics = 30 points x 2
   - Research Paper = 40 points
   - Attendance and Participation = 20 points
   - Final Exam = 40 points

   **Total of 170 possible points**

153 - 170 = A
136 - 152 = B
119 - 135 = C
102 – 118 = D
below 101= F

---

**VII. EXPLORATORY QUESTIONS - HISTORY OF THE SACRAMENTS**
1. “The Didache offers evidence that early Christian worship was more interested in structure than in free, charismatic expression.” Pro/contra
2. “Early Christian worship (as seen in Justin and the discussion of worship in Irenaeus) succeeded in avoiding influence from Gnosticism.” Pro/contra
3. “The decline of healing in the early Christian church was primarily due to the rise of dispensational thinking concerning history.” Pro/contra
5. “The understanding of the Lord’s Supper in the early Christian church, as reflected in Justin and Hippolytus, is uncomplicated by metaphysical concerns.” Pro/contra
6. “The understanding of ordained and lay ministry in the early Christian liturgies (Ignatius, Hippolytus) did not accentuate the distinctions of clergy and laity” (pro/contra)
8. “The reference to the ‘Theotokos’ in the early Greek creed was more a catylist for heresy and schism in the Church than for enhancing the worship of Christ in the congregation.” Pro/contra.
9. “Augustine’s understanding of ‘sacrament’ was related to an undue elevation of the notion of the church as an ‘invisible’ body of believers.” Pro/contra
10. “The doctrine of the ‘epiklesis’ in the Eastern Rite provides a more adequate place for the work of the Holy Spirit in worship than was found in the Western Rite.” Pro/contra
11. “Luther provides the best defense of ‘sola fide’ in his understanding of the place of Christ in the Lord’s Supper.” Pro/Contra (Zwingli)/reply (Calvin)
12. “The more biblically accurate representation of baptism was provided by the Anabaptists.” Pro/contra (Calvin)
13. “The Book of Common Prayer represents a developed pattern of worship that is grounded in the biblical message.” Pro/contra (the Puritans’ position)
14. “John Wesley was correct in regarding the Lord’s Supper as a ‘converting’ ordinance.” Pro/Contra (with reference to Otterbein’s Reformed position)

VIII. **BIBLIOGRAPHY**

**Required text for purchase:**
Bettenson, H., ed., *Documents of the Christian Church* (Oxford)
Dix, Gregory, *The Shape of the Liturgy* (A & C Black)
The Orthodox Liturgy
Thompson, Bard, *Liturgies of the Western Church* (pap.) (Meridian-World Books).

**Recommended Books** (on reserve):
Borgen, Ole, John Wesley on the Sacraments.
Fellowship of St. Alban and Sergius, The Orthodox Liturgy.
Garrish, B.A., The Faith of Christendom
Hillerbrand, Hans, ed., The Protestant Reformation (Harper and Row)
McDonnell, Kilian, John Calvin, The Church, and The Eucharist.
Preuss, R., Getting into the Theology of Concord (pap.) (Concordia).
Schmemann, a., For the Life of the World.
__________, Of Water and the Spirit, A Liturgical Study of Baptism

IX. TERMINAL OBJECTIVES
The student should be able to:
1. Identify the major persons and events in the development of the doctrines of the
   church and the sacraments, as delineated in class lectures and assigned readings.
2. Critically analyze and discuss the major themes, issues, problems, movements and
   trends in the development of the Christian doctrines of the church and the
   sacraments.
3. Synthesize the materials covered in this class in a thematic and comprehensive
   fashion.
4. Relate this study of the church and sacraments to the development of one’s
   understanding of how the church and sacraments should function in one’s
   ministry.

X. BIBLIOGRAPHY FOR CHURCH AND SACRAMENTS
(consult the complete bibliography for details)

The sacraments and liturgy in general:
Beasley, Baptism in the New Testament
Brilioth, Eucharistic Faith and Practice
Danielou, The Bible and the Liturgy
Dix, The Shape of he Liturgy
Minear, Images of he Church in the New Testament
Schmemann, Introduction to Liturgical Theology
Von Allmen, Worship: Its Theology and Practice
White, Biblical Doctrine of Initiation

The Roman Church:
Congar, The Mystery of the Church
Diekmann, Come Let Us Worship
Jungmann, The Mass of the Roman Rite
King, Liturgy of the Roman Church
Kung, The Church
O’Shea, The Worship of the Church
Ranner, Church and Sacraments

Luther:
Althaus, *The Theology of Martin Luther*
Schlink, *The Doctrine of Baptism*
Vajta, *Luther on Worship*
Vajta, *The Lutheran Church, Past and Present*

Calvin:
Baillie, *The Theology of the Sacraments*
McDonnell, *John Calvin, The Church, and the Eucharist*
Nichols, *Corporate Worship in the Reformed Tradition*
Wallace, *Calvin’s Doctrine of the Word and Sacrament*

Anabaptist:
Littell, *The Origin of Sectarian Protestantism*
Tonkin, *The Church and the Secular Order in Reformation Thought*
(also contains chapters on Luther and Calvin)

Puritan:
Davies, J. G., *The Spirit, the Church, and the Eucharist*
Davies, *The Worship of the English Puritans*

Anglican:
Brightman, *The English Rite*
Proctor and Frere, *A New History of the Book of Common Prayer*
Quick, O.C., *The Christian Sacraments*

Methodist:
Borgen, *John Wesley and the Sacraments*
Hardin, Quilliam and White, *The Celebration of the Gospel: A Study in Christian Worship*
Kirkpatrick, *The Doctrine of the Church*
Rattenbury, *The Eucharistic Hymns of John and Charles Wesley*
See Section K of the Bibliography; the books by Bishop, Bowmer, Harmon and Sanders are appropriate.

Contemporary Trends:
Barth, *The Teaching of the Church Regarding Baptism*
Bruner, *The Doctrine and Exposition of the Holy Spirit in the Pentecostal Movement*
Church of South India, *The Book of Common Worship*
Guzie, *Jesus and the Eucharist* (Roman)
Kerr, *The Christian Sacraments*
McDonnell, *Charismatic Renewal and the Churches*
Neill, *The Church and Christian Union*
Robinson, *Liturgy Coming to Life*
Second Vatican Council, *Constitution on the Sacred Liturgy*
Stott, *Baptism and Fullness of the Holy Spirit*
The Eucharistic Liturgy of Taize
The Taize Office
No sacraments in the state of innocence. According to St. Thomas (III:61:2) and theologians generally there were no sacraments before Adam sinned, i.e., in the state of original justice. Man's dignity was so great that he was raised above the natural condition of human nature. The sacraments thus far considered were merely signs of sacred things. According to the teaching of the Catholic Church, accepted today by many Episcopalians, the sacraments of the Christian dispensation are not mere signs; they do not merely signify Divine grace, but in virtue of their Divine institution, they cause that grace in the souls of men. "Signum sacro sanctum efficax gratiae" a sacrosanct sign producing grace, is a good, succinct definition of a sacrament of the New Law. Sacraments in history 02/09/2015 Church and sacraments before 400 ad First hundred years Christianity was a prohibited organization Composed of small, secret communities Illegal since Nero (54-68 AD) Three reasons: o1. Atheists o2. Cannibals o3. Incest Church survived foundation laid down by the apostles found their role models for community life and ritual set by the first Christian communities descriptions of these communities found in the writings of st. paul and the acts of the apostles three rituals o baptism o lords supper o laying on of hands 250 AD church becomes somewhat formal Methodist Historical Studies 1930–1959 (Part II). Church History, Vol. 29, Issue. 1, p. 74. CrossRef In an essay written in 1929 Professor Tillich concluded that the sacraments continue to exist in modern Protestantism largely through historical impetus. The conservatism of custom and a vague awareness that their observance is somehow due to our Lord are apparently sufficient to prevent their total extinction. The last generation has of course witnessed a liturgical revival in our churches; but this new interest is by no means universal and appears on the whole to be superficial. It is less devoted to an understanding of Christian faith which might require liturgical expression than to the o That said, there are TWO sacraments in the Anglican church, and FIVE additional sacrament... , the minister of the sacrament, rather than saying "I baptise you in the name of the Father and of the Son and of the Holy Spirit," says "If you are not baptised, I baptise you" etc. Eucharist. The Eucharist. (Holy Communion, Mass, or the Lord's Supper), is the means by which Christ becomes present to the Christian community gathered in his name. It is the central act of gathered worship, renewing the Body of Christ as the Church through the reception of the Body of Christ as the Blessed Sacrament. , his spiritual body and blood. The matter consists of bread and wine.