

1. GENERAL INFORMATION				
1.1. Course teacher	Ass. prof. Anto Barišić, PhD		1.6. Year of the study	2.
1.2. Name of the course	Patrology		1.7. ECTS credits	5
1.3. Associate teachers			1.8. Type of instruction (number of hours L + E + S + e-learning)	60L
1.4. Study programme (undergraduate, graduate, integrated)	integrated		1.9. Expected enrolment in the course	70
1.5. Status of the course	x mandatory	elective	1.10. Level of application of e-learning (level 1, 2, 3), percentage of online instruction (max. 20%)	2
2. COUSE DESCRIPTION				
2.1. Course objectives	The objective is to introduce students with the first seven centuries of the history of Christianity in detail with particular emphasis on the most significant events and authors who have contributed to the spreading of the Christian faith and thought, and the development of theology, which had great repercussions on the entire European culture throughout the Middle Ages and the Modern Age.			
2.2. Enrolment requirements and/or entry competences required for the course	Considering the fact that all of patristic literature is written in Greek and Latin languages, elementary knowledge of these languages is preferable. Furthermore, knowledge of some contemporary languages like German, Italian, French, English and Spanish is also useful and preferable.			
2.3. Learning outcomes at the level of the programme to which the course contributes	<p>Students will be trained to:</p> <ul style="list-style-type: none"> - interpret and understand the way in which the Christian faith has spread in the first centuries and the fundamental difficulties it encountered - relate the theological and spiritual traditions with their own life and Church practice - cooperate in the interdisciplinary way in the area of humanities and social science on study, scientific and research level - show how the experience of the first Church can be useful to the religious educators – contemporary heralds of the Gospel 			
2.4. Expected learning outcomes at the level of the course (3 to 10 learning outcomes)	<ul style="list-style-type: none"> - Students will be introduced to the way Christianity has spread in the first centuries of its history, as well as fundamental difficulties it encountered inside the Roman Empire, and later on, during the Arab conquests and Islam. - Students will be introduced to the method of evangelization of the Church Fathers, with adaptations necessary for evangelization inside the Roman Empire and later on, Arabian and Islamic culture in North Africa and Palestine according to the circumstances and challenges of the time, while at the same time carefully guarding the apostolic tradition. - Through the study of Patrology and getting to know the experience of the life of the first Church widespread throughout the entire Roman Empire, students will become aware of the importance of some of the Church Fathers and ecumenical councils which have contributed to the further development of Christian faith and culture. Such awareness can be very useful to students, as the future religious educators, as the starting point and encouragement for their contemporary proclamation and building of the new evangelisation in Europe and the world. - Students will, by getting to know the historical epochs through which the Christianity went through in the first millennium of its history and various social organizations inside which it has developed (polytheism, empire, monarchy, atheism, Gnosticism), be trained for necessity of dialogue effort in the multicultural society and the context of Europe, in the background of which lies Christian culture and its sources. They will be trained and sensitive to dialogue with other world religions such as Islam, Buddhism, Hinduism, as well as for ecumenism with other Christian communities such as Orthodox Christianity and Protestantism. 			
2.5. Course content (syllabus)	<ol style="list-style-type: none"> 1. Patrology as a science, interpretation of the concepts, related sciences, characteristics of the Church Fathers, general review of the curriculum. 2. Judeo-Christian theology; Apostolic Fathers: Didache, Clement of Rome, Barnabas, Ignatius, Polycarp and the Shepherd 3. Christian apologists of the 2nd century (Justin, Athenagoras, Theophilus of Antioch, Aristides, Tatian) 			

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	<p>4. Heresies of the 2nd century and anti-heretical literature. Saint Irenaeus as the most significant anti-heretic writer.</p> <p>5. The importance of the School of Alexandria, as well as its most significant representatives (Clement of Alexandria and Origen)</p> <p>6. The formation of Christian Latin literature in Africa. Most significant authors: Tertullian and Cyprian.</p> <p>7. Latin literature in Rome (Novatian) and Latin literature in the age of transition (Lactantius).</p> <p>8. The first period of Arian crisis, starting from the Council of Nicaea until 362, two most significant pillars of orthodoxy: Athanasius in the East and Hilary in the West.</p> <p>9. The second period of Arian crisis with the Cappadocian Fathers (Basil the Great, Gregory of Nyssa, Gregory of Nazianzus) as the most prominent fighters for orthodoxy.</p> <p>10. Palestinian authors: Cyril of Jerusalem and Eusebius.</p> <p>11. Antiochian authors: Theodore of Mopsuestia and John Chrysostom.</p> <p>12. Latin writers: Ambrose, Jerome, Augustine.</p> <p>13. Council of Ephesus and Cyril of Alexandria.</p> <p>14. Council of Chalcedon and Theodoret of Cyrus.</p> <p>15. Monophysitism, monoenergism and monoteletism. Maximus the Confessor as the most significant representative of the orthodoxy against the aforementioned theological deviations.</p> <p>16. Gregory the Great and Isidore of Seville. The end of patristic period in the West.</p> <p>17. Iconoclastic question and John of Damascus. The end of patristic period in the East, the emergence of Islam.</p>								
2.6. Format of instruction:	<input checked="" type="checkbox"/> lectures <input type="checkbox"/> seminars and workshops <input type="checkbox"/> exercises <input type="checkbox"/> online in entirety <input type="checkbox"/> partial e-learning <input type="checkbox"/> field work			<input checked="" type="checkbox"/> independent assignments <input checked="" type="checkbox"/> multimedia and the internet <input type="checkbox"/> laboratory <input checked="" type="checkbox"/> work with mentor <input type="checkbox"/> (other)			2.7. Comments:		
2.8. Student responsibilities	Regular attendance of the classes and active participation in class discussions.								
2.9. Monitoring student work	Class attendance	YES	NO	Research	YES	NO	Oral exam	YES	NO
	Experimental work	YES	NO	Report	YES	NO	(other)	YES	NO
	Essay	YES	NO	Seminar paper	YES	NO	(other)	YES	NO
	Preliminary exam	YES	NO	Practical work	YES	NO	(other)	YES	NO
	Project	YES	NO	Written exam	YES	NO	ECTS credits (total)	5	
2.10. Required literature (available in the library and/or via other media)	Title						Number of copies in the library		Availability via other media
	Juraj PAVIĆ - Tomislav Zdenko TENŠEK, Patrologija, Zagreb, 1993.								
2.11. Optional literature	<p>Tomislav J. ŠAGI – BUNIĆ, Povijest kršćanske literature, Zagreb, 1976.</p> <p>Tomislav J. ŠAGI – BUNIĆ, Kristologija Prokla Carigragskog, Anto Barišić [ed.], Zagreb, 2009.</p> <p>Anto BARIŠIĆ, <i>Teandrička kristologija Tomislava Janka Šagi-Bunića</i>, Zagreb, 2012.</p> <p>Anto BARIŠIĆ, <i>Vjerska politika Konstantina I. tijekom i nakon Koncila u Niceji 325. godine</i>, u: Bogoslovska smotra, Vol. 83, No. 4, February 2014, 763-786.</p>								

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	<p>Anto BARIŠIĆ, <i>O univerzalnoj eshatologiji Origena iz Aleksandrije</i>, in: Crkva u svijetu, Vol. 49, No. 1, Svibanj 2014., 58-80. Ivan BODROŽIĆ, <i>Kršćanska vjera i helenistička kultura: između susreta i sraza, blagoslova i izazova</i>, in: Bogoslovska smotra, Vol. 81, No. 3, October, 2011, 607-628. Andrea FILIĆ, <i>Efeška kristološka kontroverzija prema djelima T. J. Šagi-Bunića – od raskola (431.) do sjedinjenja (433.)</i>, Zagreb, 2015. Vanda KRAFT SOIĆ, <i>Hilarijeva borba protiv arijanizma</i>, Split, 2016.</p>
2.12. Other (as the proposer wishes to add)	