The eminent Eastern Christian liturgiologist Robert Taft has written of the methodological turn his own work has taken in recent years, saying that: “In so doing I have, in a sense, been responding to my own appeal, made years ago, that we ‘integrate into our work the methods of the relatively recent Pietà popolare or annales schools of Christian history in Europe’ and study liturgy not just from the top down, i.e., in its official or semi-official texts, but also from the bottom up, ‘as something real people did’.” And it is becoming increasingly clear in scholarship that what “real people did” is to be read, precisely, in the development of the “popular” practices and beliefs associated with the cult of the martyrs and later saints at their shrines in the overall shaping of late antique culture, religion, and society. This research seminar in early Christian feasts will focus on the development of Mary and the Saints in relationship to what has been often assumed to be the central focus of the liturgical year. The term “Early Christianity” in the title of this course is intended to include early medieval authors and texts in East and West (e.g., Bernard of Clairvaux). Requirements include the leading of at least two seminars and a major research paper.

REQUIRED BOOKS


Brian Daley, On the Dormition of Mary: Early Patristic Homilies (Crestwood; St. Valdimir's Seminary Press)


TENTATIVE SYLLABUS

August 23:
I. Introduction to the Course/Selection of Topics

August 30:
II. Feasts, Fasts, and Seasons in Early Christianity
   Bradshaw/Johnson, Parts 1-4

September 6: ________________________________

III. Mary and the Saints in the New Testament

   From The One Mediator, the Saints, and Mary
   J. Reumann, "How Do We Interpret 1 Timothy 2:1-5 (and Related Passages)?"
   Other Sources:
   R. Brown, et. al. (eds.), Mary in the New Testament
   R. Brown, The Virginal Conception and Bodily Resurrection of Jesus
   R. Brown, The Birth of the Messiah
   E. Johnson, Truly Our Sister, 209-305

September 13: ________________________________

IV. Mary in the early Patristic Period
   Protoevangelium of James (New Testament Apocrypha I, 370-388
   Infancy Gospel of Thomas (ibid., 388-413)
   Justin Martyr
   Irenaeus, Against Heresies 3.22-23
   A. Terian, The Armenian Gospel of the Infancy

September 20 and 27:
   26: ________________________________
V. and VI. The Cult of the Martyrs in the early Patristic Period I and II (2 Sessions)

P. Brown, *The Cult of the Saints*
Candida Moss, *The Other Christs*
Robin Darling Young, ‘Martyrdom as Exaltation’, in Burrus, ed., *Late Ancient Christianity*, pp. 70-92
M. Johnson, “‘Sharing The Cup of Christ’: The Cessation of Martyrdom and Anaphoral Development,”

October 4: __________________________________________

VII. Mary in the Later Patristic Period I: the Theotokos Controversy

R. Eno, "Mary and Her Role in Patristic Theology" (in *The One Mediator, the Saints, and Mary*)

October 11: __________________________________________

VIII. Mary in the Later Patristic Period II: Early Marian Feasts and Devotions

Ephrem, *Hymns in Praise of the Virgin Mary* (especially pp. 18-45)
Proclus of Constantinople, *Sermon on Mary*

M. Johnson, “*Sub Tuum Praesidium*: The Theotokos in Christian Life and Worship Before Ephesus,” in Bryan Spinks (ed.), *The Place of Christ in*

Kilian McDonnell, “The Marian Liturgical Tradition” (in The One Mediator, the Saints, and Mary)

Walter Ray, “August 15 and the Jerusalem Calendar” (PhD Dissertation)

October 15 – 23: Mid-Semester Break

October 25: ________________________________

IX. Mary in the Later Patristic Period III: The Death/Dormition and Glorification of Mary (6th-8th Centuries)

B. Daley, On the Dormition of Mary: Early Patristic Homilies

November 1: ________________________________

X. Popular Piety and the Cult of Mary and the Saints Toward the End of the Patristic Period in the West

Bradshaw/Johnson, Chapter 5

G. J. C. Snoek, Medieval Piety from Relics to the Eucharist (Leiden: Brill 1995),.


K. Froehlich, "The Libri Carolini and the Lessons of the Iconoclastic Controversy," (in The One Mediator, the Saints, and Mary)

November 8: ________________________________

XI. Calendars of Saints in East and West
November 15: ______________________________________

XII. Marian Intercession in East and West

Bernard of Clairvaux, *Four Homilies in Praise of the Virgin Mother*

*Akathistos Hymn*
Elizabeth Johnson, “Mary as Mediatrix,” (in *The One Mediator, the Saints, and Mary*)

November 22, 29, and December 8

XIII. XIV. XV. Student Presentations of Research

December 8: Research paper due!

Possible Paper Topics

The Ethiopian Anaphora of Mary
Mary’s “Sanctification” in the Fathers
The Cult of the Martyrs and Their Relics
Monastics/Asceticism and Martyrdom
Veneration of Mary in the East Syrian, Coptic, West Syrian, and/or Byzantine Traditions
Mary’s “Priesthood” in the Fathers
The Development and Theological Interpretation of the *Akathistos Hymn*
Development and Theology of Early Marian Feasts
The Architectural Setting of the Cult of the Saints
The Use (and Misuse?) of Patristic sources in contemporary Marian Dogmatic Definitions (Immaculate Conception and Assumption)
The Use (and Misuse?) of Patristic sources in Miguel Sánchez, *Imagen de la Virgen Maria, Madre de Dios de Guadalupe*, 1648

Beginning Bibliography

M. Arranz, "Les 'fêtes theologiques' du calendrier byzantine," in *Liturgie: Expression de
L. Bouyer, Le culte de la mere de Dieu dans l'église catholique (= Collection Irenikon 3) Chevetogne 1950.
P. Browe, Textus antiqui de festo Corporis Christi (= Opuscula et textus, series liturgica, fasc. 4) Münster 1934.
F. Cabrol, "Le culte de la Trinite dans la liturgie et l'insititutition de la fête de la Trinite," Ephemerides Liturgicae 45 (1941), 272ff.
Y. Congar, Christ, Our Lady, and the Church Westminster 1957.
L. Cunningham and N. Sapieha, Mother of God San Francisco 1982.
Brian Daley, On the Dormition of Mary: Early Patristic Homilies (Crestwood; St. Valdimir's Seminary Press)
L. Deiss, Mary, Daughter of Zion Collegeville 1972.
H. Delehaye, Sanctus. Essai sur le culte des saints dans l'antiquité (Subsidia Hagiographica 17, Brussels 1927).
P. Dörfler, *Die Anfänge der Heiligenverehrung nach den römischen Inschriften und Bildwerken (Veröffentlichungen aus dem Kirchehistorischen Seminar München, IV. Reihe Nr. 2, Munich 1913).*


L. Gougad, "Why was Saturday dedicated to Our Lady?" in *Devotional and Ascetical Practices of the Middle Ages* London 1927.


E. Hardy, "The Transfiguration in Western Liturgical Usage," *Sobernost* 6, 9 (Summer 1974).

F. Jelly, "The Roman Catholic Dogma of Mary's Immaculate Conception," in H. Anderson, et. al. (eds.), *The One Mediator, the Saints, and Mary* (= Lutherans and Catholics in Dialogue VIII) Minneapolis 1992, 263-278.


E. Johnson, *Truly Our Sister: A Theology of Mary in the Communion of Saints*


M. Johnson, "The One Mediator, the Saints, and Mary: A Lutheran Reflection," *Worship* 67, 3 (1993), 226-238.


K. McDonnell, "The Marian Liturgical Tradition," in H. Anderson, et. al. (eds.), *The One Mediator, the Saints, and Mary* (= Lutherans and Catholics in Dialogue VIII)


National Conference of Catholic Bishops, *Behold Your Mother, Woman of Faith: A Pastoral Letter on the Blessed Virgin Mary* USCC 1973


