

b. History of Dogma is then defined as the history of ecclesiastically-defined doctrines.

(You will discover considerable argument on item 3 in the foregoing and while we may comment on it in class, it will not be solved at this time.)

5. Creeds (Symbols) and History of Creeds (Symbolics)

CREEDS

a. Creeds are partial or complete compilations of dogma. They may be compiled by individuals or ecclesiastical bodies and they may comprise an entire spectrum of basic or distinctive beliefs or only a portion of that spectrum.

b. History of Creeds treats the occasion, content and fortunes of Creeds. It traces the rise of creeds due to confessional, catechetical, polemical or apologetical needs. It examines the various families of Creeds, whether ecumenical, Greek, Roman, Reformed, Lutheran, Anabaptist, Arminian, Socinian, etc., as well as individual or personal creeds.

6. Polemics and the History of Polemics

POLEMICS

a. Polemics deals with theological and doctrinal-dogmatic controversy directed at heresy within the church (or, if not heresy, contrary opinion).

b. History of Polemics is the history of all such controversies.

7. Apologetics and History of Apologetics

APOLOGETICS

a. Apologetics deals with the defense of the faith against attacks from outside the Church, i.e., against unbelief. It also attempts to establish and vindicate the underlying assumptions of faith, assumptions taken frequently for granted (without critical analysis). Apologetics also deals with apologies, i.e., specific replies to particular attacks upon individual doctrines.

b. History of Apologetics traces the major trends of various defenses of the faith in specific time-periods, attempts to assess their value for the past as well as for the present, and endeavors to determine the degree of success or failure which they have experienced.