

[Your Name]
SCTR 26
Research Paper: Outline
[Date]

[Working Title]

I. Introduction

[In this section, introduce your topic, thesis and scope of the paper. Keep it short; one paragraph only, no quotes from sources, no details yet.]

Thesis: In the Montanist movement, the eradication of gender boundaries in leadership and in Christology corresponded to the eradication of class boundaries between members, visible in the maintenance of a common fund to “spread the wealth.” Thus the community realized Paul’s statement in Galatians, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal 3:28). This is all the more remarkable because the community lived this apocalyptic expectation several centuries after Paul, that is, well after the end of the world had not happened.

II. Archaeological and early Christian literary evidence on the issue

Main point of this section: In this section, I will introduce the archaeological and epigraphic evidence of the Montanists. I will show that the archaeological evidence provides strong support to the common life and gender parity in this community.

A. Archaeological evidence of Montanist communities

1. Pepouza and Tymion
2. Evidence of beliefs present in the archaeological record
3. The common fund and the role of its overseer

B. Gender beliefs and practices of the Montanists in the literary record

1. A female Christ
2. Two female prophetic founders
3. Ongoing leadership of women in the movement

III. Wider Research Issue: The Orthodox Christian Counterattack

Main point of this section: I will analyze how orthodox Christians used gendered rhetoric to denounce the New Prophets for their apocalyptic and charismatic practices like shared property. This is based on literary evidence too, but this evidence is from detractors and so it needs to be evaluated more carefully using a hermeneutics of suspicion. *This section of the sample is relatively undeveloped; yours should run to at least a page. If you’re trying to connect your early Christian research to a contemporary issue, you’ll need a subtopic here that explains the connection you’re trying to make, as well as the subtopics to analyze your contemporary issue and a final section offering comparisons and contrasts to the early Christian material in its material context.*

B How Scholarship on the New Prophets has changed

1. Until recently, scholarship has been based on (biased) orthodox Christian attacks
 - a. Spencer-Wood on androcentric nature of much scholarship
 - b. Assumptions in the scholarship
2. Historical and Feminist interventions
 - a. Greater appreciation now for origins different from later attacks
 - b. Feminist analysis of the content and purpose of gendered criticisms of the movement

B The Gendered Criticisms of Orthodox Fathers

1. Weakness attributed to female founders
 - Hopefully you will have enough information to offer a few ideas here to develop each of your 2-3 points
2. Charges of sexual impropriety
 - a. Improper relations alleged between Montanus and the female prophets
 - b. The weaknesses of followers amongst themselves
3. The increasing role of gender complaints as the movement faded into memory
 - a. Trevett on the rhetoric of denunciation
 - b. Trends in the rhetoric, from early complaints to later complaints

IV. Reflection on archaeological, literary and feminist methods used

Main point of this section: In this section, I will discuss the interplay of archaeological, literary, and feminist methods in trying to reconstruct the Montanist movement and the roles of women in it. I will argue that the archaeological evidence is critical in providing insider or “native” testimony about the movement on its own terms, against which the claims of orthodox detractors can then be assessed. The feminist approach, which assumes that gender is one of many aspects of identity that are constructed together in political contexts, allows us to expect the interplay of gender and social class among the Montanists, as well as the orthodox Church’s anxieties about their influence and power. We expect that what any writer says is shaped by political interests that tell us more about what they want people to do than about what really was going on.

A. Archaeological Methods

- a. What they can tell us
- b. What the limitations are
- c. How they can be practiced in an androcentric way (Spencer-Wood)
- d. Feminist interventions that can help (Spencer-Wood)

B. Literary Methods

- a. What they can tell us
- b. What the limitations are
- c. How they can be practiced in an androcentric way
- d. Feminist interventions that can help

C. What the methods offer when used together

V. Reflection on my own beliefs in light of the research

Main point of this section: I will discuss what I expected about early Christianity before this research, and what was both confirmed and challenged by what I found. It primarily has to do with my surprise to find so much diversity in early Christianity, and how gender blurring communities often blurred other social expectations (like social status) as well. I was also surprised at the persistence of apocalyptic expectation even centuries after Jesus had not returned, and I am still wondering what sort of social pressures would lead these people to imagine that the returning Christ could be a woman.

VI. Conclusion