



# Mixology and Theology

Michael Coffey

## Week One: Old Fashioned and Early Church Theology

### Mixology: Old Fashioned

The Old Fashioned cocktail originated in the 1880's. It was based on earlier cocktails made with spirits, bitters, and sugar. As it came back into fashion and was updated with whiskey, it was known as an Old Fashioned cocktail.

#### **Old Fashioned Cocktail (Mike's Way)**

2 oz	bourbon or rye whiskey	1 tsp	simple syrup
1/2 tsp	Luxardo cherry syrup	2 dashes	Angostura bitters
2 dashes	Angostura orange bitters	1	Luxardo cherry
1	orange zest strip (optional)		

To a cocktail shaker or large glass with ice, add bourbon, simple syrup, cherry syrup, and both bitters. Stir for thirty seconds. Strain into an Old Fashioned glass with one large ice cube or several smaller ice cubes. Garnish with cherry. If adding orange zest, use a peeler to zest a large strip off the orange directly over the Old Fashioned.

#### **Old Fashioned Mocktail (non-alcoholic)**

6 oz	Coca-Cola	1 tsp	Luxardo cherry syrup
4 dashes	Angostura bitters	1	Luxardo cherry
1	orange zest strip (optional)		

To a glass with ice, add Coca-Cola, cherry syrup, and bitters. Stir well. Garnish with cherry. If adding orange zest, use a peeler to zest a large strip off the orange directly over the Old Fashioned. This recipe could also work well with iced tea instead of Coca-Cola, and the addition of simple syrup.

# Theology: Early Church

By “early church” I mean the church after the New Testament period and prior to the First Council of Nicaea in 325 AD. The Council of Nicaea was called by the Emperor Constantine, who first made Christianity legal in 313 AD through the Edict of Milan. Nicaea was the beginning of the development of the dogmatic tradition of the church, a growing attempt to unify a diversity of beliefs and practices across the church and the Roman Empire. We’re going to look at theology before this event, which is important for seeing how the church went from the New Testament era to the early councils and consolidation of doctrine.

There are far too many persons and writings to consider. Here are a few to discuss.

## **Didache**

The Didache is one of the earliest surviving Christian documents outside of the New Testament. It dates to approximately 100 AD, making it contemporaneous with some New Testament letters. It describes the life and teaching of an early Jewish Christian community. It reveals some aspects of their beliefs and practices. You can find a translation of the Didache here:

<http://www.earlychristianwritings.com/text/didache-roberts.html>

The document is largely concerned with ethics, prayer, and sacramental practice. It is similar in content to the Gospel of Matthew, and may have come from the same or similar Jewish Christian community. It speaks of two ways: The way of death, and the way of life.

## **Tertullian and the Martyrdom of Perpetua and Felicitas**

Tertullian was an early church theologian and writer, living from 155 — 240 AD. He was from Carthage, a city in Tunisia, the northeastern coast of Africa. Carthage was the center of early Christianity. Tertullian was the first theologian to use the word “Trinity.”

He is the author of the Passion of the Holy Martyrs: Perpetua and Felicitas, a remarkable document giving the account of two young women, newly baptized, and their martyrdom by their choosing to stay faithful to their confession of Christian faith. The document includes what is purported to be the diary entries of Perpetua. <http://www.earlychristianwritings.com/text/tertullian24.html>

## **Irenaeus, Clement, Origen**

These three early church theologians, along with others, influenced the future of Christian theology by beginning to think and write using the language and thought categories of Greek philosophy. They were early proponents of the development of orthodoxy and wrote against early heresies of the church, such as Gnosticism.

Origen in particular wrote extensively, and many of those writings survive in some form. One influential writing is his writing on prayer: <https://www.ccel.org/ccel/o/origen/prayer/cache/prayer.pdf>