

1-1-2005

## CH 501 Church History I

Robert Moore-Jumonville

Follow this and additional works at: <http://place.asburyseminary.edu/syllabi>

---

### Recommended Citation

Moore-Jumonville, Robert, "CH 501 Church History I" (2005). *Syllabi*. Book 1373.  
<http://place.asburyseminary.edu/syllabi/1373>

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Syllabi by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact [thad.horner@asburyseminary.edu](mailto:thad.horner@asburyseminary.edu).

# CH 501ExL Church History I

## Asbury Theological Seminary

Fall Term 2005, 3 credit hour units

Robert Moore-Jumonville, Ph.D.

21 Dickens St., Spring Arbor, Michigan 49283

Office phone: 517.750.6692; Home phone: 517.524.6818

[robert\\_moorejumonville@asburyseminary.edu](mailto:robert_moorejumonville@asburyseminary.edu)

Office hours: T/Th 3:00-5:00 ET

**Welcome to CH 501, Church History I!** I am looking forward to spending this semester in conversation together with you and with some of the great thinkers and actors of Christian history, discovering how their experience of God's love, truth and power sheds light on our lives and ministries today. Santayana suggested that "those who cannot remember the past are doomed to repeat it." Assuming that is true, our study of the lives and faith of countless Christians who have gone before us can serve as a compass and roadmap for us as we strive to lead God's people into the future. I invite you from the outset to ask how what we are reading and discussing relates to particular situations in the church communities in which we live.

**COURSE ATMOSPHERE AND TONE:** This is my first time teaching CH501 online. Although I have taught CH 500 several times through ExL and similar courses numerous times in a face to face class setting, I still have much to learn about teaching and working in an online environment. I frequently tell people that I am a person who is "directionally impaired"--you know, one who gets lost in closets, parking lots, etc. Although I'm not quite that inept with computers, I am on the uphill climb when it comes to knowing my way around the virtual world. So, please be patient with me, and forgive me ahead of time for the mistakes I will make, and please feel free to offer suggestions as to how I can make this a better learning environment for you and for future students. Let me know what works and what doesn't work so well.

Parker Palmer, the Quaker educator, writes that effective teaching begins by creating a **safe place to ask questions**. That is my one of my initial goals--to create a space where we can safely bring our whole selves to the discussion without fear that somehow others will reject or undercut us. As a distinctively Christian educational enterprise, we of the Asbury community ought to create such an atmosphere of love, acceptance, sincere hard work, and striving for excellence, that if an electronic passerby wandered into our group (don't worry, they can't), they would be astounded and ask themselves: "What is going on there? Why are those people so different from the people I know?" Kierkegaard noted how strange people act when they fall in love--walking into walls, pouring coffee on themselves, etc--and wondered why most of us as Christians show no marked difference from others around us. Let us work together in this class to develop a spirit of "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Galatians 5:22).

## **COURSE DESCRIPTION**

This course presents an introduction to the development of Christianity from the apostolic period to the Reformation. Emphasis is placed on the central historical figures, movements and theological issues, with attention given to their importance for Christian ministry today. Major texts and interpretive studies will be read.

## **COURSE OBJECTIVES**

Students will value the theological resources of the Church, including the creeds, great writings, issues faced, significant leaders, and decisions made by previous generations throughout church history. In order to fulfill that goal, this course introduces students to the theological and historical heritage of the early and medieval Church. By the end of this course, students will be able to:

- identify critical issues of historiography (the study or doing of history), interpreting them from a Christian perspective.
- determine central events and concepts and analyze that information in light of the students' own faith commitment.
- explore the work of key individuals and movements in order to understand their work in light of the students' own ministry.
- explore major developments in the history and theology of the Church and relate those to current discussions in the Church.
- develop and formulate historical and theological constructs which reflect the students' awareness of biblical, historical, and theological concerns.
- critique various theological and institutional formulations and determine their degree of conformity to biblical, theological, and historical norms.

## **REQUIRED TEXTS:**

Chesterton, G. K., *St Francis of Assisi*. New York: Image, 2001.

*Christian History*, issue 40, *The Crusades*

Gonzalez, Justo L. *The Story of Christianity*, Vol. 1. New York: HarperCollins, 1985.

Kelly, J. N. D. *Golden Mouth: The Story of John Chrysostom Ascetic, Preacher, Bishop*. Ithaca: Cornell University Press, 1995.

Oden, Amy. *In Her Words*. Nashville: Abingdon, 1994

Placher, William C. *Readings in the History of Christian Theology*, Vol. 1. Philadelphia: Westminster, 1988.

**COURSE REQUIREMENTS AND EVALUATION (all of these assignments will be spelled out in much more detail in the modules themselves; this is the general overview)**

**Academic Manners (400 points; 200 x2)**

This portion of your work entails three areas: **P**reparation, **A**ttitude, and **R**espect (I want you to be **par** for the course—yuk, yuk). Let me spell out what I mean by each of these.

*Preparation* (and promptness): means you have read the material and responded on time and you have read and written with care and thoughtfulness. Test: would others in the class say that you have shown up consistently for class with the appropriate tools.

*Attitude* (toward the learning process): means you are engaged—you are awake, invested, putting forth effort in each module. Here, I am less concerned with quantity (some times more words means less thought), and more concerned with the quality of analysis and interpretation you are developing. Test: As a friend used to ask, “Would your colleagues rather see you coming or going?” Is the classroom a better place because you are there? If you were gone for a day or two, your classmates ought to begin complaining to their spouses or close friends: “Class was a bummer today. Janna (or Joe) was not there.”

*Respect*: means, positively, you appropriately respect others in the class, communicating with courtesy, politeness, and concern. Negatively, it means you are not acting like a cyber jerk ;0].

**General Reading and Discussion (400 points; 200x2)**

This portion of your grade will be based on the **quality** of your discussion posts and will be given twice during the semester (200 points each). Again, there are three components to this portion of your grade you should be attentive to: **r**eading, **d**igesting, and **i**nterpreting (I want you to be **r[ea]di** to discuss (sorry, I couldn’t resist). Ask yourself:

1. Have I **read**? (Versus trying to bull snort your way through the discussion—believe me, I’ve read these books, so I can tell the difference). Test: can you sum up the gist of the reading (in your own words) in a way that could help those who haven’t read it understand the material?
2. Have I **digested** the reading—that is, have you mulled it over, meditated upon it, and considered it deeply? Test: can you effectively discuss the ideas and implications from the readings with others in the class?
3. Have I begun to **interpret** the material? I want to force you to move past merely repeating what you’ve read. Continually, refer back to the texts and continually ask “why.” Test: Have you raised provocative/insightful questions, analyzed the material critically, offered constructive solutions, and/or applied the reading to current life situations?

### **Group Project 1 (100 points)**

During Module 1b, groups/teams will collaborate to produce a 1 page position paper answering whether they deem martyrdom as a heroic and noble deed of faith or as a misguided waste of a God given life.

### **Group Project 2 (400 points)**

Teams will be divided along the lines of an either/or issue for a trial. The defendant will be a “*hypothetical (representative) Western Crusader.*” He is charged not only with specific crimes of unconscionable violence, but with the crime of even thinking of taking the holy land by force. Defense and Prosecution Teams will be assigned. This assignment will require: 1) research—through the course texts (especially the assigned issue of *Christian History*, 2) opening arguments—synthesized by the teams in the Team folders, but presented in the Discussion Center, 3) rebuttal arguments from the different teams, 4) the calling of witnesses, and 5) concluding statements and discussion. Your initial work can be done in you team folders (through CH 501-XL→Teams icon); the actual debate will take place in the Discussion Center. Two debates will occur simultaneously (each between two teams of five), so that the conversation is easier to manage. I will mainly stay out of the debate so as not to prejudice the outcome.

### **Group Self Evaluation (300 points)**

At the end of the semester you will submit to CH 500-XL Office (which only I can read) an evaluation of each of your team members on a scale of 1-10, 10 being highest. This is to help avoid the inevitable complaint from students that there were individuals within the group who contributed little to the work. Since most of you are almost overly kind in grading your peers, when someone receives below say an eight, I know that you have been slacking. Evaluate your peers on the following criteria:

1. Work—especially the quality of the work contributed, but quantity, too
2. Initiative—the level of energy and commitment exhibited
3. Process—the degree to which the team member promotes team spirit and collaboration and cooperation within the group

### **Chrysostom Paper (400 points)**

Students will write a five to seven page paper analyzing J. D. N. Kelly’s book, *Golden Mouth*. Notice the subtitle of the book: *John Chrysostom: Ascetic, Preacher, Bishop*. The goal will be for you to examine these three aspects of Chrysostom’s life, to investigate how they fit together: which one dominates in his mind and ministry and why? What does this tell us about his ministry and historical context? What does it have to offer for those ministering in churches today? Your paper should be driven by an arguable thesis (explanation will come in the Module directions). This paper will then become the basis for a class wide discussion on the book. You will be required to read papers from at least two other students (which I will select) and post responses to what they wrote. Open discussion will follow.

### **St Francis Paper (300 points)**

After reading G. K. Chesterton's *St. Francis of Assisi*, students will write a four to five page paper analyzing the life of this saint, answering basically two questions (but framing the paper with a unifying thesis of your own). Your **first** task will be to describe the transformation that took place in Francis's life. Think of answering this question as you write: when Francis's life changed, it changed from \_\_\_\_\_ to \_\_\_\_\_? (for example, from fear to courage). Also, at this point, identify what ends up being the governing "center" of Francis's life: what makes him tick, what is the unique, defining essence of who he is? Second, evaluate his life, answering whether his approach to Christian faith was a path for only him to follow (because it was too impractical and idealistic for the majority of believers), or whether his life is a model that many of us should emulate.

### **Paper Grading Rubric**

For papers (I'm thinking about the two main ones), I thought I should give you a template/rubric to use as a kind of checklist. This is what I will be using for grading purposes. There will be five categories.

1. **CLARITY**: including the acceptable format, sentence structure, and grammar necessary for your thoughts to come across clearly.
2. **FLOW**: which has to do with clear transitions from point to point and logical outlining of the argument to give it coherence and unity of thought and purpose.
3. **THESIS**: a point that is not merely descriptive, but argues actively for a particular interpretation or point of view, which then gives unity to the whole paper. Ideally, no paragraph should be included that does not in some way support the thesis, and no sentence should remain in any given paragraph that does not connect to the topic sentence of that paragraph.
4. **EVIDENCE**: The thesis must not only be asserted (and argued), but also backed up by evidence (in this case, evidence from the assigned books). This might come in the form of quotes, paraphrases, examples, illustrations, etc. When you make a bold assertion (as you certainly should), ask yourself how you could demonstrate that more clearly for someone who has not read the material.
5. **INTERPRETATION**: What I am looking for here is the paper to move beyond mere description to analysis, synthesis, and comparison of ideas, plus personal interaction and application that connects us to real weighty issues in our own day.

### **Module Presentations (700 points; 100 x7)**

During seven modules (weeks) of the semester, students will present a statement (approximately 400-500 words, 14 point font, normal margins) responding to a question I will post about the readings in the Module Directions (located in the Course Center). I will then select two student responses from each of the sets of two teams for the rest of the students to read and discuss.

### **EVALUATION**

<b>Assignment</b>	<b>points</b>
<b>Academic Manners</b>	<b>400 (200 x2)</b>
<b>Reading &amp; Discussion</b>	<b>400 (200 x2)</b>
<b>Group Project 1</b>	<b>100</b>
<b>Group Project 2</b>	<b>400</b>
<b>Group Self Evaluation</b>	<b>300</b>
<b>Paper 1 (Chrysostom)</b>	<b>400</b>
<b>Paper 2 (St. Francis)</b>	<b>300</b>
<b>Module Presentations</b>	<b><u>700</u></b>
<b>Total points</b>	<b>3000</b>

### **GRADING**

A letter grade will be given based on percentage of total points. With 3000 total points available, at the end of the semester I will be dividing your points by 30. Please keep a record of your total points during the semester. That way, at any time during the semester you will be able to divide by the number of total points available up to that point and know where you stand grade wise.

- A** (95-100), **A-** (90-94),
- B+** (87-89), **B** (83-86), **B-** (80-82),
- C+** (77-79), **C** (73-76), **C-** (70-72),
- D** (60-69), **F** (less than 60).

From the *2003-04 Catalog*, 28:

- A** Exceptional work: surpassing or outstanding achievement of course objectives
- B** Good work: strong, significant achievement of course objectives
- C** Acceptable work: basic, essential achievement of course objectives
- D** Marginal work: inadequate, minimal achievement of course objectives
- F** Unacceptable work: failure to achieve course objectives.

## **Reciprocal Learning Covenant** (not exactly the law of the Medes and the Persians, but close to it, check out Esther 1:19).

I promise to give this whole experience my best shot. If one of us messes up others will forgive him or her as long as that person is making an honest attempt to put it right--**right**? So we can know what to expect, let us spell out a few things for the record.

### **What you can expect from me:**

1. I will have all of your materials and assignments on-line by 9 am (ET) at the starting date for each of our seven learning modules (when possible, I would like for you to have the new module a week in advance).
2. I will respond to all of your messages on a first come first serve basis as posted in the CH 501 XL Office (which only I can read) or in my e-mail, which I check most weekdays. In case an "urgent" message needs a quick response simply write URGENT in caps in the subject line (just please don't cry wolf).
3. Please feel free to call me at my office or at home if it is an easier way for you to clarify questions.
4. If I need to be out of town I will let you know in advance. In case of emergency, I will email you my cell phone number ahead of time
5. While I might not participate in all your discussions, I will monitor your group conversations and participate at times.
6. Once or twice during the semester, I will check in with you to see how you feel about this ExL experience and ask for your suggestions.
7. I pledge to pray for you as a class. I pledge to pray individually, per your request. If we are going to get through this thing with all our faculties still (relatively) in tact, we will need to watch each other's backs. We really are a team. Let us affirm from the outset that the Spirit of God which knows no boundaries of time or distance can bind us together into a unique and meaningful community of Christian discipleship.

### **What I can count on from you:**

1. You will **actively participate** as a member of a learning community. CH 501 XL is not an independent study. Our classroom may be electronic but it is nonetheless real. We will be interacting with and learning from one another. Expectations (including participation) will be spelled out with each learning module.
2. Please keep track of **your own grade** for the semester. Add up your points and divide them by the total number of points so far. Realize that, since there are 3000 total points in the class, at the end of the semester I will be dividing your total number of points by 30, which will then put your grade on a 100 point scale.
3. You will invest the same **amount of time** in this class as if you were on campus. Plan on 10-12 hours of reading, reflecting, discussing, and writing each week.

4. I would appreciate all electronic messages pertinent to the class subject matter being posted to the **Discussion Center**. Although some assignments might be an exception to this (and I am not prohibiting personal e-mail communication), in an on-campus setting classroom questions and responses would be heard by all. Let's make an honest attempt to make our electronic classroom experience similar.
5. Send **documents of five pages or more** as "attached files," but shorter responses in e-mail messages. Most of these will be posted to the Discussion Center.
6. If you have responsibilities that take you away from our community for a few days, please let us know in advance.
7. Sometimes things happen. If in **crisis**, e-mail me as soon as possible so we can adapt the schedule and pray for you specifically.
8. **Late work** will be graded down a half a letter grade every three days.
9. Please remember that **an incomplete in the course** can only be granted (according to the Dean and the catalogue) for reasons of "unavoidable emergency." Such permission can only be granted by the Academic Dean.
10. I would appreciate it greatly if you would recruit one or two **friends to pray** for us during this semester.

## Contact Information:

While I can help you with course content, you will want to contact the good folks in our Information Systems office for help with technical questions. To make the most of your learning experience and to ensure it is a beneficial one, please contact the following people if you have questions about any of the ExL issues.

### ExL Contact Information:

For **general questions regarding the ExL program**, contact

[ExL\\_Office@asburyseminary.edu](mailto:ExL_Office@asburyseminary.edu)

For **technical support**, contact [ExL\\_Office@asburyseminary.edu](mailto:ExL_Office@asburyseminary.edu)

For **library research support**, contact the Information Commons at

[Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu)

For **library loans**, contact Dot James at [Library\\_Loan@asburyseminary.edu](mailto:Library_Loan@asburyseminary.edu)

## Obtaining Library Materials and Assistance

1. **General Questions:** [Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu), or Toll-free 1-866-454-2733

- This is the best place to start when you have questions about library resources. Help is available Monday-Thursday from 8am – 7pm and Friday and Saturday from 8am - 5:45pm. If the people at the Information Commons desk cannot answer your questions, they will direct you to the person or department who can.

2. **Materials Requests:** [Library\\_Loan@asburyseminary.edu](mailto:Library_Loan@asburyseminary.edu), or Toll-free 1-866-454-2733

- ExL Students may request books, photocopies or email attachments of journal articles/reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the library loan office for information on costs and instructions on how to make requests.

- ExL students are also encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Wilmore campus should come to campus to obtain their materials.

3. **Research Questions:** [Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu)

- Or call the toll-free number and then **Information Commons x2233**.  
- ExL students are encouraged to contact Hannah Kirsch (x2189) for advanced research assistance including help choosing a paper topic, determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

4. **Online Databases:**

- To access the online library resources including the library catalog and full-text journal databases, go to <http://www.asburyseminary.edu/icommons/index.shtml> and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0's to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id). If you have questions, contact the Information Commons desk.

## **Course Navigation (Windows and Icons):**

**Course Center:** This will contain a copy of the syllabus as well as all class modules (No interaction takes place here. This is where I post course materials and documents only).

**Discussion Center:** This is where most assignments will be posted and where all of our discussion and communication will occur, unless otherwise specified.

**Teams:** You will be assigned to a team which will work together for two projects during the semester. The team folders will only be used for the two group projects. However, online discussion in a course of twenty has proven overwhelming to students in the past. In order to make discussion manageable, and to cut down on “red flag anxiety,” for most modules you will only need to discuss with your team and one other team (e.g., Teams A & D and Teams B & C in the course calendar). This means you will only be responsible for reading half the posts. The individual modules will give you the information about when you need to work in your team folder.

**Course Prayers:** I invite you to let the class know how to support you in prayer during the semester. Anything that is submitted here is considered confidential—all information shared does not go outside the group. One challenge for us is to learn how to listen well to each other, pray seriously, and offer encouragement while recognizing there is a fine line (easy for us to cross) from encouragement to “preaching” at someone else. Try to discern when someone needs compassion instead of advice. Again, this is a fine line and has as much to do with our tone and motive as anything else.

**CH501-XL-Office:** This is for private correspondence between you and the professor. Since fellow learners can benefit from your questions or comments, most general course-related questions should be directed to the Course Center. However, if there is a sensitive matter you would like to direct my way, including crises in your life, confusion or concern over my evaluative remarks, or a concern about a fellow learner, feel free to send me a note via the Office icon.

**Archives Center:** This will be used for storing conversations that have already taken place during the course of the semester. This keeps the Discussion Center from becoming too unmanageable. Once “archived,” comments cannot be amended (unless I drag and drop them back into the Discussion Center).

**Chat Center:** This is intended primarily for real-time interaction among students. You can get together with other members to study, ask questions, or to explore topics. Remember: None of the conversations carried on in this location are ever saved.

**Resource Center:** This provides access to a number of specific tools available to all ExL students. These include access to the B.L. Fisher Library, chapel services in Estes Chapel, ExL Updates, Guidelines for Success, Helpful Hints, Interesting Links, a Power Point Viewer, and a Real Audio Player.

## READING LEGEND

G= Gonzalez; O= Oden; P= Placher, volume 1; K= JND Kelly; GKC= Chesterton; CH= Christian History volume. I will either refer you to page numbers (G: 11-22), chapters (P: chs 2-3).

Before the text indicator (G, P, O, etc), or assignment, I may post the day that the reading/assignment is to be completed (M,T,W,Th,F,S,Su; normally with the date; for example, "M 9/13 N ch 1" means chapter one of Noll should be completed on Monday 9/13; in each case, the reading should be finished by the end of the day (**midnight on that day ET**—eastern time zone). Hopefully, this will be a way to keep us all on the same page, so when we are ready to discuss, everyone has done the reading and we won't get frustrated. If I mark a day for an assignment, it is due by noon (in order to give others a chance to still respond that day).

## WARNING

Please read the schedule carefully and ask if you have questions. We will try to get into a rhythm of having reading finished by Monday night, first response on Tuesday, and second on Thursday; on other weeks you will be writing papers for Friday that will be responded to on the following Tuesday and Thursday.

Also, please plan ahead for the big projects. Study the schedule to see when papers are due, and when larger reading assignments fall. You will need to work ahead, especially for the final biography paper.

## COURSE SCHEDULE

MODULE # AND START DATE	TOPICS TO COVER	READING PAGE NUMBERS	PROJECTS & WORK TO DO	OTHER ASSIGNMENTS & DUE DATES	OTHER MATTERS
Intro Tues 9/6	Course Introduction		Mod Qs 1-7	Post Mod Qs 1-7 By Fri 9/9	Respond to some of your class mates' posts
Mod 1a 9/11	What is Church History; is it subjective or objective; who cares?	M 9/12 G: preface, + chs 1-4; O: pp 11-14; P: preface	Tu 9/13 Identify our authors' biases (& yours); Respond to Mod Qs 1-6	Wed 9/14 Post Mod Qs 1-6 and discuss	

Mod 1b 9/18	Persecution	M 9/19 G: chs 5, 6, 10, 12; O chs 3, 4	Team Project 1 martyrdom: insane waste or heroic deed?	Wed 9/21 Groups post their statements	Teams: A & B C & D
Mod 2a 9/25	Heresy and Apologists	M 9/26 G: 7,8,9 O: 1 P: 1,2		Wed 9/28 Mod post due	Teams: A & B C & D
Mod 2b 10/2	Theological Controversy	M10/3 G:16,17,18,19 P: 3		Wed 10/5 Mod post due	Teams: A & B C & D
Mod 3a 10/9	John Chysostom	M 10/10 K:1-290		F 10/14 Papers due for all class members	Teams: A & D B & C
Mod 3b 10/16	John Chysostom	M 10/17 read two selected student's papers		Tu 10/18 1 <sup>st</sup> response Th 10/20 2 <sup>nd</sup> response	Teams: A & D B & C
Mod 4a 10/23	Augustine	M 10/24 G: 21,24 P: 5		Wed 10/26 Mod post due	Teams: A & D B & C
Mod 4b 10/30	Chaos: Invasions, Islam, Crusades	M 10/31 G: 26,30 CH		Wed 11/2 Mod post due	Teams: A & D B & C
Mod 5a 11/6	Crusades Debate	M 11/7 Opening Arguments posted	Tues 11/8 Rebuttals and Witnesses	Wed 11/9 Closing Statements  Th 11/10 ff Discussion	Teams: A & B versus C & D

Mod 5b 11/13	Papacy and Empire	M 11/14 G: 28,29, 32 P: 6		Wed 11/16 Mod post due	Teams: A & D B & C
Mod 6a 11/20	ATS Reading Week— No assignments				
Mod 6b 11/27	Mysticism, Scholasticism, and Renewal Movements	M 11/28		Wed 11/30 Mod post due	Teams: A & B C & D
Mod 7a 12/4	St Francis of Assisi paper			Paper due Friday 12/9	
Mod 7b 12/11	Final Exam Week			All work must be turned in by M 12/12	