1-1-2008

CH 501 Church History I

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COURSE DESCRIPTION
This course is an introduction to the development of Christianity from the Apostolic Period to the Reformation. Emphasis is placed upon the central historical figures and theological issues, with attention given to their importance for Christian ministry today. Major primary texts and interpretive studies will be read.

COURSE OBJECTIVES
At the end of this course students will:

1. Articulate an understanding and appreciation of the Christian tradition recognizing that our generation lives on the growing edge of a vast Christian heritage.
2. Explain basic factual knowledge of the persons, places, dates, events and, movements that shaped the history of the Christian Church.
3. Delineate issues that motivated the Church to develop its beliefs, practices and, structures and to grasp why, from time to time, the Church modified them.
4. Describe the evolution of Christian doctrine and to learn to discern between form and content.
5. Explain the importance of primary sources and the nature and effects of historical interpretation.
6. Identify the present in light of prior beliefs and actions of the Christian community.
8. Develop and articulate insight into the nature of Christian ministry.

Throughout the course think about the following:
1. How might I own the challenge and impact of the legacy bequeathed to us?
2. How might I continue the work of the church as co-agents in the making of history?
3. What might it mean for me to do this critically, responsibly, faithfully?

Required Texts:
Placher, William C. *Readings in the History of Christian Theology: From Its Beginnings to*
Note: I will be using internet resources that will complement the readings through the use of primary sources. The following are various excellent sources that I use and that also provide links to other primary and secondary sources. They are: "The Hall of Church History" and Internet Medieval Sourcebook. For Ante-Nicene, Nicene and Post-Nicene primary documents see The Christian Classics Ethereal Library at: http://www.ccel.org/. The Ecole Initiative contains a vast array of early church documents. See: http://www2.evansville.edu/ecoleweb/documents.html and http://ecole.evansville.edu/imagesA.html#athana for an index of images.

My style of teaching is dialogical. My role is to facilitate your learning. This means that I am here mainly to help you understand and process the readings and to do this in relation to Christian faith and ministry. I believe that students learn best when they take the time to think critically through the material and articulate their thoughts, questions, concerns, etc. This means that:

- I will promote and expect discussion on the materials read. (This assumes that you have read it.) Discussions will focus on content as well as on application from your various contexts.
- You must be involved in your own learning. Think through the material, look up any terms, authors about which you have questions, etc. Work to fill in knowledge gaps as we go. (This is why I am recommending a theological dictionary. The The Christian Theology Reader also has a brief dictionary of terms in the back. Make sure you go over it.) A good way to do this is to keep a notebook or journal of such terms, thoughts, questions, etc.

This is an intensive course. I promise you that we will have periods when we will feel “brain dead”. This is normal. Most of your “aha” moments may come after the course is over and you have been able to make connections, etc. This is expected with any course you take. So, relax, learn, and enjoy.
<table>
<thead>
<tr>
<th>Day</th>
<th>CH501 TENTATIVE Course Schedule</th>
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<tbody>
<tr>
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<td><strong>Part I: The Early Church</strong></td>
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<tr>
<td>1</td>
<td>Preliminaries</td>
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<td>1. Review of syllabus and requirements</td>
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<td>2. Introductions</td>
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<td><strong>Getting Started:</strong></td>
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<td>3. What is History?</td>
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<td>4. Overview</td>
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<td></td>
<td>• Early to Beginning of Middle Ages</td>
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<td></td>
<td>• For timeline of Ancient and Medieval Church see the web site below and follow the links <a href="http://www.tredways.org/projects/history/ancient/ancient.html?ancient-medieval-church-history">http://www.tredways.org/projects/history/ancient/ancient.html?ancient-medieval-church-history</a></td>
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<td></td>
<td>5. Topic: The Fullness of Time through Mission to the Gentiles (can begin reading Chs. 1-4, in TSOC).</td>
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<td>6. Choose your topic (this refers to a future assignment due DATE)</td>
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<td><strong>Day 2</strong></td>
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<td>Topic: Persecution through the Final Victory</td>
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<td>• TSOC chs. 5-12</td>
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<td></td>
<td>• RHCT chs. 1 and 2</td>
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<td>• <em>The Hymn of the Pearl</em> <a href="http://zarahemla.awardspace.com/texts/hymn.html">http://zarahemla.awardspace.com/texts/hymn.html</a></td>
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<td>• The Didache (or <em>Teaching</em> of the twelve apostles) <a href="http://www.ccel.org/ccel/schaff/anf07.viii.iii.html">http://www.ccel.org/ccel/schaff/anf07.viii.iii.html</a></td>
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<td></td>
<td>• (Note: Once you have finished a page, hit “next” at the bottom or, proceed to the next chapter using the side bar to the left. Although I have not included the introduction, it would be good for you familiarize yourself with some of the background to this 2nd or 3rd century work.)</td>
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<td><strong>Day 3</strong></td>
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<td>Topic: Constantine through Ambrose of Milan</td>
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<td>Readings:</td>
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<td>• TSOC chs. 13-21</td>
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<td>• RHCT Ch. 3</td>
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<td><strong>Part II Cont. and Part III: Medieval Christianity</strong></td>
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<td><strong>Day 4</strong></td>
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<td>Topic: Overview of Middle Ages</td>
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<td>John Chrysostom through Movements of Renewal</td>
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<td></td>
<td>Readings:</td>
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<td></td>
<td>• TSOC chs. 21-25 and 26-29</td>
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<td></td>
<td>• RHCT Chs. 4, 5, 6</td>
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<td><strong>Day 5</strong></td>
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<td>Topic: The Offensive Against Islam through Renaissance and Humanism</td>
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<td>Readings:</td>
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<td></td>
<td>• TSOC chs. 30-34</td>
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<td></td>
<td>• Ch. 7: Anselm of Canterbury, pp. 145-149</td>
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<td></td>
<td>• Peter Abelard, pp. 150-151</td>
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<td>• Thomas Aquinas, pp. 156-164</td>
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I. COURSE ASSIGNMENTS AND REQUIREMENTS:

Calendar of Assignments:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date</th>
<th>Pages</th>
<th>Points</th>
<th>Weighting</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Reflection Papers</td>
<td>Day 2-5</td>
<td>2 pages ea.</td>
<td>10 points</td>
<td>40</td>
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<tr>
<td>Final Paper</td>
<td>July 8</td>
<td>6 pages w/o bibliography</td>
<td>35</td>
<td></td>
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<tr>
<td>Quiz</td>
<td>July 8</td>
<td>Take Home/Open Book (Objective)</td>
<td>20</td>
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<tr>
<td>Participation</td>
<td>Includes: Reading Report (% of reading assignments completed)</td>
<td>5</td>
<td>5</td>
<td>100</td>
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</tbody>
</table>

4 Reflection papers:

Pages: 2 pages only

The reflection papers will be on the readings for those days:

Use one page for: What? Or Contents → overall summary
Use the other half for: So what? → Application. Please be specific. Relate it to present day and ministry.

Final Paper

Pages: 6 page paper:

1. Choose and define one major theme in medieval Christianity (e.g. iconoclasm, the Eucharist, asceticism, scholasticism, crusades, the East/West Schism, healing, spirituality, relics, monasticism, women, mysticism, celibacy, etc.). Then,

2. Read:

   a. One major work. Note: Wherever possible, I will expect that you use a primary source as the major work.

   b. No less than two other resources from books. These can be chapters in particular books

   c. No less than one article, essay from a scholarly journal (not Wikipedia). Two important sources are:
The ATLA Religion Index (see Info. Commons) which gives you an array of international journals and magazines in religion, including some chapters in books and also includes the full text for some and, the Monastic Matrix. [http://monasticmatrix.usc.edu](http://monasticmatrix.usc.edu) (See their bibliography section). The Monastic Matrix provides scholarly resources for the study of women's religious communities from 400 to 1600 CE. They also have a varied bibliography related to other issues with which we will be dealing. See below on how to access Asbury Online Databases.

3. State your sources in the bibliography. The bibliography does not count in the 8 pages.
4. State why this theme is important for the life and practice of the medieval church (hierarchy and laity)
5. What was the issue/argument? Who were the leading characters? (pro and con)
6. What solutions, if called for, were posited and by whom?
7. State why this theme is important for the life and practice of your own faith (personal and corporate). Where might it relate?

**Quiz:**
This is an open book quiz. The questions will be taken from Gonzalez. No essay questions. Further instructions will be given in class.

**II. FORMAT FOR ALL ASSIGNMENTS:**
- All papers should be **double-spaced, typed**, with **one-inch margins** and **12 font**.
- Quotations should be clearly marked and sources must be noted in **footnotes**

Citation of sources must be appropriately and rigorously documented. Direct quotes and paraphrases must be appropriately footnoted. Key ideas must be credited to their sources and documented in footnotes. Not doing so can be considered plagiarism!

- No folders, title pages or binders please
- Final papers will be returned to your student box unless you provide a stamped envelope
- Students must use inclusive language in class discussions and in their papers.

This guideline is intended to help sensitize the Asbury Theological Seminary community and to provide help in moving beyond our present habits to more just expressions (FH).

*All papers are required to be written in inclusive language.* A 5% penalty will be levied against an assignment that is consistently written in exclusive language. Examples of inclusive language are the use of “humankind” or “humanity” rather than “mankind” or using “persons” instead of “men” when referring to groups that include males and females.

Inclusive language in theology would also include referring to God in ways other than exclusively male pronouns (example, “God” instead of “He” and “Godself” rather than “Himself”). *This is not mandatory but, it may be a good practice in expanding your metaphors for God.* For instance, language for God such as, “Holy One,” “Merciful One,” “Creating, Sustaining God” or “Loving Savior,” allows for a broader biblical perspective of God’s essence and work in relation to God’s own creation.
For a good introduction on Inclusive Language see, Core, Deborah. *The Seminary Student Writes.* St. Louis, MO: Chalice Press, 2000. Your own denominations often have great resources on the importance of inclusive language as well!

III. COURSE APPENDICES

Appendix A: Bibliography  
Appendix B: Reading Report Form (will be given out in class)

IV. GRADING
Grading must reflect graduate level work. This implies competency in such areas as*:

- focus on the subject at hand
- discovery of data
- ability to question, analyze, integrate, to reconsider and synthesize
- capacity to integrate old and new data
- depth and maturity of knowledge
- skills to make growth in ministry possible
- originality and creativity
  - (*From FH)

*All work is expected on time* and as completed as indicated in the assignment. Extensions are not given except for the kind of medical and family emergencies that merit the Dean’s approval. An extension implies lateness without penalty. Note: It is your responsibility to communicate with me if you need an extension before the due date of an assignment. Otherwise, I will have no recourse but to penalize you for your late work. A late Final Paper will have an automatic grade deduction and will not be accepted after the end of the semester (unless you have applied for an extension). A letter grade will be given based on the grades of work done, with incomplete work counted as “F.”

A (95-) Exceptional work: outstanding or surpassing achievement of course objectives  
A- (90-94) Fine work  
B+ (87-89) Good, solid work: substantial achievement of course objectives  
B (83-86) Good work  
B- (80-82) Verging between good and acceptable.  
C+ (77-79) Acceptable work: essential achievement of course objectives  
C (73-76) Acceptable work; significant gaps  
C- (70-72) Serious gaps in achievement of course objectives  
D+ (67-69) Marginal work: minimal or inadequate achievement of course objectives  
D (63-66) Barely acceptable  
F Unacceptable work: failure to achieve course objectives.

Please note: A “B/B+” stands for good, solid work. To get an “A-/A” you must go beyond good, solid work to work that is outstanding, exceptional.

Things that might potentially result in a reduction in total score:

Poor or non-engagement with material Poor analysis of material
Following is a list of the sorts of things that would evidence going beyond the basic assignment and would, therefore, warrant a higher total score.

- Writing that is particularly articulate and/or worded with exceptional clarity and concision.
- Particularly insightful interaction with the material, including exceptional criticisms or the recognition of the more profound implications of certain positions.
- Presentation that moves beyond mere repetition of the arguments of others.
- Evidence of research that goes beyond what is required for the assignment.
- Conclusions that effectively summarize criticisms and that propose solutions.
- Critical interaction that probes deeply into the arguments at hand.

Online Databases
To access the online library resources including the library catalog and full-text journal databases, go to http://www.asburyseminary.edu/information/index.htm 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).

Technology policy
Cell phone usage, internet surfing, instant messaging, emailing or similar activities are strictly prohibited during class time. Students must turn off cell phones during class, unless employment or family obligations necessitate that the student be on call. Such students must ensure that their cell phones are on “vibrate” and must inform me of their situation during the first week of class.

Timely and Substantive Feedback
I am committed to marking, grading, and returning student work within one week of its submission; in the case of classes enrolling more than 40 students, two weeks. Longer assignments are often due at the end of term, and are not subject to this definition. Work that is turned in after the due date may not receive substantive feedback. Reflection papers (due to their more personal nature) may not receive “substantive feedback.”

Participation:
Discussions are an important part of this course. They provide opportunities for further theological reflection and conversation at the communal level and across denominational lines. Students are expected to a) be present at each class and, b) read the assigned material and come prepared to discuss it. Active, thoughtful participation in class will be taken into account in determining final grades. Students in masters level courses at the Seminary will normally expect to invest two and one-half (2.5) to three (3.0) hours of work per week outside of class in preparation for every hour of credit to be earned. (See Asbury catalog.)
This is an intensive course and students are expected to be present for its entirety. An excused absence refers to unavoidable emergency that does not include delinquency or attending to church work or other employment. A student may not be absent for more than 3 hours to pass this course. An unexcused absence (non-emergency) will result in a 5% grade reduction.

**Academic Integrity:**
The standards of conduct that are articulated in the Asbury Theological Seminary’s Student Handbook concerning academic matters are important to the integrity of our community and the high ethical standards we expect of those who are preparing for Christian ministry. Abuse of these policies will be handled as stipulated in the handbook.
APPENDIX A

Bibliography
By Dr. J. S. O’Malley with my additions
Note: Refer also to the back of your Readings in the History of Christian Theology, Volume 1. There is a good bibliography there. Suggested readings are also included in González’ The Story of Christianity.

I. EARLY CHURCH

A. Documents
7. Wright, F. A., Fathers of the Church, (Latin fathers only, 1929)

B. Theological Interpretations
4. , The Fathers of the Latin Church, (1964)
10. *Morgan, James, The Importance of Tertullian in the Development of Christian Dogma, (1928)

C. Some Dictionaries and Encyclopedias
1. Dictionary of the Middle Ages, 13 vols.
   On all aspects of medieval society and culture, both Eastern and Western, from the sixth through the sixteenth centuries.
2. Classical and Medieval Literature Criticism,
   See volume 6 for excerpts of commentary on Augustine.
3. Dictionary of Early Christian Literature,
   Short articles and bibliographies on works up through the 8th century.
   Includes persons, places, doctrines, practices, and events relating to Christianity from the life of Jesus to 600 C.E.

5. If you are interested in Augustine of Hippo see the scholarly site: http://ccat.sas.upenn.edu/jod/augustine.html This contains links to electronic texts, translations, articles, and bibliographies.

II. THE MEDIEVAL CHURCH

A. Documents

8. For primary sources on Religious Culture of Medieval Women go to the following website: http://www.holycross.edu/departments/visarts/projects/kempe/text/primsrces.htm
9. For studies on medieval art see the following website for a list of sources: http://www.holycross.edu/departments/visarts/projects/kempe/text/worksart.html

B. *Articles, Essays, Monographs

Source Type: Primary or Secondary

5. Rasmussen, Ann Marie. Mothers and daughters in medieval German literature (Syracuse, NY: Syracuse University Press, 1997).

C. *Crusades (E.g. Second Crusade)

6. Sacraments:

Crusades and Knights Templar:


D. *Relics and Reliquaries and Pilgrimages:

5. Saints and their Communities: Miracle Stories in Twelfth-century England. Simon Yarrow University of Birmingham, UK Oxford Historical Monographs: Clarendon Press, 2006 (This one is about healing but also relates to relics)

E. Theological Interpretations

5. __________, The Philosophy of Thomas Aquinas, 1929

Other:

**Women in the Middle Ages**


See a complete listing of women in the middle ages under: [http://www.holycross.edu/departments/visarts/projects/kempe/text/female.html](http://www.holycross.edu/departments/visarts/projects/kempe/text/female.html)

Further Reading: Religious Life—Female

**Other:**

Liturgy in the Byzantine East:


**Mysticism**


