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CH 501 Church History I

Zaida Maldonado Perez

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CHURCH HISTORY I (CH501)
Fall, 2006   3 hours, 2:30-5:15pm
Asbury Theological Seminary
Orlando, FL
Note: This syllabus is subject to change

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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.

Required Texts:
González, Justo L. The Story of Christianity: The Early Church to the Dawn of the Reformation.

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
COURSE SCHEDULE
CH501 Church History I, Fall 2006
Prof. Zaida Maldonado Pérez

Part I: The Early Church

Week One: September 7
The Fullness of Time through, Mission to the Gentiles (Chs. 1, 2, 3, 4)
Readings:
- TSOC pp. xv-30
- For timeline of Ancient and Medieval Church see the web sites below and follow the links

Week Two: September 14
Persecution and Defense of the Faith (Chs. 5-7)
Readings:
- TSOC pp. 31-57
- DOCC pp. 1-14 (a, b, c, d, e, f, g, h)
- The Epistle of Ignatius to the Magnesians
- http://www.ccel.org/fathers2/ANF-01/anf01-17.htm#P1394_249090

Week Three: September 28
The Deposit of the Faith; The teachers of the Church (Chs. 8-9)
Readings:
- TSOC pp. 58-90
- DOCC pp. 14-16 (i-m); 29-33 (section IV, I-IV); 35-38; 62-78 (through Tertullian)
- The Hymn of the Pearl http://zarahemla.awardspace.com/texts/hymn.html
- The Didache (or Teaching of the twelve apostles) http://www.ccel.org/fathers2/ANF-07/anf07-36.htm#P4972_1856878

Week Four: October 5
Persecution in the Third Century through The Great Persecution and Final Victory (Chs. 10-12)
Readings:
TSOC pp. 82-111

Part II: The Imperial Church
Week Five: October 12
Constantine through, The Schismatic Reactions: Donatism (Chs. 13-16)
Readings:
- TSOC pp. 112-157
- DOCC pp. 15 (starting with “I”) - 19 (through section “o”); 78 ("b")

Week Six: October 19
Arius and the Age of Nicea (Chs. 17, 18, 19)
Readings:
- TSOC pp. 158-180
- DOCC pp. 39-44; 79-83 (section VIII)

Week Seven: October 26
The Great Cappadocians, Augustine and the End of an Era (Chs. 20-25)
Readings:
- TSOC pp. 181-220
- DOCC pp. 52-62 (section VI)

MIDTERM EXAM

Part III: Medieval Christianity

Week Eight: November 2
The New Order; Eastern Christianity (Chs. 26, 27)
Readings:
- TSOC pp. 222-265
- DOCC pp. 44-52, 89 (section “a”), 97-101, 117-128

Week Nine: November 9
Imperial Restoration and Continuing Decay through, The Offensive Against Islam (Chs. 28, 29, 30)
Readings:
- TSOC pp. 266-300
- The following readings are from the: Internet Medieval Sourcebook
  Forgiveness of Sin for those who Die in Battle with the Heathen, Leo IV (847-855)
  http://www.fordham.edu/halsall/source/leo4-ind850.html
  Pope John VIII: Indulgence for Fighting the Heathen. See:
  http://www.fordham.edu/halsall/source/john2-ind878.html
  Fulk of Chartres: The Capture of Jerusalem, 1099. See:
  http://www.fordham.edu/halsall/source/fulk2.html
  The Children’s Crusade, 1212
  http://www.fordham.edu/halsall/source/1212pueri.html

Week Ten: November 16
The Golden Age of Medieval Christianity (Ch. 31, 32)
Note: We will also continue any readings from last week
Readings:
  •  TSOC pp.301-341
  •  DOCC pp. 132-151

READING WEEK: November 20-24

Week Eleven: November 30
Christianity in the Aftermath of Islam (Chs. 33)
Readings:
  •  TSOC pp. 324-361
  •  DOCC pp. 104 “c”; 111 “a”); 128-132; 173-179
ADD WOMAN MYSTIC

Part IV: The Beginnings of Colonial Christianity

Week Twelve: December 7
Renaissance and Humanism (Ch. 34-36)
Readings:
  •  TSOC pp. 362-413
  •  See the following 1) On the Renaissance and Humanism and 2) Kant’s What is Enlightenment?
    http://www.learner.org/exhibits/renaissance/printing_sub.html
    http://www.english.upenn.edu/~mgamer/Etexts/kant.html

Week Thirteen: December 14
Final Exam Week
Paper due!
I. COURSE ASSIGNMENTS AND REQUIREMENTS:

Reading Report: Weight: 5 points
Students will submit a “Reading Report” on the last day of class. Use the form provided with the syllabus. Note: You will need a total of 750 pages to complete the 1500 required for a 3 credit hour course. This can include the book you choose for your final paper. See Appendix B attached for possible choices.

Three Reflection papers: Weight: 15 (5pts ea.)
Pages: 2
Choose 3 from the primary documents below and respond to the following questions (see below). Note: At least one of your three choices will need to be #s 4 or 5. Any of the first three choices (1-3) are due before the Mid-term. Options #4 and 5 are due after the mid-term.

Note: See section II below for format for all assignments

2. Irenaeus’ Against the Heretics “Redemption and the World to Come” (Book V) See: http://www.ccel.org/ccel/richardson/fathers.xi.i.iii.html#xi.i.iii-Page_358
3. The First Epistle of Clement to the Corinthians See: http://www.ccel.org/ccel/schaff/anf01.txt
4. The Rule of S. Benedict DOCC pp. 116-128

Questions:
   a. What is the problem being addressed?
   b. What is the thesis or claim being made? The claim addresses the problem.
   c. How does the issue and the response relate to, impact and/or inform your practice of ministry? Would you use the same method in responding to the issue? Why or why not?

Note: You may use this assignment for your Formation Portfolio.

Midterm Exam: Weight: 35 points
This is an in-class exam that will contain brief essay and multiple choice questions on the assigned reading materials and class discussions.

Final Paper:
Option: I am providing two options below.
Pages: 12 (toward a grade of A-, A) Weighting 45
Pages: 6 (toward a grade of B-, B, B+) Weighting 37

Note: The options are not meant to promote mediocrity. It is, rather, to allow the student some flexibility in their work. Writing a 12 page paper will not guarantee an “A.” This will depend on the quality of the paper. See section IV below on “Grading” for determining criteria. Please do not choose to do a 12 page paper unless you are absolutely certain that you are going to put in the required time and energy.
Students will choose among the books in Appendix A that are marked with an asterix (*). Others may be suggested by the student but must be brought (the actual book) to the professor for approval.

**For 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, use a primary source as the major work.
   b. **Three** other resources from books. These can be chapters.
   c. **Two articles**, essays from a scholarly journal. 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) (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.
   4. State why this theme is important for the life and practice of the medieval church (hierarchy and laity)
   5. Who were the leading characters? (pro and con)
   6. What solutions 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?

**For 12 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, use a primary source as the major work.
   b. **Five** other resources from books. These can be chapters.
   c. **Three articles**, essays from a scholarly journal. See journal resources above.
3. State why this theme was important for the life and practice of the medieval church (hierarchy and laity) Expand on the context.
4. Who were the leading characters? (pro and con)
5. Bring in the content or what is also called “abstract”:

   **(What is an ABSTRACT?)** (summary of content):
   -(The following is taken and adapted from the previous work of Drs. Joy, Seamands and Chilcote)
   Summarize what the author says in your own words and symbols.
   Do not add personal commentary or evaluate the content of the material.
   Include as many of the author’s key concepts and ideas as needed for clarity.
   Be comprehensive yet concise.
   Be (stylistically) correct, coherent and clear.
   Quotations should be minimal, if at all. However, when you quote directly from the source (for written work) use explicit and visible quotation marks and state the source in the end/footnotes.
6. Give a critique of the matter at hand:
   a. Look for flaws in the argument; might there be an alternative argument not foreseen by
      the author?
   b. Might a different method contradict or question the evidence?
   c. What sources/voices are missing that would change the outcome?
   d. What are some relevant objections to the argument?

Feel free to consult other sources for help (e.g. book reviews) but only after you have
engaged the author for yourself! Document anything you use by stating its source in your
paper.

7. State why this theme is important for the life and practice of your own faith (personal and
corporate). Where might it relate?

Note: You may choose to explore a “person” rather than a theme (e.g. Augustine, Aquinas,
Jerome). See me as to how to transform the questions to relate to your choice.

### Calendar of Assignments:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date</th>
<th>Pages</th>
<th>Weight</th>
<th>Total points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading Report</td>
<td>December 15</td>
<td>See Form</td>
<td>5 points</td>
<td>5 points</td>
</tr>
<tr>
<td>3 Reflection Papers</td>
<td>Choices 1-3</td>
<td>2 pages</td>
<td>5 points each</td>
<td>15 points</td>
</tr>
<tr>
<td></td>
<td>Choices 4-5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Midterm Exam</td>
<td>October 19</td>
<td></td>
<td>35 points</td>
<td>35 points</td>
</tr>
<tr>
<td>Final Paper</td>
<td>December 15</td>
<td>6 pages</td>
<td>35 points</td>
<td>37 points</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12 pages</td>
<td>45 points</td>
<td>45 points</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>Total: 87</td>
<td>Total 100</td>
</tr>
</tbody>
</table>

### 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 end/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. Failure to comply with these standards – whether due to sloppy scholarship
or an oversight by the student – will be treated as a case of plagiarism. The seminary and I have a
“zero-tolerance” policy towards cases of plagiarism. Any student that has plagiarized material or has
failed to document adequately any material used for their work will be automatically given a failing
grade for this project.

- 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

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
- Presentation of a weak conclusion or argument
- Misspellings
- Lack of, or poor use of dialogue between authors
- Poor syntax
- Answering a different question
- Lack of inclusive language

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 her/his employment or family obligations necessitate that s/he 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.**

Attendance:
More than one unexcused absence will affect the student’s grade and can lead to failing the course. Excused absences refer to unavoidable emergencies that do not include delinquency or attending to church work or other employment.

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.

Windows and Icons
Every student will have an ST501 Icon in their First Class. I will often post material that I cover in class or other material that I deem helpful. Below are some details about how to use it.
The Course Center will contain a copy of the syllabus as well as class modules (No interaction takes place here. This is where the professor posts course materials only).

The Discussion Center will be used for all public, class communication. Note: the Discussion Center is the open space below the toolbar that contains all the icons.

The Office icon is for private correspondence between you and the professor. This will contain items that you do not want to appear publicly before all of your classmates, including assignments, papers, projects, and personal correspondence. This should not be used to ask general course-related questions.

The Archives Center will be used for storing conversations that have already taken place during the course of the semester.

The Team folder is the place where you will engage in your team discussions for your Team Presentations. Only you and your particular team (and me) will be able to access and read any of your discussions.

The Chat Center 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.
APPENDIX A

Bibliography
By Dr. J. S. O’Malley with my adaptations

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.
   Short articles and bibliographies on works up through the 8th century.
4. **Encyclopedia of Early Christianity.**
   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](http://ccat.sas.upenn.edu/jod/augustine.html) This contains links to electronic texts, translations, articles, and bibliographies.

II. **THE MEDIEVAL CHURCH**

A. **Documents**

3. McKeen, Richard, ed., *Selections from Medieval Philosophers I. Augustine to Albert the Great,* (1957)

B. **Articles, Essays, Monographs**

Source Type: Primary or Secondary


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

6. Sacraments:

D. *Relics and Reliquaries:

E. Theological Interpretations
5. __________, The Philosophy of Thomas Aquinas, (1929)
9. MacIntyre, John, St. Anselm and His Critics, (1954)