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CH 501 Church History I

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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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or by appointment

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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.
7. Evaluate one's Christian vocation in light of Christian tradition.
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*. San Francisco, CA: Harper & Row, 1984.

Bettenson, Henry. *Documents of the Christian Church*. 2nd edition Oxford University Press, 1967.

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 Ecolé 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.

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 <http://www.tredways.org/projects/history/ancient/ancient.html?ancient-medieval-church-history>

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 Gospel of Mary*: http://www.thenazareneway.com/the_gospel_of_mary_magdalene.htm
- 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
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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

1. *Dialogue with Trypho* by Justin Martyr: <http://www.newadvent.org/fathers/01281.htm>
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
5. Jerome, *The Virginity of Mary* See: <http://www.newadvent.org/fathers/3007.htm>

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 asterisk (*). 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:

Assignment	Due Date	Pages	Weight	Total points	
Reading Report	December 15	See Form	5 points	5 points	
3 Reflection Papers	Choices 1-3 are due before the midterm Choices 4-5 are due after the midterm	2 pages	5 points each	15 points	
Midterm Exam	October 19		35 points	35 points	
Final Paper	December 15	6 pages	35points	37 points	Total: 87
		12 pages	45 points	45 points	Total 100

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

1. Ayer, J., ed., A Source Book, 1913
2. Cox, A. C., ed., The Ante-Nicene Fathers, (10 volumes, 1884-86)
3. Kidd, B. J., Documents . . . (3 volumes, 1920-23)
4. Quaston, J., and J. C. Plumpe, eds., Ancient Christian Writers, (in process 1946-)
5. Schaff, P. and Wace, H., eds., The Nicene and Post-Nicene Fathers, (14 volumes, second series: 1890-95)
6. Stevenson, J., ed., A New Eusebius: Documents Illustrative of the History of the Church to A.D. 337, (paper, 1957)
7. Wright, F. A., Fathers of the Church, (Latin fathers only, 1929)

B. Theological Interpretations

1. Barnard, L., Studies in the Apostolic Fathers and Their Background, (1966)
2. Bethune-Baker, J. F., An Introduction to the Early History of Christian Doctrine, (1951)
3. Campenhausen, H. E. Von, The Fathers of the Greek Church, (1963)
4. _____, The Fathers of the Latin Church, (1964)
5. Danielou, J., Origin, (1955)
6. Grillmeier, Alois, Christ in Christian Tradition from the Apostolic Age to Chalcedon 451, (1965)
7. Kelly, J. N. D., Early Christian Doctrines, (1958)
8. Lietzmann, Hans, The Beginnings of the Christian Church, (1937)
9. Little, V. A., The Christology of the Apologists, (1935)
10. *Morgan, James, The Importance of Tertullian in the Development of Christian Dogma, (1928)
11. Torrance, T. F., The Doctrine of Grace in the Apostolic Fathers, (1948)
12. *Turner, M. C. The Patristic Doctrine of Redemption, (1952)
13. *Wingren, Gustav, Man and the Incarnation: A Study in the Biblical Theology of Irenaeus, (1959)

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.

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> This contains links to electronic texts, translations, articles, and bibliographies.

II. THE MEDIEVAL CHURCH

A. Documents

1. Bettenhouse, R. W., ed., A Companion to the Study of St. Augustine, (1955)
2. Gilby, T., ed., St. Thomas Aquinas, (1960)
3. McKeen, Richard, ed., Selections from Medieval Philosophers I. Augustine to Albert the Great, (1957)
4. *Ryan, J. K., and B. H. Bonansea, eds., John Duns Scotus, (1965)
5. *Schaff, P., and J. Wace, eds., The Nicene and Post-Nicene Fathers, (14 vol. 1890-95)
6. *Erasmus, Desiderius The Praises of Folly. Trans by Hoyt Hopewell Hudson (1969).
7. *Le Goff, Jacques, Your Money or Your Life: Economy and Religion in the Middle Ages. (New York: Zone Books, 1988).

B. *Articles, Essays, Monographs

What is a "monograph"?: (Broadly speaking, a monograph is a scholarly work that focuses on a particular subject, person and is only published once):

Source Type: Primary or Secondary

1. McLaughlin, T.P. Abelard's Rule for Religious Women, in *Mediaeval Studies* (Toronto: Pontifical Institute of Mediaeval Studies, 1939-). 18 (1956): 241-92. (Primary)
2. Georgianna, Linda. Any Corner of Heaven: Heloise's Critique of Monasticism in *Mediaeval Studies* (Toronto: Pontifical Institute of Mediaeval Studies, 1939-). 49 (1987): 221-53. (Secondary)
3. Elliott, Dyan. Dress as Mediator Between Inner and Outer self: The Pious Matron of the high and Later Middle Ages in *Mediaeval Studies* (Toronto: Pontifical Institute of Mediaeval Studies, 1939-). 53 (1991): 279-308. (Secondary)
4. Sullivan, Joseph M.. Brother Hermann's Iolande: A Tale of Ideal Female Spirituality in *Monatshefte* (Madison, WI: University of Wisconsin, 1946-). vol. 90 (1998): 161-75.
5. Rasmussen, Ann Marie. Mothers and daughters in medieval German literature (Syracuse, NY: Syracuse University Press, 1997).

What is a "primary" source? This is an original document or artifact. See <http://www.lib.washington.edu/subject/History/RUSA/> for important information on primary documents, primary

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

1. Kahl, Hans-Dietrich. Crusade Eschatology as Seen by St. Bernard in the Years 1146 to 1148 in *The Second Crusade and the Cistercians* Gervers, Michael (New York: St. Martin's Press, 1992). 35-48. (Secondary)
2. Bulst-Thiele, Marie Luise. The Influence of St. Bernard of Clairvaux on the Formation of the Order of the Knights Templar in *The Second Crusade and the Cistercians* Gervers, Michael (New York: St. Martin's Press, 1992). 57-66. (Secondary)
3. Riley-Smith, Jonathan. Family Traditions and Participation in the Second Crusade in *The Second Crusade and the Cistercians* Gervers, Michael (New York: St. Martin's Press, 1992). 101-108. (Secondary)

4. Rowe, John G.. The Origins of the Second Crusade: Pope Eugenius III, Bernard of Clairvaux and Louis VII of France in *The Second Crusade and the Cistercians* Gervers, Michael (New York: St. Martin's Press, 1992). 79-90. . (Secondary)
5. Katzir, Yael. The Second Crusade and the Redefinition of Ecclesia, Christianitas and Papal Coercive Power in *The Second Crusade and the Cistercians* Gervers, Michael (New York: St. Martin's Press, 1992). 3-12. (Secondary)
6. Sacraments:
7. Rubin, Miri. Corpus Christi: The Eucharist in Late Medieval Culture (Cambridge: Cambridge University Press, 1991).
8. Tentler, Thomas N., 1932-. Sin and Confession on the Eve of the Reformation (Princeton, N.J.: Princeton University Press, 1977).
9. Karant-Nunn, Susan C.. Varieties of Devotion in the Middle Ages and Renaissance (Turnhout, Belgium: Brepols, 2003).
10. Bynum, Caroline Walker. Women mystics and Eucharistic Devotion in the Thirteenth Century in *Women's Studies International Forum* (Oxford: Pergamon, 1982-). 11:1-2 (1984) p. 179-214..

D. *Relics and Reliquaries:

1. Edwards, A. J. M.. An Early Twelfth-Century Account of the Translation of St. Milburga of Much Wenlock in *Transactions of the Shropshire Archaeological Society* (Shrewsbury: Shropshire Archaeological and Natural History Society , 1924-1987). 57 (1961-1964): 134-151. (Secondary)
2. Goscelin of Canterbury; Colker, M.L. (editor). Goscelin of Canterbury's Account of the Translation and Miracles of St Mildrith (BHL 5961/4): an edition with notes in Mediaeval Studies (Toronto: Pontifical Institute of Mediaeval Studies, 1939-). 48 (1986): 139-210. (Secondary).
3. Goscelin of Canterbury; Colker, M.L. (editor). Texts of Jocelyn of Canterbury which relate to the History of Barking Abbey in *Studia Monastica* (Rome: Editrice Anselmiana, 1977-). 7 (1965): 383-460. (Secondary)

E. Theological Interpretations

1. *Atkinson, Clarissa W. The Oldest Vocation: Christian Motherhood in the Middle Ages (1991).
2. *Barron, Robert. Thomas Aquinas: Spiritual Master (1998)
3. *Gilson, Etienne, A History of Christian Philosophy in the Middle Ages, (1955)
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