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# CH 501 Church History I

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**CH 501  
CHURCH HISTORY I**

Fall Semester 2002  
ATS Florida  
Thursday, 9:00-11:40 a.m.  
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**PURPOSE/DESCRIPTION**

The development of the Christian church from the Apostolic Period to the Reformation, with emphasis upon the central historical movements and theological issues of the period, with attention given to their relevance for contemporary ministry.

**COURSE OBJECTIVES** (See Addendum)

**SCHEDULE/OUTLINE**

Thr Sep 05 Introductions/Overview  
A New Community of Faith  
Early Christianity & Ancient Culture

Reading: Story, xiii-xviii, 7-30; Acts 15

Thr Sep 12 The Early Church Video [Dr. Chilcote in Norway]

Thr Sep 19 The Challenge to Faith: Apostolic Fathers  
**Discussion:** Letter for Crises  
Persecution and the Apologetic Tradition  
Justin's *Apologia*

**Discussion**

Reading: Story, 31-57

**Discussion Reading:**

Clement, "First Letter to the Corinthians," Staniforth, 19-51

Or Ignatius, "Letters," Staniforth, 53-112

Or Polycarp, "Letters," Staniforth, 113-24

**Reflection Paper Options:**

"The Martyrdom of Polycarp," Staniforth, 125-35

"The Didache," Staniforth, 187-99

"The Odes of Solomon," Charlesworth ed.

"The Shepherd of Hermas," Lake (select any 50 pages)

Justin, "First Apology," Richardson, 225-89

"Epistle to Diognetus," Staniforth, 139-51

*Quo Vadis* (1952 classic movie)

Thr	Sep 26	<p>Challenges to Second Century Christianity Gnosticism/Marcionism/Montanism The “Catholic Faith” Defined &amp; Discussed: Irenaeus of Lyons</p> <p>Reading: Story, 58-71 <b>Reflection Paper Options:</b> Irenaeus, “Apostolic Preaching,” Burghardt ed. Tertullian, “Prescriptions,” Greenslade, 25-64</p>	
Thr	Oct 03	<p>Journey to Philippi Early Christian Worship Redefining God in the Church: Tertullian</p> <p>Reading: Story, 73-77, 91-101 <b>Reflection Paper Options:</b> “Egeria,” Gingras trans., 89-128 (Chs. 24-49) “Didascalia,” Brock &amp; Vasey Tertullian, “Idolatry,” Greenslade, 78-110</p>	
Thr	Oct 10	<p>The Birth of Imperial Christianity &amp; Donatism Changes in Worship and Praxis The Alexandrian Tradition: Clement and Origen</p> <p>Reading: Story, 71-73, 78-90, 102-8, 113-28, 151-57, 194-200 <b>Reflection Paper Options:</b> Cyprian, “Unity of the Church,” Greenslade, 119-46 Cyprian, “Born to New Life,” Davies ed. Serapion’s Prayer-Book, Wordsworth ed., 60-95 Chrysostom, “On the Priesthood” Origen, “On Prayer,” Greer, 81-117 <u>or</u> 117-63 Origen, “Song of Songs,” Greer, 217-69</p>	
Thr	Oct 17	<p>Arianism and the Council of Nicaea (325)</p> <p>Reading: Story, 129-35, 158-72, 251-61 <b>Reflection Paper Options:</b> Athanasius, “The Incarnation,” Hardy, 55-110 Gregory of Nazianzus, “Orations,” Hardy, 160-93 K. McVey, <i>Ephrem the Syrian</i></p>	
Thr	Oct 24	<p><b>Early Church History Quiz</b> The Birth of Christian Monasticism Early Christian Practices of Prayer <b>Discussion</b> and Practice Reading: Story, 136-50, 173-88</p>	<p><b>Quiz</b></p> <p><b>Discussion</b></p>

***Discussion Reading:***

Bondi, *To Pray and to Love*

***Reflection Paper Options:***

Athanasius, "Life of Antony," Gregg, 29-99

Ancient Hymns and Prayers

"Pseudo-Macarius," Maloney ed.

Thr Oct 31

The Latin Doctors  
Augustine of Hippo  
Augustine vs. Pelagius

Reading: Story, 189-93, 201-19, 231-38

***Reflection Paper Options:***

Ambrose, "Letters," Greenslade, 190-258

Jerome, "Letters," Greenslade, 281-301, 312-44

Augustine, "Confessions," Books 5-10

Thr Nov 07

Christianity Beyond the Boundaries & Medieval Foundations  
Celtic and Benedictine Christianity

**Discussion**

Reading: Story, 242-50, 261-65

***Discussion Reading:***

St. Benedict's *Rule*

***Reflection Paper Options:***

DeWaal, *Every Earthly Blessing*

*The Heliand*, ed. Murphy

*Bede*, ed. Van de Weyer

Steindl-Rast, *The Music of Silence*

Thr Nov 14

NO CLASS (Dr. Chilcote in Zimbabwe)

Thr Nov 21

The Witness of Roswitha  
Reform and Renewal in the Medieval Church  
Mendicant Monasticism

**Drama**

Reading: Story, 238-42, 266-311

***Reflection Paper Options:***

Francis of Assisi (*Francis and Clare*, 25-106)

Clare of Assisi (*Francis and Clare*, 189-234)

Video Option: "Brother Sun, Sister Moon"

**READING WEEK BREAK**

Thr Dec 05

Medieval Scholasticism  
The Theological Synthesis of Thomas Aquinas  
"Gothic: The Medieval Synthesis in Stone"

Reading: Story, 311-23

**Reflection Paper Options:**

Anselm, "Why God Became Man," Fairweather,  
*A Scholastic Miscellany*, 100-83)

Aquinas, "On Grace," Fairweather, *Aquinas on Nature  
And Grace*, 137-64, 182-202)

Bernard of Clairvaux, *On Loving God*

Video Option: "*Becket*"

Thr Dec 12

**Medieval Church History Quiz**

**Quiz**

The Road to Medieval Collapse

Mysticism and Medieval Women

**Discussion**

**Closing Eucharist**

Reading: Story, 324-74

**Discussion Reading:**

Julian of Norwich, *All Will Be Well* Or

Thomas à Kempis, *True Serenity*

**Reflection Paper Options:**

Hildegard, *The Windows of Faith*

Thomas à Kempis, *The Imitation of Christ*,

*Books 1-2* (31-99) Or *Books 3-4* (103-236)

Catherine of Genoa, *The Spiritual Dialogue Loving God*

Zagano, *Woman to Woman*, 6-35

**RESOURCES**

**Required Texts:**

Justo Gonzalez, *The Story of Christianity*, Volume 1 (Story)

Maxwell Staniforth, ed., *Early Christian Writings* (Staniforth)

Roberta Bondi, *To Pray and to Love*

Benedict of Nursia, *The Rule*

Julian of Norwich, *All Will Be Well* Or

Thomas à Kempis, *True Serenity*

### Supplemental Texts:

- James Charlesworth, ed., *The Odes of Solomon*  
Kirsopp Lake, ed., *Works of the Apostolic Fathers*, Vol. 2 (Lake)  
Cyril Richardson, ed., *Early Christian Fathers* (Richardson)  
*Egeria: Diary of a Pilgrimage*  
S. Greenslade, ed., *Early Latin Theology* (Greenslade)  
S. Brock & M. Vasey, *Liturgical Portions of the Didascalia*  
Irenaeus, *Proof of the Apostolic Preaching* (ed. Burghardt)  
Cyprian, *Born to New Life* (ed. Davies)  
John Wordsworth, ed., *Bishop Serapion's Prayer-Book*  
Rowan Greer, ed., *Origen*  
Edward Hardy, ed., *Christology of the Later Fathers* (Hardy)  
Robert Gregg, ed., *Athanasius*  
John Chrysostom, *On the Priesthood*  
George Maloney, *Pseudo-Macarius*  
Augustine, *The Confessions* (ed. Chadwick)  
K. McVey, *Ephrem the Syrian*  
Esther DeWaal, *Every Earthly Blessing*  
Ronald Murphy, *The Heliand*  
Robert Van de Weyer, *Bede: Celtic and Roman Christianity*  
David Steindl-Rast, *The Music of Silence*  
*Francis and Clare: The Complete Works*  
E. R. Fairweather, ed., *A Scholastic Miscellany* (Fairweather)  
Bernard of Clairvaux, *On Loving God*  
A. M. Fairweather, ed., *Aquinas on Nature and Grace*  
Hildegard of Bingen, *Windows of Faith*  
Thomas à Kempis, *The Imitation of Christ*  
Catherine of Genoa, *The Spiritual Dialogue*  
P. Zagano, *Woman to Woman*

### Reference Works of Note:

- Henry Chadwick, *The Early Church*  
E. L. Cross, ed., *The Oxford Dictionary of the Christian Church*  
A. DiBerardino, ed., *Encyclopedia of the Early Church*, 2 vols.  
E. Ferguson, ed., *Encyclopedia of Early Christianity*  
Carol Lee Flinders, *Enduring Grace: Living Portraits of Seven Women Mystics*  
K. S. Latourette, *A History of Christianity*  
Joseph Lynch, *The Medieval Church*  
Ronald Southern, *Western Society and the Church*  
Williston Walker, *A History of the Christian Church*  
Frances Young, *The Making of the Creeds*

## REQUIREMENTS AND EVALUATION

1. **General Class Participation** (10%). Your lively and informed participation in all class activities is valuable for you and contributes to the edification of all. Active involvement in class will be taken into account in determining final grades. There are four formal discussions scheduled in the syllabus.

Thr, Sep 19	Letters for Crises (Selections from Staniforth)
Thr, Oct 24	Bondi, <i>To Pray and to Love</i>
Thr, Nov 07	St. Benedict's <i>Rule</i>
Thr, Dec 12	Julian of Norwich, <i>All Will Be Well</i> <u>Or</u> Thomas à Kempis, <i>True Serenity</i>

It is important that you read, study, and inwardly digest the assigned discussion readings for these sessions. Come to the discussion with your own one page set of questions and/or observations, to be turned in following discussion. Sometimes these discussions will take place in small groups; sometimes within the context of the entire class.

2. **Reflection Papers** (40%). Each student is required to write/complete *two* Reflection Papers/Projects. Each assignment is due on the day indicated in the syllabus. No exceptions! This requirement can be completed by exercising a number of options. There are lots of choices! Each assignment is worth 20% of your final grade. The options are:

A. **Reflection Paper.** There are many reading options (including video viewing options). The Reflection Paper is essentially a 5-6 page (typed and double-spaced) historical/textual analysis of a “reading” from these listings (or any other approved by the instructor). A “Guideline” for this exercise will be distributed on the first day of class.

B. **Creative Reflection.** Some of you may have a creative bent that you would like to exercise. Therefore, you may choose to do some sort of creative reflection on any one, but no more than one of these assignments. “Creative reflection” is a term that covers a multitude of possibilities! You may wish to submit poetry, artwork, dramas, multi-media or power point presentations, music, liturgical items, etc., etc. The only stipulation associated with this option is that:

1. you submit an “Abstract” of the text upon which you are reflecting (see Reflection Paper Guidelines), and
2. you include a concise narrative of two pages describing your project and its meaning in light of the topic/text.

C. **History Comes to Life Drama.** You may choose to participate in a small group re-enactment of an important “historical” drama. There is only one such opportunity, as follows: *The Roswitha Play* (Thr, Nov 21)

D. **Individual Options.** Any other creative options can be explored in consultation with the instructor. You may wish to prepare a biographical “first person” presentation or a “traditional” lecture/presentation on a topic of interest. Feel free to broach your own ideas!

3. **Quizzes (20%).** There will be two objective quizzes that cover the material of the course. Each quiz will be valued at 10% of the final grade and will be administered:

Thr	Oct 24	<b>Early Church History Quiz</b>
Thr	Dec 12	<b>Medieval Church History Quiz</b>

4. **Final Practical Project (30%).** The final component of the course is a practical project, due no later than Thursday, Dec. 12. The purpose of this project is to translate your learning from the course into something that is relevant and pertinent to your ministry. The project can take many forms. You may wish to focus on a particular figure, event, or theme. You may wish to prepare a broad survey of an era or period. Whatever the focus of the project, the point is to bring the treasures of the past to life in your own contextual setting, to help the people you are called to serve fall in love with their story!

The standards of conduct that are articulated in the 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 accordingly. In addition to these standards, it is important for you to realize that due dates will be strictly enforced, both for your good and for mine. If you encounter difficulties in the ordering of your tasks and responsibilities, the critical key is to “talk to me.” In most cases you will find me extremely empathetic and supportive. I want to help you learn and progress toward your goals related to ministry. If you don’t communicate your need for an “extension” before a due date, I have no recourse but to penalize for the late work. Please, talk to me!



## COURSE OBJECTIVES ADDENDUM

### A. General Learning Goals

1. To feel and appreciate the Christian Tradition so the student understands that our generation lives on the growing edge of a vast Christian heritage.
2. To grasp the normative historical expressions of the church that defined its community and mission. The historical traditions developed within the history of Christianity will be related to the challenges to, and opportunities for, Christian ministry today.
3. To acquire basic factual knowledge of the persons, places, dates, events, and movements that shaped the history of the Christian Church.
4. To comprehend the issues that motivated the Church to develop its beliefs, practices, and structures and to grasp why, from time to time, the Church modified them.
5. To understand the evolution of Christian doctrine with respect to scripture and tradition and to learn to discern between form and content.
6. To appreciate the importance of primary sources and the nature and effects of historical interpretation.
7. To view the present in the light of the prior beliefs and actions of the Christian community.
8. To evaluate one's Christian vocation in the light of the historical and theological currents of the Christian tradition.
9. To gain insight into the nature and practice of Christian ministry.
10. To acquire insight into the multi-ethnic and cross-cultural nature of ministry.
11. To participate in the task of developing capable and effective Christian leadership for the contemporary church which will maintain its faithfulness to its vital heritage.

### B. Specific Learning Goals

1. To identify the key historical periods of the pre-Reformation church.
2. To demonstrate an understanding of the major heresies that confronted the early Christian community, especially in terms of their departure from scripture.
3. To grasp the importance of the early ecumenical councils.
4. To clarify the meaning of heresy, error, and schism with applications to Christian ministry today.
5. To survey the essential components of early Christian music and worship in the light of their relevance to the contemporary church.
6. To explain the developments in church polity, which gave, rise to the monarchical episcopacy and ultimately the medieval ecclesiastical hierarchy.
7. To distinguish the Apostolic Fathers, the Apologists, and major Church Fathers in terms of their key representatives and theological tasks.
8. To reflect critically on the problems and possibilities of church and state relations during the early centuries.
9. To articulate the monastic vision and its impact on Christianity.
10. To explore the interplay between church and culture as leading theologians developed their theologies, with a view to current applications in Christian ministry, and also including an examination of the rise of non-Western traditions of Christianity in their historical development.
11. To gain a basic understanding of Eastern Orthodoxy.
12. To explain the nature of Islam and its challenge to Christianity.
13. To acquire an understanding of the types of scholasticism.
14. To trace the evolution of the papacy.
15. To describe the late medieval movements of protest and understand the rise of the Renaissance that ran parallel to the waning of the Middle Ages.
16. To situate the Wesleyan tradition in the broader streams of Church History.

*The story of Christianity  
is not only old; it is also ever new.  
In each age it must be told afresh. . . .  
Each generation of historians  
can say of its predecessors:  
'Without us they cannot be made perfect.'  
No historian can hope to give the final  
or definitive account of the  
course of Christianity.*

*Prepare to meet some fabulous mentors in the faith  
as we make our journey together!*