

Abilene Christian University College of Biblical Studies  
Graduate School of Theology  
BIBH 651.W1 — History of Christianity I  
**Ancient and Medieval Church History**  
Web Course Dr. Jeff W. Childers  
**Fall 2006**

**I. Personal stuff**

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My online office hours for Fall 2006 will be Monday and Wednesday mornings between 9:00 am and 11:00 am. During this time, I will strive to be available for receiving and responding to e-mail messages and taking phone calls.

**For this course, e-mail is the preferred mode of communication. Please direct general questions and comments through the Blackboard Discussion Board, so that all the students can benefit. Personal matters may be taken up by private e-mail or telephone.**

**II. Internet Access**

In order to gain access to Blackboard course online, you must:

- 1) Register for the Fall 2006 course BIBH 651.W1
- 2) Log on to my.acu.edu
- 3) Click on the tab, Academics; click on the tab, Current
- 4) Click on the icon or link for BIBH 651.W1

In the not-so-unlikely event of a need for technical assistance, please contact the following:

**Team 55**—ACU's Student Technology Support Group  
(325) 674-5555      or toll free 1-888-588-4093  
<http://team55.acu.edu>  
email: [team55@acu.edu](mailto:team55@acu.edu)

**III. GST Mission**

CBS seeks to fulfill ACU's mission to educate students for Christian service and leadership throughout the world by providing leadership preparation and resources for effective worldwide ministry in the cause of Christ. The purpose of the GST in particular is *to equip men and women in effective missional leadership for ministry in all its forms, and to provide strong academic foundations for theological inquiry.*

**IV. Class description**

This class surveys developments in the history of Christianity from the post-apostolic era through the thirteenth century in order to supply adequate academic foundations for integrating church

history with other academic disciplines, with the students' ministry skills, and with their personal spiritual development.

Utilizing narrative Church History survey texts as a guide, students will notice in (nearly) chronological order a variety of key items within the historical framework provided by the survey texts: events, persons, doctrines, practices, worship, social situations, Christian life, etc. Information about these items will come from a range of primary and secondary sources and will broadly illustrate patterns of historical development within Christianity during its first 13 centuries. Online class discussions and written essay projects will facilitate an integrated approach to the study of Church History, providing the class with opportunities to reflect on its significance for ministry and theology.

### **V. Class objectives/Student competencies**

Being a survey, not a research class, the class aims at basic comprehension of and exposure to sources, at synthesis, and at application. For the period of history covered by the class, the course material and assignments will enable the diligent student to:

1. Recount the major developments of Christian history.
2. Identify the major historical figures and explain their significance.
3. Discern the role that historical context has played in shaping Christianity and the church.
4. Discern the role that Christianity has played in shaping human culture.
5. Understand many of the beliefs and practices of early, ancient, and medieval Christians.
6. Identify and use historical resources that will assist them in the process of theological reflection and in the practice of ministry.

### **VI. Textbooks**

Henry Bettenson and Chris Maunder, eds. *Documents of the Christian Church*. 3<sup>rd</sup> ed. Oxford: University Press, 1999.

Peter Brown. *Power and Persuasion in Late Antiquity. Towards a Christian Empire*. Madison, Wisconsin: University of Wisconsin Press, 1992.

William R. Cook and Ronald B. Herzman. *The Medieval World View. An Introduction*. 2<sup>nd</sup> ed. New York: Oxford University Press, 2003.

Everett Ferguson. *Church History. Volume 1, From Christ to Pre-Reformation. The Rise and Growth of the Church in its Cultural, Intellectual, and Political Context*. Grand Rapids: Zondervan, 2005.

Rowan Williams. *Why Study the Past? The Quest for the Historical Church*. Grand Rapids: Eerdmans, 2005.

### **VII. Attendance Policy**

Regular and consistent participation in the online discussions and all activities is required. Unexcused silence on the part of a class member for more than one week will prompt a serious grade penalty. A student who has been inactive or silent for two weeks will be dropped from the course.

### **VIII. Grading**

Assignments and tests will be given scores of 0–100 and weighted according to the following scale:

Class Participation	40%
Brown Discussion	15%
Integration Essays/Paper	30%
Williams Discussion	15%

At the end of the semester, weighted totals will be tabulated and grades assigned according to the following scale:

### Grading Standards

92–100	A excellent	Excellent in all or nearly all aspects. Elegantly combines clarity and economy of expression. Written comments are full, reflecting the entire breadth of the pertinent material to which the student has been exposed, with depth of comprehension, nuanced by broad reliance on primary sources. Creatively relates material to other areas of knowledge and practice, exhibiting a high level of inter-disciplinary skill and pastoral maturity.
83–91	B good	Good in most aspects, though not generally marked by superiority. Exhibits clear language without error. Written comments are good but partial, reflecting comprehension of at least all the most crucial components of the material to which the student has been exposed, with good comprehension and some reference to primary sources. Where appropriate, makes realistic application, showing some pastoral and inter-disciplinary sensitivity.
74–82	C decent	Competent in most aspects, with significant lapses here and there. For example: more or less organized, but without clear focus, or an overly simplistic focus. Somewhat deficient written comments, reflecting awareness of only one or two of the most crucial components of the material and are scarcely nuanced by reference to sources. Applications are fairly reasonable, but have no inter-disciplinary creativity or their pastoral appropriateness is questionable.
65–73	D uh-uh	Exhibits effort, but most areas are so marred by technical problems or flaws in thinking and development or usage of primary sources that the work cannot be considered competent. Applications are unrealistic and severely underdeveloped. Written comments provide little information, make major mistakes, and exhibit little or no developed thought.
< 65	F don't	Don't make me go here.

## IX. Assignments and Tests

### 1. Reading

**The basic material of the online course consists of the secondary and primary source reading.** Familiarity with the reading material will provide essential background for online discussions and tests.

Selected assignments from Ferguson, Bettenson (*Documents*), and Cook will be given throughout the semester and should be read by the week assigned. Two weeks' discussions will focus on Brown and Williams, specifically. Additional readings and sources are also assigned each week and are available on the Internet or the Blackboard website.

**Students should read assignments in a timely way so that they may reflect on the readings for weekly online class discussions.** Thought questions are included below with many of the assignments, to help focus and guide the students' thinking as they read and view these ancient resources.

## **2. Class Participation—Very Important Area!!!**

Each week the class will conduct online discussions, reflecting on the assignments for that week. Consistent and thoughtful participation are crucial. The professor will create a discussion thread in Blackboard's Discussion Board area for each week's unit.

After reading the assignments and consulting assigned sources, students should reflect on the major topics that surfaced. Each week every student will write a brief essay (1–2 pages, single spaced) to start the weekly conversations. These essays are to be posted no later than Wednesday at 10:00 a.m. of the week the readings are scheduled.

The essays and discussions should be topic-driven. The essays are not to be mere outlines or summaries of the reading material. Instead, students' essays should pursue one or a few related topics and exhibit a critical reflection on the material. Written reactions to the material should draw attention to such things as the following:

- particularly startling insights or new information you gained
- items that greatly encouraged or disturbed you, and why
- difficult concepts you want to clarify in the context of the discussion
- things you see that could be relevant to a church situation you are now in
- etc.

The student must post written responses to at least two (2) essays written by other students. In from one (1) to several paragraphs, the student should compose a thoughtful (and possibly thought-provoking) response, not just brief a affirmation. The purpose is to establish dialogue. Your essay is not your final word on the Unit, but your opening salvo in the larger conversation. Responses must be posted by Friday—preferably earlier.

**Students are required 1) to post a brief essay each week to the Discussion Board by Wednesday 10:00 a.m.; 2) respond directly to at least two other students' essays on the Discussion Board each week, no later than Friday 10:00 a.m. of that week—preferably earlier.**

## **3. Brown and Williams Discussions**

The class has no exams. However, during Weeks 8 and 15 the class will engage in discussions that intensively focus on the Brown and Williams books, respectively. During each of those weeks, students must post a critical reflective essay as usual, but:

- a) the essay focuses on the contents, arguments, and significance of the assigned book;
- b) the essay must be posted by Tuesday at 10:00 a.m. and responses must be posted no later than Thursday at 10:00 a.m., in order to ensure thorough discussion of the book.

These discussions will receive their own grades, so quality participation is important.

## **4. Integration Essays**

No research paper is required. However, students will write **three (3)** essays to aid assimilation of and reflection on primary source material. Select one topic from each of the three sections

below. Essays will be typed, double-spaced, and submitted to the instructor as an e-mail attachment in Microsoft Word format. Due dates are firm; late papers will be penalized. Find links to the texts in the weekly Assignments area. Links to the primary sources are located below in the Syllabus and in the Assignments section of the Blackboard course.

***Alternatively, research students may elect to write a term paper, on a topic of their choice, to be approved by the instructor. Topics must be approved by 11 September; preliminary drafts are due 30 October; Final Drafts are due 8 December.***

### **1) Essay Options: *Early Christianity***

*Martyrdoms of Perpetua and Felicitas*. Using sound teaching technique, prepare the complete outline of a one-hour adult Bible class which 1) summarizes the stories, their causes and circumstances, using them to 2) address whether persecution necessarily and always confronts true Christianity, and what the implications are for contemporary discipleship, in light of scripture.

***Martyrdoms essay due 4 September***

Schiller, *Iconography* plates; Tertullian, *On Baptism*. Read the entire treatise and reflect carefully on the artwork also. In 3–4 pages each, prepare two (2) baptismal meditations/ceremonies for your church. Use scripture, but also exhibit reliance or reflection upon Tertullian's treatise and upon early Christian artistic representations of baptism.

***Schiller/Tertullian essay due 11 September***

Clement of Alexandria, *Who is the Rich Man who is Saved?* Read the entire treatise. Prepare the complete outline of a one-hour adult Bible class which puts Clement's arguments into dialogue with scripture and contemporary Christian attitudes on wealth. Display sound teaching technique in your outline, designing a class that would be beneficial for your church.

***Clement essay due 18 September***

Cyprian, *On the Lapsed*. Read the entire treatise. Write a 3–4-page essay, bringing Cyprian's views on church purity and discipline into dialogue with scripture and today's church practice. How do they compare? Would Cyprian's ideals be good for today's church?

***Cyprian essay due 18 September***

### **2) Essay Options: *Late Antiquity***

Athanasius, *On the Incarnation*. In 3–4 pages, explain Athanasius' views on the nature and significance of the incarnation to an average adult Bible class. Explain the relevance of the Christological discussion—in a way your adult class will appreciate.

***Athanasius essay due 25 September***

*Book of Steps*. Prepare the outlines of a multi-part series of lessons for High-schoolers on the subject of the "visible" vs. the "hidden" ministry and the significance of the visible church for Christian faith and life. Base the lessons on scripture, but also show how the *Book of Steps* has stimulated your thinking about the subject, illustrating from it. Display sound teaching technique.

***Book of Steps essay due 25 September***

John Chrysostom, *Homily XII on 1 Timothy*. In a 3–4-page essay, compare Chrysostom’s understanding of the biblical text with your own. Explain how Chrysostom’s insights into the Biblical text could benefit your own presentation of the text in a sermon or Bible lesson.

**Chrysostom essay due 2 October**

*Divine Liturgy of St. John Chrysostom*. In 3–4 pages, reflect on the *Divine Liturgy* of the Orthodox Church. How would you characterize its priorities and its tone? From the standpoint of modern usage, what are the advantages to such a fixed liturgy? What are the advantages to free worship? Would any aspect of this liturgy be useful for your own preparation of worship?

**Divine Liturgy essay due 9 October**

### 3) Middle Ages

Gregory, *Pastoral Rule*. Prepare a 4–5 page essay summarizing Gregory’s advice for ministers. Arrange topics under what you believe to be his central principles. Couch your paper as if it is to serve as the basis of a presentation to a small group of fellow local ministers, perhaps at a breakfast meeting.

**Gregory essay due 30 October**

Bernard, *On Loving God*. Prepare a 4-week class on the basis of Bernard’s thoughts. Your class will meet one hour each week and consist of young adults. In a few pages, give an outline of your proposed class. For each week’s class, indicate 1) title, 2) basic content, 3) the teaching aim for that week, 4) the method(s) you would use.

**Bernard essay due 13 November**

Christian art and architecture. Reflecting on your readings, class discussions, and the visual assignments so far, prepare a 4–5-page brief for a typical group of elders who are planning to construct a new church building, explaining the potential significance of art and architecture, the benefits and dangers of intentionality in this area. Pastorally explore a Christian aesthetic, illustrating from class material.

**Art essay due 4 December**

## X. Class Schedule

### 0) Is Anything after the Apostles’ Time Going to be on the Test?

Week of **28 August**

**Video Introduction to Class**

G. Schlabach, “A Sense of History”

[www.bluffton.edu/~schlabachg/courses/sense.htm](http://www.bluffton.edu/~schlabachg/courses/sense.htm)

Paul Halsall, “Why Study History through Primary Sources?”

[www.fordham.edu/halsall/source/robinson-sources.html](http://www.fordham.edu/halsall/source/robinson-sources.html)

Jeff Childers, “The Christian at the Crossroads of Tradition and Culture,” an excerpt from *The Crux of the Matter: Scripture, Tradition and the Future of Churches of Christ* (Abilene, TX: ACU Press, 2001). How does history affect today’s church? What attitudes towards history and tradition does one usually find in Churches of Christ?

Why? What theological rationales might prompt the reflective practitioner in ministry to develop historical consciousness?

### Assignments

Web-course Preliminaries:

- Blackboard Overview
- Create “About Me” Homepage
- Posting on the Discussion Board
- Tutorial

Read Syllabus, Discuss Course

Personal Expectations Essay. After doing the reading for the week, post a brief essay that explains your expectations for the course.

What do you hope to get out of it?

Do you have any misgivings about the course—the subject matter, the assignments, the Web format, etc.?

As you write, demonstrate that you have reflected on the readings for the week.

Begin reading the assignments for Unit 1!

## 1) Early Christian Witness: Impact and Consequences

### Week of 4 September

#### Video Intro to Early Church (Units 1–3)

Ferguson, chaps. 1–4

*Documents*, 1–5, 7–14 (Why do Romans persecute Christians? What is Polycarp’s attitude towards martyrdom, before and during?), 68–72 (What are the roles of early bishops and deacons?), 72–73 (Can you outline Justin’s worship service? Why is he explaining it?)

*Didache*. According to this text, what are the principal early Christian practices and what the attitudes toward them? What is the shape and foundation of Christian ethics in this text? How would the *Didache* have been useful in its time? Do you find it to be a helpful complement to Scripture?

<http://www.voskrese.info/spl/didache.html>

Ignatius, *Epistle to the Romans* [www.ccel.org/fathers2/ANF-01/anf01-19.htm#P1797\\_305873](http://www.ccel.org/fathers2/ANF-01/anf01-19.htm#P1797_305873)

*Martyrdoms of Perpetua and Felicitas*. What are the circumstances and main events of this story? What are the martyrs’ values? What is the link between martyrdom and direct experience of God? Why did the martyrs arouse such official opposition? Why was this story written out and passed down—what function did it serve?

[www.ccel.org/fathers2/ANF-03/anf03-54.htm#P12104\\_3374882](http://www.ccel.org/fathers2/ANF-03/anf03-54.htm#P12104_3374882)

Early Christian Art [www.coconino.edu/apetersen/\\_ART201/early\\_Ch.htm](http://www.coconino.edu/apetersen/_ART201/early_Ch.htm)

Work through the pages on early Christian art and architecture, to get a feel for the themes, styles, and environments.

Map of Rome. [www.roman-emperors.org/R300txt.htm](http://www.roman-emperors.org/R300txt.htm). Get a sense of the metropolitan nature of the capital.

Map of the Empire. [www.roman-emperors.org/big100.htm](http://www.roman-emperors.org/big100.htm). Begin a visual journey through the changing face of Europe, to be updated throughout the term. Try to get a sense of the changing borders; try to identify familiar places to whatever extent you can.

Graydon F. Snyder. *Ante Pacem*, pp. 14–23, 28. Look at the plates, skimming text wherever your curiosity is provoked. What is the overall mood conveyed by the earliest Christian art?

## 2) Orthodoxy, Heterodoxy and Heresy—Getting it All Straight

### Week of 11 September

Ferguson, chaps. 5–6

*Documents*, 25–26 (What is the basic content of the Apostles' Creed? Its function?), 29–34 (What are these texts trying to accomplish, broadly?), 38–42 (What distinguishes Gnostic notions from Monarchian ones?), 74–78 (What role do the Apostles play in Irenaeus' politics?), 84–85 (Are Montanists like today's charismatics?)

Ignatius on Canon [www.ntcanon.org/ignatius.shtml](http://www.ntcanon.org/ignatius.shtml)

Marcion on Canon [www.ntcanon.org/Marcion.shtml](http://www.ntcanon.org/Marcion.shtml)

Muratorian Fragment [www.ntcanon.org/Muratorian\\_Canon.shtml](http://www.ntcanon.org/Muratorian_Canon.shtml)

Eusebius on Canon [www.ntcanon.org/Eusebius.shtml](http://www.ntcanon.org/Eusebius.shtml)

Athanasius, Festal Letter 39 (A.D. 367)

[www.ccel.org/fathers2/NPNF2-04/Npnf2-04-93.htm#P9700\\_3475833](http://www.ccel.org/fathers2/NPNF2-04/Npnf2-04-93.htm#P9700_3475833)

*Odes of Solomon*, Odes 4, 5, 6, 11, 13, 19, 24, 28, 34, 35, 37, 40, 42. What does the earliest surviving Christian hymnal say about the diversity of early Christian expression on such subjects as God, Son, Spirit, and church?

[www.misericordia.edu/users/davies/thomas/odes.htm](http://www.misericordia.edu/users/davies/thomas/odes.htm)

Hippolytus, *Apostolic Tradition*. What role is tradition given in this document? Based on the instructions given, what would churches of Hippolytus' time have looked like (membership, practices, leadership)?

[www.bombaxo.com/hippolytus.html](http://www.bombaxo.com/hippolytus.html)

Graydon F. Snyder. *Ante Pacem*, pp. 36, 40, 41, 59, 60, 64. What themes and images dominate early Christian burial furniture?

Map of the Empire. [www.roman-emperors.org/big200.htm](http://www.roman-emperors.org/big200.htm)

G. Schiller. *Iconography of Christian Art*, plates 346–88. Refer to the captions. What are the predominant characters, postures, and apparent themes in these depictions of baptism?

## 3) Christianity's Ongoing Encounter with Society

## Week of 18 September

Ferguson, chaps. 7–9

*Documents*, 5–7 (What different views on Christianity and culture existed in the 2<sup>nd</sup>-3<sup>rd</sup> centuries?), 14–17 (How do these persecutions compare to those of earlier years?), 78–81 (What will ensure church unity?), 93–95 (What do these inscriptions say about the values and priorities of common Christians?)

Tatian, *Address to the Greeks*, 1, 4, 5–7, 10, 11, 15, 18, 19, 23, 24, 27–34  
[www.ccel.org/fathers2/ANF-02/anf02-37.htm#P1114\\_299739](http://www.ccel.org/fathers2/ANF-02/anf02-37.htm#P1114_299739)

Clement of Alexandria, *Who is the Rich Man who is Saved?* 1, 3, 5, 7, 8, 11–17, 19, 20, 22, 26, 33, 35, 42. What are the dangers and opportunities of being a wealthy Christian? How can the rich person be saved? How does Clement use scripture to make his point?

[www.ccel.org/fathers2/ANF-02/anf02-86.htm#P10493\\_2903393](http://www.ccel.org/fathers2/ANF-02/anf02-86.htm#P10493_2903393)

Tertullian, *Prescription against Heretics*, 1, 2, 7, 9–15.

[www.ccel.org/fathers2/ANF-03/anf03-24.htm#P3125\\_1133921](http://www.ccel.org/fathers2/ANF-03/anf03-24.htm#P3125_1133921)

Cyprian, *On the Lapsed* 1, 2, 4, 6, 8, 11–18, 27–30, 34–36. Can you empathize with Cyprian's feelings about the lapsed who want to come back into the church? How does he categorize such people? How sound is his pastoral advice for handling various categories of "the lapsed"?)

[www.ccel.org/fathers2/ANF-05/anf05-113.htm#P7009\\_2277176](http://www.ccel.org/fathers2/ANF-05/anf05-113.htm#P7009_2277176)

C.H. Kraeling. *The Christian Building*, p. 4; plates II, VI, XI–XIII, XVII, XXIII, XXXVI–VII. Look at the ground plan of this earliest known church building. Flip through the book—this is what a Final Archaeological Report looks like. Have a look at the ruins and surviving artwork. What is the early Christian view of the religious function of art?

Map of the Empire. [www.roman-emperors.org/big300.htm](http://www.roman-emperors.org/big300.htm)

The Catacombs: take this tour of the ancient catacombs, reading the descriptive commentary.

[campus.belmont.edu/honors/catacombs/catacombs.htm](http://campus.belmont.edu/honors/catacombs/catacombs.htm)

## 4) Imperial Favour: A Fickle Boon

### Week of 25 September

#### Video Intro to Imperial Church (Units 4–7)

Ferguson, chaps. 10–11

*Documents*, 17–21 (What privileges did Christians enjoy by Constantine's time?), 42–48 (How would you explain Arius' view? Can you sympathize with it?), 27–29 (Is the creed Biblical in content?), 36–38 (What is the Devil's role in redemption?)

Conversion of Constantine [www.fordham.edu/halsall/source/conv-const.html](http://www.fordham.edu/halsall/source/conv-const.html)

Constantine founds Constantinople [www.fordham.edu/halsall/ancient/sozomen-constantinople1.html](http://www.fordham.edu/halsall/ancient/sozomen-constantinople1.html)

Athanasius, *On the Incarnation*, 1, 3–11, 14–22, 42–44, 54–57. Summarize Athanasius' view on the incarnation. What is the function of the incarnation? What is at stake?

[www.ccel.org/fathers2/NPNF2-04/Npnf2-04-16.htm#P1830\\_678055](http://www.ccel.org/fathers2/NPNF2-04/Npnf2-04-16.htm#P1830_678055)

Ephrem, *Hymn on Faith* 31.1–7 and *Hymn on Paradise* 11 — What should be the attitude of those who reflect theologically on God and his nature?

Constantinian architecture [www.coconino.edu/apetersen/\\_ART201/early\\_ch\\_arch.htm](http://www.coconino.edu/apetersen/_ART201/early_ch_arch.htm)

[www.coconino.edu/apetersen/\\_ART201/late\\_empire.htm](http://www.coconino.edu/apetersen/_ART201/late_empire.htm)

Map of the Empire. [www.roman-emperors.org/big400.htm](http://www.roman-emperors.org/big400.htm)

L. von Matt. *Early Christian Art in Rome*, plates 23, 27, 28, 32–34, 40–42, 45, 48–50, 60.

Refer to the captions at the front of the book. How do the style and symbols of this art compare with earlier examples?

## 5) City, Town, and Desert in the Fourth Century

### Week of 2 October

Ferguson, chap. 12

*Documents*, 21–22 (Why is Julian tolerant? Where does he find Christians to be in error?), 81–84 (How do these understandings of the Eucharist differ from your traditional understandings?), 86–90 (What role is Rome beginning to play?)

Athanasius, *Life of St. Antony* 1–16, 22, 25, 31, 36, 37, 43, 45–51, 55, 56, 66–69, 82, 85, 89–93. What values does the *Life* promote?

[www.ccel.org/fathers2/NPNF2-04/Npnf2-04-38.htm#P3636\\_1501897](http://www.ccel.org/fathers2/NPNF2-04/Npnf2-04-38.htm#P3636_1501897)

Simeon Stylites

[www.fordham.edu/halsall/source/evagrius-simeon.html](http://www.fordham.edu/halsall/source/evagrius-simeon.html)

*Book of Steps*, discourse 12. What style of spirituality does this document promote? What allowance is given for diversity? What is the value of the visible ministry?

Gregory of Nyssa, *Life of Macrina*

[www.fordham.edu/halsall/basis/macrina.html#life](http://www.fordham.edu/halsall/basis/macrina.html#life)

Gregory of Nyssa, *Life of Moses*, Prologue 1–10; Book Two 122–129; 162–166; 219–39; 320–21. How does Gregory define perfection? How does one obtain it? How does

Gregory enrich your understanding of baptism?

Ambrose, Letters 21 and 51

[www.fordham.edu/halsall/source/ambrose-let21.html](http://www.fordham.edu/halsall/source/ambrose-let21.html)

[www.fordham.edu/halsall/source/ambrose-let51.html](http://www.fordham.edu/halsall/source/ambrose-let51.html)

H.C. Butler. *Early Churches in Syria*, pp. 97–8, 99, 101, 103. Read the first three paragraphs on Simeon Stylites and the church (pg. 97–8); have a look at the plan and photographs of the ruins of the monastery which grew up around the site of his pillar.

## 6) Coming to Terms with Christology

### Week of 9 October

Ferguson, chap. 13

*Documents*, 49–57 (Summarize Apollinaris' and Eutyches' Christologies), 54–56 (Summarize the Christology of Leo's *Tome*), 56–57 (Does Chalcedon's formula solve the problem for you?), 90–91 (What politics are at work here?)

John Chrysostom, *Homily XII on 1 Timothy*. What are Chrysostom's views on wealth? Is his view of rural or urban origin? How would his message have been received in the capital, Constantinople?

[www.ccel.org/fathers2/NPNF1-13/npnf1-13-93.htm#P3020\\_2105171](http://www.ccel.org/fathers2/NPNF1-13/npnf1-13-93.htm#P3020_2105171)

Jeff Childers, Christology Essay

Christology Chart

Cyril of Alexandria, 2<sup>nd</sup> *Letter to Nestorius*

Nestorius, 2<sup>nd</sup> *Letter to Cyril*

Cyril, 3<sup>rd</sup> *Letter to Nestorius with 12 Anathemas*

all three letters may be read at [www.piar.hu/councils/ecum03.htm](http://www.piar.hu/councils/ecum03.htm)

Which of these views can you most easily defend? Why?

Narsai, *Exposition of the Mysteries* (<http://pw1.netcom.com/~aldawood/narsai.htm>)

What is Narsai's view on the incarnation?

## 7) Eastern Christianity Misses the Middle Ages

Week of **16 October**

### Video Intro to Eastern Christianity

Ferguson, chaps. 16–17

*Documents*, 97–106 (How does the *Henoticon* interpret Chalcedon? Which Christology is the Three Chapters material targeting as heretical? What is Monotheletism suggesting? What is Nicea II's argument for icons?)

*Divine Liturgy of St. John Chrysostom*. Find at,

[www.ocf.org:80/OrthodoxPage/liturgy/liturgy.html](http://www.ocf.org:80/OrthodoxPage/liturgy/liturgy.html). How would you describe the atmosphere created by the service? What are its priorities?

Byzantine Music

John of Damascus, "In Defence of Icons." Find at,

[www.fordham.edu/halsall/source/johndam-icons.html](http://www.fordham.edu/halsall/source/johndam-icons.html). What is John's defense for using icons? How do icons affect his piety and spirituality?

Procopius, "Description of Hagia Sophia," from *De Aedificiis*, found in:

[www.fordham.edu/halsall/source/procop-deaed1.html](http://www.fordham.edu/halsall/source/procop-deaed1.html)

Procopius, *Secret History*

[www.fordham.edu/halsall/source/procop-anec1.html](http://www.fordham.edu/halsall/source/procop-anec1.html)

Map of Constantinople: [www.roman-emperors.org/C300txt.htm](http://www.roman-emperors.org/C300txt.htm)

Hesychasm [www.fordham.edu/halsall/source/hesychasm1.html](http://www.fordham.edu/halsall/source/hesychasm1.html)

What is Hesychastic prayer? What values does it express?

Grabar, *Byzantine Painting*, pp. 50, 53, 58, 59, 62, 63, 91, 96, 98, 99, 105, 114, 116, 120, 129, 162, 163, 165, 167, 175, 179. How would you summarize the spiritual aim of

Byzantine artists? Work through the pictures and the descriptions. How would you explain the style and the *meaning* of Byzantine art?

G.H. Forsyth, *Sinai and the Monastery of St. Catharine*, plates 2, 3, 13, 26, 38–40, 42, 52–54, 60, 80, 89, 104–06, 117, 119, 148, 149, 188–90. Enjoy the tour of this important eastern monastic establishment, trying to get a feel for the spirituality of those who built it, those who live there, and those who pilgrimage there. Is it what you would expect? Does anything surprise you?

**8) Brown Discussion**  
Week of **23 October**

**9) A Turn to the West — Prelude to the Middle Ages**  
Week of **30 October**

Ferguson, chap. 14

Cook, Introduction, chaps. 1–4

*Documents*, 86–90, 57–68 (How do Pelagius' and Augustine's views differ? For Augustine, what do prevenience and irresistibility mean, when applied to grace? How does he see pre-destination? How is Arles semi-Pelagian and Orange semi-Augustinian?), 85–86 (Is Donatism strictly political?), 91–93 (Explain the roles of catholicity and tradition in preserving orthodoxy.), 127–141 (How reasonable are these expectations? Can you respect the ideals? Is the Benedictine life more individual or communal?)

Jerome, *Letter CXXIII, To Ageruchia*, parts 1, 2, 10, 11, 17. What is Jerome's advice on marriage; what is his rationale?

[www.ccel.org/fathers2/NPNF2-06/Npnf2-06-03.htm#P4519\\_1226118](http://www.ccel.org/fathers2/NPNF2-06/Npnf2-06-03.htm#P4519_1226118)

Gregory, *Pastoral Rule*, Part 1.1, 2, 5, 6, 10, 11; Part 2.1–5, 8, 9, 11; Part 3.1–3, 6, 12, 22, 38–40; Part 4 (ECF site. What traits should the church leader have? How should the preacher approach the audience? What do you admire most in Gregory's advice? Least?

[www.ccel.org/fathers2/NPNF2-12/Npnf2-12-222.htm#P4272\\_1092569](http://www.ccel.org/fathers2/NPNF2-12/Npnf2-12-222.htm#P4272_1092569)

Map of the Empire. [www.roman-emperors.org/big500.htm](http://www.roman-emperors.org/big500.htm)

Map of the Empire. [www.roman-emperors.org/big600.htm](http://www.roman-emperors.org/big600.htm)

I. Richards. *Abbeys of Europe*, pp. 50–63. Tour this famous island monastery, Le Mont St Michel. How do these buildings express the Benedictine ideal?

**10) Western Conversions & the Carolingians**  
Week of **6 November**

Ferguson, chaps. 15, 18

Cook, chaps. 5, 6

*Documents*, 24–25 (What are Rome’s claims for itself?), 167–71 (How would you summarize the missions strategy?), 106–110 (What is the papal function of the Donation of Constantine?)

Gregory of Tours, *Conversion of Clovis*, Book 2.28, 29, 30, 31. Find at:

[www.fordham.edu/halsall/source/gregory-clovisconv.html#n30](http://www.fordham.edu/halsall/source/gregory-clovisconv.html#n30). What are the primary influences resulting in the Frankish adoption of Christianity?

St. Patrick, “Confession.” Skim the text to get a sense of Patrick’s movements and major life events.

[www.ccel.org/ccel/patrick/confession.ii.html](http://www.ccel.org/ccel/patrick/confession.ii.html)

Einhard, *Life of Charlemagne*. Find at: [www.fordham.edu/halsall/source/einhard1.html](http://www.fordham.edu/halsall/source/einhard1.html).

What made this man such a great leader? Take note of his coronation.

Charlemagne, “Capitulary for Saxony.” Find at:

[www.fordham.edu/halsall/source/carol-saxony.html](http://www.fordham.edu/halsall/source/carol-saxony.html). Also, Charlemagne, “Capitulary of the Missi” 17. Find at: [www.fordham.edu/halsall/source/carol-missi2.html](http://www.fordham.edu/halsall/source/carol-missi2.html). What role does Charlemagne take for himself with respect to Christianity in his realm?

What are his strategies regarding non-Christians?

B. de Breffny. *Churches and Abbeys of Ireland*, pp. 9, 11, 12, 16, 17–19. Have a look at these depictions and remnants of the earliest Irish ecclesiastic foundations. Skim the text wherever your interest is piqued.

Map of the Empire. [www.roman-emperors.org/big700.htm](http://www.roman-emperors.org/big700.htm)

Map of the Empire. [www.roman-emperors.org/big800.htm](http://www.roman-emperors.org/big800.htm)

Virtual Tour of Lindisfarne Priory, found at:

[www.faculty.de.gcsu.edu/~dvess/ids/medieval/lindis/lindisfarne4.htm](http://www.faculty.de.gcsu.edu/~dvess/ids/medieval/lindis/lindisfarne4.htm).

Tour the Priory, reading the brief descriptions.

E. Rothe. *Medieval Book Illumination*, plates 1–12. Read the captions. Have a look at these products of the Carolingian “renaissance.”

## 11) Collapse and Revival

### Week of 13 November

Ferguson, chapo. 19–20

Cook, chaps. 7, 8

*Documents*, 110–122 (What are the bases for the Pope’s claims to authority? What was the impact of these claims on medieval society?), 171–2

*Charter of Cluny*. Find at: [www.fordham.edu/halsall/source/chart-cluny.html](http://www.fordham.edu/halsall/source/chart-cluny.html). Does true piety underlie this charter?

“The First Millenium.” Find at: [www.fordham.edu/halsall/source/glaber-1000.html](http://www.fordham.edu/halsall/source/glaber-1000.html). How does this compare with the millenial fervor of our own time? What was happening in the areas of church building, simony, and relics?

Synod of Charroux (989), “Peace of God” (at [www.fordham.edu/halsall/source/pc-of-god.html](http://www.fordham.edu/halsall/source/pc-of-god.html)) and Drogo of Terouanne (1063), “Truce of God,” at ([www.fordham.edu/halsall/source/t-of-god.html](http://www.fordham.edu/halsall/source/t-of-god.html)). What affect is the church having on medieval society?

Fulk of Chartres, “Urban II’s Speech at the Council of Clermont” (1095). Find at: [www.fordham.edu/halsall/source/urban2-5vers.html#Fulcher](http://www.fordham.edu/halsall/source/urban2-5vers.html#Fulcher). What is the Pope’s view on the crusade ideal?

Fulk of Chartres, “Capture of Jerusalem (1099)”. Find at: [www.fordham.edu/halsall/source/fulk2.html](http://www.fordham.edu/halsall/source/fulk2.html).

Map of the Empire. [www.roman-emperors.org/big900.htm](http://www.roman-emperors.org/big900.htm)

Map of the Empire. [www.roman-emperors.org/big1000.htm](http://www.roman-emperors.org/big1000.htm)

Virtual Tour of Holy Sepulchre. Find at: [www.christusrex.org/www1/jhs/TSpmain.html](http://www.christusrex.org/www1/jhs/TSpmain.html).  
Tour the sections “Introduction” through “The Crusader Transformation”, skimming the text and viewing the pictures.

## 12) The Many Faces of 12th-Century Fervour

### Week of 20 November

Cook, chap. 9

*Documents*, 172–174 (How healthy is it for the church to be connected this intimately with the state? Good side/bad side?)

Bernard, *On Loving God*, chaps. 1, 2, 6–11, 13–15. Find at, [www.ccel.org/b/bernard/loving\\_God/loving\\_God.html](http://www.ccel.org/b/bernard/loving_God/loving_God.html). Why are we obligated to love God? Describe each of the four levels of love. What is the ultimate aim of the spiritual life?

“Tales of Relics.” Find at: [www.fordham.edu/halsall/source/tales-relics.html](http://www.fordham.edu/halsall/source/tales-relics.html). Relate this account to the pictures to be found in Taralon, below.

“Tales of the Host.” Find at, [www.fordham.edu/halsall/source/tales-host.html](http://www.fordham.edu/halsall/source/tales-host.html). What are the popular beliefs about the Eucharist? How do these beliefs connect to the theology of the time?

J. Taralon. *Treasures of the Churches of France*, plates 69, 70, 86, 105, 109, 111, 122, 123, 143–45, 150, 151, 159, 164, 182, 206, 207, 221, 226, 255, 256. What do the “Tales of Relics” (above) and the reliquaries say about concepts of holiness in the Middle Ages?

Map of the Empire. [www.roman-emperors.org/big1100.htm](http://www.roman-emperors.org/big1100.htm)

“The Way of the Cross.” Find at, [www.christusrex.org/www1/jvc/TVCmain.html](http://www.christusrex.org/www1/jvc/TVCmain.html). Move through the stations at your own pace in an attempt to identify with the medieval pilgrimage impulse and contemplative bent.

## 13) Saint, Sinners & Scholars

### Week of 27 November

Ferguson, chaps. 21–22

Cook, chap. 10

*Documents*, 151–154 (Does Anselm’s argument for God convince you? Summarize his

- view on the atonement.), 141–149 (What distinctively Franciscan ideals are expressed?)
- Abelard, “Sic et non” extract. Find at, [www.fordham.edu/halsall/source/1120abelard.html](http://www.fordham.edu/halsall/source/1120abelard.html). What is the tone of this extract?
- Jacques de Vitry, “Life of Students at Paris.” Find at, [www.fordham.edu/halsall/source/vitry1.html](http://www.fordham.edu/halsall/source/vitry1.html). Why is Jacques unimpressed by university life at Paris? Why do people pursue learning? Would you expect Oxford to have been so reprehensible?
- Roger Bacon, “Despair over 13<sup>th</sup>-century Learning.” Find at, [www.fordham.edu/halsall/source/bacon1.html](http://www.fordham.edu/halsall/source/bacon1.html). What are Bacon’s main concerns? What are the assumptions and values underlying his critique?
- “Conversion of Peter Waldo.” Find at, [www.fordham.edu/halsall/source/waldo1.html](http://www.fordham.edu/halsall/source/waldo1.html).
- “The Apparehamentum,” Cathari confession from the Lyons Rite. Find at, [home.online.no/~noetic/appa.htm](http://home.online.no/~noetic/appa.htm). Based on the nature of the sins they confess, what are the religious priorities of the Cathari?
- Bernard Gui, “Inquisitorial Technique.” Find at, [www.fordham.edu/halsall/source/heresy2.html](http://www.fordham.edu/halsall/source/heresy2.html). Also, “Accusations against Cathars.” Find at, [www.fordham.edu/halsall/source/gui-cathars.html](http://www.fordham.edu/halsall/source/gui-cathars.html).
- 4th Lateran Council, Canon 3 on Heresy. Find at, [www.fordham.edu/halsall/source/lat4-c3.html](http://www.fordham.edu/halsall/source/lat4-c3.html). What fate awaits the suspected heretic, and what mechanisms are called upon to deal with them?
- St. Dominic’s “Nine Ways of Prayer.” Find at, [www.op.org/DomCentral/places/stjude/NineWays.html](http://www.op.org/DomCentral/places/stjude/NineWays.html). What are the nine ways? Of what value for cultivating piety would you find them to be?
- St. Francis, “Canticle of the Sun.” Find at, [www.fordham.edu/halsall/source/stfran-canticle.txt](http://www.fordham.edu/halsall/source/stfran-canticle.txt). Read the English translation. Are all the voices called upon in this canticle suitable for praising God?
- I. Richards. *Abbeys of Europe*, pp. 76–84. To which order do these structures belong? How do they express the ideals of the order? Based on the setting of the abbey, how might it have been linked to local economy?
- Map of the Empire. [www.roman-emperors.org/big1200.htm](http://www.roman-emperors.org/big1200.htm)

## 14) Raising the High Middle Ages

### Week of 4 December

Ferguson, chaps. 23–24

Cook, chap. 11

*Documents*, 123–127 (Summarize these statements of ecclesiastical authority, 154–66 (What are Aquinas’ attitudes towards faith, reason, revelation? His view of the eucharist?), 178–183 (What is the relationship between Pope and English ruler at this time?))

Chronica regiae coloniensis, “The Children’s Crusade” (1212). Find at, [www.fordham.edu/halsall/source/1212pueri.html](http://www.fordham.edu/halsall/source/1212pueri.html).

Prayers online at: [www.preces-latinae.org/thesaurus/Basics.html](http://www.preces-latinae.org/thesaurus/Basics.html). Read the following prayers in order to catch the spirit of standard Roman Catholic personal piety:

under *Orationes Utilissimae*: “Sign of the Cross,” “Glory Be,” “Hail Mary,” “Blessing Before and after Meals”

under *Ad Deum, Pater*: “Deus meus, credo in te”

under *Ad Deum, Trinitas*: “Sanctus,” “Te Deum”

under *Ad Deum, Filius*: “Adoramus Te,” “Domine Iesu, Noverim Me, “Actus Reparationis”

under *Ad Deum, Spiritus Sanctus*: “O Creator, Sancte Spiritus”

under *Liturgia et sacramenta, Confessio*: “Confiteor”

under *Angeli et Sancti, Beata Virgo Maria*, “Salve Regina”

Map of the Empire. [www.roman-emperors.org/big1300.htm](http://www.roman-emperors.org/big1300.htm)

*Horizon Book of Great Cathedrals*, pp. 65, 68–71, 90, 92, 93, 114–20, 156–61, 162–67, 212–16. What are the distinctive features of Gothic architecture? What spiritual values does it symbolize? How does the architecture connect to scripture?

Virtual Tour of Vatican City. Find at, [www.christusrex.org/www1/citta/0-Citta.html](http://www.christusrex.org/www1/citta/0-Citta.html). Tour St. Peter’s and the Vatican palaces, enlarging pictures to appreciate the architecture and artwork.

**15) Williams Discussion**  
**Week of 11 December**