



## HARDING SCHOOL OF THEOLOGY

5601 EARLY AND MEDIEVAL CHURCH, Fall Term 2017, Tues. 8:15-10:55 a.m.  
Prof. Mark E. Powell

### ***Course description***

A study of the theological and doctrinal history of Christianity in its cultural setting from the beginning of the church to the high medieval period. Attention is given to developments in Western Christianity.

### ***Course objectives***

1. Exhibit a critical understanding of the theological and doctrinal history of Christianity from the beginning of the church to the high medieval period.
2. Carefully present and critically interact with influential proposals from the historical period under investigation.

### ***Required textbooks***

Justo Gonzalez, *The Story of Christianity*, vol. 1, *The Early Church to the Dawn of the Reformation*, rev. ed. (New York: Harper One, 2010).  
William G. Rusch, ed., *The Trinitarian Controversy* (Philadelphia: Fortress Press, 1980).  
Richard Norris, ed., *The Christological Controversy* (Philadelphia: Fortress Press, 1980).  
Augustine, *Confessions*, trans. Henry Chadwick (New York: Oxford University Press, 1998).  
Brian Davies and G.R. Evans, eds., *Anselm of Canterbury: The Major Works* (New York: Oxford University Press, 2008).

### ***Recommended textbook***

E.A. Livingstone, ed., *The Concise Oxford Dictionary of the Christian Church*, 3rd ed. (New York: Oxford University Press, 2013).

Textbooks can now be ordered through a link on the [HST website](#). The Textbooks tab can be viewed on the navigation bar on any page of the website. Check the book list provided under the Textbooks tab (<http://hst.edu/students/textbook-services/>) for correct ISBN's and editions to insure correct ordering. A link provided there will take you to Amazon where you will only need to enter the ISBN to order your books. By going through our website, HST will receive some credit from the order. Thanks for your support.

Additional readings, course notes, a place to submit assignments, and grades are available on Canvas. To access the Canvas course page, go to <http://elearning.harding.edu>.

### ***Accessibility***

HST professors are accessible to local and distance students. Please use the following to arrange appointments with me (in person or by phone):

Email: [mpowell@harding.edu](mailto:mpowell@harding.edu)

Office Phone Number: (901) 432-7725  
Office: Ijams Administration Building 209

### ***Requirements and grading***

1. Reading of assigned texts and class participation
2. Reading papers (10%)
3. Seminar papers (40%)
4. Mid-term examination (25%)
5. Final examination (25%)

Grading scale: 100-90 (A), 89-80 (B), 79-75 (C), 74-70 (D), 69 and below (F)

All readings and papers should be completed before the session for which they are assigned. Reading and class participation, or lack thereof, may have a positive or negative effect on the final grade of up to five points.

### ***Academic Integrity***

Academic dishonesty in all its forms is inconsistent with Christian faith and practice, and will result in penalties which could include a failing grade for the assignment, a failing grade for the course, dismissal from the course, and even dismissal from the school.

### ***Credit Hour Workload***

For every course credit hour, the typical student should expect to spend at least three clock hours per week of concentrated attention on course-related work, including but not limited to time attending class, as well as out-of-class time spent reading, reviewing, organizing notes, preparing for upcoming quizzes/exams, problem solving, developing and completing projects, and other activities that enhance learning. Thus, for a three-hour course, a typical student should expect to spend at least nine hours per week dedicated to the course.

### ***Students with Disabilities***

It is the policy of Harding University to accommodate students with disabilities, pursuant to federal and state law. Any student with a disability who needs accommodation should inform the instructor at the beginning of the course. Students with disabilities are also encouraged to contact Steve McLeod, the Associate Dean, at 901-761-1353.

### ***Library Resources***

If you have not taken 5990 (Advanced Theological Research) or 5770 (Research in Counseling), or took either class more than a year ago, go to the HST Web site ([www.hst.edu](http://www.hst.edu)) for information concerning library services to students. Under the "library" tab you will find a link to and instructions for searching the HST online catalog. There are also instructions for using the following databases available through the library: OCLC FirstSearch, EBSCOhost, Infotrac, PsycINFO, and Religious and Theological Abstracts. Contact the library for passwords to these databases. Also available are the research guides distributed in 5990 and 5770. These annotated bibliographies list basic tools you will find helpful in your research.

## *Schedule of topics and readings*

- Aug. 22          Introduction to the course
- Aug. 29          Life and worship in the early church
- (1) Gonzalez, chaps. 5-7, 11
  - (2) *The Didache* in *Early Christian Fathers* (Philadelphia: Westminster Press, 1953), 171-179.
  - (3) Pliny, *Letters* 10.96-97  
At: [www.fordham.edu/halsall/source/Pliny1.html](http://www.fordham.edu/halsall/source/Pliny1.html)
  - (4) Ignatius of Antioch, *Letters to the Magnesians and Romans* in *Early Christian Fathers*, 94-97, 102-106.
  - (5) Justin Martyr, *The First Apology* 1-68 in *Early Christian Fathers*, 242-289.
  - (6) *The Passion of Perpetua and Felicity*  
At: [www.newadvent.org/fathers/0324.htm](http://www.newadvent.org/fathers/0324.htm)
- Sept. 5          The challenge of Gnosticism
- (1) Gonzalez, chaps. 8-9
  - (2) Irenaeus, *Against Heresies* (selections) in *Early Christian Fathers*, ed. Cyril Richardson, 358-384.
  - (3) Tertullian, *Prescriptions Against the Heretics* in *Early Latin Theology* (Philadelphia, Westminster Press, 1956), 31-64.
  - (4) Origen, *On First Principles*, trans. G.W. Butterworth (Gloucester, MA: Peter Smith, 1973), Preface and Book IV, chaps. 1-3, pp. 1-6, 256-312 (read Greek translation, except where there is only a Latin translation).
- Sept. 12         The conversion of Constantine and the rise of monasticism
- (1) Gonzalez, chaps. 12-15, pp. 277-281
  - (2) Eusebius, *In Praise of Constantine* 1-5, 7-10  
At: [www.fordham.edu/halsall/basis/orat-constantine.html](http://www.fordham.edu/halsall/basis/orat-constantine.html)
  - (3) Eusebius, *Life of Constantine* 3.25-43  
At: [www.fordham.edu/halsall/basis/vita-constantine.html](http://www.fordham.edu/halsall/basis/vita-constantine.html)
  - (4) John Cassian, *Conferences* 1  
At: [www.newadvent.org/fathers/350801.htm](http://www.newadvent.org/fathers/350801.htm)
  - (5) *The Rule of St. Benedict*  
At: <https://www.ewtn.com/library/PRIESTS/BENRULE.HTM>
- Sept. 19         Nicea and Trinitarian doctrine
- (1) Gonzalez, chaps. 17, 19-20
  - (2) *The Trinitarian Controversy*, chaps. II-VI, IX-X, XII.
  - (3) *Niceno-Constantinopolitan Creed* in *Creeeds and Confessions of Faith in the Christian Tradition*, p. 163.

- Sept. 26          Divine grace and human freedom
- (1) Gonzalez, chaps. 16, 24-26
  - (2) *Confessions*, Books I-IX; and Book X, chaps. xxvii-xliii (pp. 201-220).
  - (3) J. Patout Burns, ed., *Theological Anthropology* (Philadelphia: Fortress Press, 1981), chaps. IV, VI.
- Oct. 3            Mid-term exam; The rise of the papacy
- Oct. 10          Chalcedon and Christology
- (1) Gonzalez, chap. 28
  - (2) *The Christological Controversies*, chaps. VII-IX.
- Oct. 17          Byzantine theology and the iconoclastic controversy
- (1) Gonzalez, pp. 269-277, 281-293
  - (2) Dionysius the Areopagite, *The Mystical Theology in Pseudo-Dionysius: The Complete Works*, trans. Colm Luibheid (New York: Paulist Press, 1987), 133-141.
  - (3) John of Damascus, *On The Divine Images*, trans. David Anderson (Crestwood, NY: St. Vladimir's Seminary Press, 2002), Part I.
  - (4) *Decree of the Seventh Ecumenical Council in Creeds and Confessions*, pp. 233-241.
- Oct. 24          The meaning of the eucharist
- (1) Gonzalez, chaps. 29-30
  - (2) Paschasius Radbertus, *The Lord's Body and Blood* (selections) and Ratramnus, *The Lord's Body and Blood in Early Medieval Theology*, 94-108, 118-147.
  - (3) *Decree of Fourth Lateran Council in Creeds and Confessions*, pp. 739-742.
- Oct. 31          Faith seeking understanding
- (1) Gonzalez, chap. 31
  - (2) *Anselm of Canterbury: The Major Works*, pp. 82-104, 260-356.
- Nov. 7           Poverty movements
- (1) Gonzalez, chap. 32
  - (2) Bonaventure, *The Life of St. Francis* 1-4 in *Bonaventure: The Soul's Journey into God, The Tree of Life, The Life of St. Francis*, trans. Ewert Cousins (New York: Paulist Press, 1978), 185-217.
  - (3) *Francis and Claire: The Complete Works*, trans. and ed. Regis J. Armstrong and Ignatius C. Brady (New York: Paulist Press, 1986), 37-39, 136-145.
  - (4) Bonaventure, *Defense of the Mendicants*, 7.1-5, 26-40 in *The Works of Bonaventure*, trans. José de Vinck, v. 4 (Paterson, NJ: St. Anthony Guild Press, 1966), 125-129, 150-163.
- Nov. 14          Scholastic theology
- (1) A.M. Fairweather, ed., *Aquinas on Nature and Grace* (Philadelphia: Westminster Press, 1954), 35-56, 174-218.
- Nov. 21          THANKSGIVING BREAK

Nov. 28 Final lecture

Dec. 5 Final exam

***Reading papers***

Students are required to turn in a 1-2 page reading paper at the beginning of class for each session that readings are assigned. Reading papers should focus on the primary sources, though Gonzalez may be cited to support your interpretation. The papers should strike a balance between careful exposition of the primary source readings, critical evaluation, and constructive suggestion. Late reading papers will not receive credit.

***Seminar papers***

Students are required to lead two class discussions by presenting a paper, five-six pages in length, on the primary source readings assigned for the session. The seminar paper should follow the same format as the reading paper, with the exception of length, and should be submitted in place of the reading paper. In addition, two questions for class discussion should be included at the end of the paper.

Seminar papers are due by 12:00 p.m. noon (CST) on the Monday before it is presented. Papers that are not turned in by this time will be penalized 10 points. The seminar paper should be submitted as a Word or PDF document in Canvas. All students should carefully read the seminar papers before the class meeting.

Students are expected to revise seminar papers in light of class discussion and comments from the professor. A revised version of the seminar paper is due on the following class session. Late papers will receive one point off per day late (excluding Sundays) for the first three days, and then three points off per day late, up to 20 points.

***Seminar paper rubric***

<b>Criterion</b>	<b>Above Expectations Grade of A</b>	<b>Meets Expectations Grade of B or C</b>	<b>Below Expectations Grade of D or F</b>
<b>Exposition of primary sources</b>	Demonstrates careful reading and presentation of primary sources; highlights the key issues being addressed.	Demonstrates adequate reading and presentation of primary sources; may miss a one or more key issues being addressed.	Demonstrates shallow reading and presentation of primary sources; may miss multiple key issues being addressed.
<b>Critical analysis</b>	Strong critical interaction with the primary sources and key proposals.	Adequate critical interaction with the primary sources and key proposals.	Shallow and uncritical interaction with the primary sources and key proposals.

### ***Research paper option for Historical Theology students***

With the approval of the professor, students who are pursuing an M.A. or M.Div. degree with a concentration in Historical Theology may submit a term paper in place of the reading and seminar papers. The paper should be approximately 15 pages in length and is due at the beginning of class on November 28. The paper should carefully follow Turabian's *Manual* and may be penalized up to ten points for style. Late papers will receive one point off per day late (excluding Sundays) for the first three days, and then three points off per day late, up to 20 points total.

Students are encouraged, but not required, to submit a prospectus to the professor via Canvas email by October 24. The prospectus may be informal and should include (1) a statement of the issue to be investigated, and (2) a preliminary bibliography. The prospectus gives students an opportunity to receive feedback from the professor before submitting the paper for a grade

### ***Recommended resources***

#### I. Reference works

- The Oxford Dictionary of the Christian Church*, 3<sup>rd</sup> rev. ed., eds. F.L. Cross and E.A. Livingstone (New York: Oxford University Press, 2005).
- Westminster Dictionary of Church History*, ed. Jerald C. Brauer (Philadelphia: Westminster Press, 1971).
- Creeeds and Confessions of Faith in the Christian Tradition*, eds. Jaroslav Pelikan and Valerie Hotchkiss, 4 vols. (New Haven: Yale University Press, 2003).
- Encyclopedia of Early Christianity* 2<sup>nd</sup> ed., 2 vols., ed. Everett Ferguson, 2 vols. (New York: Garland Publishing, Inc., 1997).
- Encyclopedia of the Early Church*, ed. Angelo Di Berardino, trans. Adrian Walford, 2 vols. (New York: Oxford University Press, 1992).
- A Dictionary of Early Christian Beliefs*, ed. David W. Bercot (Peabody, MA: Hendrickson Publishers, 1998).
- Dictionary of the Middle Ages*, ed. Joseph R. Strayer, 13 vols. (New York: Scribner, 1982-89).

#### II. Histories and Church Histories

- Michael Angold, *Cambridge History of Christianity*, vol. 5, *Eastern Christianity* (New York: Cambridge University Press, 2006).
- Peter Brown, *The Rise of Western Christendom: Triumph and Diversity, AD 200-1000* (Oxford: Blackwell Publishers, 1996).
- Peter Brown, *The World of Late Antiquity, AD 150-750* (New York: Harcourt Brace Jovanovich, 1971).
- Norman Cantor, *The Civilization of the Middle Ages* (New York: Harper Collins, 1993).
- Augustine Casiday and Frederick W. Norris, *Cambridge History of Christianity*, vol. 2, *Constantine to c.600* (New York: Cambridge University Press, 2007).
- Henry Chadwick, *The Early Church* (New York: Penguin Books, 1993).

- Eamon Duffy, *Saints and Sinners: A History of the Popes*, 2<sup>nd</sup> ed. (New Haven: Yale University Press, 2001).
- Everett Ferguson, *Early Christians Speak: Faith and Life in the First Three Centuries*, 3<sup>rd</sup> ed. (Abilene: ACU Press, 1999).
- Susan Ashbrook Harvey and David Hunter, eds., *The Oxford Handbook of Early Christian Studies* (New York: Oxford University Press, 2008).
- Judith Herrin, *The Formation of Christendom* (Princeton: Princeton University Press, 1987).
- J.M. Hussey, *The Orthodox Church in the Byzantine Empire* (New York: Clarendon Press, 1986).
- Cyril Mango, *Byzantium: The Empire of New Rome* (New York: Scribner, 1980).
- Margaret M. Mitchell and Frances M. Young, *Cambridge History of Christianity*, vol. 1, *Origins to Constantine* (New York: Cambridge University Press, 2006).
- Thomas F. X. Noble and Julia M. H. Smith, *Cambridge History of Christianity*, vol. 3, *Early Medieval Christianities, c.600-c.1100* (New York: Cambridge University Press, 2008).
- Jaroslav Pelikan, *The Christian Tradition*, vol. 1, *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago Press, 1971).
- \_\_\_\_\_, *The Christian Tradition*, vol. 2, *The Spirit of Eastern Christendom (600-1700)* (Chicago: University of Chicago Press, 1974).
- \_\_\_\_\_, *The Christian Tradition*, vol. 3, *The Growth of Medieval Theology (600-1300)* (Chicago: University of Chicago Press, 1978).
- Alexander Schmemmann, *The Historical Roots of Eastern Orthodoxy*, trans. Lydia Kesich (New York: Holt, Rinehart and Winston, 1963).
- R. W. Southern, *Western Society and the Church in the Middle Ages* (New York: Penguin Books, 1990).

### *Aids for primary source readings*

The following aids should help as you read the primary sources for the course. Students should be prepared to discuss these themes from the readings.

#### Life and worship in the early church

- (1) Several of the writings (*Didache*, Pliny's letter, and Justin's *First Apology*) offer the best descriptions of early Christian worship outside of the New Testament. Notice what these sources tell us about early Christian worship.
- (2) Several of the writings (Pliny's letter, Ignatius' letters, and *The Passion of Perpetua and Felicity*) discuss early Christian persecutions. Notice what these sources tell us about the nature of these early persecutions and the attitudes of the martyrs.
- (3) Early in the second century, Ignatius of Antioch offers the first witness of a "monoepiscopal" form of church government (one bishop over numerous presbyters and deacons). Notice how this model differs from the one in the Pastoral Epistles, as well as how Ignatius understands his role as bishop.
- (4) Justin Martyr's *The First Apology* is an early attempt to preach and defend the gospel to a hostile pagan audience. Notice how Justin goes about this task, especially his use of Jesus as "the Logos."

#### The challenge of Gnosticism

- (1) Irenaeus, Tertullian, and Origen all appeal to the "rule of faith" or "canon of truth" in opposition to Marcion and the Gnostics. Pay attention to the content of these rules and how they function to oppose heresy.
- (2) Irenaeus and Tertullian also appeal to scripture (see Irenaeus's discussion of the four gospels) and apostolic succession to oppose Marcion and the Gnostics. Pay attention to the exact nature of these appeals, especially since scripture and apostolic succession are appealed to by Protestants and Catholics respectively during the Protestant Reformation.
- (3) Notice Tertullian's view of philosophy, and how the threat of Gnosticism might influence this view.
- (4) In *On First Principles* Origen offers the rationale for allegorical interpretation, which was the dominant method of reading scripture in the West until the Protestant Reformation. Pay careful attention to Origen's discussion, especially his understanding of inspiration and the role of the Holy Spirit in the writing and reading of scripture.

#### The conversion of Constantine and the rise of monasticism

- (1) Note the specific ways Eusebius describes Constantine in his *Oration*. Consider how Eusebius's vision of the godly emperor could be problematic.
- (2) Consider the types of changes, including change in social status, the church experienced with Constantine.
- (3) How is the rise of monasticism one attempt to resist a "cultural Christianity" after Constantine's conversion? Note and evaluate the specific ways that John Cassian describes the contemplative life of monks.
- (4) Benedictine monasticism emphasized moderation (rather than extreme asceticism) and stability of location. Consider the strengths and weaknesses of the Benedictine monastic life.

### Nicea and Trinitarian doctrine

- (1) Note the different visions of the divinity of Jesus that were maintained by the Arians (Arius and Eusebius of Nicomedia) and the Trinitarians (Alexander of Alexandria, Athanasius, and Gregory of Nyssa). Consider the contemporary relevance of this doctrine for Christian theology today.

### Human nature and divine grace

- (1) Augustine's *Confessions* is a classic spiritual autobiography. As you read, reflect on how this great work (a) illustrates the fifth century world of early Christianity, (b) enlightens Augustine's doctrine of election and predestination, and (c) resonates with your own faith journey.
- (2) Note the different visions of human nature and divine grace that are presented by Pelagius and Augustine. Consider other ways of conceiving this debate, which continues to have a big impact in Western theology.

### Chalcedon and Christology

- (1) How does Apollinaris understand the convergence of the divinity and humanity of Christ? Consider the implications of his position.
- (2) Theodore of Mopsuestia and Nestorius, on one hand, and Cyril of Alexandria and Leo I, on the other, present different understandings of the relationship between the Logos and the man Jesus. Note these differences and their potential implications for understanding the incarnation.
- (3) Note which figures were accepted, and which rejected, at the Council of Chalcedon. Exegete Chalcedon's "Definition" in light of the debates leading up to the council.

### Byzantine theology and the iconoclastic controversy

- (1) A key emphasis of Eastern Orthodoxy is "apophatic theology," which leads to silence and the contemplation of God. As an example of apophatic theology, reread chapters four and five of Pseudo-Dionysius' *The Mystical Theology*, and consider the strengths and limitations of this approach.
- (2) John of Damascus' defense of icons includes (1) a distinction between "adoration" (*latreia*) and "veneration" (*proskunesis*), and (2) an emphasis on the spiritual value of the material based on the incarnation and the sacraments. Evaluate John's arguments.
- (3) John of Damascus emphasizes the spiritual usefulness of icons. Note the specific benefits he mentions and how these insights might influence the way we think of art and the visual in worship today.

### The meaning of the eucharist

- (1) Carefully trace the different positions of Radbertus and Ratramnus on the eucharist, including their understanding of "figure" and "truth." Analyze their arguments.

### Faith seeking understanding

- (1) Consider the merits of Anselm's ontological argument in *Proslogion*. As the work proceeds, note the significance of Anselm's shift from calling God "something than which nothing greater can be thought" to "something greater than can be thought."

- (2) In *Why God Became Man* Anselm presents his view of the atonement that has been extremely influential in the West. Since then, many have criticized aspects of Anselm's atonement theory. Pay careful attention to Anselm's presentation and consider whether this presentation of the cross is faithful to the biblical witness.
- (3) Consider how Anselm views the role of human reason in theology in these two works.

#### Poverty movements

- (1) Notice how Francis is presented as emulating Christ in *The Life of St. Francis*. From where does Francis receive his way of life?
- (3) The Franciscans sought to reform the church and preach the gospel in the emerging cities by embracing "absolute poverty." Evaluate the Franciscan doctrine of absolute poverty and their claim that this was the way of life of Jesus and the apostles.
- (4) Notice the differences between the Benedictine Rule and Franciscan Rules, and what these imply about these different visions of the monastic life.

#### Scholastic theology

- (1) Thomas defends "sacred doctrine" as a "science" (that is, an academic discipline worthy of study in the university). Consider Thomas's specific argument, as well as strengths and weaknesses of treating theology as an academic discipline in the university.
- (2) Evaluate Thomas's "five ways" for demonstrating God's existence, especially in contrast to Anselm's ontological argument.
- (3) Thomas' view of "(human) nature and (divine) grace" became prominent in the medieval period, and is one (but not the only) view that Martin Luther and the Protestant Reformers rejected. Critically evaluate Thomas's understanding the interaction of divine grace and human works in salvation.

## *Use of technology*

This course is supported with the video platform [www.Zoom.us](http://www.Zoom.us) (for HST LIVE students) and Canvas (available at <http://elearning.harding.edu/>) to facilitate class participation. For new Zoom platform users, go to <https://support.zoom.us/hc/en-us/categories/200101697-Getting-Started> for helpful video tutorials about using this platform.

Assignments in this course offer opportunities for students to demonstrate proficiency in the use of technology in the following ways:

- Use of library and electronic databases to do research
- Use of online technology for submissions and class participation

Equipment requirements for Zoom and HST LIVE:

1. Ear buds with microphone required. Apple Earbuds with mic have worked flawlessly and are required. (Apple MD827LL/A EarPods with Remote and Mic - Standard Packaging – White)  
Amazon: [https://www.amazon.com/Apple-MD827LL-EarPods-Remote-Mic/dp/B0097BEG1C/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1480536372&sr=8-1&keywords=Apple+MD827LL%2FA+EarPods+with+Remote+and+Mic+-+Standard+Packaging+-+White](https://www.amazon.com/Apple-MD827LL-EarPods-Remote-Mic/dp/B0097BEG1C/ref=sr_1_1?s=books&ie=UTF8&qid=1480536372&sr=8-1&keywords=Apple+MD827LL%2FA+EarPods+with+Remote+and+Mic+-+Standard+Packaging+-+White)
2. Additional monitor for remote students required. Used monitor is okay.
3. Laptop or tablet with camera or desktop computer with camera. On-ground students are encouraged to bring their laptops with camera to class and connect to the Zoom meeting with their computer.
4. Internet access using a latest version of a web browser such as Firefox (preferred), Google Chrome, or Microsoft Internet Explorer.
5. Latest version of Zoom software. This does change periodically without notification.

Canvas can be accessed at <http://elearning.harding.edu/>. If you have problems gaining access to the Canvas system, contact technical support for students by calling (501) 279-4545. You will need your HST username and your password to log into Harding Pipeline. These are the same credentials you use to register for classes via Pipeline.

When you need to contact your professor via email about a class related issue, always use the email system contained in the Canvas learning management system. This provides a secure convenient means of tracking communication between you and your professor. Of course, there are many email providers, and many students and professors hold more than one email address. To promote timely and secure communication about class related issues, students and professors will only use Canvas email.

Harding University gives each student an email address that also utilizes your user name. For example, your instructor's email address is [mpowell@harding.edu](mailto:mpowell@harding.edu). Many students use other

email addresses as their preferred address. You can set your Harding G-mail account to forward messages to an alternative email address if you want; however, it is your responsibility to check your Harding email account regularly because this is the official Harding email address to which all Harding-related email will be sent.