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# CH 500 XLTurning Points in Church History

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# CH 500

## TURNING POINTS IN CHURCH HISTORY

Asbury Theological Seminary  
X1, Spring 2008  
3 Credit Hours

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### Welcome

Welcome to **CH 500: Turning Points in Church History**. This course is being offered via Asbury Theological Seminary's EXL virtual campus. This is only my second time teaching on EXL, which means that in many ways the course is still coming into shape and focus. As you might imagine, this makes things a bit more challenging than they might be otherwise! Please be patient with me as I learn to implement the technology that makes this learning experience possible, and—especially if you already have some experience with this format—please help me to learn how to use it well by offering feedback and suggestions.

Within the scope of this course we will:

**engage** with the subject matter of the course through the reading of required primary and secondary texts

and

**reflect upon** the required primary and secondary reading through a variety of online assignments including quizzes, forums, and essays

Making our way through this course together, we are sure to encounter some challenges. Nevertheless, I am confident that we can succeed by working together and doing our best to communicate effectively. It is my hope that I will be able to pass on to you some of my enthusiasm for the study of church history and to present this area of theological studies as a rich and vital resource for the practice of Christian faith and ministry.

### Personal Introduction

Let's begin with the formalities. I am Dr. Thomas N. Buchan, III and I am an Assistant Professor of Theology at Asbury Theological Seminary. In addition to teaching on EXL, I also offer courses on the Florida campus. I can be reached by phone at 407.482.7649 or via email at [Thomas\\_Buchan@asburyseminary.edu](mailto:Thomas_Buchan@asburyseminary.edu). If you have a need to contact me by surface mail, my work address is Asbury Theological Seminary, 8401 Valencia College Lane, Orlando, FL 32825.

On a less formal note, I prefer to be called "Thomas." I have been teaching on Asbury's Florida campus since the Fall of 2006. I live in Oviedo, Florida with my wife Shelly, my son Thomas (who is in second grade), and my daughter Mary (who will be a year old in May). I moved to Florida from New Jersey, where I completed my graduate studies at Drew University in 2003.

## Course Description

This course is described on page 188 of the Asbury Theological Seminary Academic Catalog as follows:

**An introduction to selected critical themes in the history of Christianity, examined within their historical contexts. For MA students (other than MATS) only.**

## Course Relationship

**CH 500: Turning Points in Church History** is a required course for the completion of MA degrees in Christian Education, Christian Leadership, Christian Ministries, Counseling, Pastoral Counseling, World Mission & Evangelism, Intercultural Studies, and Youth Ministry. It is also a required course for the completion of the Certificate in Christian Studies.

CH 500 provides a survey of major figures and developments in the history of Christianity, especially as it has unfolded in the cultures of Europe and North America. It aims to acquaint the student with the broad contours, or the overall “shape,” of Western church history and to supply a basic working knowledge of crucial people, ideas, and moments. While Western civilization provides a contextual framework for the course, we will also highlight the breadth and depth of Christianity’s historical and cultural diversity.

## Prerequisites

### Courses

This course has no prerequisite courses.

### Content

**CH 500: Turning Points in Church History** is an introductory course in the history of Christian thought and practice. It is not expected that students enrolled in this course have any prior knowledge of the history of Christianity.

### Technology

It is imperative that students taking **CH 500: Turning Points in Church History** have ready access to a computer which can support an Internet connection, the student’s asburyseminary.edu email address, and a word processing application (preferably Microsoft Word).

## Course Outcomes (Goals and Objectives)

Faith *in* and practical obedience *to* the Lord Jesus Christ has been expressed and articulated in a variety of cultural and historical contexts from the New Testament era until the present time. By the power of the Holy Spirit, Christians have responded faithfully to Jesus Christ to the glory of God the Father in many different languages, social environments, political economies, and cultural moments. When we look back over the course of the history of Christianity, we see that there have been what we perceive as times of spectacular success in following Jesus and times of spectacular failure in following Jesus.

The goals of this course are to arrive at a greater knowledge of the history of Christian faith and practice and to cultivate a greater appreciation for the history of Christian faith and practice—this mixed history of spectacular success and spectacular failure. We will reach these goals by considering of some of the wide variety of theological ways and means by which faith in the Lord Jesus Christ has been expressed in the history of the church.

To attain the goal of **acquiring greater knowledge** of the history of Christian faith and practice and to attain the goal of **cultivating a greater appreciation** for the history of Christian faith and practice, students will:

1. be introduced to and be required to reflect upon historiography (the writing or doing of history) especially as it pertains to the Christian past.
2. be introduced to and be required to demonstrate basic factual knowledge of persons, places, dates, events, and movements that shaped the history of Christian faith and practice.
3. be made aware of and be required to reflect upon diversities in the multi-ethnic and cross-cultural history of Christian faith and practice.
4. be made aware of and be required to reflect upon continuities in the multi-ethnic and cross-cultural history of Christian faith and practice.
5. consider and reflect upon issues that motivated the development of Christianity's beliefs, practices, and structures
6. consider and reflect upon why, from time to time, some of Christianity's beliefs, practices, and structures have been retained and/or rejected, criticized, corrected, adapted, and modified.
7. consider and reflect upon their own present Christian faith, practice, and vocation in light of the history of Christian faith and practice.

## Required Textbooks

- J. Gonzalez, *Church History: An Essential Guide* (Nashville: Abingdon Press, 1996).  
ISBN-10: 0687016118 / ISBN-13: 978-0687016112
- J. Gonzalez, *The Story of Christianity: Volume 1: Volume One: The Early Church to the Reformation* (San Francisco: HarperSanFrancisco, 1984).  
ISBN-10: 0060633158 / ISBN-13: 978-0060633158
- J. Gonzalez, *The Story of Christianity: Volume 2: Volume Two: The Reformation to the Present Day* (San Francisco: HarperSanFrancisco, 1985).  
ISBN-10: 0060633166 / ISBN-13: 978-0060633165
- M. Noll, *Turning Points: Decisive Moments in the History of Christianity* (Grand Rapids: Baker Academic, 2000).  
ISBN-10: 080106211X / ISBN-13: 978-0801062117

## Required Online Resources

The Passion of Perpetua and Felicitas

<http://www.fordham.edu/halsall/source/perpetua.html>

On the Incarnation of the Word of God

<http://www.ccel.org/ccel/athanasius/incarnation.ii.html>

The Rule of St. Benedict

[http://www.ccel.org/ccel/gregory/life\\_rule.iv.i.html](http://www.ccel.org/ccel/gregory/life_rule.iv.i.html)

## The Crusades

Pope Gregory VII Calls for a Crusade

<http://www.fordham.edu/halsall/source/g7-cde1078.html>

Fulcher of Chartres Account of Pope Urban II's Speech at Clermont 1095

<http://www.fordham.edu/halsall/source/urban2-fulcher.html>

Urban II's Letter of Instruction to the Crusaders, December 1095

<http://www.fordham.edu/halsall/source/urban2-5vers.html#urban>

Ekkehard of Aurach on the Opening of the First Crusade

<http://www.fordham.edu/halsall/source/ekkehard-aur1.html>

Usamah Ibn Munqidh, Autobiography (excerpts on the crusading Franks)

<http://www.fordham.edu/halsall/source/usamah2.html>

additional resources on the Crusades:

<http://www.fordham.edu/halsall/sbook1k.html#Background>

## Luther

The Small Catechism

<http://www.bookofconcord.org/smallcatechism.html>

## Wesley

The Character of A Methodist

<http://new.gbqm-umc.org/umhistory/wesley/character/>

Sermon 40: Christian Perfection

<http://new.gbqm-umc.org/umhistory/wesley/sermons/40/>

## Course Requirements and Due Dates

### Before the Course

There are no course requirements prior to the beginning of the course.

### During the Course

Our course begins on February 11, 2008 and ends on May 23, 2008. Between these dates, course work will be required and assignments will be due. Our course is structured in five modules. You will have required readings and assignments to complete in each module. A detailed discussion of the format for the completion of assignments is included below under the heading "Means of Evaluation." A schedule of readings and due dates is included below under the heading "Schedule of Assignments" and also appears on the course website.

### "After" the Course

At the end of the fifteen weeks of the course, you will file a Reading Report in which you will state the percentage of the course reading you completed. You will also submit a final essay which will allow you to reflect on the experience of the course as it pertains to your Christian faith and practice, your vocation, and your seminary experience.

## Means of Evaluation

### Reading Assignments – 200 points (20% of overall grade)

Since this version of CH 500 is offered as an EXL course, a considerable burden of personal responsibility falls on the student when it comes to reading. In short, to do well in this course, you will need to read well.

What does it mean to read well? Reading well in church history can take a number of forms, but essentially it will mean:

reading **thoroughly** (i.e., read it ALL WITHOUT SKIMMING)

reading **closely** (i.e., read TO UNDERSTAND WHAT THE AUTHOR SAYS)

reading **analytically** (i.e., read TO UNDERSTAND WHAT THE AUTHOR MEANS)

reading **reflectively** (i.e., read for WHAT IT MEANS TO YOU)

Successful completion of the reading will be worth 100 out of a total of 1000 points for the course and will be measured according to the student's statement in the Reading Report at the end of the course.

### Module Quizzes – 300 points (30% of overall grade)

A matching and multiple choice quiz will be a component of four of the five modules of the course (Modules 2, 3, 4, and 5). These quizzes will help to highlight important figures and developments in the periods under consideration and will be based on your readings. The quizzes are intended not only to measure your assimilation of the subject matter of the course, but also to assist you in identifying important aspects of the history of Christianity.

Successful completion of the quizzes will be worth 300 out of a total of 1000 points for the course. (75 points per Quiz)

### Forums – 300 points (30% of overall grade)

This course has nine Forums, with each course module containing at least one. Forums are online venues that will offer opportunities for group reflection on and discussion of some of the primary texts we will be reading this semester. For the Forums, students will collaborate in assigned Forum Groups which will, over the course of the semester, bear different degrees of responsibility for each Forum.

There are four components of successful group participation in the Forums.

The Forum Group **Report** is the 'primary' means of Forum participation. Each Forum Group will bear responsibility for generating a total of three Forum Reports (Forum 01 and two others during the course of the semester, selected at random). A Forum Report should provide full answers to each of the Forum Questions posted for the Forum and should be representative of the collaborative efforts of the Forum Group. Each member of the Reporting group must, therefore, read the assigned text, reflect on the Forum Questions, confer with one another, draft a collective Group Report, and post that Group Report no later than 11:59 pm EST on the last Monday of the module. (Of course, "the last Monday of the module" is intended as a deadline. It will be helpful to all of your colleagues—and to you, too!—if the Report can be posted sooner than the last Monday of the module.)

Forum Reports will be worth 30 points each for a subtotal of 90 out of 300 total points.

The Forum Group **Response** is the ‘secondary’ means of Forum participation (but it may also be the most demanding!). Each Forum Group will bear responsibility for generating a total of two Forum Responses during the course of the semester (selected at random). The purpose of a Forum Response is to provide an assessment of another group’s Forum Report. The group responsible for the Forum Response must therefore collaborate in reading, evaluating, and writing a Response to the Report of another group. The Response should assess the answers provided by the Report. There are a number of ways in which this might be done: Response groups might ask further clarifying questions, offer correctives from a different perspective, propose additional considerations not taken into account in the Report, offer constructive criticism. All Responses must include a statement of what the Report has said well and of how the Report might be improved, strengthened, or enhanced. (A word of advice: be courteous, gentle, and fair in your evaluative Responses. The purpose of the Response is not merely to locate problems or errors in the Report, but to dialogue with it respectfully and constructively, highlighting its strengths and suggesting remedies for any weaknesses.) Each member of the Responding group must, therefore, read the assigned text, reflect on the Forum Questions, read the Forum Group Report, confer with one another, draft a collective Group Response, and post that Group Response no later than 11:59 pm on the last Wednesday of the module. (Of course, “the last Wednesday of the module” is also intended as a deadline, in tandem with the Report’s “last Monday of the module” deadline. It will be helpful to all of your colleagues—and to you, too!—if the Response can be posted sooner than the last Wednesday of the module—but not before the Report!)

Forum Responses will be worth 35 points each for a subtotal of 70 out of 300 total points.

The Forum **Review** is the ‘tertiary’ means of Forum participation. The Forum Review is not completed in groups, but is the personal responsibility of each student in the class who is not a member of the Responding group. Each student will complete a total of six Forum Reviews over the course of the semester. In order to Review a Forum, a student must read the assigned texts, reflect on the Forum Questions, read the Group Report and the Group Response, and post his or her **very brief** Review comments. Review comments need not and should not comprehensively interact with all that is said in the Report and the Response. Instead Review comments should simply call attention to what the Reviewer has learned from the assigned reading and the dialogue of the Report and the Response. This might take the form of a new insight, a better understanding of the assigned text, new questions about the text or the Report or the Response, a desire for clarification, etc. Each Reviewer must, therefore, read the assigned text, reflect on the Forum Questions, read the Forum Group Report, read the Forum Group Response, and post his/her own **very brief** Review comments no later than 11:59 pm EST on the last Friday of the module. (Again, Review comments are intended to be **very brief**, BUT if a student does not make Review comments, the assignment is not complete and no credit will be given!)

Forum Reviews will be worth 20 points each for a subtotal of 120 out of 300 total points.

The final element of Forum participation is the Forum Group Participation Rating. At the end of the semester, the members of each Forum Group will rate one another’s participation in the production of Reports and Responses on a scale of 1-10 (10 being the highest degree of participation). Forum Group Participation Ratings are to be confidential and should be emailed directly to the professor at [Thomas\\_Buchan@asburyseminary.edu](mailto:Thomas_Buchan@asburyseminary.edu).

If a student does not complete the Forum Group Participation Rating, that student will have forfeited his/her participation in this aspect of the Forums. No credit will be awarded to the forfeiting student, and a score of '10' will be awarded to each of his/her group colleagues.

Forum Group Participation Ratings will be worth 20 out of 300 total points.

Forums will allow us to interact as a group and to learn from one another as we think through these historical sources together. A schedule of Forum Group assignments is included below and in the Course Schedule portion of the syllabus. All Forum posts (Group Reports, Group Responses, and Review Comments) will be evaluated with respect to both **form** (how you say what you say) and **content** (what you say). (See the section on Guidelines on Form and Content below.)

Successful completion of the forums will be worth 300 out of a total of 1000 points for the course.

(90 pts for Reports, 70 pts for Responses, 120 pts for Reviews, 20 pts for Ratings)

### **Final Essay – 200 points (20% of overall grade)**

A Final Essay allowing for your reflection on the course and its subject matter as a whole will be due at the completion of the course. The essay will address the value of the course and of the study of the history of Christianity for your Christian life, vocation, and ministry. Your Final Essay will be evaluated with respect to both **form** (how you say what you say) and **content** (what you say). (See the section on Guidelines on Form and Content below.)

Successful completion of the Final Essay will be worth 200 out of a total 1000 points for the course.

### **Guidelines for Form and Content**

Posts for Forums and Final Essays must be completed in such a way as to make them clearly visible and intelligible to the professor and to other students in the course. For online posts, please make use of font types and sizes that display well so as to make your posts easily readable. For submitted Essays, please use 12 point Times New Roman font on double-spaced pages with 1-inch top and bottom margins and 1.25-inch right and left margins. Be sure to include your name in the header of your essay. My preference is that your assignments should be completed as Microsoft Word documents (.doc). If you do not have access to Word, please save your assignments as Rich Text Format (.rtf) files.

Your Final Essay should be three double-spaced pages in length, but it is more difficult to specify length requirements for Forum posts. In some EXL courses, it is suggested that posts be kept to 75-100 words because this amount of text displays easily online on one screen. This may work well in some courses, but I do not think it will work well for us. It has regularly been my experience that 75-100 words is not enough to sufficiently answer some questions! To put the matter more directly: it will not be possible for your Group Reports and Responses to provide good answers to the questions I will be asking you in only 75-100 words. Use your freedom to express yourself as fully and as clearly as you think the questions deserve to be answered. Please do try, though, to keep Forum posts focused on the questions, grounded in the sources, to the point in delivery, and content-rich. (No Forum Report or Response should need to exceed one and half single-spaced pages.)



In evaluating your written responses with respect to **form**, I will hold you accountable for:

**formatting** (i.e., I expect you to follow the instructions of this section of the syllabus with respect to clarity, font size, line spacing, margins, overall length of assignments, etc.)

**functional grammar** (i.e., I expect clearly articulated ideas, complete sentences, subject-verb agreement, appropriate punctuation (including opening *and* closing quotation marks), citation, proper spelling, and all other hallmarks of effective academic prose writing.)

In evaluating your written responses with respect to **content**, I am looking for and expecting the following:

**thoughtful** answers (i.e., more than surface responses to the questions, more than “off-the-top-of-my-head” responses to the questions, responses that demonstrate that you have read carefully (**thoroughly**, **closely**, **analytically**, and **reflectively**) and can express clearly the thoughts you have about the things you have read)

**thorough** answers (i.e., more than single-sentence responses, more than responses that assume the questions have obvious or already known answers, more than responses that neglect or dismiss important details and differences, responses that demonstrate fullness in content (**what you say**) and form (**how you say it**))

**tight** answers (i.e., more than meandering responses, more than responses that spend a lot of time introducing an answer, more than responses that fill up space without conveying significant engagement with the material, responses that demonstrate focus and brevity with no compromise of clarity with respect to comprehension (**what the author says and means**) or expression (**what you say and mean**))

**timely** answers (i.e., more than “as-time-permits” responses to the questions, more than “I’m-a-very-busy-person-with-a-lot-going-on” responses to the questions, responses that demonstrate care taken in the time spent on the assignments and personal responsibility taken for the times assignments are due)

As an aside, it has not escaped my notice that I have stated above that I am looking for and expecting answers that are both **thorough** and **tight**. The inference could be made that these are mutually exclusive requests, but this would be a misunderstanding of my intent. The pairing of these two expectations is not contradictory, oxymoronic, or even paradoxical! Instead, **thorough** and **tight** should be understood as complements of one another. Think of this pair of expectations in terms of balance: answers need to be complete **and** concise, entire **and** economical, sufficient **and** succinct.

## Grading

### Percentages Assigned to Each Mode of Assessment:

Reading Assignments	20%
Module Quizzes	30%
Forums	30%
Final Essay	20%

### Grading Scale (from the ATS Catalog [pp. 30-31]):

<b>A</b>	=	95-100%	Unusually high quality, exceptional work
<b>A-</b>	=	90-94%	Far above average, fine work
<b>B+</b>	=	87-89%	Above average for graduate work
<b>B</b>	=	83-86%	Very good, average for graduate work
<b>B-</b>	=	80-82%	Slightly below average for graduate work
<b>C+</b>	=	77-79%	Meets requirements, but noticeable inadequacies for graduate work
<b>C</b>	=	73-76%	Meets requirements, but with significant gaps for graduate work
<b>C-</b>	=	70-72%	Meets requirements, but serious gaps
<b>D+</b>	=	67-69%	Minimal work
<b>D</b>	=	63-66%	Barely acceptable
<b>D-</b>	=	60-62%	Inadequate work
<b>F</b>	=	59%-0%	Failure

### Incomplete Work (from the ATS Catalog [p. 31]):

The official end of each term is 5 pm on the last day of the final exam week. This hour is the deadline for handing in all course work. Each instructor may set an earlier deadline, but not a later deadline, for submission of any or all course work. The student must petition the Registrar and the faculty person involved for permission to receive an "I" at the end of a semester. The petition must be received before 5 pm on the last day of the term.

**A grade of "I" denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment.** If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as "F."

## **What Makes a Written Assignment Exceptional?**

What qualities or characteristics distinguish A, B, C, D, and F level work?

### **Exceptional Written Assignments (A) will**

- reflect a thorough and careful reading of assigned text
- manifest deep sensitivity to the meaning of key terms, concepts, and phrasing
- seek and make significant connections between material and broader social, cultural, historical issues
- conform to instructions in all matters of form and style, follow instructions in syllabus, **AND** argue persuasively in student's own words and style or idiom
- demonstrate a strong awareness of ministerial, homiletical, devotional, or other practical value of themes and issues raised in the study of the text

### **Good Written Assignments (B) will**

- reflect a careful reading of assigned text
- manifest understanding of the meaning of key terms, concepts, and phrasing
- seek and make some connections between material and broader social, cultural, historical issues
- conform to instructions in matters of form and style, follow instructions in syllabus, **AND** argue in student's own words and style or idiom
- demonstrate significant awareness of ministerial, homiletical, devotional, or other practical value of themes and issues raised in the study of the text

### **Acceptable Written Assignments (C) will**

- reflect a reading of assigned text
- manifest awareness of the meaning of some of the key terms, concepts, and phrasing
- seek connections between material and broader social, cultural, historical issues
- conform to instructions in matters of form and style, follow instructions in syllabus, **AND** present perspective in student's own words and style or idiom
- demonstrate basic awareness of ministerial, homiletical, devotional, or other practical value of themes and issues raised in the study of the text

### **Marginal Written Assignments (D) will**

- reflect a superficial reading of assigned text
- manifest little awareness of the meaning of key terms, concepts, and phrasing
- make little comment on connections between material and broader social, cultural, historical issues
- conform to instructions in matters of form and style, follow instructions in syllabus
- demonstrate inadequate awareness of ministerial, homiletical, devotional, or other practical value of themes and issues raised in the study of the text

### **Unacceptable Written Assignments (F) will**

- reflect a poor reading or a misreading of assigned text
- miss or manifest no awareness of the meaning of key terms, concepts, and phrasing
- omit any consideration of connections between material and broader social, cultural, historical issues
- fail to conform to instructions in matters of form and style, follow instructions in syllabus
- demonstrate no awareness of ministerial, homiletical, devotional, or other practical value of themes and issues raised in the study of the text

## Forum Schedule

Forum	Report Group	Response Group	Review Groups
02 – Martyrdom	3	4	1, 2, 3
03 – Athanasius	1	2	1, 3, 4
04 – Benedict	4	1	2, 3, 4
05 – Crusades	2	3	1, 2, 4
06 – Luther	1	3	1, 2, 4
07 – Trent / S.J.	2	4	1, 2, 3
08 – Wesley	3	1	2, 3, 4
09 – World Missions	4	2	1, 3, 4

## Course Schedule – Schedule of Assignments

### Module 01: February 11 – 22, 2008

#### Getting Started or What is Church History? Why Do It?

##### Reading Assignments:

Gonzalez, *Church History: An Essential Guide*, pp. 7-95

Gonzalez, *History of Christianity*, Vol. 1, pp. xv-xviii

Noll, *Turning Points*, pp. 11-22

##### Forum 01:

#### Why Church History?

Report(s): Groups 1, 2, 3, 4 (Due February 18, 2008)

### Module 02: February 25 – March 14, 2008

#### Early and Imperial Christianity

##### Reading Assignments:

Gonzalez, *History of Christianity*, Vol. 1, pp. 7-220

Noll, *Turning Points*, pp. 23-64

*The Passion of Perpetua and Felicitas*

<http://www.fordham.edu/halsall/source/perpetua.html>

Athanasius of Alexandria, *On the Incarnation of the Word of God*

<http://www.ccel.org/ccel/athanasius/incarnation.ii.html>

##### Quiz 01

##### Forum 02:

#### Martyrdom

Report: Group 3 (Due March 10, 2008)

Response: Group 4 (Due March 12, 2008)

Reviews: Groups 1, 2, 3 (Due March 14, 2008)

**Forum 03:**

**Athanasius, On the Incarnation**

**Report: Group 1 (Due March 10, 2008)**  
**Response: Group 2 (Due March 12, 2008)**  
**Reviews: Groups 1, 3, 4 (Due March 14, 2008)**

**Module 03: March 17 – April 11, 2008**

**The Ends of Ancient Christianity and The Rise of Medieval Christianity**

**Reading Assignments:**

Gonzalez, *History of Christianity*, Vol. 1, pp. 231-412

Noll, *Turning Points*, pp. 65-150

Benedict of Nursia, *The Rule of St. Benedict*

[http://www.ccel.org/ccel/gregory/life\\_rule.iv.i.html](http://www.ccel.org/ccel/gregory/life_rule.iv.i.html)

The Crusades

Pope Gregory VII, *Call for a Crusade*

<http://www.fordham.edu/halsall/source/g7-cde1078.html>

Fulcher of Chartres, *Account of Pope Urban II's Speech at Clermont 1095*

<http://www.fordham.edu/halsall/source/urban2-fulcher.html>

Urban II, *Letter of Instruction to the Crusaders, December 1095*

<http://www.fordham.edu/halsall/source/urban2-5vers.html#urban>

Ekkehard of Aurach, *On the Opening of the First Crusade*

<http://www.fordham.edu/halsall/source/ekkehard-aur1.html>

Usamah Ibn Munqidh, *Autobiography* (excerpts on the crusading Franks)

<http://www.fordham.edu/halsall/source/usamah2.html>

**Quiz 02**

**Forum 04:**

**Benedictine Monasticism**

**Report: Group 4 (Due April 7, 2008)**  
**Response: Group 1 (Due April 9, 2008)**  
**Reviews: Groups 2, 3, 4 (Due April 11, 2008)**

**Forum 05:**

**The Crusades**

**Report: Group 2 (Due April 7, 2008)**  
**Response: Group 3 (Due April 9, 2008)**  
**Reviews: Groups 1, 2, 4 (Due April 11, 2008)**

**Module 04: April 14 – May 2, 2008**

**The Ends of Medieval Christianity and Reformation Christianity**

**Reading Assignments:**

Gonzalez, *History of Christianity*, Vol. 2, pp. 6-125

Noll, *Turning Points*, pp. 151-220

Martin Luther, *The Small Catechism*

<http://www.bookofconcord.org/smallcatechism.html>

**Quiz 03**

**Forum 06:**

**Martin Luther, The Small Catechism**

**Report:** Group 1 (Due April 28, 2008)  
**Response:** Group 3 (Due April 30, 2008)  
**Reviews:** Groups 1, 2, 4 (Due May 2, 2008)

**Forum 07:**

**The Council of Trent and The Society of Jesus**

**Report:** Group 2 (Due April 28, 2008)  
**Response:** Group 4 (Due April 30, 2008)  
**Reviews:** Groups 1, 2, 3 (Due May 2, 2008)

**Module 05: May 5 – May 23, 2008**

**Enlightenment and Modern Christianity**

**Reading Assignments:**

Gonzalez, *History of Christianity*, Vol. 2, pp. 132-398

Noll, *Turning Points*, pp. 221-316

John Wesley

*The Character of A Methodist*

<http://new.gbgm-umc.org/umhistory/wesley/character/>

*Sermon 40: Christian Perfection*

<http://new.gbgm-umc.org/umhistory/wesley/sermons/40/>

**Quiz 04**

**Forum 08:**

**Wesley, The Character of A Methodist; A Plain Account of Christian Perfection**

**Report:** Group 3 (Due May 19, 2008)  
**Response:** Group 1 (Due May 21, 2008)  
**Reviews:** Groups 2, 3, 4 (Due May 23, 2008)

**Forum 09:**

**World Missions**

**Report:** Group 4 (Due May 19, 2008)  
**Response:** Group 2 (Due May 21, 2008)  
**Reviews:** Groups 1, 3, 4 (Due May 23, 2008)

**Reading Report:** Due May 23, 2008

**Group Forum Participation Ratings:** Due May 23, 2008

**Final Essay:** Due May 23, 2008