

BIBH 651.W1 Ancient and Medieval Church History

Fall 2021 | 3 credit hours, online

I. Personal

Dr. Kelli Bryant Gibson

Office phone: (325) 674-3709

ACU Email: kelli.gibson@acu.edu

You may also message me using the Canvas inbox.

Virtual Office Hours: Tuesdays 9:00-12:00, Wednesdays 2:00-4:00, Thursdays 9:00-11:00

II. GST Mission: CBS seeks to fulfill ACU's mission to educate students for Christian service and leadership throughout the world by providing preparation for congregational leadership through biblical and theological studies and Christian spiritual formation 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.*

III. Class description: This class surveys developments in the history of Christianity from the post-apostolic era through the fourteenth 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.

After presenting the range of sources and suggesting some attitudes and methods for treating them, the class will notice in (nearly) chronological order a variety of items within this historical framework: events, persons, doctrines, worship, practices, social situations, daily life, etc. These items will broadly illustrate patterns of historical development within Christianity. Class discussion boards and written projects will facilitate an integrated approach to the subject, providing the class with opportunities to reflect on its significance for ministry and theology. As an online class, this course is not available for audit.

IV. Textbooks

Kreider, Alan. *The Patient Ferment of the Early Church: The Improbably Rise of Christianity in the Roman Empire*. Grand Rapids, MI: Baker Academic, 2016. ISBN 978-0-8010-4849-4

Madigan, Kevin. *Medieval Christianity: A New History*. New Haven: Yale University Press, 2015. ISBN 978-0-300-15872-4.

Miller, Tanya Stabler. *The Beguines of Medieval Paris: Gender, Patronage, and Spiritual Authority*. University of Pennsylvania Press, 2014. ISBN: 978-0-8122-2411-5

Wilken, Robert Louis. *The First Thousand Years: A Global History of Christianity*. New Haven: Yale University Press, 2012. ISBN 978-0-300-19838-6

V. Student Learning Outcomes and Course Competencies: In keeping with the stated mission of the Graduate School of Theology at ACU (“to equip men and women for effective missional leadership for ministry in all its forms and to provide strong academic foundations for theological inquiry”), this course fulfills the following GST student learning outcomes (SLOs):

SLOs	Indicators	Measures
GST Outcome #2: Christian Tradition: Graduates will have knowledge of the major theological content, structures, and procedures of the Christian tradition.	- Indicator 2.a: Analyzes and evaluates the key facts of the Christian tradition - Indicator 2.d: Critically evaluates the fundamental theological differences among major Christian traditions	2.a: Weekly Essays; Discussion Forums 2.d: Kreider & Miller Essays
GST Outcome #5: Communication: Graduates will have facility in critical thinking, analysis, and in oral and written communication.	- Indicator 5.a: Skillfully gathers information, critically analyzing, synthesizing, and applying it - Indicator 5.b: Critically analyzes arguments and evaluates claims - Indicator 5.d: In written and oral communication makes clear, concise proposals and constructs coherent arguments	5.a: Integration Topic Projects 5.b: Discussion Forums; 5.d: Weekly Essays; Discussion Forums; Kreider & Miller Essays
MDIV Outcome #1: Contemporary Culture: Graduates will have ability to integrate theology in contemporary cultural contexts.	Indicator 1.a: Critically interprets the role of historical and cultural contexts in the formation of theological perspectives	1.a: Integration Topic Projects
MDIV Outcome #2: History: Awareness of the historical beliefs and practices of the worldwide church	- Indicator 2.a: Comprehends and evaluates the key figures, movements, and events of church history - Indicator 2.d: Critically analyzes one’s own theological and spiritual practices in relation to historic Christianity - Indicator 2.e: Critically analyzes contemporary situations in light of historical knowledge and appropriately applies that knowledge	2.a: Weekly Essays; Discussion Forums; Kreider & Miller Essays 2.d: Weekly Essays; Discussion Forums 2.e: Integration Topic Projects
MA Outcome #1: Research Sources: Critical facility with the most important primary sources and issues of scholarly discussion in biblical studies, theology, or Church history	n/a	Integration Topic Projects
MACM Outcome #1: History: Graduates will have a basic understanding of the history of	n/a	Weekly Essays; Discussion Forums; Kreider & Miller Essays

the Christian faith.		
MACM Outcome #3: Integration: Graduates will have ability to integrate theological and theoretical concepts with concrete ministry situations.	n/a	Integration Topic Projects

VI. Assignments

Students must fulfill the following requirements to receive a passing grade.

- 1) **Discussion Forums:** Each week students will post to the discussion forum no later than 11:59 pm Central on Wednesday. See the discussion prompt on Canvas for specific instructions. Each student must respond to the posts of at least two other students in the discussion forum prior to the end of the module (11:59 pm Central on Saturday). Appropriate responses will respectfully engage in dialogue, provide additional insights, and point out areas of agreement or disagreement. Short responses that add minimal value to the discussion such as “I agree” or “nice post” will not fulfill the expectations for participation.
- 2) **Weekly Essays:** Every week, students will write a 600-900 word essay on the weekly topic. See the relevant module for each week’s essay prompt. The essay should be formal in format, with an introduction, clear thesis, developing paragraphs, and conclusion. Essays are due by 11:59 pm Central on Wednesdays. *Be sure to cite any sources you use in SBL style.*
- 3) **Integration Topics:** Students will complete two essays/projects to aid assimilation of and reflection on primary source material. Students will select one topic from each menu below.
 - a. Integration Topic 1 – **Due October 16th**
 - i. Origen, *On Prayer* (www.ccel.org/ccel/origen/prayer.toc.html). Read chapters 1, 3, 4, 6, 7, 9, 11, and 20. Drawing on this material for insight and using sound and engaging teaching technique, prepare detailed outlines of a two-part adult Bible class on the purpose, function, and efficacy of prayer. Use sound teaching technique.
 - ii. Cyprian, *On the Lapsed* (ECF). Read the entire treatise. Write a 4–5-page essay, bringing Cyprian’s views on church purity and discipline into dialogue with today’s church practice. How do they compare? Would Cyprian’s ideals be good for today’s church?
 - iii. Athanasius, *On the Incarnation*, 1, 3–11, 14–22, 42–44, 54–57 (GI; ECF). In 3–4 pages, explain Athanasius’ views on the nature and significance of the incarnation to an average adult Bible class. In a way they can appreciate, help them grapple with the importance of the Christological discussion.
 - iv. Gregory of Nyssa, *Homilies on the Song of Songs*. Read the preface and homily 1. In a 4- to 5-page essay, compare Gregory of Nyssa’s method of biblical interpretation with your own. Explain how you might use Gregory’s methods or insights into the text in a Bible class or a sermon.
 - v. Augustine, *On Christian Teaching*. Read Book I. Prepare the complete outline of a one-hour adult Bible class that explains Augustine’s method of biblical

interpretation and puts it into conversation with contemporary methods of interpretation.

b. Integration Topic 2 – **Due December 3rd**

- i. Gregory, *Pastoral Rule*. Read Gregory's *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 at a breakfast meeting.
- ii. *Divine Liturgy* (www.ocf.org/OrthodoxPage/liturgy/liturgy.html). 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?
- iii. "Repent!" (PDF on Canvas). Read the material on medieval penance, primary sources and discussions. In five pages or so, put the principles and practices presented here in conversation with the practices, expectations, and attitudes of a contemporary church culture of your choice. Couch your paper as if you have been asked to present your material to equip those who work with youth and young adults in a church context for dealing with this aspect of spiritual formation.
- iv. Giordano, *The Virtues of the Contemplative Life* (PDF on Canvas). Read the sermon and discussion. Prepare a 3-week class on the basis of your engagement with Giordano's thoughts, for the purpose of helping young adults think through contemplation & action. Your class will meet one hour each week. 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. You may adapt and apply other materials or information from the medieval period.
- v. Christian art and architecture. Reflecting on your readings, class discussions, and the assignments all semester (including the material for Week 15), 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.

- 4) **Critical Review Essays and Discussion:** In weeks 5 and 12, students will write critical book review essays on Kreider's *The Patient Ferment of the Early Church* and Miller's *The Beguines of Medieval Paris* respectively. Students will write an essay that provides an intensive discussion of the content and critical analysis of argument of each book. See the assignment description in the corresponding weeks for specific details.

VII. Grading: Assignments and tests will be weighted as follows:

Discussion Questions	20%	Integration Topic Essays	25%
Weekly Essays	35%	Kreider & Miller Critical Essays	20%

At the end of the semester, weighted totals will be tabulated and grades assigned according to the following scale:¹

A = 92-100	Excellent – covers full range of material, displays depth of comprehension. Written work is perfect or nearly perfect in grammar, spelling, and usage.
B = 83-91	Good – but not superior, reflects comprehension of most crucial aspects of material only. Very few grammar, spelling, or usage errors.
C = 74-82	Decent – competent in most aspects but with significant lapses. Multiple grammar, spelling, or usage errors.
D = 65-73	Uh-Oh – some effort shown but overwhelmed by flaws in thinking. Major mistakes in grammar, spelling, or usage.
F = <64	No – don’t make me go here.

VIII. Course Policies

- 1) Contact Expectations: Please see the “Getting in Touch” page in Module 0. My preferred method of communication for ordinary matters is email (kelli.gibson@acu.edu or through Canvas inbox). You can also make an appointment or drop in on my virtual office hours by following the instructions on Canvas. For personal matters, one-on-one phone or video conference appointments can be made.
- 2) Participation: The cumulative nature of an online, graduate-level course makes regular participation a must. Students are expected to login to the course site multiple times each week (early in the week, mid-week, and at the end of the week) to check on assignments and participate in discussion forums. Students whose participation is limited due to illness or other unforeseen circumstances should notify the instructor as soon as possible to make arrangements to submit assignments after the deadline.
- 3) Inclusive Language: Every attempt will be made to use inclusive language, as this concern influences not only classroom assignments but also our interpretation of the Bible. *Students who persist in using non-inclusive language after the instructor’s correction will receive a reduction in grade.*
- 4) Course Deadlines: Assignments must be submitted the week they are due to avoid falling behind. Exceptions to this policy may be made only in extraordinary circumstances at the discretion of the instructor. Weekly assignments turned in after the deadline will receive a 5% grade deduction if fewer than 24 hours late, and it will incur a drop of one letter grade for each day it is late after that. Students should make every effort to arrange for any necessary extensions *prior to the due date* to avoid unnecessary grade deductions.
- 5) GST Pathways: If you are enrolled in a ministerial formation degree and would like to do a Pathways Project in this class, speak to the instructor about project ideas at the beginning of the semester. In this class, Pathways will take the place of the Integration Essays/Projects. A Pathways project in BIBH 651.W1 will be 4-6 lessons for a Bible class, sermon series, or retreat,

¹ Please note that Canvas will assign letter grades according to a different scale: 90-100 A, 80-89 B, etc. Your grading scale is the one **on the syllabus**, not the automatic scale generated by Canvas.

and the student must select a specific audience and confer with the instructor on project specifics. Pathways projects must be chosen early in the semester with the instructor's permission input. For more on Pathways in general, see <http://blogs.acu.edu/gstpathways/pathways>.

- 6) **Special Needs Policy:** ACU complies with the Americans with Disabilities Act in making reasonable accommodation for qualified students with a disability. If you have a documented disability and wish to discuss academic accommodation, please contact the ACU Student Disability Services Office (a part of the Alpha Scholars Program). In order to receive accommodation, you must be registered with Disability Services and you must complete a specific request for each class in which you need accommodation. Call (325) 674-2667 for an appointment with the Director of Disability Services.
- 7) **Academic Integrity Policy:** If the instructor has good reason to suspect that a student has plagiarized, even in part, the instructor will consult two other faculty members for independent review. If they concur that the student has plagiarized, on the first offense, the instructor will notify the student, and the student will receive a zero for the assignment. On the second offense, he or she will be dropped from the course with an F, and the university procedure for handling cases of plagiarism will begin. Please ensure that you cite your sources appropriately to avoid suspicions of plagiarism. For further information on the university's academic integrity policy, see the definitions and consequences posted at <http://www.acu.edu/community/offices/administrative/office-of-the-provost/academic-integrity-policy.html>.
- 8) **Subject to Change Clause:** This syllabus, course calendar, and other attending documents are subject to change during the course. Every attempt will be made to notify students promptly when changes are made.
- 9) **GST Classroom Virtues:** The GST invites students to participate in a process of theological and spiritual formation. Knowing how to think theologically comes by habit and by imitation, not simply by acquiring isolated facts. The assumption here is that books alone are insufficient for addressing difficulties of life and forming people into the image and likeness of God. Ultimately, we strive to form communities of inquiry, inviting you to inhabit a shared world of learning. Within such an environment, the goal is to cultivate critical skills of reflection, spiritual disciplines, interact authentically with one another, and learn to function as a community of inquiry. A large part of this involves connecting areas of life rather than pitting them against one another. Prayer, study, and other dimensions of life are all integral to the process of formation. Consequently, we invite you to participate in a set of practices; nurtured within this context, you pursue "intellectual, moral, spiritual excellence" the result of which is the formation of the whole person.
 - a. **Desire for truth in the context of love**—the aptitude to discern whether belief-forming processes, practices, and people yield true beliefs over false ones. People motivated by this desire will be more likely to conduct thorough inquiries, scrutinize evidence carefully, investigate numerous fields of study, and consider alternative explanations while respecting and caring for others.
 - b. **Humility**—the capacity to recognize reliable sources of informed judgment while recognizing the limits of our knowledge and the fallibility of our judgments. This is not created in isolation but takes into account feedback and correction from other sources of informed judgment.

- c. **Honesty**—the capacity to tackle difficult questions without seeking simple answers. Ignoring complex and difficult questions only solidifies vices such as intellectual dishonesty, close-mindedness, and rash judgments. These vices preclude the possibility of refining our thinking and of participating in conversations with others.
- d. **Openness**—the desire to engage in an open-ended search for knowledge of God, including receptivity to different ideas, experiences, and people. Listening becomes a discipline that acknowledges the other and respects diversity. The art of being a student and a teacher is an ongoing process that necessitates hospitality, patience, and love.
- e. **Courage**—the ability to articulate one’s position while considering other perspectives. The aptitude to express convictions involves risk yet fosters opportunities for meaningful dialog. Responding to objections entails tenacity but should not be confused with close-mindedness.
- f. **Wisdom**—the capacity to offer a synthetic discernment of knowledge on behalf of the community. The aim is not merely the dissemination of information but a pastoral implementation of faith for the building up of the community. It solidifies various pieces of data, practices, and experiences and aptly applies knowledge and faith to particular situations.
- g. **Stewardship**—the commitment to one’s accountability to the gifts and responsibilities that one brings to the classroom. Classroom engagement includes proactively participating in the course goals, seeking mastery of course competencies, and collaborating with faculty and fellow students in the development of a learning environment. Committing oneself to spiritual and intellectual well-being and growth is a faithful response to the opportunities graduate education affords.
- h. **Hopefulness**—the receptivity to the future possibilities of God. The cultivation of thankfulness for our heritages and expectation for our future ministries engenders a guard against cynicism and a spirit of perseverance during times of stress and disorientation.
- i. **Prayerfulness**—the making of space to commune with God. The task of learning and teaching so that we are formed into the image of Christ through the Spirit involves our consistent reliance on God’s sanctifying work

IX. Class Schedule: Readings and Major Assignments

Module 1 (Aug. 23–28)

Jeff Childers, “The Christian at the Crossroads of Tradition and Culture.”²² How does history affect today’s church? What theological rationales might prompt the reflective practitioner in ministry to develop historical consciousness?
Wilken, chap. 1–3

1 Clement 3–4, 24–27, 40–44, 47, 57

Didache

Epistle of Barnabas, 9:1–10:12

Ignatius of Antioch, *To the Trallians*

²² Readings from sources other than the textbook will be provided for students on the course website through link or PDF.

Module 2 (Aug. 29–Sept. 4)

Wilken, chap. 4, 6

Odes of Solomon, Odes 3, 5, 6, 9, 11, 12, 13, 15, 19, 20, 24, 26, 28, 35, 37, 40.

Gospel of Thomas, 79–114

Gospel of Judas

Marcion on Canon

Muratorian Fragment

Eusebius on Canon

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

Eusebius, *Ecclesiastical History* 3.39

Irenaeus, *Against Heresies*, 3.2.1–2; 3.3.1–4; 3.18.1; 2.24.4

Cyprian *Treatise 1* (On the Unity of the Church), 4–7

Hippolytus, *Apostolic Tradition*, 1–22

Origen, *On Prayer* 4, 9, 10

Module 3 (Sept. 5–11)

Wilken, chap. 5, 7

Everett Ferguson, *Church History*, vol. 1; chap. 4 (PDF on Canvas)

Correspondence between Pliny the Younger and Trajan

Martyrdom of Polycarp 5–19

Martyrdoms of Perpetua and Felicitas

Justin Martyr, *First Apology*, 65–67

Epistle to Diognetus 1–2, 5, 6

Cyprian, *On the Lapsed*, 1, 2, 4, 6, 8, 11–18, 27–30, 34–36

Early Catacomb Art <http://campus.belmont.edu/honors/CatPix/CatPix.html>

What convictions and hopes do these pieces convey?

Take this tour of the ancient catacombs, perusing the descriptive commentary:

campus.belmont.edu/honors/catacombs/catacombs.htm

Catacomb Inscriptions. (<http://www.usask.ca/antiquities/our-collection-/late-antique/index.php>)

Go to Inscriptions, view the funerary inscriptions, and read the translations.

Module 4 (Sept. 12–18)

Wilken, chap. 8–10

Eusebius, *Martyrs of Palestine*, 8

Conversion of Constantine

Edicts of Toleration 311/313

Eusebius, *Ecclesiastical History* 10.5.15–17; 10.6–7

Constantine founds Constantinople

Socrates, *Ecclesiastical History*, 1.5

Philostorgius, *Epitome*, 2.2

Athanasius, *On the Incarnation*, 53–55

Athanasius, *Life of Antony* 1–4

Basilicas <http://campus.belmont.edu/honors/ECArchTwo/ECArchTwo.html>

Peruse the images of pre-Christian and 4th-century Christian basilicas

Art Variety <http://campus.belmont.edu/honors/byzart2001/byzindex.html>

Visit and study 3. Artworks in assorted media.

Mar Saba monastery http://www.atlastours.net/holyland/mar_saba_monastery.html

<http://www.greatmirror.com/index.cfm?chapterid=465&countryid=450>

Take a brief tour of this 5th-century monastery.

Module 5 (Sept. 19–25)

Alan Kreider, *The Patient Ferment of the Early Church*

Critical book review due

Module 6 (Sept. 26–Oct. 2)

Wilken, chap. 11-15

Ambrose, Letters 21 & 51

Ephrem, *Hymns*

Codex Theodosianus, excerpts on religion

Egeria, *Itinerary* V.1-8

Module 7 (Oct. 3–9)

Wilken, chaps. 16-19

Madigan, chaps. 2-4

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

Augustine, *On Christian Doctrine*, Book 1, chaps. 1-15, 35-40; Book 2, chap. 41

Gregory of Tours, *Conversion of Clovis* 2.28-31

Einhard, *Life of Charlemagne*

Charlemagne, “Capitulary for Saxony.”

Charlemagne, “Capitulary of the Missi” 17.

Module 8 (Oct. 10–16)

Wilken 20-25

Cyril of Alexandria, 2nd *Letter to Nestorius*

Nestorius, 2nd *Letter to Cyril*

Cyril, 3rd *Letter to Nestorius* with 12 *Anathemas*

all three letters may be read at the same webpage (linked on Canvas)

Narsai, *Exposition of the Mysteries*

Pope Leo, *To Flavian*, 2–4

Definition of Chalcedon

Centrally Planned Structures <http://campus.belmont.edu/honors/ECArchThree/ECArchThree.html>

Santa Maria Maggiore <http://campus.belmont.edu/honors/ECArchFour/ECArchFour.html>

Peruse the images of these churches and their decoration. Think about the ways these structures and art pieces differ from earlier ones. What priorities are being expressed in these trends?

Integration Topic 1 Due

Module 9 (Oct. 17–23)

Wilken, chaps. 26, 29, 31, 36

A. Edward Siecienski, “Gilding the Lily: A Patristic Defense of Liturgical Splendor,” in Susan R. Holman, ed., *Wealth and Poverty in Early Church and Society* (Grand Rapids: Baker Academic, 2008), 211–20.

Divine Liturgy of St. John Chrysostom. Find at, www.ocf.org/OrthodoxPage/liturgy/liturgy.html

How would you describe the atmosphere created by the service? What are its priorities?

Henoticon, in Evagrius Scholasticus, *Ecclesiastical History*, 3.14 www.tertullian.org/fathers/evagrius_3_book3.htm

Canons of Second Council of Constantinople, 1–6 www.reformed.org/documents/index.html

John of Damascus, “In Defence of Icons.” Find at, www.fordham.edu/halsall/source/johndam-icons.asp. What is

John’s defense for using icons? How do icons affect his piety and spirituality?

Procopius, *Secret History*

www.fordham.edu/halsall/source/procop-anec1.html
Procopius, "Description of Hagia Sophia," from *De Aedificiis*, found in:
www.fordham.edu/halsall/source/procop-deaed1.html
Hesychasm <http://www.fordham.edu/Halsall/source/hesychasm1.asp>

Hagia Sophia: <http://campus.belmont.edu/honors/HagiaSophia/HagiaSophia.html>
<http://campus.belmont.edu/honors/HagiaSophia/HagiaSophia2.html>
Icons: <http://campus.belmont.edu/honors/byzart2001/byzindex.html>
Visit and study the five (5) pages devoted to icons.

Module 10 (Oct. 24–30)

Madigan, chaps. 7-10

Charter of Cluny. Find at: www.fordham.edu/halsall/source/chart-cluny.asp. Does true piety underlie this?
St. Benedict's Rule, excerpts <http://www.fordham.edu/halsall/source/rul-benedict.asp>
Julian of Norwich, *Revelations of Divine Love*, chaps. 1-7, 27, 60
Fulk of Chartres, "Urban II's Speech at the Council of Clermont" (1095)
www.fordham.edu/halsall/source/urban2-5vers.html#Fulcher
Fulk of Chartres, "Capture of Jerusalem (1099)" <http://www.fordham.edu/halsall/source/fulk2.asp>
"Conversion of Peter Waldo." www.fordham.edu/halsall/source/waldo1.html
Bernard Gui, "Inquisitorial Technique." Find at <http://www.fordham.edu/halsall/source/heresy2.asp>. Also,
"Accusations against Cathars." Find at <http://www.fordham.edu/halsall/source/gui-cathars.asp>.
4th Lateran Council, Canon 3 on Heresy. Find at <http://www.fordham.edu/halsall/source/lat4-c3.asp>. What fate
awaits the suspected heretic, and what mechanisms are called upon to deal with them?

Monastery Map <http://www.britainexpress.com/History/medieval-monastery-map.htm>
You are a monastic resident; work your way through an average day, moving place to place on the map.

Module 11 (Oct. 31–Nov. 6)

Madigan, chaps. 11-13

Bernard of Clairvaux, *On Loving God*, chaps. 1, 2, 6-11, 13-15
Guigo, "Similitude of the Tabernacle" (*Letter to Brother Gervase*, 6) www.fisheaters.com/guigo.html
Abelard, "Sic et non" extract. www.fordham.edu/Halsall/source/1120abelard.asp
Rule of Franciscan Order www.fordham.edu/halsall/source/stfran-rule.html
Jacques de Vitry, "Life of Students at Paris." www.fordham.edu/halsall/source/vitry1.html
Thomas of Celano, *Lives of St. Francis* www.fordham.edu/halsall/source/stfran-lives.html

Romanesque & Gothic www.bc.edu/bc_org/avp/cas/fnart/arch/romanesque_arch.html
www.bc.edu/bc_org/avp/cas/fnart/arch/gothic_arch.html
Visit and study these pages. How would you express the contrasting values expressed in these architectures?
What sort of faith would they nurture for worshippers?

Module 12 (Nov. 7–13)

Tanya Stabler Miller, *The Beguines of Medieval Paris*
Critical book review due

Module 13 (Nov 14–20)³

Madigan, chaps. 6, 14-17

Innocent III, "Sermon for the Resurrection of the Lord"

³ Enjoy Thanksgiving week! No new readings or assignments due during the week of Thanksgiving.

Fourth Lateran Council, Selected canons
“Tales of the Host”
“Doing Penance”
“Images: Reading the Crucifixion”
Fourth Lateran Council canon 68, On the Jews
Ephraim ben Jacob, “The Ritual Murder Accusation at Blois” (1171)
Innocent III, Constitution for the Jews (1199)

Virtual Tour of Holy Sepulchre. Take the tour at: http://www.360tr.com/kudus/kiyamet_eng/index.html. Then skim the text here: www.sacred-destinations.com/israel/jerusalem-church-of-holy-sepulchre

Module 14 (Nov. 28–Dec. 3)

Madigan, chaps. 18-21

Boniface VIII, *Unam Sanctum*
Pope Gregory IX’s Condemnation of Wycliffe and Wycliffe’s Reply
Jan Hus, “Final Declaration”
Thomas à Kempis, *The Imitation of Christ*, Book 2 “The Interior Life” (chaps 1-12)
Mechthild of Magdeburg, selected poems

Hildegard of Bingen’s *Canticles of Ecstasy* (audio on YouTube)

Integration Topic 2 due