

## ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

**HIS/THE/MHT 502 Ancient Christianity to the Challenge of Islam (100-800 A.D.)  
Online Course Syllabus**

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**COURSE DESCRIPTION**

A study of how early Christians perceived the mission of God in the world, involving the examination of the expansion and cultural contexts of ancient Christianity, theological and missiological developments, schools of biblical interpretation, liturgies, renewal movements, and significant challenges to the integrity of the faith. The latter include Gnosticism; doctrinal disputes; political, social and cultural dynamics; and the rise of Islam and the Muslim conquests. The course ends with a discussion of contemporary relevance and applications.

**COURSE OBJECTIVES**

At the conclusion of this course, each student should be able to:

1. Discuss the history of Christianity in its diverse cultural settings to 800 A.D.
2. Analyze the contributions of key personalities and movements to the development of Christianity.
3. Explain how diverse cultural contexts both enriched and challenged the witness of the faith.
4. Analyze new understandings of the mission of the church that arose and the patterns of evangelization that were subsequently adopted.
5. Discuss important theological issues that contributed to the further articulation of Christian doctrine.
6. Discuss the changing nature of Jewish-Christian relationships.
7. Trace developments in liturgy and how they impacted the life of the churches.
8. Explain how early schools of biblical interpretation arose and their impact on the life and teachings of the churches.
9. Analyze the contemporary relevance of early writings that defended the faith before different audiences.
10. Discuss the historical roles of women in ministry.
11. Analyze the reasons why Islam could conquer the heartland of Christianity.
12. Discern patterns for personal and corporate renewal today.
13. Relate one's own story to the larger story.

**REQUIRED TEXTBOOKS AND STUDY HELPS**

This course is the first of three Christian History courses required at AGTS. The volumes or materials required or recommended below the student will use repeatedly for subsequent course work. These texts and DVDs are worthy additions to any minister's library and should be periodically referenced in any event. *All four titles are available at Amazon.com for discounted prices of up to 40%.*

A & E. *Christianity: The First Two Thousand Years*. DVD Series.

Cross, F. L., and E. A. Livingstone, eds. *The Oxford Dictionary of the Christian Church*. New York: Oxford University Press, 2005.

Hannah, John D. *Charts of Ancient and Medieval Church History*, Book 1. Grand Rapids: Zondervan, 2001. (Complete with CD of all the charts.)

Irvin, Dale T., and Scott W. Sunquist. *History of the World Christian Movement*, Vol. 1: *Earliest Christianity to 1453*. Maryknoll, NY: Orbis Books, 2001.

### **COURSE METHODOLOGY**

The online teaching/learning methodology will include text and online readings, weekly online class discussions, a research paper, a final examination, and timely review of historical media materials.

### **COURSE REQUIREMENTS**

1. By Monday of each week the student is to have read all the assigned text and online readings, and viewed the charts and the corresponding DVD sections.
2. By Tuesday of each week each student will respond to the same two questions of the week with two 200-300 word responses.
3. By Wednesday s/he will then read ALL the other student 200-300 word responses.
4. By Thursday s/he will offer a two paragraph reaction to one student's response to each of the two weekly questions, e.g., John's response to question #1 and Mary's response to question #2.
5. By Friday s/he will be responsible to read all the other students' two paragraph reactions to the set of two responses. Then s/he needs to offer a revised or modified rejoinder to the original two questions not to exceed a 150 word revision each. The professor will grade each student's weekly contribution to intelligent online class discussion and interaction reflecting sound comprehension of the required readings, etc.
6. A time chart covering the full range of the course (100-800 AD) is to be thoroughly studied and basically comprehended by the second week of the course.
7. A 15-page research paper is required on one Christian personality, saint or heretic, and his time and teachings, influence, accomplishments and climactic legacy. The paper must follow the AGTS standardized format for research writings and should reflect widespread familiarity with the subject and careful thought and organization. **This is due on Monday of week 14.**

Student topic selection must be made the first week of class and **submitted for approval by Monday of week two.** The professor will respond by email as soon as possible.

8. Each student research paper is to be posted on the course website in pdf format for all other course mates to freely download for each student's personal files on Monday of week 14. This is for the purpose of enabling all students to benefit from the work of all those in the course.

The research paper is to be sent separately to the professor at [RayGannon@allisrael2020.org](mailto:RayGannon@allisrael2020.org) for grading purposes.

9. There will be a final examination after week 15. A set of study questions will be provided for the student to help prepare for the final. There will be no quizzes.

### **ACADEMIC INTEGRITY**

It is assumed that students at AGTS will endeavor to be honest and of high integrity in all matters pertaining to Seminary life. A lack of respect and integrity is evidenced by cheating, fabricating, plagiarizing, misusing online privileges and disrupting online interaction.

Cheating is defined as “intentionally using or attempting to use unauthorized materials, information or study aids in any academic exercise.” It is assumed that whatever is submitted by a student is the work of that student and is new work for that course. Fabrication is “intentional and unauthorized falsification or invention of any information or citation in an academic exercise or form.” Plagiarism is “intentionally or knowingly representing the words or ideas of another as one’s own in any academic exercise.” One who facilitates any of the above is equally responsible with the primary violator.

Penalties may include restitution, an “F” on an individual paper, exam, or course; loss of campus employment; disciplinary probation; removal from extracurricular activities; and suspension.—*AGTS Student Handbook*]

### **GRADING PROCEDURE**

Interaction	45%	(Each week’s class online participation is 3% of your grade)
Term Research Paper	25%	(Based upon quality research and synthesis)
Final Exam	25%	
Affirmation	5%	(of completing the course reading requirements)

Grades are recorded and averaged on the basis of the following grade scale: A=12; A-=11; B+=10; B=9; B-=8; C+=7; C=6; C-=5; D+=4; D=3; D-=2; F=1.

All assigned work for the course must be submitted for the student to receive a passing grade for the course. The grade of I (Incomplete) may be granted only for extenuating circumstances upon the written request of the student. Except in the case of severe extenuating circumstances, the course grade will be reduced by one letter.

### **COURSE OUTLINE AND PRE-SESSION READING ASSIGNMENTS**

CODE: Irvin and Sunquist—IS; Charts--John Hannah; DVD—*Christianity: First One Thousand Years*; *Oxford Dictionary of the Christian Church--ODCC*.

- Week 1. Mission and evangelism in Christianity  
*Assigned textbook reading:* IS—vii-95;  
 Charts 18-23; DVD Scene No. 4

#### **Read Online:**

Timeline of the Apostolic Period: <http://www.churchtimeline.com/apostolic.htm>  
 First Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

Christian Missions Timeline to 800: <http://home.snu.edu/~HCULBERT/line.htm>  
 Barbarian Conversions: <http://home.snu.edu/~hculbert/400.htm>

Read in the **ODCC** the articles on:

Paul, Diaspora, Pliny, Addai, Doctrine of Addai, Gregory the Illuminator, Frumentius, Ulfilas, Ninian, Patrick, Boniface.

Q1. To what extent do we see indigenous missionary practices employed during the first 800 years of Christian Expansion? Have you detected culturally imperialistic versions of missionary work being done in this time frame out of a motivation to cooperate with state authorities or done with a sense of ethnic or societal superiority? Elaborate.

Q2. What are the sharp distinctions between Christian missionary enterprise and the Jewish proselytizing campaigns which had been done throughout the intertestamental period and until outlawed by Roman Christian decree in the Fourth-century? Clearly identify. Expound.

Week 2. Apostolic Fathers and the Apologists  
*Assigned textbook reading:* IS—50-73, 99-114;  
*Assigned Viewing:* Charts 24-55; DVD Scene No. 5 and 6

Read Online:

Timeline of the Apologists: <http://www.churchtimeline.com/apologists.htm>

Second Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

Clement's *First Epistle to the Corinthians*:

<http://www.ccel.org/ccel/schaff/anf01.toc.html>

Justin's *Dialogue with Trypho the Jew*:

<http://www.ccel.org/ccel/schaff/anf01.toc.html>

*Introductory Note to the Epistle Concerning the Martyrdom of Polycarp*:

<http://www.ccel.org/ccel/schaff/anf01.iv.iii.html>

*The Bar-Kokhba Revolt*:

<http://www.jewishvirtuallibrary.org/jsource/Judaism/revolt1.html>

*Death and Martyrdom: An Important Aspect of Early Christian Eschatology.*

PDF downloadable: [www.ctsfw.edu/library/files/pb/959](http://www.ctsfw.edu/library/files/pb/959) pp. 327-338.

Marcion: <http://www.earlychurch.org.uk/monarch.php>

See articles in **ODCC** on:

Clement of Rome, Ignatius of Antioch, Didache, Hippolytus of Rome, Perpetua, Felicity, Polycarp, Hermas, Papias, Epistle of Barnabas, Clement of Alexandria, Justin Martyr, Bar Cochba, Athenagoras of Athens (2C), Theophilus of Antioch, the Gospel of Thomas, Judaizers, Marcion.

Q1. In what ways do we find Justin prepared to divorce Christianity from its Jewish foundations in manners that would be fully incomprehensible to the original apostles? Does Justin's supersessionism (replacement theology) conflict with biblical revelation or make God to appear as arbitrary or unable to keep His promises to Israel? How does this severing the ties with all things Jewish create new

problems for the Church? And what factors would have motivated Justin and his successors to welcome such a radical severance from the theological understanding characteristic of apostolic Christianity?

Q2. What changes in Christian eschatology begin to surface in the second-century?

Week 3. Irenaeus and the apostolic tradition  
New Testament Canon; early creeds before Nicea  
*Assigned textbook reading:* IS—115-153;  
Charts 24-55; DVD Scene No. 8

Read Online:

Time Line of the Early Church in the Third Century: 220-305:

<http://www.churchtimeline.com/third.htm>

3<sup>rd</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

Rule of Faith: <http://www.bringyou.to/apologetics/num1.htm>

NT Canon: <http://www.bible-researcher.com/bruce1.html>

Novatianism: <http://www.earlychurch.org.uk/novatian.php>

Gregory Thaumaturgus: <http://www.earlychurch.org.uk/thaumaturgus.php>

Monarchianism: <http://www.earlychurch.org.uk/monarch.php>

Tertullian: <http://www.ntcanon.org/Tertullian.shtml>

Review of Tertullian's writings: <http://www.earlychristianwritings.com/tertullian.html>

Origen: <http://www.ntcanon.org/Irenaeus.shtml>

See articles in **ODCC** on:

Rule of Faith, Apostolic Succession, Apostles' Creed, canon, canon of Scripture, Tertullian, Origen, Novatianism, Cyprian of Carthage, Gregory Thaumaturgus, Paschal controversies, Monarchianism.

Q1. What issues or problems face the Church that call for consolidation of a Rule of Faith, new ecclesiastical authority structures, and a canonization of Scripture? Identify the sources of the issues confronting the bishops and name those offering hard-line remedy.

Q2. Describe Origen's hermeneutical principles and explain how he arrived at them. What dangers are inherent in such patterns of interpretation? Can you identify specific examples of where Origen, with all his enthusiasm and personal commitment, still himself missed the point of Scripture?

Week 4. Liturgical developments to the 4th century; Montanism  
*Assigned viewing:* Charts 39-41, 49; DVD Scene No. 9

Read Online:

Liturgy: <http://www.liturgica.com/html/litEChLit.jsp>

<http://www.liturgica.com/html/litEChLit.jsp?hostname=null>

Synagogue Influence:

<http://www.smithcreekmusic.com/Hymnology/Early.Hymnody/Jewish.influence.html>

History of Christian Baptism:

<http://www.sundayschoolcourses.com/baptism/baptcont.html#Baptism%20in%20the%20Pre-Nicene%20Early%20Church>

Infant Baptism: <http://www.issuesetc.org/resource/journals/kastens.htm>

Eucharist: <http://www.christianitytoday.com/history/newsletter/2006/sep7.html>

Diognetus: <http://www.earlychristianwritings.com/text/diognetus-roberts.html>

<http://www.newadvent.org/cathen/05008b.htm>

Montanism: <http://www.earlychurch.org.uk/montanism.php>

<http://www.tertullian.org/montanism.htm>

[http://www.earlychurch.org.uk/article\\_montanism.html](http://www.earlychurch.org.uk/article_montanism.html)

The Mikveh Rite: [http://www.allisrael2020.org/resources/enrichment/mikveh\\_rite.html](http://www.allisrael2020.org/resources/enrichment/mikveh_rite.html)

See articles in ***ODCC*** on:

Baptism, infant Baptism, Eucharist, Epistle to Diognetus, Montanism

Q1. In what ways does Christian baptism have its roots in the Torah? Provide examples. In what ways is there direct correspondence between Moses and Jesus on the significance and purposes for water immersion? How did that correspondence become lost over the second and third centuries?

Q2. Tertullian became a Montanist some 50 years after the movement began thus legitimizing the condemned movement in the minds of many Pentecostals. In what ways did the Montanist movement correspond to the twentieth-century Pentecostal movement? In what ways was it different? If Montanism were to make a comeback, would we recognize it as such or too easily identify it with some off-brand Pentecostal or Charismatic group? And if so, with whom?

Week 5. Persecutions, catacombs, and “bloody martyrdom”  
 Monasticism, “white martyrdom,” and the Communion of Saints  
*Assigned viewing:* Chart: 88; DVD Scene No. 10

Read Online:

Athanasius: <http://www.missionstclare.com/english/people/jul5o.html>

Diocletian: <http://www.newadvent.org/cathen/05007b.htm>

Donatism: <http://www.carm.org/heresy/donatism.htm>

Anthony: <http://www.newadvent.org/cathen/01553d.htm>

Basil of Caesarea: <http://www.newadvent.org/cathen/02330b.htm>

Evagrius: <http://www.hermitary.com/solitude/evagrius.html>

Symeon Stylites: <http://www.newadvent.org/cathen/13795a.htm>

Martin of Tours: <http://justus.anglican.org/resources/bio/281.html>

John Cassian: <http://www.monergism.com/thethreshold/articles/onsite/johncassian.html>

See articles in ***ODCC*** on:

Athanasias, Decius, Diocletian, Diocletian era, martyrdom of Polycarp, Donatist Controversy, Anthony, Pachomius, Basil of Caesarea, Evagrius of Pontus, Symeon Stylites, Martin of Tours, John Cassian, persecutions, catacombs, martyrdom, Acts of the Martyrs, monasticism, monk, Communion of Saints.

Q1. The persecution of the Christian communities in the third century in particular were often widespread, cruel and deadly, resulting in the slaughter of thousands of faithful martyrs. The weakness of many to stand in the face of the executioner resulted in many denying the faith in the short time or even surrendering portions of Scripture for the Roman bonfires. What issues were at stake in accepting the faith-deniers back into the community of the persecuted once the danger had passed? What was the proper position for the church authorities to take?

Q2. What were the motivating factors behind the rapid growth of the Christian monastic movement? What steps were taken to reverse the trend of producing freakish desert monks? In the end, what specific kinds of contributions did monasticism make to Christendom and the world?

Week 6. Constantine and the emergence of “Christendom”  
*Assigned textbook reading:* IS—155-172;  
 Charts: 53-57; DVD Scene No. 7

Read Online:

Time line of the Imperial Church: AD 305-476:

<http://www.churchtimeline.com/imperial.htm>

4<sup>th</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

Constantine: <http://www.newadvent.org/cathen/04295c.htm>

Nicea I: <http://www.piar.hu/councils/ecum01.htm>

Constantinople I: <http://www.newadvent.org/cathen/04308a.htm>

Chalcedon: <http://www.piar.hu/councils/ecum04.htm>

Ephesus: <http://www.piar.hu/councils/ecum03.htm>

Constantinople II:

[http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/2\\_council\\_of\\_constan.html](http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/2_council_of_constan.html)

Constantinople III: <http://www.piar.hu/councils/ecum06.htm>

Nicea II: <http://www.fordham.edu/halsall/basis/nicea2.html>

<http://www.newadvent.org/fathers/3819.htm>

Code of Justinian: <http://www.aloha.net/~mikesch/jus-code.htm>

Cappadocian Fathers: <http://mariannedorman.homestead.com/CappadocianFathers.html>

See articles in **ODCC** on:

The Following Church Councils: Nicea, I and II; Constantinople, I, II, III; Ephesus; Chalcedon

See also: Constantine, Justinian, Code of Justinian, Gregory of Nazianzus, Gregory of Nyssa, Cappadocian Fathers

Q1. From the time of Constantine forward and all through the seven chief Church councils in the centuries that followed, the imperial authority and the ecclesiastical leadership seem to be increasingly dependent upon and quite cozy with one another. At what stage should some spiritually astute soul have recognized that spiritual calamity would surely befall the Church given such relational chemistry? When did the light dawn bright enough so that it should have been understood that the twain do not mix? If you had lived through all the centuries, at what juncture would you have raised your prophetic voice in protest?

Q2. Track the strengthening of the bonds between Church and State as politically hammered out during these five centuries. Cite personalities, decrees, and theologically compromising moments.

Week 7. Schools of biblical interpretation: Alexandria, Antioch, Carthage  
*Assigned textbook reading:* IS—57-65, 86-91;  
 Charts: 32, 69

Read Online:

Time line of the Early Middle Ages: 476-800:

<http://www.churchtimeline.com/early.htm>

Clement of Alexandria: <http://justus.anglican.org/resources/bio/298.html>

<http://www.newadvent.org/cathen/04045a.htm>

Logos: <http://www.newadvent.org/cathen/09328a.htm>

John Chrysostom: <http://www.newadvent.org/cathen/08452b.htm>

<http://www.fordham.edu/halsall/source/chrysostom-jews6.html>

Cyril of Alexandria:

[http://www.monachos.net/library/Cyril\\_of\\_Alexandria\\_\(c.\\_376/8\\_-\\_444\)](http://www.monachos.net/library/Cyril_of_Alexandria_(c._376/8_-_444))

Platonism: <http://www.augustinian.villanova.edu/AugustinianStudies/armstrng.htm>

<http://www.newadvent.org/cathen/10742b.htm>

Paul of Samosata: <http://www.newadvent.org/cathen/11589a.htm>

See articles in *ODCC* on:

Clement of Alexandria, logos, John Chrysostom, Cyril of Alexandria, (Christian)

Platonism, Dionysius, Paul of Samosata

Q1. Cite several reasons why the School of Antioch was more favorably disposed toward the humanity of Jesus. How does Chrysostom's series of anti-Semitic sermons delivered between 386 and 388 logically fit into a more "Jesus the Jew" Christian perspective? Elaborate on the irony and just how this happened.

Q2. Trace the encroachment of Greek philosophical method onto interpretation of the Hebraic (OT and NT) Scriptures. Why would this be perceived as necessary? Who were those most eager to view the Hebraic texts of Holy Write through a Greek philosophical grid? What tendencies and motivations fostered this destiny for Christian interpretation?

Week 8. Development of the doctrine of Christ: NT to Nicea  
 Nicea to Chalcedon; Monophysites, Nestorians, and Monothelites  
*Assigned textbook reading:* IS—165-194;  
 Charts: 58-76; DVD Scene No. 15, 16

Read Online:

Arianism: <http://www.earlychurch.org.uk/arianism.php>

Docetism: <http://www2.evansville.edu/ecoleweb/articles/docetism.html>

Manicheanism: <http://www.theopedia.com/Manicheanism>

Apollinarianism : <http://www.mb-soft.com/believe/txn/apollin.htm>

Nestorianism: <http://www.mb-soft.com/believe/txc/nestoria.htm>

Monothelitism: <http://lexicorient.com/e.o/monothelitism.htm>

<http://www.newadvent.org/cathen/10502a.htm>

Monophysitism: <http://mb-soft.com/believe/txc/monophys.htm>

See articles in **ODCC** on:

Ebionites, Arius, Arianism, Gnosticism, Demiurge, Mani and Manicheanism, Docetism, Apollinarianism, Nestorius, Eutyches, Recapitulation, adoptionism, modalism, monothelitism, Monophysitism

Q1. Trace the evolution of Christology as it was handled by the heresies.

Q2. Explain what the Council of Nicea and succeeding Councils later adopted to produce an orthodox Christology regarded to be consistent with biblical revelation and apostolic persuasion.

Week 9. Theology in poetry: Ephrem the Syrian  
 Spirituality of the Desert Fathers and Mothers;  
 Barbarian Invasions  
*Assigned textbook reading:* IS-195-208;

Read Online:

5<sup>th</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

St. Ephraim, the Syrian: <http://www.anastasis.org.uk/ephrem.htm>

Ephraim on the Departed Fathers: <http://www.anastasis.org.uk/dead-pat.htm>

The Ancient Fathers, Introduction and All Seven Sections:

<http://www.goarch.org/en/ourfaith/articles/article8134.asp>

The Barbarian Invasions: <http://barbarians.netfirms.com/>

The Visigoths: <http://www.orbilat.com/Encyclopaedia/V/Visigoths.html>

The Vandals: <http://www.newadvent.org/cathen/15268b.htm>

Germania: <http://www.friesian.com/germania.htm#ostrogoths>

The Huns: <http://www.allempires.com/article/index.php?q=huns>

The Franks: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab74>

Conversion of the Barbarians: <http://bible.christiansunite.com/sch/sch01-24.shtml>

See articles in **ODCC** on:

Theodosius I, Theodosius II, Theodosian Code, Leo I

Q1. Elaborate on the monastic perspective on Christian spirituality. Was their spiritual life superior to that of other Christians? If so, was it a result of their often impoverished existence and strict asceticism? Or were they simply in bondage to popularly admired religious aspirations? Provide examples.

Q2. How is that, even after converting to Christianity, the Barbarians took pleasure in sacking and humiliating Christian Rome? Name some of the Barbarian leaders and explain their motivations for their anti-Roman demonstrations and outright butchery.

Week 10. Augustine and theology in the West  
Nature of humankind and sin; Council of Orange  
*Assigned textbook reading:* IS—206-236;  
Charts: 78-93; DVD Scene No. 11, 12

Read Online:

Augustine's Timeline: <http://www.ctlibrary.com/ch/2000/Issue67/6.26.html>

6<sup>th</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

Pelagius: <http://www.newadvent.org/cathen/11604a.htm>

<http://www.newadvent.org/fathers/1505.htm>

Novatianism:

[http://www.catholicity.com/encyclopedia/n/novation\\_and\\_novatianism.html](http://www.catholicity.com/encyclopedia/n/novation_and_novatianism.html)

Donatism: <http://ancienthistory.about.com/od/donatism/p/Donatism.htm>

<http://www.newadvent.org/cathen/05121a.htm>

Ambrose: <http://justus.anglican.org/resources/bio/300.html>

Jerome: <http://www.newadvent.org/cathen/08341a.htm>

Hilary of Poitiers: <http://ecole.evansville.edu/glossary/hilaryp.html>

Orange: <http://www.monergism.com/thethreshold/articles/onsite/Orange5-8.html>

See articles in **ODCC** on:

Pelagius, Novatianism, Donatism, Ambrose, Jerome, Hilary of Poitiers

Q1. Explain the contrasting views of Pelagius and Augustine. What was the contribution of John Cassian and ultimately the Council of Orange to the same question of what is man's part in effecting salvation?

Q2. Who were some of Augustine's other theological opponents and how did he answer their perceived heresies?

Week 11. Pseudo-Dionysius and the Negative Way of prayer  
Advocates of the Positive Way of prayer

*Assigned reading:*

Pseudo-Dionysius, the Areopagite: (Especially noting Negative Way of Prayer)

<http://plato.stanford.edu/entries/pseudo-dionysius-areopagite/#MysThe2>

<http://www.granta.demon.co.uk/arsm/jg/psdiony.html>

<http://www.iep.utm.edu/p/pseudodi.htm>

Christian Mysticism:

<http://kheper.net/topics/christianmysticism/themes.htm>

<http://www.gloriana.nu/mystic.html>

<http://ministries.tliquest.net/theology/apocryphas/nt/mystic.htm>

<http://www.hermitary.com/solitude/desert.html>  
[http://www.thenazareneway.com/paradise\\_of\\_the\\_desert\\_fathers.htm](http://www.thenazareneway.com/paradise_of_the_desert_fathers.htm)

See articles in **ODCC** on:

Dionysius (6), prayer, contemplation, mysticism

Q1. What is the “negative way” of prayer? How is it done? How does it contrast with the “Positive way” of prayer?

Q2. What five practices, themes, or tenets of Christian Mysticism appeal to you the most? Why? Is there room within the parameters of the NT giftings of the Spirit for the mystic’s spirit life? Explain.

Week 12. Conversion of Ireland; mission and Celtic evangelism  
 Conversion of England and the challenge of contextualization  
*Assigned textbook reading:* IS—236-239, 323-334;  
 Charts: 105-108; DVD Scene No. 13, 14

Read online:

Patrick: <http://www.newadvent.org/cathen/11554a.htm>

Conversion of Ireland and Scotland: <http://bible.christiansunite.com/sch/sch01-25.shtml>

Columba: <http://www.newadvent.org/cathen/04136a.htm>

Columbanus: <http://www.newadvent.org/cathen/04137a.htm>

Augustine of Canterbury: <http://users.aol.com/butrousch/augustine/index.htm>

Willibrord: <http://www.newadvent.org/cathen/15645a.htm>

Clovis: <http://www.fordham.edu/halsall/source/gregtours1.html>

Boniface: <http://www.newadvent.org/cathen/02656a.htm>

Charlemagne: <http://www.chronique.com/Library/MedHistory/charlemagne.htm>

<http://www.fordham.edu/halsall/basis/einhard.html>

7<sup>th</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

8<sup>th</sup> Century: <http://www.geocities.com/Heartland/Pines/7224/Rick/chronindex.htm>

See articles in **ODCC** on:

Ninian, Patrick, Celtic Churches, Columba, Columbanus, Augustine of Canterbury, Clovis, Willibrord, Winifrid (Boniface), Charlemagne.

Q1. What distinctive cultural or spiritual characteristics of these people of the ancient British isles contributed to their passion to carry the Gospel so effectively to Northern Europe?

Q2. Compare and contrast the careers and spiritual experiences of Clovis and Charlemagne.

Week 13. Christianity in North Africa, Egypt, and Ethiopia  
*Assigned textbook reading:* IS—209-219, 289-304.

Read Online:

Syrian Monophysites : <http://www.newadvent.org/cathen/14413a.htm>

Armenian: <http://www.mb-soft.com/believe/txn/armenian.htm>

Nestorian: <http://philtar.ucsm.ac.uk/encyclopedia/christ/early/nestor.html>

Early Africa: <http://www.newadvent.org/cathen/01191a.htm>

Egyptian: <http://www.stmaryofegypt.net/africa.shtml>

Ethiopia: [http://www.metmuseum.org/toah/hd/acet/hd\\_acet.htm](http://www.metmuseum.org/toah/hd/acet/hd_acet.htm)

See articles in ***ODCC*** on:

Monothelitism, Syrian Monophysites, Armenian (Gregorian) Christianity, Nestorian Christianity

Q1. Explain how Nestorius was tried on heresy, exiled, and yet became the name identified with the tremendous spread of the Gospel as far eastward as China.

Q2. Describe the theological system of Monophysitism. What was the particular appeal of Monophysitism to African and Middle Eastern Christians? Why would this prove a more acceptable position to Africans and Semites than to Western Christians?

Week 14. Constantinople and Greek Christianity  
Theology and evangelism in art; Iconoclastic Controversy  
*Assigned textbook reading:* IS—240-259;  
Charts 114-117; DVD Scene No. 18

Read Online:

Justinian: <http://www.roman-emperors.org/justinia.htm>

Cyrus of Alexandria: <http://www.catholic.org/encyclopedia/view.php?id=3609>

Creed of Constantinople: <http://www.newadvent.org/cathen/11049a.htm>

Iconoclastic Controversy: [http://www.metmuseum.org/TOAH/hd/icon/hd\\_icon.htm](http://www.metmuseum.org/TOAH/hd/icon/hd_icon.htm)

[http://www.neobyzantine.org/orthodoxy/history/controversy\\_iconoclastic.php](http://www.neobyzantine.org/orthodoxy/history/controversy_iconoclastic.php)

John of Damascus: [http://www.catholic.org/saints/saint.php?saint\\_id=66](http://www.catholic.org/saints/saint.php?saint_id=66)

<http://www.fordham.edu/halsall/source/johndam-icons.html>

Gregory I: <http://justus.anglican.org/resources/bio/120.html>

[http://historymedren.about.com/od/gwho/p/who\\_greg1.htm](http://historymedren.about.com/od/gwho/p/who_greg1.htm)

Filioque Controversy: <http://mb-soft.com/believe/txn/filioque.htm>

See articles in ***ODCC*** on:

Justinian, Cyrus of Alexandria, Creed of Constantinople, Iconoclastic Controversy, John of Damascus, Gregory I, Filioque Controversy

Q1. Explain the issues and motifs behind the Iconoclastic controversy. What was the outcome in the Eastern and Western churches? What were the resultant benefits to Christian worship?

Q2. Describe the primary issues of the filioque controversy. What was it such a colossal issue? In what ways might the outcome of this debate have impacted eventual Pentecostal convictions?

Week 15. Mohammed and the teachings of Islam  
Muslim conquests and the decline of Christianity in the heartland

Assigned viewing:

Charts: 109-111; DVD Scene No. 17, 19

Read Online:

Christianity on the Eve of Islam: <http://www.ewtn.com/library/chistory/eveislam.htm>

Muslim Conquests: [http://www.crf-usa.org/bria/bria20\\_1b.htm](http://www.crf-usa.org/bria/bria20_1b.htm)

Tenets of Islam: [http://www.ccel.org/contrib/exec\\_outlines/islam/islam\\_03.htm](http://www.ccel.org/contrib/exec_outlines/islam/islam_03.htm)

Charles Martel: <http://www.authorama.com/famous-men-of-the-middle-ages-11.html>

Battle of Tours: <http://www.thenagain.info/Webchron/WestEurope/Tours.html>

Fall of Constantinople:

<http://www.greece.org/poseidon/work/occupation/constantinople.html>

[http://middleeasternhistory.suite101.com/article.cfm/the\\_fall\\_of\\_constantinople\\_1453](http://middleeasternhistory.suite101.com/article.cfm/the_fall_of_constantinople_1453)

Dhimmi: <http://www.jewishmag.com/57mag/dhimmi/dhimmi.htm>

See articles in ***ODCC*** on:

Charles Martel, Battle of Tours, Fall of Constantinople

Q1. What events, circumstances, theological issues and social stresses made Christianity, particularly in the West, so vulnerable to Islamic encroachment and subordination? How was it that so many thousands of Christians converted to Islam? Could it happen again?

Q2. What combination of things ultimately defeated the earth-swallowing march of Islam? To what degree should we take note of the history of Muslim-Christian clashes to understand our present world circumstance?

### **RECOMMENDED READING**

Coakley, John W., and Andrea Sterk, Eds. *Readings in World Christian History, Vol. 1: Earliest Christianity to 1453*. Maryknoll, N.Y.: Orbis Books, 2004.

Ferguson, Everett. *Church History: From Christ to Pre-Reformation*. Vol. 1. Grand Rapids: Zondervan, 2005.

Fletcher, Richard. *The Barbarian Conversion: From Paganism to Christianity*. New York: Henry Hold and Company, 1998.

Frend, W.H.C. *The Rise of Christianity*. Philadelphia: Fortress Press, 1984.

Heather, Peter. *The Goths*. Cambridge, MA: Blackwell Publishers, 1996.

Jones, Cheslyn, et al, eds. *The Study of Spirituality*. New York: Oxford University Press, 1986.

Kee, Howard Clark, et al. *Christianity: A Social and Cultural History*. Second Edition. Upper Saddle River, NJ: Prentice Hall, 1998.

Latourette, Kenneth Scott. *A History of Christianity, Beginnings to 1500*. Vol. 1. San Francisco: Harper, 1975.

Le Goff, Jacques. *Medieval Civilization: 400-1500*. New York: Barnes and Noble Books, 1988.

Olson, Roger E. *The Story of Christian Theology: Twenty Centuries of Tradition & Reform*. Downers Grove, Ill.: InterVarsity Press, 1999.

Pelikan, Jaroslav. *Jesus Through the Centuries: His Place in the History of Culture*. New Haven: Yale University Press, 1985.

Placher, William C., ed. *Readings in the History of Christian Theology, Vol. 1: From Its Beginnings to the Eve of the Reformation*. Philadelphia: Westminster Press, 1988.

Riddell, Peter G., and Peter Cotterell. *Islam in context: Past, Present, and Future*. Grand Rapids: Baker Academic, 2003.

Ye'or, Bat. *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude*. Madison: Fairleigh Dickenson University Press, 1996.

Modified syllabus modified by Ray Gannon, August 5, 2007

## **GENERAL GUIDELINES FOR WRITING BETTER PAPERS**

### **TRUISMS**

1. Reading and re-reading the instructions aid in the preparation of superior papers.
2. A good paper requires hard work. Within five minutes or less of reading a paper, a professor can spot poor work.
3. Writing skills improve with more writing; there are no shortcuts.

### **WHAT THE PROFESSORS EXPECT**

1. Original analytical reflection
2. Integrity in writing
3. Consistency in following the designated style manual (e.g., APA, Turabian, etc.)

### **WHAT STUDENTS EXPECT OF PROFESSORS**

1. Clear instructions about the nature of the paper
2. A clear rationale for the grade should be provided through comments written on the paper.
3. The weight of the grade based first on the content of the paper, secondly on the mechanics. **NOTE:** This does not minimize the problem of mechanical errors, typos, etc., because they interfere with the logical argumentation of the paper. When I was in graduate school, a professor stated that he would count the number of mechanical problems and typos on a paper. If the number exceeded the number of pages, the grade would be reduced by one grade point. This represents a fair approach to grading. It has been my experience that if more than one mistake on the average appears on a page, then the paper has been poorly prepared both mechanically *and analytically*.

### **GUIDELINES:**

1. Before writing, prepare a detailed outline of what you intend to address; this will prevent rambling and guarantee logical development.
2. Somewhere on the first page, a clear and brief statement of purpose needs to be given, one that explains the nature of the paper and what it intends to achieve. The conclusion should then link closely with the statement of purpose.
3. Write in good written, not spoken English. All sentences should be complete and coherent. Most people, especially preachers, write like they talk. (Of course, profs remain immune to such temptations!) This means that redundancies redundancies will inevitably appear in the text. While repetition and alliteration may be effective in the pulpit, such devices can be unnecessary and distracting in print. Avoid constant repetitions of proper names (use

- pronouns), expressions, etc. Also, use adjectives, adverbs and emphasis words (such as “very”) sparingly.
4. After completing the first draft, look carefully through the paper and eliminate unnecessary sentences; continue this approach with later drafts. “What?” you ask, “more than one draft?”
  5. Keep a sharp eye on paragraph development. The topic presented in the opening sentence must govern what follows. If a paragraph becomes a collection of several unrelated thoughts (e.g., the last sentence has no connection to the opening sentence), then the logical argumentation has broken down. Furthermore, make certain that the paragraph properly fits into the development of the section.
  6. Following the introduction of a person’s name (e.g., Harry Jones), only use their last name and/or pronouns afterward. Do not use the person’s first name in subsequent references; this would imply that you are a personal friend of the person cited.
  7. Minimize the use of verbs of being: am, is, are, were, and being. They are are are usually overworked. Regular active verbs make stronger sentences.
  8. If in doubt about a long sentence construction, break into two or more sentences.
  9. How should you refer to yourself in the paper? I suggest the occasional use of the pronoun “I.” Referring to yourself as “this writer” or “this author” or “he or she who scribeth this paper” appears awkward in my estimation. At the same time, minimize use of the first person plural (“we,” “us,” “our”) and avoid entirely the second person singular and plural (“you”). Refer to others in the third person singular or plural. Consistency avoids confusion and keeps the reader on course.
  10. Use direct quotations sparingly. A direct quotation should only be used when a source says something of such importance that the reader would be deprived by not being aware of it. ***Generally speaking, the frequent use of direct quotations and especially block quotations in any kind of paper may indicate that the writer has not adequately digested the material; long or frequent quotations then serve as “stuffers” in the text.***
  11. Beware of plagiarism. A safe rule of thumb is that only three to five words from a source may be used without quotation marks and a reference number.
  12. Proofread the paper carefully and by all means use a spell-check. Have someone else—“THE HONEST FRIEND”—or several people read the paper to look for typos, mechanical errors, and especially for clarity and logical development. Learn from their suggestions, but don’t accept them uncritically.
  13. THOU SHALT NOT (1) justify the right margin; (2) use large or very small fonts.
  14. Gender inclusive language should always be used except when referring to the members of the Trinity.