CH 527 COURSE SYLLABUS
THE MEDIEVAL CHURCH and THE REFORMATION
From the Rise of Charlemagne to The Council of Trent


DESCRIPTION:
This course will introduce the history, theology, and spirituality of the Christian Church from the rise of Charlemagne (c. 800) to the Council of Trent (1563). This course will provide an overview of both the theological and spiritual traditions of the Medieval Church through the time of the Catholic Reformation, culminating in the Council of Trent. The rich ethnic and cultural diversity of Christian thought during this period will be highlighted through study of primary sources from the Jewish, Roman, Greek, Celtic, Anglo-European, Slavic, Middle-Eastern (Syriac), and Egyptian (Coptic) traditions. In order to profit from the cultural and ethnic diversity of the student body, students are encouraged to bring to classroom discussion the early and medieval origins of their cultural traditions: including, for example, the theological, liturgical, and spiritual emphases that distinguish Western Catholicism from Eastern traditions such as the Maronite, Chaldean, Melchite, Malabar, and Ruthenian churches.

During each class selected primary and secondary texts will be studied and discussed. A large proportion of the primary texts will be taken from the Office of Readings. In this way students’ ongoing prayerful study of these texts in the liturgy will provide a deepening re-acquaintance with patristic and early medieval sources of Christian spirituality and doctrine.

GOALS:
1. The student will be able to identify important persons, events, and schools of thought that influenced the development of Christian doctrine and the diversity of Christian spiritual traditions.
2. The student will be able to use medieval, renaissance, and reformation texts to teach the development of doctrine as part of the “New Evangelization”.
3. The student will learn to make use of primary and secondary sources available in both printed and electronic formats, and will become familiar with appropriate reference tools in early church history.

COURSE FORMAT and EVALUATION:
1. This course will combine lecture and class discussion. In order to maximize the effectiveness of lectures in our culturally diverse student population, representing a wide range of different linguistic experience and ability, all audio-visual materials presented in lectures will be available through the course website or in the seminary library. Lecture/discussion will be based on assigned readings that may be downloaded from the course website. Active participation in class discussions is essential, and will figure into the final evaluation.

2. The midterm and final examinations will consist of “take-home” essay questions. The questions will be made available on the day scheduled for the exam, and are due one week later: the exam must be typed, double-spaced, and submitted electronically in .doc, .docx, or pdf format as an email attachment.

3. Research will be undertaken using primary sources studied in class or cited in the bibliography below. Possible topics for a paper or Powerpoint/Webpage-based presentation include: (1) any historical, spiritual or theological subject raised during the first eight hundred years of Christian history; or (2) a comparison of any theme in two or more Christian writers. The goal of the research is to demonstrate familiarity with Christian primary sources. The paper or presentation will be due on or before Friday, November 27, 2020.
3.a. The student will write a research paper at least eight pages in length (excluding bibliography and notes) double-spaced and including appropriate references.

3.b. Students who prefer the medium of verbal presentation may submit the results of their research as a 20-30 minute PowerPoint or web-page presentation. In order for these presentations to have pedagogical value they may not simply duplicate material presented in class or taken from the course website. Citations must be accompanied by appropriate references. Students must submit a recorded narrative intended to accompany the presentation: both presentation and narrative are due on or before Friday, November 27, 2020.

4. Late work will be accepted for a grade only if the professor grants an extension. Requests for an extension must be made in writing and submitted by email before the due date. Out of fairness to those who submit their work on time, late work will normally be graded down by one-half letter grade for each day it is late.

5. Students must clearly distinguish between: (a) their own work; and (b) ideas or text they have taken from other sources, including the Internet, published texts or audio-visual materials. The requirement to distinguish clearly between one’s own work and the research of others applies equally to written and oral presentations. Failure to give credit to cited sources constitutes plagiarism and will result in a grade of “F” for both the material presented and the course. “Wikipedia” is not a reliable source for historical study and should not be cited in exams or research projects.

6. In order to receive a passing grade for the course the midterm, paper, and final exam must all be submitted. The final course grade will be computed as follows:

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<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Class participation</td>
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<tr>
<td>Research paper or presentation</td>
<td>30%</td>
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<tr>
<td>Midterm</td>
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<tr>
<td>Final Examination</td>
<td>30%</td>
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DIVERSITY:

a) PEDAGOGY: “The rich ethnic and cultural diversity of medieval and reformed Christian thought will be highlighted through study of primary sources from the Jewish, Roman, Greek, Celtic, Anglo-European, Slavic, Middle-Eastern (Syriac), and Egyptian (Coptic) traditions. In order to profit from the cultural and ethnic diversity of the student body, students are encouraged to bring to classroom discussion the patristic origins of their cultural traditions: including, for example the theological, liturgical, and spiritual emphases that distinguish Western Catholicism from Eastern traditions such as the Maronite, Chaldean, Melchite, Malabar, and Ruthenian churches.” (from: Description, above)

“In order to maximize the effectiveness of lectures in our culturally diverse student population, representing a wide range of different linguistic experience and ability, all audio-visual materials presented in lectures will be available through the course website or on CD-ROM in the library.” (from: Course Format, above)

b) ASSESSMENT: “In lieu of a paper, students who prefer the medium of verbal presentation may offer the results of their research as a 15-20 minute PowerPoint or web-page presentation.” (from: Format and Evaluation, above)

REQUIRED TEXTS (All required readings Available through Sonis):

1. CH 517 TEXTBOOK: contains selection from Chadwick, Walker, and Logan, available in both doc and pdf formats.


**PRIMARY SOURCES:**
Are available on the course website and in downloadable texts. Assigned texts should be reviewed before the class at which they will be discussed.

**RECOMMENDED TEXTS (Some Available through Sonis):**


Comby, J. *How to Read Church History: From the Beginnings to the Fifteenth Century*, (Crossroad, 1990).


— *History of the Church /Handbook of Church History* (Crossroad, New York : 1981)

— v. 4. *From the High Middle Ages to the eve of the Reformation / by H.G. Beck [and others]

— v. 5. *Reformation and Counter-Reformation / by Erwin Iserloh, Joseph Glazik, Hubert Jedin

— v. 6. *The church in the age of absolutism and enlightenment / by Wolfgang Müller [and others]

— v. 7. *The church between revolution and restoration / by Roger Aubert [and others]

— v. 8. *The church in the age of liberalism / by Roger Aubert [and others]

— v. 9. *The church in the industrial age / by Roger Aubert [and others]

— v. 10. *The church in the modern age / by Gabriel Adriányi [and others]


MacCulloch, Diarmaid, *Christianity, the First Three Thousand Years* (Viking, Penguin, 2009)


Quasten, Johannes, *Patrology* (4 vol.).


The Church Fathers in Translation: *Fathers of the Church* (Catholic Univ. of America Press);

**COURSE OUTLINE:**

Classes will meet in Lecture Room 6 on Mondays, Wednesdays, and Thursdays from 8:00-8:50.

Numbers in brackets refer to the selections from the course textbook which should be read prior to the relevant lecture [Suggested readings from MacCulloch ("Mac.") and Hitchcock ("Hitch.")], in brackets, are optional].

1. THE CAROLINGIAN EMPIRE (2 hrs.)
   
   
   *Ben.XVI:* "Scotus Erigena", "Hrabanus Maurus".

2. INVASION, DECAY, and REFORM (2 hrs.)
   
   [17.1] Viking Invasions; [17.2] Papal Decline and Renewal by the Revived Empire; [17.3] Reform Movements;
   
   [17.4] The Reform Party Secures the Papacy [*Hitch. Ch. 6*]

3. MEDIEVAL CHURCH and STATE in CONFLICT (2 hrs.)
   

4. EXPANSION and CONFLICT (1 hr.)
   

5. NEW MOVEMENTS AND SECTS (2 hrs.)
   

6. CHIVALRY (2 hrs.)
   
   [21.1] The Peace and Truce of God; Ceremonies of Knighthood; Marian Chant and Hymnody; The Arthurian Legends; Queen Eleanor of Aquitaine and The Courts of Love;

7. FRIARS and LEARNING (2 hrs.)
   

8. MYSTICS and SPIRITUAL WRITERS (2 hrs.)
   
   [22.1] Medieval Mysticism; [22.2] From Eckhart to the *Devotio Moderna*

9. PAPAL LEADERSHIP and SCHISM (1 hr.)
   
   [23.1] Missions And Defeats; [23.2] The Papacy At Its Height And Its Decline; [23.3] The Papacy In Avignon, Criticism. The Schism. [*Mac. Ch. 16; Hitch. Ch. 7*]
10. EARLY NATIONALISM (2 hrs.)

11. THE RENAISSANCE (1 hr.)
   Renaissance science: Copenicus, Vesalius, DaVinci

12. CONCILIARISM (1 hr.)
   Mission and Defeat; Declining Papal Power; Avignon and Schism; Reforming Councils: Florence; Constance/Basel.

13. PROTESTANTISM (1 hr.)
   Lateran V; Erasmus; Luther; Ignatius Loyola; Calvin, Zwingli; Henry VIII and the English Church; The Waldensians
   READINGS: Duffy, §4.II (p.92-98); Eberhardt, §19-31 (p.62-103).

14. CATHOLIC REFORM and THE COUNCIL of TRENT (1 hr.)
   Philip Neri; Charles Borromeo; Spanish Carmelites; Concilium de Emendata Ecclesia; The Council of Trent; Bellarmine
   READINGS: Duffy, §4.III (p.98-107); Eberhardt, §32-37 (p.104-123).

15. NATIONALISM AND RELIGIOUS WARS (1 hr.)
   READINGS: Duffy, §4.IV (p.107-115); Eberhardt, §38-43 (p.124-140).