History of the Church: To the Reformation
CH 3312
Austin Graduate School of Theology
Fall 2015

Monday 1:00–3:40

Instructor: Dr. K. Stanglin
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Email: stanglin@austingrad.edu

I want you to do well in this course, so please let me know if you are having difficulty with the class material.

Course Description:
An overview of the history of Christianity from its beginnings through the Reformation, highlighting major developments.

Core Values:
Because we love God, we love the church he created and redeemed. Because we love his church, we take her history seriously.

Course Objectives:
In light of the school’s mission and objectives, the student who successfully completes this course will be able to:

1. Identify and describe significant turning points in the history of the church.

2. Define and describe vocabulary and concepts foundational in the history of doctrine.

3. Identify particular historical figures, events, and theological trajectories that affect the church today.

4. Challenge and rectify popular misconceptions about church history.

5. Understand, evaluate, and address current issues of faith and practice in the church from an informed historical perspective.

6. Avoid the repetition of errors and emulate the examples of success.

7. Understand and appreciate the identity of today’s church in continuity with its past.
Required Course Textbooks:


Bring these two books to each class meeting. A Bible will also be helpful for many lectures.

Attendance Policy:

Students must attend classes regularly. In the event of illness, family emergency, or an extenuating circumstance, it is the responsibility of the student to notify the instructor as soon as possible of the reason for the absence. A doctor’s note is required for excusing personal illness. N.B.: Excuses will not be accepted more than one week after returning to class.

If you have 2 unexcused absences, your final course grade will be dropped by one letter grade. After 3 unexcused absences, a student may be dropped from the course.

You will be considered tardy if you are not present when the roll is checked or if you leave during class. 3 tardies = 1 unexcused absence. If you are tardy, it is your responsibility to make sure you were not counted absent. If you come in more than 10 minutes late, or leave before the end of class without telling me why, you will be counted absent, and will not be allowed to take the test or quiz. Take care of all business before and after class, or during the break.

Academic Honesty:

Austin Grad places a high priority on honesty and a biblical commitment to truth. Incidents of cheating, plagiarism, or any other activities deemed dishonest will result in penalties. These penalties may range from receiving a zero (0%) on the assignment to failing the course or dismissal from the school. (According to Webster’s Collegiate Dictionary, to “plagiarize” is to steal and use as one’s own the ideas, words, etc., of another. Collaborating on written assignments that should be done individually would fall under this category of dishonesty.)

Classroom Expectations and Decorum:

I expect all students to behave in a Christian manner in and out of the classroom.

Turn off cell phones. You may use laptops for taking notes only. Checking email and updating your Facebook status can be distracting to you and those around you. Drinks are permitted, but do not eat distracting food during class.

Class will begin promptly, so be ready.

Course Requirements:

1. Preparation. You are expected to complete all assigned readings prior to the class meetings. The class lectures, which will not recapitulate the textbook, will assume that you have read the
assignments and know the material. Be prepared to take notes, discuss, and answer questions about the reading material in class.

2. Notebook: 50 pts. Keep a notebook that contains all notes over readings and lectures, as well as handouts and anything else pertinent to the study of church history. Notes should be legible and thorough. Near the front of your notebook, make a timeline (or table) that shows 25 important significant events in the history of the church (with dates). At the back of the notebook, you should have summaries of each group of primary readings from Bettenson (see #3). Due Nov. 16.

3. Summaries: 50 pts. As you read Bettenson, write a summary for each group of readings (see schedule). The beginning of each summary should include the author, title of the work, and historical occasion for writing. In the body of each summary, sum up the author’s thesis and argumentation. The summary is to be descriptive, so do not make judgments about the orthodoxy or heterodoxy of the author. At the end of each summary, restate the main theme that binds the individual readings together. They will go in the back of your notebook and be turned in with it. (The summaries should total at least 7-8 pages, single-spaced.)

4. Tests: 100 pts. each. Three tests will cover material from lectures and both textbooks. Make-up Policy: A test may be made up for full credit only if the absence is excused (see “Attendance Policy” above). Contact or see me as soon as possible to arrange it. All make-up tests will be entirely essay format. In general, there will be no make-ups for unexcused absences. In certain cases, though, I reserve the right to allow unexcused make-ups with a significant deduction of points.

5. Quizzes: approx. 10 to 20 pts. each. Vocabulary quizzes will be announced the class period before the quiz. Find vocabulary on my resources website. Pop quizzes over Ferguson will be given at the discretion of the professor. You may use your notes on Ferguson quizzes.

6. Reflection paper: 50 pts. Each student must complete one of the following assignments. (Extra credit will be granted for successful completion of both papers.) It is due on Nov. 30.

   a) Learning from a mentor: Choose a figure from the list in the syllabus (vide infra) and read at least 50 pages from that person’s own writings. Specify the work and the page numbers read. Write a report that summarizes the document/excerpt and answer at least the following questions: Who is the author, and why is he important? What is the specific occasion for this document? What is the author’s main concern in this document? What is his point, and how does he get there? What does the document reveal about the main concerns of his day? What main points do you strongly agree and/or disagree with? How does this reading help your understanding and practice of the Christian faith? The paper should be single-spaced, and at least 1,000 words.

   b) “Past and Present” paper: Write a paper that puts the content learned in church history to practical use in addressing issues or problems in the church today. Focus on an event or thinker or controversy from the past, and show how this knowledge can help the church today. The goal is to give concrete evidence of how knowing the church’s history can help the present-day church move forward. This paper is to be your own individual work, and should not require any outside research. It should demonstrate a clear knowledge of the historical aspect as well as insightful reflections and observations on real current issues. It should offer general principles illustrated by specific examples, past and present. It should be single-spaced, and at least 1,000 words.
7. Research paper: 100 pts. Write an original research paper (1,800-2,200 words, double-spaced) on the topic of your choice.
   a) You may examine a particular thinker, idea, or event of church history (see website for possible topics). Or…
   b) You may discuss the impact of church history on a particular area of life, church, art, family, worship, or confessions and catechisms, etc. You may trace the influence of a particular thinker, event, or doctrine. I want to know how church history impacted a particular area of life of interest to you.

   Use at least one primary source besides Bettenson, and at least four secondary sources besides Ferguson. The paper should demonstrate that you read and interacted with these sources. Use standard Turabian/Chicago Manual of Style footnotes. Take note of the following due dates:
   a) Talk with me or email me about your topic before Oct. 5.
   b) Annotated bibliography: A bibliography of at least five sources, due before Oct. 19.
   c) Detailed outline (at least one page long), due by or before Oct. 26.
   d) The paper is due on Nov. 16, at 1:00 p.m. Late papers will be reduced by 10% (e.g., A to B) for every half week it is late (beginning with the due date). Papers will not be accepted after Nov. 30. Evaluation criteria: Thesis, style, interaction with sources.

8. Final exam: 100 pts. The final will be comprehensive.

Grading Scale:
Total points: ca. 750.
90-100% = A  80-89 = B (“Good”)  70-79 = C (“Average”)  60-69 = D  0-59 = F

It is your responsibility to keep up with your grades and absences.

Course Schedule:

Importance of Studying Church History


<table>
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<th>Lecture Topics</th>
<th>Ferguson Chapters</th>
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<td>I. Ancient Church (100–313)</td>
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<tr>
<td>Backgrounds of Christianity and Empire</td>
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   Also read 1 Maccabees 1-2; 2 Maccabees 6-7; 4 Maccabees 1, 5-7, 15, 18, available at http://www.biblestudytools.com/apocrypha/nrsa/

Apostolic Church in the 1st Century  2  1

Apostolic Fathers  3
Outward Focus and Life in the Empire  2

Trouble from Without: Persecutions  4       1-5, 14

Second-century Apologists  5-6       3

Trouble from Within: Heresy  5       37-40

Response to Heresies  6-7       30-31  (“Apostles’ Creed”)

Old Catholic Fathers  8-9       31-32

Exam 1

II. Christian Empire (313–604)

Constantine the Great  10       17-20

Arian Controversy and Council of Nicaea  11       26-28  4

Nicene/Post-Nicene Fathers

Liturgical Case Studies: Church Music and Baptism  12       90-92  5

Ecumenical Councils of the Early Church  13       48-50, 54-55, 93-99

Augustine and the Pelagian Controversy  14       76-78, 83, 64-66  6

Germanic Invasions and Fall of Rome  15

Exam 2

III. Middle Ages (604–1517)

Development of Roman Papacy  16       84-90, 160, 99-102

Rise of Islam  17

Medieval Church and State  18-19       109-19  7

Crusades  20

Scholastic Theology  21       144-59

Monasticism  22       122-40  8

Medieval Dissenters  23       140-42

Babylonian Captivity and Papal Schism  24       119-22
Forerunners of the Reformation 184-85

Exam 3

IV. Reformation (1517–1648)
Backgrounds of Reform 143-44

Luther, Zwingli, Calvin, Arminius 197-203, 226-28, 259-61
Church History Select Bibliography
compiled by Dr. K. Stanglin

General:


Works marked with an asterisk * are highly recommended places to begin research. See also my more extensive bibliography at [http://austingrad.edu/images/Resources/Stanglin/bibliography_historical%20theology.pdf](http://austingrad.edu/images/Resources/Stanglin/bibliography_historical%20theology.pdf)
Early:


**Medieval:**


**Websites:**


www.earlychristianwritings.com  NT, Apocrypha, Gnostics, Church Fathers.

www.earlychurch.org.uk  An internet resource for studying the early church.


http://moses.creighton.edu/NAPS/naplinks/index.htm

www.ntgateway.com/patristi.htm  Early church and patristics links.

http://patristics.org/resources/early-christian-texts/  Early Christian Texts, from NAPS

www.wabashcenter.wabash.edu/resources/result_browse.aspx?topic=664&pid=650

http://www.christianitytoday.com/ch/  *Christianity Today'*s Christian History.net

www.prdl.org  Post-Reformation Digital Library. Links to primary sources from Reformation.

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**Historical-Theological Counsels for Students**

**Herbert Butterfield**

“Real historical understanding is not achieved by the subordination of the past to the present, but rather by our making the past our present and attempting to see life with the eyes of another century than our own.”

**Etienne Gilson**

“As a rule it takes much more cleverness to understand a philosophy than to refute it. Moreover, no doctrine should be discussed on the basis of its interpretation by any historian, whose role is merely to introduce the reader to the study of the writings of the philosophers themselves.” (*Modern Philosophy: Descartes to Kant*, vii)

**G. K. Chesterton**

“Tradition is only democracy extended through time…an extension of the franchise. Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who happen to be walking about.”