

# REL 3375 ♦ History of Christianity: 100-1500 AD (prerequisite: REL 1330)

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## Course Goals:

This course will provide students with a basic understanding of some of the central teachings of the Christian church in the first 1500 years regarding theology, soteriology and ethics. We will also consider the relationship between doctrine and historical context as well as discuss the relative merits of the viewpoints considered and their importance for modern Christians.

## Attendance and Late Submissions:

Attendance at all class meetings is expected, role will be taken at the beginning of each class session, and no student will be admitted after class begins. For each unexcused absence over two, 2% will be deducted from the student's final grade. Absences due to illness or school-sponsored events will be excused; all others (including for work) will not. Students are expected to come to class having completed the readings and to take an active role in class discussions; while I do not intend to have quizzes, if it becomes clear that students are not generally keeping up with the reading, quizzes or some other form of forcing accountability may be implemented. Late assignments will be penalized at my discretion depending on the circumstances with penalties up to and including receiving a zero on the assignment in question.

## Student Conduct and Academic Honesty:

Students are expected to conduct themselves in a manner that is conducive to learning; behavior that is disruptive of the class or disrespectful to me or to other students will not be tolerated. Students guilty of such behavior may be asked to leave the class, and if such behavior persists will be dropped from the course. All work submitted for this class must be the student's own work; any student who presents another person's work as his or her own will be considered guilty of cheating. Action will be taken against any student guilty of cheating ranging from receiving a zero on the assignment in question to receiving a grade of F for the course. The student's behavior will also be brought to the attention of the Dean of Students, who may take action resulting in the expulsion of the student from the University.

## Grading:

In this class there will be no exams and no research paper. Instead, each student will be commissioned to write four chapters for a textbook (1. Ancient Christian Theology, 2. Ancient Christian Soteriology and Life, 3. Medieval Christian Theology and Soteriology, and 4. Medieval Christian Life). Each chapter must be 6-10 pages (typed, double spaced in 10 or 12 point font with 1-1.25 inch margins) and give a clear, thorough discussion of the subject matter including pertinent aspects of context, the major views on the topic in the ancient or medieval church, and discussion of the relative merits of each view. Each chapter will be due one week after the section is completed, will be graded primarily on content but also on style, and will be worth 22.5% of the student's final grade.

The final 10% of each student's grade will be based on class preparation and participation (including quiz scores if used).

Grades will be assigned according to the following scale:

A=93-100%; A-=90-92% B+=87-89%; B=83-86%; B-=80-82%

C+=77-79%; C=73-76%; C-=70-72% D+=67-69%; D=63-66%; D-=60-62%; F=0-59%

## Texts:

Earle Cairns, *Christianity through the Centuries*, 3rd ed. (1996) (Numbers in parentheses in the reading schedule are pages from Cairns.)

## Selections from Primary Texts

### Course Schedule:

### The Ancient church:

#### Introduction

(39-46, 80-94, 112-124) Introduction

#### Theology:

(95-101) *The Apocryphon of John*

(103-111) Irenaeus, *Against Heresies*, I.Pref., 1-2, 4, 6-8, 10; II.Pref., 1-2, 9-10; III.1-4, 24.

(125-131) Gregory of Nyssa, *On not Three Gods*

(139-142) Augustine, *The Trinity*, XV.1-20, 27-44.

Pseudo-Dionysius, *Divine Names*, ch. 1-4.

Boethius, *Consolation of Philosophy*, IV.1-3; V.

#### Soteriology:

Irenaeus, *Against Heresies*, V.Pref., 1, 20-21, 23;

Athanasius, *On the Incarnation*, §§ 1-10, 13-17, 20-21, 24-27;

Gregory of Nyssa, *Address on Religious Instruction*, §§ 20-26.

(131-132) Irenaeus, *Against Heresies*, IV.37, 39;

Augustine, *Spirit and the Letter*, §§ 1-42.

Augustine, *Spirit and the Letter*, §§ 51-58.

#### Living as a Christian:

Perpetua, *Passion of Perpetua and Felicity*;

(76) Ignatius of Antioch, *Letter to the Romans*;

(144-147) Athanasius, *Life of Antony*, §§ 1-20, 45-48, 67-69, 94.

Clement of Alexandria, *Who is the Rich Man that shall be Saved?*

(147-149) Benedict, *Rule*, Prol., §§ 1-3, 5-7;

Augustine, *Confessions*, X, ch. 22-23, 27-43.

(150-155) Ignatius of Antioch, *Letter to the Ephesians*;

Pseudo-Dionysius, *Celest. Hier.*, ch. 3-4, 10; *Eccles. Hier.*, ch. 1-2.

#### The Medieval Church:

(165-201) Introduction

(202-217, 226-235) Introduction

Theology:

Anselm, *Proslogion*, ch. 1-23

Guanilo, *On Behalf of the Fool*

Aquinas, *Summa Theologia*, I.2.i, iii; 4.iii; 12.xii; 13.i-vi

(242-244) Julian of Norwich, *Showings*, ch. 52-60.

Soteriology:

Anselm, *Cur Deus Homo*, Pref., I.1-15, 19-25.

Anselm, *Cur Deus Homo*, II.1-8, 10-12, 14-15, 18-22.

Aquinas, *Summa Theologia*, III.46.i, iii; 48.i-ii.

Peter Abailard, *Exposition of the Epistle to the Romans*, selection.

Living as a Christian:

Aquinas, *Summa Theologia*, I-II.85.i, iii, v; II-II.55.iv; 58.iii; 61.i; 62.i-iii; 65.ii-iii.

Aquinas, *Summa Theologia*, I-II.91.i-iv; 92.i; 93.ii, vi; 94.ii-vi.

(217-221) Monastic Reform, Church and State

(235-238, 221-224) Heresy, Popular Piety, Anticlericalism

(259-263) Aquinas, *Summa Theologia*, I-II.95.i-ii; *On Kingship*, ch. 1-6, 12, 14-15.

Marsilius of Padua, *Defender of the Peace*, I.1-6, 12; III.2.

(239-242, 244-250, 252-259) Conclusion