



ARIZONA STATE UNIVERSITY  
GENERAL STUDIES COURSE PROPOSAL COVER FORM

**Course information:**

Copy and paste **current** course information from *Class Search/Course Catalog*.

Academic Unit	<u>Historical, Philosophical and Religious Studies</u>	Department	<u>Religious Studies</u>
Subject	<u>REL</u>	Number	<u>372</u>
Title	<u>Formation of the Christian Tradition</u>		Units: <u>3</u>
Is this a cross-listed course?	<u>No</u>		
If yes, please identify course(s)	_____		
Is this a shared course?	<u>No</u>	If so, list all academic units offering this course	_____
Course description:	_____		

**Requested designation:** Historical Awareness-H

*Note- a **separate** proposal is required for each designation requested*

**Eligibility:**

Permanent numbered courses must have completed the university's review and approval process.  
For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu) or [Lauren.Leo@asu.edu](mailto:Lauren.Leo@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

**Area(s) proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

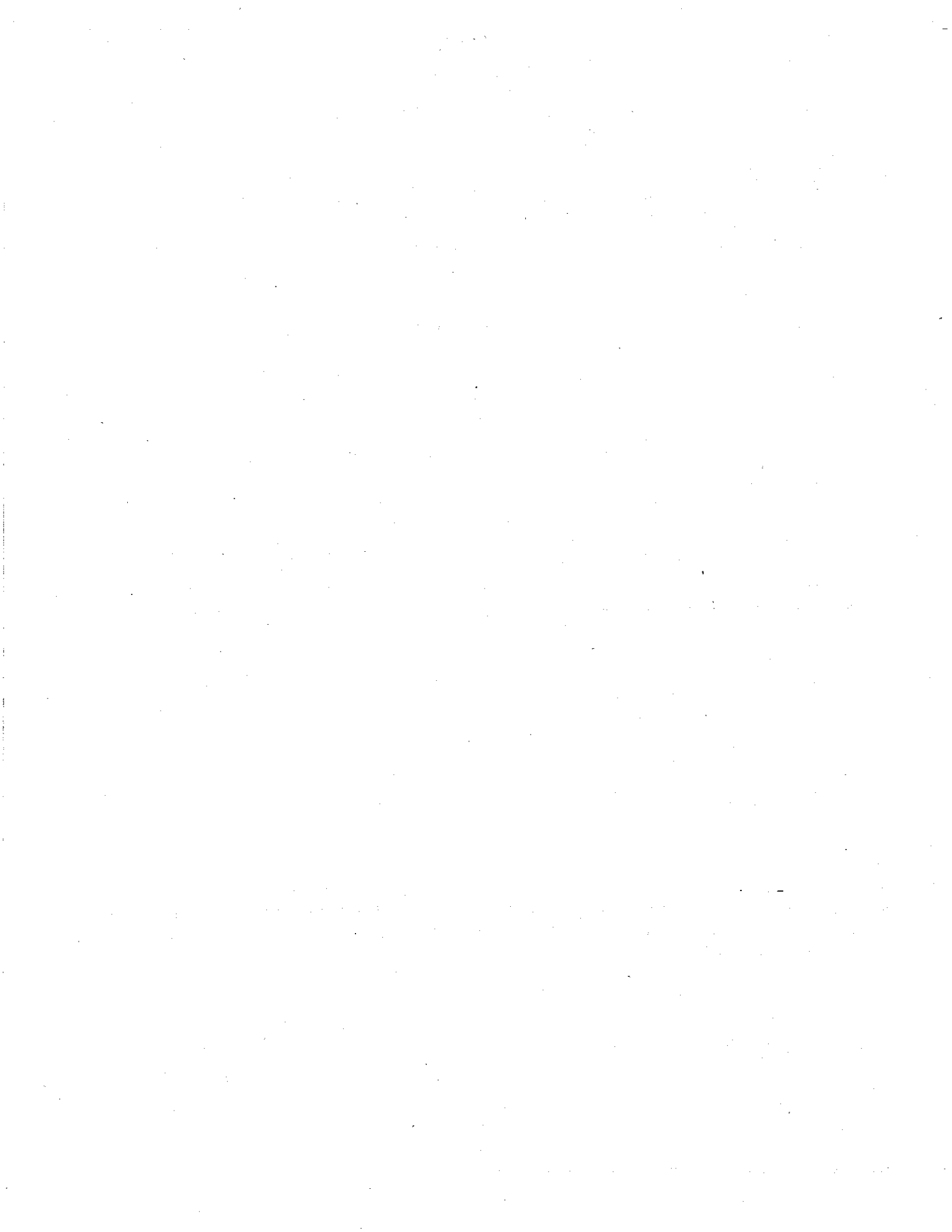
**Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.**

**Contact information:**

Name Cindy Baade Phone 5-7183  
Mail code 4302 E-mail: cynthia.baade@asu.edu

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Matthew J. Garcia Date: 2/2/15  
Chair/Director (Signature):



Arizona State University Criteria Checklist for

**HISTORICAL AWARENESS [H]**

**Rationale and Objectives**

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[H] CRITERIA</b>			
<b>THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Syllabus, readings
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus, readings
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Syllabus, readings
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus, readings
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>	
		• Courses in which there is only chronological organization.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
REL	372	Formation of the Christian Tradition	H

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	This course covers the development of Christianity chronologically in a global historical context from the first century CE to approximately the year 1000 CE.	The content covered in the syllabus is covered in a chronological manner. This is most apparent in weeks 1-9. The regional emphasis found in weeks 9-13 is covered in a chronological manner, just narrowed by region.
2	This course is designed to place the development of various early Christian traditions within their political, social, and religious contexts. These developments are treated as the results of various kinds of human interactions across time and place in particular contexts.	This criteria is most apparent in weeks 1, 5, 6, and 9. However, the content of weeks 9-13 also examines the history of Christianity in these regions as being the unique result of a variety of contextual factors. A range of written primary texts are also incorporated in most weeks.
3	A central issue that this course explores is questioning the presumed singularity of Christianity in the early and medieval eras. Instead, it encourages students to consider how various expressions of Christianity developed as a result of differences in politics, language, and geography, among other factors.	Weeks 2-6 describe the changes that early Christianity underwent in its first 300 years, going from a small band of mostly Jewish believers to a tolerated and recognized religion of the Roman Empire, which had tremendous implications for how Christianity developed in the West. However, the course is not simply limited to Christianity in the Latin and Greek West. It also examines how Christian institutions and beliefs developed outside of the Roman Empire, where

		<p>Christian beliefs had to interact with different political, linguistic, and cultural influences. This is seen in weeks 9-13 of the syllabus. These developments are shown through Wilken's textbook in addition to the variety of primary source texts.</p>
4	<p>This course treats the development of Christianity as being the result of the interaction of a variety of social, religious, and political influences.</p>	<p>This can be seen especially in week 5 with Perpetua's martyrdom account; in week 11 with a selection from the Kebra Nagast; and in week 13 with the selection of Patriarch Timothy's dialogue with a caliph. These primary source texts illuminate the variety of social, political, and religious forces that shaped the way that Christian beliefs and institutions developed in these times and places.</p>

REL 372 Formation of the Christian Tradition

3 HU & H

Origins, development, and expansion of Christianity; major themes and tensions from the New Testament world to the beginning of the Middle Ages.

**Allow multiple**

**Primary course**

**enrollments: No**

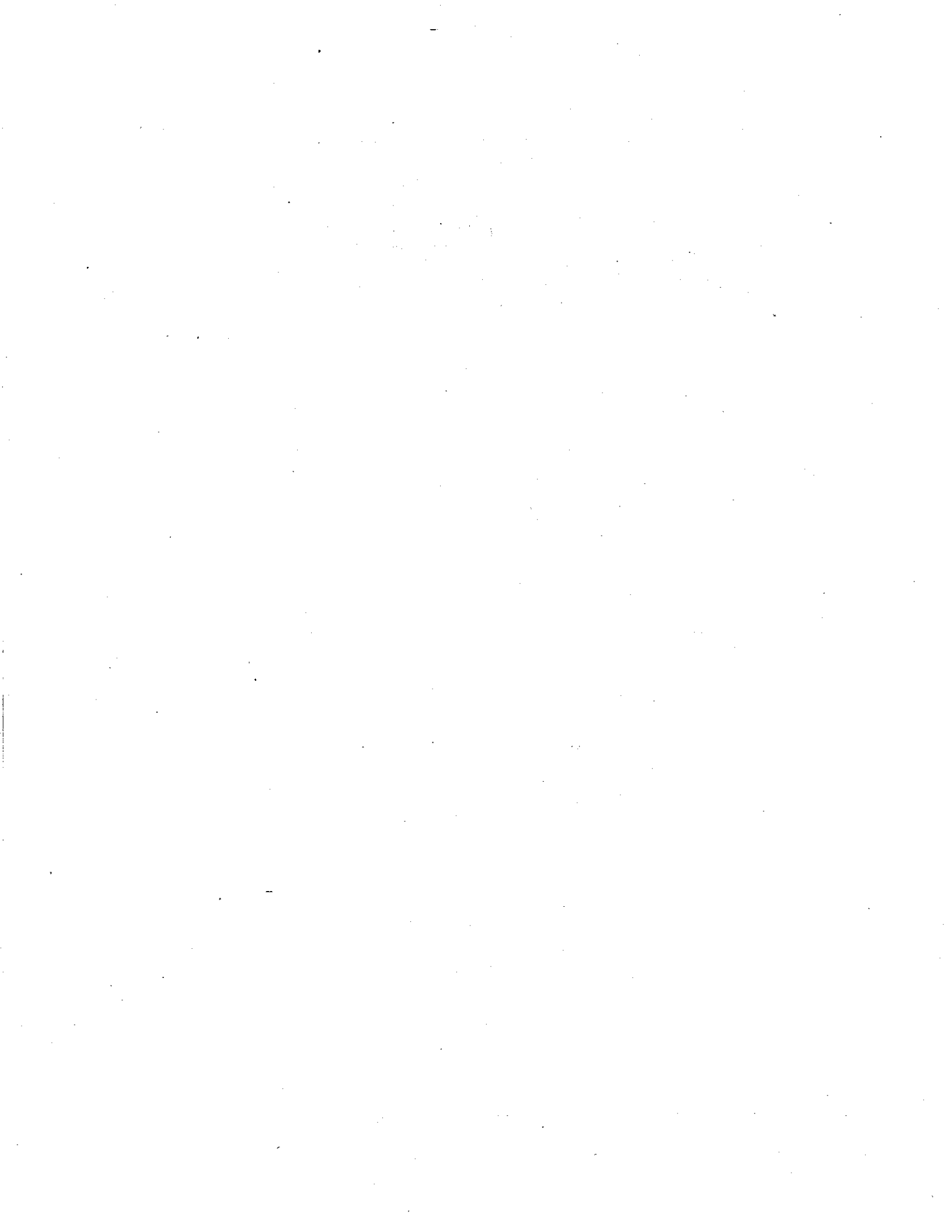
**component: Lecture**

**Repeatable for credit: No**

**Grading method: Student Option**

**Offered by:** College of Liberal Arts and Sciences -- Historical, Philosophical & Religious Studies, Sch

**Pre-requisite:** Minimum 24 hours; ENG 102, 105 or 108 with C or better







SCHOOL OF  
Historical, Philosophical  
& Religious Studies

ARIZONA STATE UNIVERSITY

REL 372  
Formation of the Christian Tradition  
Fall 2013

Coor Hall  
Room 3323

Monday | Wednesday  
1:00pm-2:15pm

**Instructor:** Dr. Jason Bruner ...

**Office:** Coor Hall 3326

**Office Hours:**

Mon: 3:00pm-4:30pm

Tue: 11:00am-12:00pm

Thurs.: 9:00am-11:00am

Other times by appointment

**E-mail:** Jason.bruner.1@asu.edu

SHIPRS

Undergraduate Advising Office

Coor Hall 3311, 480-965-8364

[SHIPRSadvising@asu.edu](mailto:SHIPRSadvising@asu.edu)

*Please include your full name and  
ASU ID in e-mails to the advising  
office*

**Course Description:**

This course examines the origins of Christianity and its development up to the year 1000 CE. It traces major themes in the history of Christianity, including the formation of the New Testament, the growth and theological controversies of the early Church, and Christianity's expansion into northern Europe, Asia, and Africa. Particular attention will be given to the central texts, doctrines, and traditions that shaped Christianity as it encountered new historical contexts. At the same time, this course will show that far from being a static religion, from the beginning Christianity was a diverse, dynamic, and global faith.

**Student Learning Outcomes:**

1. This course will challenge students to consider the emergence, development, and expansion of Christianity from its earliest stages to around the year 1000.
2. Students will be able to identify major processes, figures, and events in the early history of Christianity that gave shape to the Christian faith and religion, including the formation of the

New Testament, the formation of the imperial Church, the Trinitarian debates, and monasticism, among others.

3. Students will possess greater analytical skills and be able to present their analyses cogently and compellingly in written and verbal form.

**Required Reading:**

Robert Louis Wilken, *The First Thousand Years: A Global History of Christianity* (Yale University Press, 2012).

Commented [JB1]: Category 1

Other readings will be posted on Blackboard.

**Class Schedule**

Week	Date	Topic	Reading
Week 1: Contexts	Aug. 26	Introduction and Syllabus	
	Aug. 28	Judaism in the First Century The Greco-Roman World	Wilken, ch. 1-2
Week 2: Earliest Christianity	Sept. 2	<i>No class - Labor Day</i>	
	Sept. 4	Paul	Letter to the Romans
Week 3: Early Writings	Sept. 9	Jesus and the Gospels	Gospel of Mark
	Sept. 11	Early Christianity beyond the New Testament	Wilken, ch. 3, 4; Letter from Pliny; Didache
Week 4: Proto- Orthodox	Sept. 16	Forming Christian Communities Paper 1 Due	Wilken, ch. 5; 1 Clement
	Sept. 18	Early Christian Intellectuals	Wilken, ch. 6
Week 5: Church and Empire	Sept. 23	Persecutions and Martyrdom	Wilken, ch. 7; Perpetua
	Sept. 25	Christianity and Constantine Paper 2 Due	Wilken, ch. 8-9; Eusebius
Week 6	Sept. 30	Trinitarian Controversies	Wilken, ch. 20; Creed
	Oct. 2	Christian Thinkers after Nicaea	Wilken, ch. 19; Confessions, Book 1

Commented [JB2]: Category 1: Weeks 1-9.

Commented [JB3]: Category 2

Commented [JB4]: Category 2

Commented [JB5]: Category 3

Commented [JB6]: Category 2, Category 4

Commented [JB7]: Category 2

Commented [JB8]: Category 2

Week 7	Oct. 7	Test 1	
The Christian Life after Constantine	Oct. 9	Worship & Piety	Wilken, ch. 14-15
Week 8	Oct. 14	<b>No Class – Fall Break</b>	
	Oct. 16	Monasticism Paper 3 Due	Wilken, ch. 10, 16; Rule of Benedict
Week 9: Christianity in Christian Empires	Oct. 21	The Roman Church and the Roman Empire Submit Final Project Topic	Wilken, ch. 12, 13, 18
	Oct. 23	Constantinople and the Eastern Empire	Wilken, ch. 26, 29, 31
Week 10: Early Christianity in Asia	Oct. 28	Syriac Churches	Wilken, ch. 23-24; Ephraim
	Oct. 30	India and China	Wilken, ch. 25
Week 11: Early Christianity in Africa	Nov. 4	Egypt	Wilken, ch. 21
	Nov. 6	Ethiopia	Wilken, ch. 22; Kebra Nagast
Week 12: Christianity and New Empires	Nov. 11	<i>No class- Veterans' Day</i>	
	Nov. 13	The Rise of Islam	Wilken, ch. 30
Week 13: Test	Nov. 18	Christian Life under Islam Paper 4 Due	Wilken, ch. 32, 33; Patriarch Timothy's dialogue
	Nov. 20	Christendom	Wilken, ch. 28, 35
Week 14	Nov. 25	Test 2	
	Nov. 27	Project Consultations	
Week 15	Dec. 2	Project Presentations	
	Dec. 4	Project Presentations	

Commented [JB10]: Category 3

Commented [JB9]: Category 2

Commented [JB12]: Category 3

Commented [JB11]: Category 3

Commented [JB13]: Category 3

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Commented [JB15]: Category 2, Category 4

## Assignments, Requirements, & Grading

### Papers (300 points combined, 75 points each):

Each student will write four (4) short essays of 600-750 words each. Each essay has a different prompt, given below, that will serve to narrow the focus of the essay to content covered in specific weeks of the course. These assignments are intended to be historically

imaginative but should be based upon a historically-informed understanding of the relevant contexts covered in each paper.

**Paper 1 (75 points):**

You are a leader of several churches in the eastern Mediterranean around the year 150 CE. Write a short letter to the Roman governor of your province, explaining to him how your new religion might not pose a threat to the empire.

Commented [JB16]: Category 3

**Paper 2 (75 points):**

You are a Christian who lived before and after the Edict of Milan (313 CE). Write a short journal entry describing how your life and faith have changed as a result of Constantine's "conversion".

Commented [JB17]: Category 3, Category 4

**Paper 3 (75 points):**

An undergraduate student asks you why Christians believe the doctrine of the Trinity. Write a brief response to her question, giving due attention to the Christological debates covered in class.

**Paper 4 (75 points):**

You are a trader from Italy and decide to travel east along the Silk Road. What do you think of the churches and Christians you find there? How are they similar? How are they different? As a Roman Christian, what questions would you pose to them?

Commented [JB18]: Category 3, Category 4

**Tests (200 points each):**

Students will take two (2) tests in the course of the semester. These tests will examine material covered in the textbook and primary document readings, as well as lecture content. The tests will have multiple choice, identification, and short answer questions. Each test will be completed in class on the day indicated in the course schedule.

**Final Project (200 points) and Presentation (100 points):**

Students are expected to research and write a paper that closely analyzes a document, work(s) of art, or a piece of architecture from the regions and time periods covered in the course. This project will allow students to pursue in greater depth a figure or topic that is particularly interesting and engaging to them and which may not have been covered in depth during the course of the semester. Students need to demonstrate that they have carefully read and analyzed historical materials and consulted at least five (5) up-to-date scholarly works on the topic.

Commented [JB19]: Category 1-4

The text (or artwork, etc.) needs to be placed in its historical, social, and/or theological context. Be sure to address basic historical questions such as following:

- Who wrote the document?
- How does one particular document relate to the author's other work(s)?
- For whom was the text written?
- When was it written?
- Was it attempting to refute or bolster a particular theological position or school?
- What possible effect(s) did it have?
- What can we learn about Christianity in that time and place from the text?

Students may demonstrate their research in a paper, though they may also consult with the professor about other possibilities for creatively communicating their research. If a paper, it should be between 1,500 and 1,750 words, including footnotes. Style and references should adhere to the *Chicago Manual of Style, 16<sup>th</sup> Edition* (<http://www.chicagomanualofstyle.org/home.html>).

Most reference questions are probably addressed in the "Quick Guide" on the Chicago Manual's website: [http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

The final two class periods are reserved for students to present their research to one another. Presentations should be concise, creative, compelling, and no more than 10 minutes long.

### Schedule of Assignments

Due Date	Assignment Name	Point Value
September 16	Paper 1	75
September 25	Paper 2	75
October 2	Test 1	200
October 16	Paper 3	75
November 18	Paper 4	75
November 25	Test 2	200
December 2, 4	Project & Presentation	300

### Course Grading Scale

A+ (970-1000)	A (930-969)	A- (900-929)
B+ (870-899)	B (830-869)	B- (800-829)
C+ (770-799)	C (730-769)	D (770-600)
F (0-559)		

### Blackboard Information:

Blackboard is an integral component of this course. Many required and supplemental readings and materials will be posted to Blackboard throughout the semester and it is the student's responsibility to check both Blackboard and their university e-mail regularly for information and content pertaining to the course. If you are properly enrolled in the course, a link to this course's Blackboard page should appear in the "MyASU Courses" section of your MyASU page. If a link does not appear or if you do not have an ASURITE ID, please contact the ASU helpdesk at (480) 965-6500.

### Attendance:

Students are expected to attend all class sessions and attendance will be taken regularly. Absences for non-medical reasons need to contact the instructor beforehand, and such absences will be excused at the discretion of the instructor. Please give prior notice for

absences due to religious holidays and university-sponsored events, which are considered excused absences. Students are permitted 2 unexcused absences. Unexcused absences beyond these two will negatively impact your final grade, and excessive unexcused absences will result in your failing the course.

#### **Make-ups:**

All assignments are due on or before the date and time stipulated above in the syllabus, even if the student is absent for a class meeting on which an assignment is due. Late assignments will be accepted at the discretion of the instructor. In the event that the timely submission of an assignment is not possible, prior notification is required, and it will be accepted at the discretion of the instructor. Unexcused late assignments will be subject to a penalty of a letter grade per 24 period after the due date and time stated for that assignment.

#### **Withdrawals and Incompletes:**

<http://www.asu.edu/aad/catalogs/general/ug-enrollment.html#grading-system>

#### **Classroom Decorum:**

Students are expected to come to class on time. Class sessions are designed to have consistent student participation. Therefore, student interaction with the material and one another is vital to the success of this course. Diversity is a fundamental and essential part of successful learning. Discussions and student interactions should be conducted in a respectful, civil manner, being mindful of differences of gender, sexuality, abilities, religion, political ideologies, and ethnicity, among others, as well as varying levels of familiarity and expertise in the subject matter among students.

#### **Academic Honesty:**

Academic honesty is expected of all students in all examinations, papers, laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XF), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>.

#### **Disability Accommodations:**

Qualified students with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment. **Note:** Prior to receiving disability accommodations, verification of eligibility from the Disability Resource Center (DRC) is required. Disability information is confidential.

#### **Establishing Eligibility for Disability Accommodations:**

Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. Their office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: [www.asu.edu/studentaffairs/ed/drc](http://www.asu.edu/studentaffairs/ed/drc). Their hours are 8:00 AM to 5:00 PM, Monday through Friday.

**Final Disclaimer:**

The instructor reserves the right to amend or alter this syllabus.

### **List of Historical Figures and their Writings:**

Below is a list of several of the early leaders of the Church and their writings. Literature that is not found in the list below may be selected with the approval of the instructor. As a general rule, authors and literature are to be bound by 0 CE – 1000 CE.

#### **Alexander of Alexandria**

- Epistles on the Arian Heresy and the Deposition of Arius

#### **Alexander of Lycopolis**

- Of the Manichaeans

#### **Ambrose**

- On the Christian Faith (De fide) - On the Holy Spirit - Concerning Virgins - Concerning Widows

#### **Aphrahat/Aphraates**

- Demonstrations

#### **Athanasius**

- On the Incarnation of the Word – Life of St. Anthony

#### **Augustine of Hippo**

- Confessions – City of God – On Baptism, Against the Donatists – On the Grace of Christ, and on Original Sin – On Grace and Free Will

#### **Bardesanes**

- The Book of the Laws of Various Countries

#### **Barnabas**

- Epistle of Barnabas

#### **Basil the Great**

- De Spiritu Sancto – Nine Homilies of Hexaemeron – Letters

#### **Clement of Alexandria**

- Who is the Rich Man That Shall Be Saved? – Exhortation to the Heathen – The Stromata, or Miscellanies

#### **Cyprian of Carthage**

- The Epistles of Cyprian – The Treatises of Cyprian – The Seventh Council of Carthage

#### **Cyril of Jerusalem**

- Catechetical Lectures

#### **Dionysius the Great**



- Epistles and Epistolary Fragments – Exegetical Fragments

**Egeria**

- Diary of a Pilgrimage

**Ephraim the Syrian**

- Nisibene Hymns – Miscellaneous Hymns – On the Nativity of Christ in the Flesh, For the Feast of the Epiphany, and On the Faith (“The Pearl”)

**Eusebius of Caesarea**

- Church History – Life of Constantine – Oration in Praise of Constantine – Letter on the Council of Nicaea

**Gregory the Great, Pope**

- Pastoral Rule

**Gregory of Nyssa**

On the Holy Trinity, and of the Godhead of the Holy Spirit (To Eustathius) – Life of Macrina

**Hermas**

- The Pastor (or “The Shepherd”)

**Ignatius of Antioch**

- Epistle to the Magnesians – Epistle to Polycarp

**Irenaeus of Lyons**

- Adversus haereses

**Jerome**

- The Perpetual Virginity of Blessed Mary – Against the Pelagians

**John of Damascus**

- Exposition of the Faith

**John Cassian**

- Institutes – Conferences – On the Incarnation of the Lord (Against Nestorius)

**John Chrysostom**

- Homilies

**John of Damascus**

- On the Divine Images

**Julius Africanus**

- Extant Writings

**Justin Martyr**

- Second Apology - Dialogue with Trypho

**Leo the Great, Pope**

- Sermons - Letters

**Mar Jacob**

- Canticle on Edessa - Homily on Habib the Martyr

**Moses of Chorene**

- History of Armenia

**Novatian**

- Treatise Concerning the Trinity

**Origen**

- De Principiis - Against Celsus

**Polycarp**

- Epistle to the Philippians - The Martyrdom of Polycarp

**Rudolph of Fulda**

- Life of Leoba

**Sozomen**

- Ecclesiastical History

**Sulpitius Severus**

- On the Life of St. Martin - Genuine and Dubious - Dialogues - Sacred History

**Tatian**

- Address to the Greeks - The Diatessaron

**Tertullian**

- The Apology - Ad Nationes - Against Marcion - On the Flesh of Christ - The Martyrdom of Perpetua and Felicity (Sometimes attributed to Tertullian)

**Timothy, Patriarch of Baghdad**

- Apology before the Caliph Mahdi

**Select Bibliography**

**New Testament and Jesus**

Crossan, John Dominic. *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*. San Francisco: Harper, 1992. \*

Erhman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings*. New York: Oxford University Press, 1997.

Metzger, Bruce. *The New Testament: Its Background, Growth, and Content*. Nashville: Abingdon Press, 2006.

#### **Jewish Context**

Freund, W.H.C. *Martyrdom and Persecution in the Early Church: A Study in Conflict from the Maccabees to Donatus*. Oxford: Oxford University Press, 1965.

Sanders, E.P. *Judaism: Practice and Belief, 63 BCE-66CE*. London: SCM Press, 1992.

Simon, Marcel. *Jewish Sects at the Time of Jesus*, translated by James H. Farley. Philadelphia: Fortress Press, 1967.

#### **Roman Context**

Beard, Mary, John North, and Simon Price. *Religions of Rome, Vol. 1 and 2*. Cambridge: Cambridge University Press, 1998.

Wilken, Robert Louis. *Christians as the Romans Saw Them*. New Haven: Yale University Press, 1984.

#### **First-Century Christianity**

Meeks, Wayne. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven: Yale University Press, 2003.

Sanders, E.P. *Paul: A Very Short Introduction*. Oxford: Oxford University Press, 2001.

Schoeps, H.J. *Jewish Christianity: Factional Disputes in the Early Church*. Philadelphia: Fortress Press, 1969.

#### **Christianity in the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries**

Erhman, Bart D. *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew*. New York: Oxford University Press, 2003.

Ferguson, Everett, ed. *Church and State in the Early Church*, Studies in Early Christianity, vol. 7. New York: Garland, 1993.

Grant, Robert M. *Greek Apologists of the Second Century*. Philadelphia: Westminster Press, 1988.

Gryson, Roger. *The Ministry of Women in the Early Church*, translated by Jean Laporte and Mary Louise Hall. Collegeville: Liturgical Press, 1976.

Madigan, Kevin and Carolyn Osiek, ed., trans. *Ordained Women in the Early Church: A Documentary History*. Baltimore: Johns Hopkins University Press, 2005.

Markshies, Christoph. *Gnosis: An Introduction*. New York: T & T Clark, 2003.

Metzger, Bruce. *The Canon of the New Testament: Its Origin, Development, and Significance*. Oxford: Oxford University Press, 1987.

Pagels, Elaine, *The Gnostic Gospels*. New York: Random House, 1979.

#### **A Christian Empire and Church Governance**

Barnes, Timothy. *Constantine and Eusebius*. Cambridge: Harvard University Press, 1981.

Duffy, Eamon. *Saints and Sinners: A History of the Popes*. New Haven: Yale University Press, 1997.

Jones, A.H.M. *Constantine and the Conversion of Europe*. London: English Universities Press, 1948.

MacMullen, Ramsay. *Christianizing the Roman Empire, A.D. 100-400*. New Haven: Yale University Press, 1984.

Ware, Timothy (Kallistos). *The Orthodox Church*. London: Penguin Books, 1993.

#### **Creeds/Trinitarian Controversies**

Ayres, Lewis. *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology*. New York: Oxford University Press, 2004.

Barnes, Timothy. *Ambrose and Constantine: Theology and Politics in the Constantinian Empire*. Cambridge: Harvard University Press, 1993.

Chadwick, Henry. *The Church in Ancient Society: From Galilee to Gregory the Great*. Oxford: Oxford University Press, 2001.

Kelly, J.N.D. *Early Christian Doctrines*. New York: Harper, 1978.

Young, Frances. *The Making of Creeds*. London: SCM Press, 1991.

#### **Christian Life and Worship**

Bradshaw, Paul F. *Early Christian Worship: A Basic Introduction to Ideas and Practices*. Collegeville: Liturgical Press, 1996.

Brown, Peter. *The Cult of the Saints: Its Rise and Function in Latin Christianity*. Chicago: Chicago University Press, 1981.

Brown, Peter. "The Rise and Function of the Holy Man." *Journal of Roman Studies* 61 (1971): 80-101.

Duchesne, Louis. *Christian Worship: Its Origins and Evolution*, translated by M.L. McClure. London: SPCK, 1903.

Harmless, William. *Desert Christians: An Introduction to the Literature of Early Monasticism*. Oxford: Oxford University Press, 2004.

Milburn, Robert. *Early Christian Art and Architecture*. Berkeley: University of California Press, 1988.

Wilkinson, John. *Jerusalem Pilgrims before the Crusades*. Warminster: Aris and Philips, 1977.

**Conversion and Christian Expansion**

Von Harnack, Adolph. *The Mission and Expansion of Christianity in the First Three Centuries*, translated by James Moffatt. New York, 1908.

Nock, Arthur Darby. *Conversion*. Oxford, 1933.

Moffett, Samuel H. *A History of Christianity in Asia, Vol. 1, Beginnings to 1500*. San Francisco: Harper San Francisco, 1992.



# The First Thousand Years

A GLOBAL HISTORY OF CHRISTIANITY

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ROBERT LOUIS WILKEN

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**Other readings for REL 372**

- Letter to the Romans (New Testament)
- Gospel according to Mark (New Testament)
- Letter from Pliny
- Didache
- 1 Clement
- Martyrdom of Perpetua
- Eusebius, Ecclesiastical History (selections)
- Nicene Creed
- Augustine, *Confessions*, book 1
- Rule of Benedict (selections)
- Ephraim (hymns, selections)
- Kebra Nagast (selections)
- Patriarch Timothy's dialogue with Caliph Mahdi (selections)

