# Course Information:

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

<table>
<thead>
<tr>
<th>Academic Unit</th>
<th>Historical, Philosophical and Religious Studies</th>
<th>Department</th>
<th>Religious Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject REL</td>
<td>Number 372</td>
<td>Title</td>
<td>Formation of the Christian Tradition</td>
</tr>
</tbody>
</table>

Is this a cross-listed course? Yes
If yes, please identify course(s)

Is this a shared course? No
If so, list all academic units offering this course

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 or 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 (SO/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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cindy Baade</td>
<td>57183</td>
</tr>
</tbody>
</table>

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): [Signature]

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11, 12/11, 7/12, 5/14
REL 372 Formation of the Christian Tradition
Origins, development, and expansion of Christianity; major themes and tensions from the
New Testament world to the beginning of the Middle Ages.

Allow multiple enrollments: No
Repeatable for credit: No

Primary course component: Lecture
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
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.

### ASU--[H] CRITERIA

The Historical Awareness [H] course must meet the following criteria:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>☒</td>
<td>☐</td>
<td>1. History is a major focus of the course.</td>
</tr>
<tr>
<td>☒</td>
<td>☐</td>
<td>2. The course examines and explains human development as a sequence of events influenced by a variety of factors.</td>
</tr>
<tr>
<td>☒</td>
<td>☐</td>
<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
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<tr>
<td>☒</td>
<td>☐</td>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
</tr>
</tbody>
</table>

The following are not acceptable:

- 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.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This course places the development of Christianity in a global historical context from the first century CE to approximately 1000 CE. It traces changes in practice and theology over time and explores the relationships between those changes and social and political developments in the Greco-Roman world and the eastern Roman empire.</td>
<td>The course explores historical change in Christianity and its causes throughout the syllabus. See, for example, week 5 and 9's investigations of persecution, martyrdom, and community in the context of Christianity's changing relationship to empire; week 6 and 7's exploration of the content and consequences of theological controversy and their change over time, and week 12 and 13's discussions of the effects on Christianity of the rise of Islam. Historically minded attention to change, causation, and context is essential to the course in all its elements.</td>
</tr>
<tr>
<td>2</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>Week</td>
<td>Description</td>
<td></td>
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<tr>
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<tr>
<td>3</td>
<td>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 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.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>This course treats the development of Christianity as being the result of the interaction of a variety of social, religious, and political influences. 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.</td>
<td></td>
</tr>
</tbody>
</table>
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

SIPRS
Undergraduate Advising Office
Coor Hall 3311, 480-965-8364
SIPRSadvising@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:

Other readings will be posted on Blackboard.

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 1: Contexts</td>
<td>Aug. 26</td>
<td>Introduction and Syllabus</td>
<td></td>
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<tr>
<td></td>
<td>Aug. 28</td>
<td>Judaism in the First Century</td>
<td>Wilken, ch. 1-2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Greco-Roman World</td>
<td></td>
</tr>
<tr>
<td>Week 2: Earliest Christianity</td>
<td>Sept. 2</td>
<td><em>No class - Labor Day</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sept. 4</td>
<td>Paul</td>
<td>Letter to the Romans</td>
</tr>
<tr>
<td>Week 3: Early Writings</td>
<td>Sept. 9</td>
<td>Jesus and the Gospels</td>
<td>Wilken, ch. 3, 4; Letter from Pliny; Didache</td>
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<tr>
<td></td>
<td>Sept. 11</td>
<td>Early Christianity beyond the New Testament</td>
<td></td>
</tr>
<tr>
<td>Week 4: Proto-Orthodox</td>
<td>Sept. 16</td>
<td>Forming Christian Communities Paper 1 Due</td>
<td>Wilken, ch. 5; 1 Clement</td>
</tr>
<tr>
<td></td>
<td>Sept. 18</td>
<td>Early Christian Intellectuals</td>
<td>Wilken, ch. 6</td>
</tr>
<tr>
<td>Week 5: Church and Empire</td>
<td>Sept. 23</td>
<td>Persecutions and Martyrdom</td>
<td>Wilken, ch. 7; Perpetual</td>
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<tr>
<td></td>
<td>Sept. 25</td>
<td>Christianity and Constantine Paper 2 Due</td>
<td>Wilken, ch. 8-9; Eusebius</td>
</tr>
<tr>
<td>Week 6</td>
<td>Sept. 30</td>
<td>Trinitarian Controverses</td>
<td>Wilken, ch. 20; Creed</td>
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<td></td>
<td>Oct. 2</td>
<td>Christian Thinkers after Nicaea</td>
<td>Wilken, ch. 19; Confessions, Book 1</td>
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<tr>
<td>Week 8</td>
<td>Oct. 14</td>
<td>No Class – Fall Break</td>
<td>Oct. 16</td>
</tr>
<tr>
<td>Week 9: Christianity in Christian Empires</td>
<td>Oct. 21</td>
<td>The Roman Church and the Roman Empire Submit Final Project Topic</td>
<td>Oct. 23</td>
</tr>
<tr>
<td>Week 10: Early Christianity in Asia</td>
<td>Oct. 28</td>
<td>Syriac Churches</td>
<td></td>
</tr>
<tr>
<td>Week 11: Early Christianity in Africa</td>
<td>Nov. 4</td>
<td>Egypt</td>
<td>Nov. 6</td>
</tr>
<tr>
<td>Week 12: Christianity and New Empires</td>
<td>Nov. 11</td>
<td>No class- Veterans' Day</td>
<td>Nov. 13</td>
</tr>
<tr>
<td>Week 13: Test</td>
<td>Nov. 18</td>
<td>Christian Life under Islam Paper 4 Due</td>
<td>Nov. 20</td>
</tr>
<tr>
<td></td>
<td>Nov. 25</td>
<td>Test 2</td>
<td></td>
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<tr>
<td></td>
<td>Nov. 27</td>
<td>Project Consultations</td>
<td></td>
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<tr>
<td></td>
<td>Dec. 2</td>
<td>Project Presentations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dec. 4</td>
<td>Project Presentations</td>
<td></td>
</tr>
</tbody>
</table>

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.

**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".

**Paper 3 (75 points):**

An undergraduate student asks 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?

**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.

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 effects 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, 16th Edition* (http://www.chicagomanualofstyle.org/home.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

<table>
<thead>
<tr>
<th>Due Date</th>
<th>Assignment Name</th>
<th>Point Value</th>
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<tbody>
<tr>
<td>September 16</td>
<td>Paper 1</td>
<td>75</td>
</tr>
<tr>
<td>September 25</td>
<td>Paper 2</td>
<td>75</td>
</tr>
<tr>
<td>October 2</td>
<td>Test 1</td>
<td>200</td>
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<tr>
<td>October 16</td>
<td>Paper 3</td>
<td>75</td>
</tr>
<tr>
<td>November 18</td>
<td>Paper 4</td>
<td>75</td>
</tr>
<tr>
<td>November 25</td>
<td>Test 2</td>
<td>200</td>
</tr>
<tr>
<td>December 2, 4</td>
<td>Project &amp; Presentation</td>
<td>300</td>
</tr>
</tbody>
</table>

### Course Grading Scale

<table>
<thead>
<tr>
<th>Grade</th>
<th>Score Range</th>
</tr>
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<tbody>
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<td>A+</td>
<td>(970-1000)</td>
</tr>
<tr>
<td>A</td>
<td>(930-969)</td>
</tr>
<tr>
<td>A-</td>
<td>(900-929)</td>
</tr>
<tr>
<td>B+</td>
<td>(870-899)</td>
</tr>
<tr>
<td>B</td>
<td>(830-869)</td>
</tr>
<tr>
<td>B-</td>
<td>(800-829)</td>
</tr>
<tr>
<td>C+</td>
<td>(770-799)</td>
</tr>
<tr>
<td>C</td>
<td>(730-769)</td>
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<tr>
<td>D</td>
<td>(700-600)</td>
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<tr>
<td>F</td>
<td>(0-599)</td>
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</tbody>
</table>

**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/asa/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 F), 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 Mathews 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. 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 Manicheans

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

**Aphrahath/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

**Bardeanes**
- The Book of the Laws of Various Countries

**Barnabas**
- Epistle of Barnabas

**Basil the Great**
- De Spiritu Sancto – Nine Homilies of Hexameron – 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


**Jewish Context**


**Roman Context**


**First-Century Christianity**


**Christianity in the 2rd and 3rd Centuries**


A Christian Empire and Church Governance


Creeds/Trinitarian Controversies


Christian Life and Worship


**Conversion and Christian Expansion**


The First Thousand Years
A GLOBAL HISTORY OF CHRISTIANITY

ROBERT LOUIS WILKEN

Yale UNIVERSITY PRESS
New Haven and London
Contents

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<tr>
<th>Acknowledgments</th>
<th>ix</th>
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<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1. Beginning in Jerusalem</td>
<td>6</td>
</tr>
<tr>
<td>2. Ephesus, Rome, and Edessa: The Spread of Christianity</td>
<td>17</td>
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