

Week One:

1. Syllabus
2. How the Church Grew
3. Overview 30-313 (Political/Ecclesiastical/Geographical)
4. Overview 313-600

1. Overview of Syllabus

2. How the Church Grew or, How to Conquer an Empire Without Even Trying, 30-300 AD

Persecution was probably a minor factor in the growth of the early church. The plague was at least as important! What does it mean for the church to shine as lights in the midst of a crooked and perverse generation?

Missionaries and Miracles:

Gregory of Pontus (Gregory Thaumaturgus--the wonderworker)

Persecution:

- Domitian (81-96)
- Trajan (98-117)
- Lyons (177)
- Egypt and Carthage (ca. 200-210)
- Decius' (250)
- Valerian (258)

Gallienus (260-268) treated Christianity as a legal religion.

Diocletian (303-304)

Conversion:

Rodney Stark, The Rise of Christianity (Princeton: Princeton University Press, 1996)

1. Conversion and Christian Growth

40% per decade growth rate is needed to get to 6 million by 300 AD (which would be 10% of Roman empire)

Stark says that 40% rate for 300 years would mean:

| Year | Xns | % of Roman Population (ca. 60 million) | |
|------|------------|--|--------------------------------|
| 40 | 1,000 | .0017 | |
| 50 | 1,400 | .0023 | |
| 100 | 7,530 | .0126 | |
| 150 | 40,496 | .07 | |
| 200 | 217,795 | .36 | 7,000 Xns in Rome (of 700,000) |
| 250 | 1,171,356 | 1.9 | |
| 300 | 6,299,832 | 10.5 | |
| 350 | 33,882,008 | 56.5 | |

The Jewishness of Early Christianity

Jews made up perhaps 7 of the 50-60 million inhabitants of Roman Empire.

Place where Jews were prominent became early Christian centers (Adiabene, Alexandria, Antioch, etc.).

The Plague as a Means of Church Growth

165-180--first plague (smallpox?) 25-33% of the empire died

251-260--second major plague (measles?) perhaps even worse

Urban Chaos and Crisis: The Case of Antioch

Antioch 150,000 people in two square miles--or 117 people per acre (Manhattan has 100 per acre--and most of that is vertical!)

In 600 years, Antioch suffered

13 sieges (11 successful--5 included sacking and pillaging);

4 fires that burned the whole city down (plus numerous others);

6 major riots in which hundreds died (and numerous in which only a few died);

8 massive earthquakes in which huge numbers died (plus hundreds of minor ones);

3 killer epidemics (plus others in which less than 25% of the population died);

5 serious famines.

In other words, one major catastrophe every 15 years!

Doctrine and Practice

Dionysius of Alexandria:

"Most of our brother Xns showed unbounded love and loyalty...Heedless of danger, they took charge of the sick, attending to their every need and ministering to them in Christ, and with them departed this life serenely happy; for they were infected others with the disease, drawing on themselves the sickness of their neighbors...many, in nursing and curing others, transferred their death to themselves and died in their stead....the equal of martyrdom....The heathen behaved in the very opposite way. At the first onset of the disease, they pushed the sufferers away and fled from their dearest, throwing them into the roads before they were dead and treated unburied corpses as dirt, hoping thereby to avert the spread and contagion of the fatal disease; but do what they might, they found it difficult to escape."

The Role of Women in Christian Growth

3. The Rise of Christianity in the Public Sphere, 30-360

(See the handout on the Roman Emperors)

Julian's Three-fold Strategy

- 1) “There is evidence of Julian's attempt to legally disenfranchise Christians both by taking away any special exemptions that they could claim due to their religious beliefs and by prosecuting them for actively advocating their beliefs.”

- 2) Tried to establish a pagan “church.” Sometime in late 361 or early 362, Julian sent a letter to Theodorus making him high priest of the diocese of Asia, and lamenting, “that current society had forgotten "customs of the forefathers in religious matters." In another letter Julian wrote to Arsacius, high priest of Galatia, demanding that “the priests in Galatia put their beliefs into positive social action, such as copying Christian charity, care for the dead, and a holy lifestyle.” But pagan priests had no desire for such a lifestyle.

- 3) In his treatise *Against the Galileans* (indebted to Porphyry), he “attacked the Judeo-Christian doctrine that humans as created beings were not divine. Such a belief was anathema to traditional philosophic thought, which in general held that humans were simply a part of the divinity who had been separated due to some catastrophe. Julian then went on to establish how Christianity was at odds with its Jewish roots, because Judaism did not acknowledge Christ, the key figure in Christian belief. Julian asserted Judaism, though still an impious religion, was more legitimate than Christianity, because at least it was thousands of years old. He questioned how anybody could practice a religion that had only three hundred years of history behind it....In 363, Julian appointed Alypius to head the reconstruction of the Temple, but construction was halted due to mysterious balls of flame that kept erupting and killing the workers at the site. Julian halted the project as he prepared for his Persian campaign, and it was never resumed.”

<http://www.roman-emperors.org/julian.htm>

4. From Constantine to Mohammed: 300-600

Garth Fowden, *Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton, 1993)

Introduction

“In the *Life of S. Daniel the Stylite*, who lived atop a pillar by the Bosphorus in the second half of the fifth century, we read how the Byzantine emperor Leo I received a visit from Gobazes, king of Lazica. Leo took Gobazes along with him to meet the holy man.

When he saw this strange sight, Gobazes threw himself on his face and said: ‘I thank Thee, heavenly King, that by means of an earthly king Thou hast deemed me worthy to behold great mysteries; for never before in this world have I seen anything of this kind.’ [a holy man sitting on top of a pillar for many years] And these kings had a point in dispute touching Roman policy; and they laid the whole matter open to the servant of God and through the mediation of the holy man they agreed upon a treaty which satisfied the claims of each. After this the emperor returned to the city and dismissed Gobazes to his native land, and when the latter reached his own country he related to all his folk what he had seen. Consequently the men who later on came up from Lazica to the city invariably went up to Daniel. Gobazes himself, too, wrote to the holy man and besought his prayers and never ceased doing so to the end of his life.

One of the defining characteristics of late antiquity “was its conviction that knowledge of the One God both justifies the exercise of imperial power and makes it more effective.” (Fowden, 3)

Political universalism – one empire

Cultural universalism – one culture (which meant one cult)

It is not that universalism is inconceivable without monotheism – but if you believe that there is only one God who rules over all nations, then that can alter the cultural implications of empire.

1. The World’s Two Eyes: Iran, Rome, and the Pursuit of World Empire

The Geographical Focus:

In the 3rd century AD there were four great empires – Iran, Rome, Aksum (Ethiopia), and Silis (China).

The unification of the Fertile Crescent with the Iranian plateau has only happened twice in history – Cyrus and Muhammad.

Iran, the Greeks, and Polytheist Rome:

Cyrus (559-529 BC) merged the Medo-Persian and Neo-Babylonian and Lydian empires

Darius I (522-486) added the Indus Valley and Libya along with most of Greece.

Sasanian Universalism:

Mazdaism was the official religion of the Sasanians (rooted in Zarathushtra, who prophesied that Iranian Empire and religion would be destroyed after a thousand years – ca. 630 BC).

2. Polytheist Rome: Toward Cultural Universalism within Empire

Seeds of Polytheist Universalisms:

Rome was “one single home for all earthborn divinities” (Fowden, 46 quoting Prudentius).

The Third Century:

Imperial chaos encouraged a focus on a supreme god

Julian and Helios-Mithras:

Julian attempted to identify Mithras with the Sun (Sol) in an attempt to take the polytheistic cult that had the strongest universal appeal.

Universalism and Rome’s Identity:

“Polytheist universalism did not impart motive or expansive force to empire even to the limited extent that Christianity would.” (Fowden, 57)

3. The Fertile Crescent: Cultural Universalism between and beyond Empires

Judaism:

A nationalist monotheism with a strong desire for an independent state

Manichaeism:

Mani (216-276) declared “My Church is superior in this first point to previous Churches, for these previous Churches were chosen in particular countries and in particular cities. My Church shall spread in all cities, and its Gospel shall reach every country.” (Fowden, 72)

Christianity:

First ruler with Christian sympathies was Abgar VIII of Edessa (177-213)

Armenian king Tiridates IV converted at least by 314 (baptized by Gregory the Illuminator)

4. Constantine: Christian Empire and Crusade

Antecedents of Christian Rome:

Persia and India were going through similar trends

Constantine's Strategy:

Constantine “does not just Christianize the Roman Empire; he unifies it too. And he expounds a worldview to which, though it was not absolutely original, he gave new force: one god, one empire, one emperor.” (Fowden, 88)

According to Eusebius “by his wars and laws Constantine becomes the model Christian king, and, conversely, that it was through his piety that he won wars and made good laws.” (Fowden, 88-89)

The Jews proclaimed one God – but only the Christians proclaimed one church for all men. Constantine embraced this mission and used his imperial power to further the church. No other emperor had ever purged all other religions from his realm (no nation since the ancient Israelites). Constantine was a new Moses, a new Joshua, a new David. He even claimed to be the protector of Christians outside the empire in a letter to the Persians. Iranian Christians welcomed this – and paid for their allegiance to Rome with persecution. Only in 424 would they formally declare independence from the see of Antioch.

5. The First Byzantine Commonwealth: Interactions of Political and Cultural Universalism

Chalcedonian orthodoxy became the cultural test of the eastern Empire.

The Geographical Focus:

Arabia and Ethiopia were the key to trade with India.

Armenia was key to defense against Persia

And what is interesting is that Armenia and Ethiopia have remained Christian cultures until our own day, “unlike every other part of the First Byzantine Commonwealth.” (104)

Iberia and Armenia:

Catholicos of Armenia was consecrated at Caesarea until 370.

Armenians became Monophysites in the sixth century.

Southern Arabia and Ethiopia:

Aksum -- Ezana seems to have been the ruler who converted. In his reign Frumentius was consecrated by Athanasius as the first bishop of Aksum.

The *Kebra Nagast* portrays Kaleb as a righteous Christian king, descended from Solomon's firstborn. He meets with Justin in Jerusalem and agrees to divide the world between Rome and Ethiopia – though Saint Gregory the Illuminator (apostle to Armenia) prophesies that the Iranians will destroy Byzantium because it has departed from (Monophysite) orthodoxy.

Nubia:

Monophysite

The Arabs:

Nestorian

Christians of Iran and Beyond:

Synods of Beth Lapat in 484 and Seleucia-Ctesiphon in 486 distanced the Nestorian church from Rome. Significant missionary work – they reached China by 635 (lasting until the 9th century, and reviving again under the Mongols in the 13th and 14th centuries).

The Politico-Cultural Entity:

“The First Byzantine Commonwealth was a notable innovation in international relations. Shared culture or religion, provided its identity was strong and clear enough, as Christianity's certainly was, now created a presumption of common political interest even in the case of populations far beyond the borders of the Roman empire. That had never been true of Hellenism, for example.” (Fowden, 128)

6. Islam: World Empire, Then Commonwealth

The Building of World Empire:

Muhammad and Constantine

Abu Bakr (632-634) and Umar (634-644) conquered Mesopotamia, Syria, Palestine and Egypt

By 656 Islamic control reached across the Iranian plateau.

By the reign of al-Walid I (705-715), the Islamic Empire embraced all the lands from the Pyrenees through Spain and North Africa to the Indus Valley in the east.

The inscription at the Dome of the Rock from 691-2 proclaims their belief:

“O ye People of the Book, overstep not bounds in your religion; and of God speak only truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and His Word which he conveyed into Mary, and a Spirit proceeding from Him. Believe therefore in God and His apostles, and say not ‘Three’. It will be better for you. God is only one God. Far be it from His glory that He should have a son. His is whatever is in the heavens, and whatever is on the earth. . . . God witnesses that there is no God but He: and the angels, and men endowed with knowledge, established in righteousness, proclaim there is no God but He, the Mighty, the Wise. The true religion with God is Islam.” (142)

After the fall of the Umayyad dynasty in 750, the Abbasids replaced Damascus with the entirely new city of Baghdad (though in proximity to the ancient Babylon).

Empire and Religion:

The khalifat Allah (deputy of God) was the “amir al-muminin” (Commander of the Faithful), both religious and political leader. The caliph was on the same level as a prophet – his authority came directly from God. “He also preserved the community from doctrinal error and was the source of Islamic law and indeed of salvation.” (156)

Islam was “a missionary monotheism; a much more thorough-going combination of moral and political authority in the person of the caliph than had been achieved by the rulers of either Rome or Iran; and the caliph’s propagation of Islam with sufficient personal authority and at the same time regard for consensus (*ijima*) in the question of “orthodoxy” to postpone heresy’s development into a structural problem of empire.” (156-7)

Peoples of the book were to be taxed – providing an incentive for them to convert, but also a disincentive for the state to seek to convert them!

“This readiness to accept that the Earthly City could not wholly anticipate the Heavenly City’s austere Muslim character provides a striking parallel between the thought-worlds of Augustinian Christianity and Islam, common ground that was not shared by the Greeks, with their mystical sense of the perfectibility of man here on earth.” (159) In Justinian et al, the Greeks thought they could build heaven on earth. “Had the Islamic Empire been prepared to tolerate only Islam, it would have had to impose the inhuman uniformity for whose sake Constantinople had vainly struggled through more than three centuries of Christological debate.” (160)

The Islamic Commonwealth:

The Umayyad Caliphate (661-750) saw few non-Arab conversions.

The Islamic empire lasted from Abd al-Malik (684-705) until the death of Harun al-Rashid (786-809). The civil war of 809-833 was disastrous. By the 920s the Islamic world had divided into numerous states.

“Islam today provides, along with but often more self-confidently than Christianity, clear proof that the difficult late antique marriage of political and religious universalism, the Emperor Constantine’s greatest vision and legacy, still endures.” (168)

4.12.27-31.64 (pages 3-33, 78-116, 136-169)

8. March 19 Week Eight:

- 33. Midterm
- 34. Midterm

PART TWO: Medieval Church History

(Starts at 1:00 p.m. on March 19)

- 35. Medieval Overview (Political/Ecclesiastical/Geographical)
- 36. Medieval Overview

[spring break]

9. April 2 Week Nine

- 37. Eastern Churches – beyond the Empire
- 38. Eastern Churches – history
- 39. Eastern Churches – theology John of Damascus, Exposition of the Orthodox Faith; Liturgy of St. John Chrysostom
- 40. Eastern Churches – theology

10. April 9 Week Ten

- 41. Gregory the Great Gregory, Pastoral Rule, parts 1-2, part 3 (prologue & 39-40), part 4
- 42. Western Christendom and the “Barbarians”
- 43. Monasticism Rule of St. Benedict, 15-96
- 44. Carolingians

11. April 16 Week Eleven

- 45. Investiture Controversy, 1050-1215
- 46. Monastic Reform Bernard On Conversion & Sermons on the Song of Songs 1 & 2
- 47. Franciscans and Dominicans Bonaventure The Mind’s Road to God
- 48. The Rise of the Universities Abelard, The Story of My Misfortunes; Anselm, Cur Deus Homo 1.1-2.6 (63-124)

12. April 23 Week Twelve

- 49. Medieval Papacy/Crusades, 1215-1309 Canons of Fourth Lateran Council
- 50. Medieval church life Shinnars & Dohar
- 51. Medieval Theology – Will/Power of God Lombard/Bonaventure/Scotus
- 52. Medieval Theology – Sin and Confession

13. April 30 Week Thirteen

- 53. The Babylonian Captivity – 1309-1378
- 54. Monastic Reform through the Modern Devotion
- 55. Medieval Theology – Justification Oberman, Forerunners, ch 3
- 56. Medieval Preaching Oberman, Forerunners, ch 6

14. May 7 Week Fourteen

57. The Schism and Conciliarism – 1378-1517

58. Medieval Theology – Scripture/Tradition Oberman, Forerunners, ch 2

59. Medieval Theology – Sacraments Oberman, Forerunners, ch 5, 243-267

60. Medieval Heresy Oberman, Forerunners, ch 4

Final Exam

GRADES:

For those in Patristic and Medieval Church History:

Weekly writing assignments: 33.3%

Class participation in discussion: 33.3%

Midterm: 16.6%

Final Exam: 16.6%

For those who are only in Medieval Church History

Weekly writing assignments: 33.3%

Class participation in discussion: 33.3%

Final Exam: 33.3%

The Midterm will cover only Patristic Church History. The Final Exam will cover only Medieval Church History.

WEEKLY WRITING ASSIGNMENTS:

For each reading assignment, please prepare a brief summary of the argument of the document (to be turned in during class). For brief readings, a paragraph summary is acceptable. For longer readings, an outline of the main point of each section (which should show how the whole document fits together) is acceptable. Also highlight points which you find especially interesting or noteworthy.

Students should expect to write at least two pages per week.

The point of this assignment is to provide you with notes that may be useful to you in your future ministry. In time to come, when a parishioner asks about the Trinitarian controversy, and you think back to your seminary years and you remember reading something relevant to their question – but your syllabus is long since lost, and you don't have time (more's the pity!) to reread the whole of *The Christology of the Later Fathers*, you can go to your computer and pull up your outlines and say, "Aha! It was in Gregory of Nyssa – somewhere in the middle. Rats! I wish I had put page numbers in my notes..."

Students will be expected to interact with the readings in class discussion. As the grading system indicates, I am not especially worried about how well you test. I want to see that you have engaged with the reading and discussion in class.

REQUIRED READINGS:**PATRISTIC**

- Cyril C. Richardson, ed., *Early Christian Fathers*. (New York: Touchstone, 1996)
 Augustine, *The Monastic Rules* (Hyde Park, NY: New City Press, 2004)
 Augustine, *On Christian Doctrine* (New York: Macmillan, 1958)
 Edward R. Hardy, ed., *Christology of the Later Fathers* (Philadelphia: Westminster Press, 1954)
 Augustine, *Confessions* (Hyde Park, NY: New City Press, 1997) **MUST be this edition**

Coursepack:

1. Irenaeus, *Against Heresies*, Book 3, 16-24, Book 4, 1-26, 37-41.
 2. Cyprian, *On the Unity of the Catholic Church*.
 3. Melito of Sardis, *On Pascha*.
 4. Origen, *First Principles*, Book 4.
 5. Chrysostom, Homilies 8 & 10 on Matthew
 6. Basil the Great, *On the Holy Spirit*
 7. Documents from McGuckin, *Saint Cyril of Alexandria and the Christological Controversy*
 The Second Letter of Cyril to Nestorius
 The Third Letter of Cyril to Nestorius
 Explanation of the Twelve Chapters
 Nestorius' Reply to Cyril's Second Letter
- Maximus, Opuscles 7 and 3

MEDIEVAL

- Gregory the Great, *The Book of Pastoral Rule* (St. Vladimir's Seminary Press, 2007)
 Rule of St. Benedict (Collegeville, MN: Liturgical Press, 1982)
 G. R. Evans, trans., *Bernard of Clairvaux: Selected Works* (New York: Paulist Press, 1987)
 St Bonaventura, *The Mind's Road to God* (New York: Macmillan, 1953)
 Anselm, *Why God Became Man* (Albany, NY: Magi Books, 1969)
 Heiko Oberman, ed., *Forerunners of the Reformation* (Philadelphia: Fortress Press, 1981)

Coursepack

1. John of Damascus, Exposition of the Orthodox Faith
2. Divine Liturgy of St. John Chrysostom
3. Abelard, The Story of My Misfortunes
4. Canons of Fourth Lateran Council
5. Excerpts from John Shinnars and William J. Dohar, Pastors and the Care of Souls in Medieval England (Notre Dame, Indiana: University of Notre Dame Press, 1998).
6. Lombard/Bonaventure/Scotus on God's Will and Powers

HIGHLY RECOMMENDED SECONDARY SOURCES**(For both sections)**

- Justo L. Gonzalez, *The Story of Christianity, Vol 1: The Early Church to the Reformation* (New York: HarperCollins, 1984). [very basic introduction]
 Peter Brown, *The Rise of Western Christendom: Triumph and Diversity AD 200-1000* (Cambridge, MA: Blackwell Publishers, 1996). [more advanced, but very readable]

(For Patristic Church)

- J. G. Davies, *The Early Christian Church*
 J. N. D. Kelly, *Early Christian Doctrines*

(For Medieval Church)

R. W. Southern, *Western Society and the Church in the Middle Ages*

J. Pelikan, *The Growth of Medieval Theology, 600-1300* (University of Chicago Press, 1978)

John Meyendorff, *Byzantine Theology*, 2nd edition (New York: Fordham University Press, 1983)

ONLINE RESOURCES:Nestorian Controversy

Nestorius's The Bazaar of Heracleides (from the Syriac translation)

http://www.ccel.org/p/pearse/morefathers/nestorius_bazaar_0_intro.htm

Medieval Preaching

Innocent III, "Sermon for the Resurrection of Our Lord" (3p)

<http://www.fordham.edu/halsall/source/inn3-serm1.html>

(very allegorical)

Medieval documents:

Henry IV's "Truce of God" (1085)

<http://www.yale.edu/lawweb/avalon/medieval/dechenry.htm> (1p)

Inquisition (14th century France) <http://www.sjsu.edu/depts/english/Fournier/jfourhnm.htm>

Jew <http://www.sjsu.edu/depts/english/Fournier/Baruch.htm> (10p)

Heresy <http://www.sjsu.edu/depts/english/Fournier/amilhac.htm> (7p)

Medieval Apocalyptic

Peter John Olivi <http://www.fordham.edu/halsall/source/olivi.html> (7p)

Monastic Information

William of Thierry's description of Clairvaux ca 1143 (1p)

<http://www.fordham.edu/halsall/source/1143clairvaux.html>

Contemporary accounts of Bernard of Clairvaux (4p)

<http://www.fordham.edu/halsall/source/1150bernard-2accs.html>

Charter of the Cistercian Order (7p)

<http://www.osb.org/cist/charta.html>

Rule of the Franciscan Order (5p)

<http://www.fordham.edu/halsall/source/stfran-rule.html>

Medieval Theology

Peter Lombard, Sentences <http://www.franciscan-archive.org/lombardus/>

Bonaventure's commentary <http://www.franciscan-archive.org/bonaventura/sent.html>

John Duns Scotus <http://www.franciscan-archive.org/scotus/index.html>

Thomas Aquinas, Summa Theologica <http://www.newadvent.org/summa/>

Biographical sketch and theological analysis of Robert Grosseteste

<http://www.grosseteste.com/bio.htm>

<http://plato.stanford.edu/entries/grosseteste/>

Biographical sketch and theological analysis of Gregory of Rimini

<http://www.seop.leeds.ac.uk/archives/spr2002/entries/gregory-rimini/>

Biography of Aquinas
Chesterton

Good Books

The following descriptions come from:

http://moses.creighton.edu/harmless/bibliographies_for_theology/Index.htm

Hugh of St. Victor, *On the Sacraments of the Christian Faith*, trans. Roy J. Deferrari (Cambridge, MA: Mediaeval Academy of America, 1951). Hugh pioneered sacramental theology—carefully linking sacraments to their Christological foundation. The first great systematic treatise on the sacraments.

William Harmless, *Desert Christians: An Introduction to the Literature of Early Monasticism* (New York: Oxford University Press, 2004) paperback, \$35. The 4th- and 5th-century Desert Christians of Egypt captured the imagination of the ancient world, creating and inspiring various classics of Western spirituality. This study introduces readers to key texts, such as the *Lives* of Antony and Pachomius and the *Sayings of the Desert Fathers*. It also examines the pioneers of monastic theology, Evagrius Ponticus and John Cassian. Geared to a wide audience. It has opening chapters that survey the geography, politics, and religious world of Christian Egypt. Interspersed in each chapter are a variety of maps, diagrams, and images to help readers sort through the key texts and the rich-textured world of early monasticism. Readers are also given a taste of the path-breaking discoveries of and sharp debates among contemporary scholars.

C.H. Lawrence, *Medieval Monasticism: Forms of Religious Life Western Europe in the Middle Ages*, 3rd edition (New York: Longman, 2000) paperback, \$30. A very good survey of the monastic movement from the Desert Fathers to the end of the Middle Ages. It is broader than the title implies since he includes chapters on the Franciscans and Dominicans. A vast area covered with clarity and precision.

R.A. Markus, *Gregory the Great and His World*, (Cambridge: Cambridge University Press, 1997) paperback, \$23. Some have called Gregory (d.604) the first medieval pope. Like his medieval successors, Gregory was an able local administrator who repaired Rome's aqueducts and fended off barbarian invaders; he also saw the papacy in a world-wide perspective, offering sage pastoral guidance to Christians in North Africa and initiating the great Christian mission to England. He also lived in a world that was falling apart: an empire collapsing around him, an Italy devastated by the Black Plague. He saw himself as pope for the endtimes—and spoke movingly of the meaning of suffering in his magisterial sermons on the Book of Job.

Brian Tierney, ed., *The Crisis of Church and State, 1050-1300*, Medieval Academy Reprints for Teaching 21 (Toronto: University of Toronto, 1988) paperback, \$13. One of the best collections of material on the Investiture Controversy and the Gregorian reform.

J.M. Hussey, *The Orthodox Church in the Byzantine Empire*, Oxford History of the Christian Church (New York: Oxford University Press, 1986) paperback, \$56. A superb survey of Byzantine history and theology. It touches on a host of valuable issues touching medieval history, including the iconoclastic controversy, the Great Schism, and the Crusades.

Peter Brown, *The Rise of Western Christendom: Triumph and Diversity AD 200-1000* (Cambridge, MA: Blackwell Publishers, 1996) paperback, \$30. Peter Brown is not only one of the finest historians of late antiquity and the early medieval world, but is also a gifted writer. Few historians have his ability to bring alive ancient and foreign worlds. This survey spans much unconventional ground, not only the classic Greek and Latin forms of Christianity, but also its more exotic varieties: Coptic and Syriac, Celtic and Central Asian. Try it for fresh perspectives.

George Holmes, ed., *Oxford Illustrated History of Medieval Europe* (New York: Oxford University Press, 1988) paperback, \$25. A fine survey of medieval history with chapters by leading scholars. It covers more than the history of the Church, though it offers valuable surveys of church matters. The illustrations are superb. A good place to start.

Jaroslav Pelikan, *The Christian Tradition: a History of the Development of Doctrine*, 5 vol. (Chicago: University of Chicago Press, 1974, 1978, 1984) paperback, \$21-22 per volume. One of the finest studies of the evolution of Christian thought. One problem: Pelikan presumes you *really* know your history—and the procession of names he mentions. Three volumes are relevant to medieval theology:

- Volume 2: *The Spirit of Eastern Christendom (600-1700)*.
- Volume 3: *The Growth of Medieval Theology (600-1300)*.
- Volume 4: *Reformation of Church and Dogma (1300-1700)*.

John Moorman, *History of the Franciscan Order: From its Origins to the Year 1517* (Chicago: Franciscan Herald Press, 1988; reprint of 1965 edition) hardcover, \$25. The first 100 pages of this offers a fine portrait of Francis of Assisi. It also has a fine discussion of one of the most interesting episodes in Church history: the fight between the Papacy and the Franciscan Spirituals.

Simon Tugwell, ed., *Early Dominicans: Selected Writings*, Classics of Western Spirituality (New York: Paulist Press, 1982) paperback, \$28. It has key documents from and about not only Dominic but his great co-worker and successor, Jordan of Saxony. The bulk of the text is Humbert of Romans' great work, *Treatise on the Formation of Preachers*, which better than anything else defines Dominican spirituality. The introductory essay by Tugwell is superb.

Lawrence S. Cunningham, *Francis of Assisi: Performing the Gospel Life* (Grand Rapids: Wm. B. Eerdmans, 2004) paperback, \$14. Few figures have captured the Christian imagination as powerfully as the early 13th-century charismatic reformer,

Francis of Assisi. His radical commitment to poverty transformed how Christians saw Jesus and offered a relentless challenge to the power and riches of the medieval church. This study offers an excellent introduction to the life, times, and teaching of Francis of Assisi. Cunningham writes for a broad audience and teaches readers how to approach things with a critical eye, how to cut through the sentimentality that often clouds the radicalism and challenge of Francis' life and message. He concludes the study with a valuable essay on recent studies on Francis and the Franciscans.

Bernard McGinn, *The Harvest of Mysticism in Medieval Germany*, Vol. 4 of *The Presence of God: A History of Christian Mysticism* (New York: Herder / Crossroad, 2005) paperback, \$35. NEW. The latest volume in McGinn's magisterial survey of the history of mysticism. This focuses on the Dominicans (Albert the Great, Thomas Aquinas, Meister Eckhart, Johannes Tauler, and Heinrich Suso). There is no comparable study of such depth and breadth in English. Essential.

R.W. Southern, *St. Anselm: A Portrait in a Landscape* (New York: Cambridge University Press, 1990) paperback, \$30. Anselm probed the great question: if Christ saved humankind, then what did he save us from and how did his dying actually save us? Anselm's soteriological theories have profoundly influenced later understandings of the meaning of Christ and his cross. Anselm's life and thought are brilliantly examined in this study by R.W. Southern, one of the great medieval scholars of the 20th century. Detailed, thorough, yet lucid and readable.

R.N. Swanson, *Religion and Devotion in Europe, c.1215-c.1515*, Cambridge Medieval Textbooks (New York: Cambridge University Press, 1995) paperback, \$18. This fine study focuses not on church structures like popes or religious orders, but on the ordinary religiosity of the average medieval layman.

Jacques LeGoff, *The Birth of Purgatory*, trans. Arthur Goldhammer (Chicago: University of Chicago Press, 1984) paperback, \$22. A brilliant case-study in the development of Catholic doctrine and spirituality. LeGoff gives lengthy excerpts from hard-to-find sources—including entertaining examples of medieval visions and dreams of purgatory. LeGoff claims purgatory was "invented" between 1150 and 1200.

Giles Constable, *The Reformation of the Twelfth Century* (Cambridge: Cambridge University Press, 1998) paperback, \$25.

Brian Davies, *The Thought of Thomas Aquinas* (New York: Oxford University Press, 1992) paperback, \$20. A superb in-depth introduction to the intricacies of Thomas' *Summa*. Davies has the ability to put Thomas' views in ordinary English with a clarity and precision that is a marvel to behold. This study gives his theological, moral, sacramental concerns equal weight. If you read nothing else on Thomas, read this.

A few other volumes worth reading:

Patristic:

Elizabeth A. Clark, The Origenist Controversy: The Cultural Construction of an Early Christian Debate (Princeton: Princeton University Press, 1992)

Derwas J. Chitty, The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire (Crestwood, NY: St. Vladimir's Seminary Press, 1966).

Henri de Lubac, Medieval Exegesis: Vol 1. The Four Senses of Scripture (Grand Rapids: Eerdmans, 1998/1959).

R. P. C. Hanson, The Search for the Christian Doctrine of God: the Arian Controversy, 318-381 (Edinburgh: T & T Clark, 1988).

F. Van Der Meer, Augustine the Bishop: The Life and Work of a Father of the Church (London and New York: Sheed and Ward, 1961).

Peter Brown, Augustine of Hippo (Berkeley: University of California, 1967)

Philip Rousseau, Basil of Caesarea (Berkeley: University of California Press, 1994).

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John A. McGuckin, St. Cyril of Alexandria: The Christological Controversy: Its History, Theology, and Texts (Leiden: E. J. Brill, 1994).

J. N. D. Kelly, Jerome: His Life, Writings, and Controversies (San Francisco: Harper & Row, 1975).

J.N.D. Kelly, Golden Mouth: The Story of John Chrysostom--Ascetic, Preacher, Bishop (Ithaca, NY: Cornell University Press, 1995).

Daniel H. Williams, Ambrose of Milan and the End of the Nicene-Arian Conflicts (Oxford: Clarendon Press, 1995).

Jean Danielou, Origen (London: Sheed and Ward, 1955).

Eusebius: The Church History. Translated by Paul L. Maier.

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R. W. Southern, The Making of the Middle Ages (New Haven: Yale University Press, 1975/1953).

Kathleen Hughes, The Church in Early Irish Society (Ithaca: Cornell University Press, 1966).

Adriaan Bredero, Christendom and Christianity in the Middle Ages: The Relations between Religion, Church, and Society (Grand Rapids: Eerdmans, 1994).

Philip Lyndon Renolds, Marriage in the Western Church: The Christianization of Marriage during the Patristic and Early Medieval Periods (Leiden: E. J. Brill, 1994).

Gordon Leff, Paris and Oxford Universities in the 13th and 14th Centuries: An Institutional and Intellectual History (New York: Wiley, 1968).

Heiko A. Oberman, The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism (Cambridge, MA: Harvard University Press, 1963).

Thomas N. Tentler, Sin and Confession on the Eve of the Reformation (Princeton: Princeton University Press, 1977).

Gordon Leff, Bradwardine and the Pelagians: A Study of 'De Causa Dei' and Its Opponents (Cambridge: Cambridge University Press, 1957).

Gordon Leff, Tradition and Innovation in Fourteenth Century Thought (New York: Barnes and Noble, 1961)

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R.W. Southern, Robert Grosseteste: The Growth of an English Mind in Medieval Europe (Oxford, 1986)

Howard Kaminsky, A History of the Hussite Revolution (Berkeley: University of California Press, 1967).

E. Jane Dempsey Douglas, Justification in Late Medieval Preaching: A Study of John Geiler of Keisersberg (Leiden: E. J. Brill, 1966).

William J. Courtenay, Covenant and Causality in Medieval Thought: Studies in Philosophy, Theology, and Economic Practice (London: Variorum, 1984).

Heiko A. Oberman and Frank A. James, III, eds., Via Augustini: Augustine in the Later Middle Ages, Renaissance, and Reformation (Leiden: E. J. Brill, 1991).

John R. H. Moorman, Church Life in England in the Thirteenth Century (Cambridge: Cambridge University Press, 1955).

Norman Cohn, The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages (Oxford University Press, 1970/1957).