

**University of Calgary
Faculty of Arts
Department of Religious Studies**

Fall 2011 Course Outline

Logistics

Course: RELS 387 L01 “Scholastics, Mystics and Reformers: Christianity 800-1600”

Time: TR 11:00AM - 12:15PM

Class Location: SS 012

Instructor: Dr. D. Shantz

Office Hours: MW11:00am-12:00pm or by appt. **Office:** SS 1326

Telephone: 403-220-3283

e-mail: dshantz@ucalgary.ca

Textbooks

Lynch, Joseph H. *The Medieval Church: A Brief History*. New York: Longman, 1992.

John C. Olin ed. *Christian Humanism and the Reformation: Selected Writings of Erasmus*. New York: Fordham University, 2000.

Hans J. Hillerbrand ed. *The Protestant Reformation, Revised Edition*. Harper Perennial, 2009.

Patrick Collinson. *The Reformation: A History*. New York: The Modern Library Paperback ed., 2006.

Douglas H. Shantz. *Course Pack Reading Assignments: “RELS 387, Scholastics, Mystics and Reformers.”* University of Calgary, 2011. Available at the Copy Centre.

Course Description

The course surveys significant issues, individuals and movements within European Christianity from the ninth century to the Early Modern period. Key features of Medieval Christianity and the 16th century Reformation will be examined. Classes are devoted to lectures and discussion of assigned readings in the Hillerbrand text and in the Course Pack.

Core Competencies

1) The student should gain historical literacy in and acquaintance with important thinkers, texts and movements within western Christianity during the Medieval and Early Modern periods.

2) Students will gain practice and skill in historical methods of textual analysis and interpretation, and an ability to view Christian individuals and movements in interaction with their culture.

3) The student will develop skills in critical thought, reading, writing, and oral discussion of ideas.

Self-Directed Study

Students are responsible for independent learning from the assigned readings.

Students are expected to come to class prepared to discuss the assigned reading.

Course Requirements

1) **Class Preparation** in reading assigned texts and **Participation** in Thursday class discussions are essential. Bring the *Course Pack* to every class; consult the page entitled, "Course Pack Reading Assignments" for weekly CP readings. (10%)

2) Write a 1,200 word **Historical Analysis** of either Erasmus' "Paraclesis" or his "Letter to Paul Volz" as found in the Olin text. Follow the Guide provided in this syllabus. This is not a research paper but a closely documented commentary on the Erasmus text. Students should cite the Erasmus text in support of their analysis and properly document all references to the book. Due in class on Oct. 13; no late papers accepted. (20%)

3) **Mid-term Exam** based on lectures and assigned reading: Thursday, October 27. (30%)

4) Write a **2,500 word Research Essay** based on a significant issue, movement or individual from the time period covered in this course. The paper should offer a clear, well-supported thesis. The research bibliography should include pertinent primary source evidence and inter-act with at least three scholarly journal articles and six books. The essay should follow the Chicago or MLA stylesheet in terms of composition, citations, and bibliography. Pages should be numbered. Due: Tuesday, Nov. 29. (30%)

5) **Class Test** based on reading and lectures in the second half of the course, on the last day of class, Dec. 8. (10%)

Late assignments or essays will not be accepted unless prior arrangements have been made or a valid medical certificate is submitted. Any incomplete assignment or essay will be awarded a mark of F for that component of the course.

This course will *not* have a Registrar administered final examination.

Grading Scale

A numerical mark will be given for each course requirement. A letter grade will be assigned on the following number and letter grade scheme:

A+	100 - 96	A	95 - 90	A-	89 - 85
B+	84 - 80	B	79 - 75	B-	74 - 70
C+	69 - 65	C	64 - 60	C-	59 - 55
D+	54 - 53	D	52-50	F	Under 50

All written assignments will be graded with regard to both form and content.

Academic Honesty

Students should be familiar with the University regulations regarding academic honesty and the definition of plagiarism. See the University Calendar, 2011-2012, pp. 48-51.

Weekly Schedule

Week Date

Assigned Reading and Class Content

Wk 1 Sept. 13

Course Pack Readings; Joseph H. Lynch, pp. 54-115

Introduction to study of the Christian past: issues, themes, trends, methodologies and scholarly resources;
Conversion of the English, Germans and Franks; Charlemagne and Christian renewal; Feudalism 742-987 AD;
Discuss: Respond to Delumeau and Stark's argument for "the failure to actually Christianize the masses in many parts of Europe."

Wk 2 Sept. 20

CP Rdgs; Lynch, pp. 116-151; 159-182; 273-302

Slides of Medieval Cathedrals and Pilgrimage Churches: Sept. 22.

Pope Gregory VII; the Sacramental System; Innocent III and papal power; the Crusades against Islam; 1000-1300 AD.

Discuss: Describe the development of medieval sacramental theology and practice.

Wk 3 Sept. 27

CP Rdgs; Lynch, pp. 183-212, 228-255;

Monastic reform; the Friars; The Rise of Universities; Monastic versus Scholastic theology. 1100-1300 AD.

Discuss: 1) "The Friars demonstrate an ability to adapt Christian witness to changing world needs."

2) How have the academy and Christian scholarship served the Christian faith?

Wk 4 Oct. 4

CP Rdgs; Lynch, pp. 212-227, 303-330;

Video, Oct. 4: "Hildegard of Bingen."

Mysticism, Veneration of Saints, Mary and Feminine Spirituality; Late Medieval protest movements. 1300-1500 AD.

Discuss: "The tragedy of the Medieval Papacy was its desire to hold on to temporal power as well as spiritual power...It lost both."

Wk 5 Oct. 11

CP Rdgs; Lynch, pp. 331-345, 256, 265-272; Collinson, chap. 3;

Olin, *Christian Humanism*, pp. 67-129

Class Discussion of Erasmus, Oct. 13

Brethren of the Common Life and Thomas a Kempis;

Christian Humanism: Petrarch, Reuchlin and Erasmus (1465-1536). 1300-1500 AD.

Discuss:

- 1) Brethren of the Common Life—Forerunners of Reform or preservers of Catholic conservatism?
- 2) “Erasmus laid the egg that Luther hatched.” (Aleander)

Wk 6 Oct. 18

CP Rdgs; Collinson, chap. 4; Hillerbrand, pp. 28-58

Luther’s road to reform; Luther’s early reformation thought, *1483-1525*

Discuss: What does Luther's example suggest about the potential role of scholarship for Christian renewal?

Wk 7 Oct. 25

CP Rdgs; Collinson, chap. 9; Hillerbrand, pp. 123-136
Mid-term Exam on October 27

Luther’s catechisms; Princely reform; Luther's controversies and later thought; Philip Melanchthon (1497-1560); *1525-1546*

Discuss: The scholarly Melanchthon was the perfect complement to Luther in the work of church reform.

Wk 8 Nov. 1

CP Rdgs; Collinson, chap. 5, 11.

Reformation preaching; reform in the cities: Zurich (Zwingli), Strasbourg (Bucer); Iconoclasm

Discuss: These reformers teach a faith that embraces all of life—political and educational issues as well as devotional issues.

NOVEMBER 10-11: READING DAYS

Wk 9, 10 Nov. 8-17

CP Rdgs; Collinson, chap. 10; Hillerbrand, pp. 93-97, 163-181

The Peasants’ War, *1524-25*; the “Radicals”: Anabaptist and Spiritualist reformers, Sebastian Franck, Caspar Schwenckfeld (1489-1561)

Discuss: Compare Anabaptist “restitution” and Lutheran “reformation” as alternative ways to church renewal.

Wk 11 Nov. 22

CP Rdgs; Collinson, chap. 6; Hillerbrand, pp. 205-245

Geneva and the contribution of John Calvin (1509-1564)

Discuss: 1) Calvin’s Geneva was probably somewhere between the concentration camp that some have considered it and the kingdom of heaven as others have viewed it.

2) The notion of church discipline plays the same central role in Calvin’s thinking that justification by faith did for Luther.

Wk 12 Nov. 29

CP Rdgs; Collinson, chap. 8; Hillerbrand, pp. 277-287, 300-311

Reform in France (Lefevre d'Etaples, the Huguenots) and England (Tyndale and Colet; Henry VIII and Thos. Cranmer; Edward VI)
Discuss: Explain and evaluate Cranmer's principles for abolishing and retaining ceremonies in the church.

Wk 13 Dec. 6

CP Rdgs; Collinson, chap. 7, 12; Hillerbrand, pp. 150-162, 195-203, 288-299.

Catholic reform and the Council of Trent (1545-1563); Women in the Reformation; the Reformation Legacy.

Discuss: The Reformation was both good news and bad news for women.

Guide to Analysis of Historical Texts
By Douglas H. Shantz, Ph.D.

Purpose: To understand the document in its various contexts through pursuing all relevant historical relations bearing on the text. The following questions should be asked:

I What are the Context and Social Matrix of the Document?

1. What antecedent social, political and intellectual conditions explain why the document was written?
2. What individual or group produced the text? What social and theological perspective do they represent?
3. For what audience and social class was it written?

II What are the Obvious Features of the Document?

1. What are the literary genre and purpose of the text?
2. What subject and life-issues are addressed?
3. What main theme or idea is expressed? Is there repetition of key thoughts?
How is the theme developed?
4. What program and vision does the treatise promote?

III What is the Contextual Significance of the Language and Ideas?

1. Are there difficulties of Language and Thought?
 - a) Determine the definition of key words or phrases used at the time.
 - b) Determine the identity of literary or personal references and allusions.
 - c) Provide explanations of difficult ideas and arguments.
 - d) Interpret literary images and figures of speech.
2. What were the Social Impact and Role of the Document?
 - a) Consider the relation of the document's ideas to social-economic issues and trends at the time.
 - b) What social groups found these ideas attractive and promoted them?
 - c) What contemporary social interests (class, experience, role, gender, generation) does the document most obviously serve to reflect and to legitimate?
3. What other Contemporary Historical Relations bear upon the Document?
 - a) Consider the relation of the document to the author's life experience.
 - b) Consider the systematic relation of the document's ideas to the rest of the author's views and writings.
 - c) Consider the document's relation to similar writings and programs at the time by other thinkers and leaders.
4. What Past Historical Relations bear upon the Document?

a) What past traditions have been influential? Are any past writings quoted? What Biblical books are referred to most often?

b) Note illuminating parallels with similar documents from the past. How is this text similar? How is it unique?

c) Determine whether the document reveals new ideas, values or institutions. Does it provide new solutions to old problems, or raise new problems and questions?

IV What is the Future Significance of the Document?

1. What social effects have the treatise and its vision had upon later history? “Believing strongly in the divine revelation of one’s own religion, one can still recognize that its beliefs and practices emerged in history as human efforts to give form and substance to that revelation. As human products, religious beliefs, practices, and institutions are always in need of critical scrutiny. Their *effects*, not merely their intentions, must be acknowledged and examined.” (Margaret Miles, “Becoming Answerable for What We See,” *JAAR*, p. 473)

2. What value does the work have for us today? Does it offer “fruitful proposals for living a richly human life”? (M. Miles)

V Recommended Bibliography

Richard Marius. *A Short Guide to Writing about History*, 2nd ed. New York: HarperCollins, 1995.

Margaret R. Miles, “Becoming Answerable for What We See: 1999 AAR Presidential Address.” *Journal of the American Academy of Religion*. Vol. 68, #3 (September 2000), pp. 471-485.