

Course Information

Date Submitted: 11/30/2014

Current Prefix and Number: HIS - History , HIS 191 HIST WRLD REL: (SR)

Other Course:

Proposed Prefix and Number: HIS 191

What type of change is being proposed?

Major Change

Should this course be a UK Core Course? Yes

Global Dynamics

RECEIVED

APR 15 2015

OFFICE OF THE
SENATE COUNCIL**1. General Information**

a. Submitted by the College of: ARTS & SCIENCES

b. Department/Division: History

c. Is there a change in 'ownership' of the course? No

If YES, what college/department will offer the course instead: Select...

e. Contact Person

Name: Erik Myrup

Email: erik.myrup@uky.edu

Phone: 7-3483

Responsible Faculty ID (if different from Contact)

Name:

Email:

Phone:

f. Requested Effective Date

Semester Following Approval: Yes OR Effective Semester:

2. Designation and Description of Proposed Course

a. Current Distance Learning (DL) Status: N/A

b. Full Title: A HISTORY OF WORLD RELIGIONS: (SUBTITLE REQUIRED)

Proposed Title: A HISTORY OF WORLD RELIGIONS: (SUBTITLE REQUIRED)

c. Current Transcript Title: HIST WRLD REL: (SR)

Proposed Transcript Title: HIST WRLD REL: (SR)

d. Current Cross-listing: none

Proposed – ADD Cross-listing :

Proposed – REMOVE Cross-listing:

e. Current Meeting Patterns

LECTURE: 2

RECITATION: 1

Proposed Meeting Patterns

LECTURE: 2

RECITATION: 1

f. Current Grading System: ABC Letter Grade Scale

Proposed Grading System: *Letter (A, B, C, etc.)*

g. Current number of credit hours: 3

Proposed number of credit hours: 3

h. Currently, is this course repeatable for additional credit? No

Proposed to be repeatable for additional credit? No

If Yes: Maximum number of credit hours:

If Yes: Will this course allow multiple registrations during the same semester? No

2i. Current Course Description for Bulletin: A historical introduction to the development of Christianity from social, cultural, and institutional perspectives which demonstrates the evolution of the religion.

Proposed Course Description for Bulletin: A historical introduction to the development of Christianity from social, cultural, and institutional perspectives which demonstrates the evolution of the religion.

2j. Current Prerequisites, if any: None

Proposed Prerequisites, if any: None

2k. Current Supplementary Teaching Component:

Proposed Supplementary Teaching Component:

3. Currently, is this course taught off campus? No

Proposed to be taught off campus? No

If YES, enter the off campus address:

4. Are significant changes in content/student learning outcomes of the course being proposed? Yes

If YES, explain and offer brief rationale: This course is a 100-level survey of the history of Christianity from the time of Jesus to the Reformation. It already satisfies the UK Core requirements for Inquiry - Humanities. The purpose of this proposal is simply to show that the course ALSO meets all of the UK Core requirements for Global Dynamics. (Please see the attached syllabus and form for UK Core Global Dynamics for details.) ****Please note that I have not included a new form for UK Core Inquiry - Humanities, nor have I checked the box above for UK Core Inquiry - Humanities. This is because this course already satisfies the Inquiry - Humanities requirement. Again, this aspect of the course HAS NOT changed, and the course should continue to be listed as satisfying the UK Core Requirement for Inquiry - Humanities.****
Many thanks!

5a. Are there other depts. and/or pgms that could be affected by the proposed change? No

If YES, identify the depts. and/or pgms:

5b. Will modifying this course result in a new requirement of ANY program? No

If YES, list the program(s) here:

6. Check box if changed to 400G or 500: No

Distance Learning Form

Instructor Name:

Instructor Email:

Internet/Web-based: No

Interactive Video: No

Hybrid: No

1. How does this course provide for timely and appropriate interaction between students and faculty and among students? Does the course syllabus conform to University Senate Syllabus Guidelines, specifically the Distance Learning Considerations?

2. How do you ensure that the experience for a DL student is comparable to that of a classroom-based student's experience? Aspects to explore: textbooks, course goals, assessment of student learning outcomes, etc.

3. How is the integrity of student work ensured? Please speak to aspects such as password-protected course portals, proctors for exams at interactive video sites; academic offense policy; etc.

4. Will offering this course via DL result in at least 25% or at least 50% (based on total credit hours required for completion) of a degree program being offered via any form of DL, as defined above?

If yes, which percentage, and which program(s)?

5. How are students taking the course via DL assured of equivalent access to student services, similar to that of a student taking the class in a traditional classroom setting?

6. How do course requirements ensure that students make appropriate use of learning resources?

7. Please explain specifically how access is provided to laboratories, facilities, and equipment appropriate to the course or program.

8. How are students informed of procedures for resolving technical complaints? Does the syllabus list the entities available to offer technical help with the delivery and/or receipt of the course, such as the Information Technology Customer Service Center (<http://www.uky.edu/UKIT/>)?

9. Will the course be delivered via services available through the Distance Learning Program (DLP) and the Academic Technology Group (ATL)? NO

If no, explain how student enrolled in DL courses are able to use the technology employed, as well as how students will be provided with assistance in using said technology.

10. Does the syllabus contain all the required components? NO

11. I, the instructor of record, have read and understood all of the university-level statements regarding DL.

Instructor Name:

SIGNATURE|PETRONE|Karen Petrone|HIS 191 CHANGE Dept Review|20141201

SIGNATURE|ACSI222|Anna C Harmon|HIS 191 CHANGE College Review|20150303

SIGNATURE|JMCDO2|Juliana McDonald|HIS 191 CHANGE UKCEC Expert Review|20150414

SIGNATURE|JMETT2|Joanie Ett-Mims|HIS 191 CHANGE UKCEC Review|20150415

SIGNATURE|JMETT2|Joanie Ett-Mims|HIS 191 CHANGE Undergrad Council Review|20150415

Course Change Form

<https://myuk.uky.edu/sap/bc/soap/rfc?services=>

Open in full window to print or save

Generate R

Attachments:

Upload File

ID	Attachment
Delete 4128	H191GlobalDynamics.doc
Delete 4129	H191GlobalDSyllabus (complete).pdf

First | 1 | Last

NOTE: Start form entry by choosing the Current Prefix and Number
(*denotes required fields)

Current Prefix and Number:		HIS - History HIS 191 HIST WRLD REL: (SR)	Proposed Prefix & Number: (example: PHY 401G) <input checked="" type="checkbox"/> Check if same as current	HIS 191
* What type of change is being proposed?		<input checked="" type="checkbox"/> Major Change <input type="checkbox"/> Major - Add Distance Learning <input type="checkbox"/> Minor - change in number within the same hundred series, except 799 is the same "hundred series" <input type="checkbox"/> Minor - editorial change in course title or description which does not change in content or emphasis <input type="checkbox"/> Minor - a change in prerequisite(s) which does not imply a change in course content or emphasis, or which is made necessary by the elimination or significant alteration of the prerequisite(s) <input type="checkbox"/> Minor - a cross listing of a course as described above		
Should this course be a UK Core Course? <input checked="" type="radio"/> Yes <input type="radio"/> No				
If YES, check the areas that apply:				
<input type="checkbox"/> Inquiry - Arts & Creativity <input type="checkbox"/> Composition & Communications - II <input type="checkbox"/> Inquiry - Humanities <input type="checkbox"/> Quantitative Foundations <input type="checkbox"/> Inquiry - Nat/Math/Phys Sci <input type="checkbox"/> Statistical Inferential Reasoning <input type="checkbox"/> Inquiry - Social Sciences <input type="checkbox"/> U.S. Citizenship, Community, Diversity <input type="checkbox"/> Composition & Communications - I <input checked="" type="checkbox"/> Global Dynamics				
1. General Information				
a. Submitted by the College of:		ARTS & SCIENCES		Submission Date: 11/30/2014
b. Department/Division:		History		
c.* Is there a change in "ownership" of the course?				
<input type="radio"/> Yes <input checked="" type="radio"/> No If YES, what college/department will offer the course instead? Select...				
e.* * Contact Person Name: Erik Myrup Email: erik.myrup@uky.edu Phone: 7-3483				
* Responsible Faculty ID (if different from Contact): Email: Phone:				
f.* Requested Effective Date:		<input checked="" type="checkbox"/> Semester Following Approval	OR	Specific Term: 2
2. Designation and Description of Proposed Course.				
a. Current Distance Learning(DL) Status:		<input checked="" type="radio"/> N/A <input type="radio"/> Already approved for DL* <input type="radio"/> Please Add <input type="radio"/> Please Drop		
*If already approved for DL, the Distance Learning Form must also be submitted unless the department affirms (by checking this box) that the proposed change affect DL delivery.				
b. Full Title:		A HISTORY OF WORLD RELIGIONS: (SUBTITLE REQUIRED)	Proposed Title: *	A HISTORY OF WORLD RELIGIONS (SUBTITLE REQUIRED)
c. Current Transcript Title (if full title is more than 40 characters):		HIST WRLD REL: (SR)		
c. Proposed Transcript Title (if full title is more than 40 characters):		HIST WRLD REL: (SR)		
d. Current Cross-listing:		OR		

	<input checked="" type="checkbox"/> N/A	Currently ³ Cross-listed with (Prefix & Number):	none
Proposed – ADD ³ Cross-listing (Prefix & Number):			
Proposed – REMOVE ^{3,4} Cross-listing (Prefix & Number):			
e. Courses must be described by at least one of the meeting patterns below. Include number of actual contact hours⁵ for each meeting pattern			
Current:	Lecture 2	Laboratory ³	Recitation 1
	Clinical	Colloquium	Practicum
	Seminar	Studio	Other: _____ Please explain:
Proposed: *	Lecture 2	Laboratory ³	Recitation 1
	Clinical	Colloquium	Practicum
	Seminar	Studio	Other: _____ Please explain:
f. Current Grading System:		ABC Letter Grade Scale	
Proposed Grading System:*		<input checked="" type="radio"/> Letter (A, B, C, etc.) <input type="radio"/> Pass/Fail <input type="radio"/> Medicine Numeric Grade (Non-medical students will receive a letter grade) <input type="radio"/> Graduate School Grade Scale	
g.	Current number of credit hours:	3	Proposed number of credit hours:*
			3
h.*	Currently, is this course repeatable for additional credit?		<input type="radio"/> Yes <input checked="" type="radio"/> No
*	Proposed to be repeatable for additional credit?		<input type="radio"/> Yes <input checked="" type="radio"/> No
	If YES:	Maximum number of credit hours:	
	If YES:	Will this course allow multiple registrations during the same semester?	<input type="radio"/> Yes <input checked="" type="radio"/> No
i. Current Course Description for Bulletin:			
A historical introduction to the development of Christianity from social, cultural, and institutional perspectives which demonstrates the evolution of the religion.			
* Proposed Course Description for Bulletin:			
A historical introduction to the development of Christianity from social, cultural, and institutional perspectives which demonstrates the evolution of the religion.			
j. Current Prerequisites, if any:			
None			
* Proposed Prerequisites, if any:			
None			
k. Current Supplementary Teaching Component, if any:			<input checked="" type="radio"/> Community-Based Experience

	<input type="radio"/> Service Learning <input type="radio"/> Both				
<i>Proposed Supplementary Teaching Component:</i>	<input type="radio"/> Community-Based Experience <input type="radio"/> Service Learning <input type="radio"/> Both <input type="radio"/> No Change				
3. Currently, is this course taught off campus?	<input type="radio"/> Yes <input checked="" type="radio"/> No				
* Proposed to be taught off campus?	<input type="radio"/> Yes <input checked="" type="radio"/> No				
If YES, enter the off campus address: _____					
4.* Are significant changes in content/student learning outcomes of the course being proposed?	<input checked="" type="radio"/> Yes <input type="radio"/> No				
If YES, explain and offer brief rationale:					
<p>This course is a 100-level survey of the history of Christianity from the time of Jesus to the Reformation. It already satisfies the UK Core requirements for Inquiry - Humanities. The purpose of this proposal is simply to show that the course ALSO meets all of the UK Core requirements for Global Dynamics. (Please see the attached syllabus and form for UK Core Global Dynamics for details.)</p> <p>****Please note that I have not included a new form for UK Core Inquiry - Humanities, nor have I checked the box above for UK Core Inquiry - Humanities. This is because this course already satisfies the Inquiry - Humanities requirement. Again, this aspect of the course HAS NOT changed, and the course should continue to be listed as satisfying the UK Core Requirement for Inquiry - Humanities.****</p>					
5. Course Relationship to Program(s).					
a.* Are there other depts and/or pgms that could be affected by the proposed change?	<input type="radio"/> Yes <input checked="" type="radio"/> No				
If YES, identify the depts. and/or pgms:					
b.* Will modifying this course result in a new requirement² for ANY program?	<input type="radio"/> Yes <input checked="" type="radio"/> No				
If YES ² , list the program(s) here:					
6. Information to be Placed on Syllabus.					
<table border="1" style="width:100%; border-collapse: collapse;"> <tr> <td style="width:5%; text-align: center;">a.</td> <td style="width:15%; text-align: center;"><input type="checkbox"/></td> <td style="width:30%;">Check box if <u>changed to</u> 400G or 500.</td> <td style="width:50%;">If <u>changed to</u> 400G- or 500-level course you must send in a syllabus and you <i>must include the differentiation</i> between under and graduate students by: (i) requiring additional assignments by the graduate students; and/or (ii) establishing different grad criteria in the course for graduate students. (See SR 3.1.4.)</td> </tr> </table>	a.	<input type="checkbox"/>	Check box if <u>changed to</u> 400G or 500.	If <u>changed to</u> 400G- or 500-level course you must send in a syllabus and you <i>must include the differentiation</i> between under and graduate students by: (i) requiring additional assignments by the graduate students; and/or (ii) establishing different grad criteria in the course for graduate students. (See SR 3.1.4.)	
a.	<input type="checkbox"/>	Check box if <u>changed to</u> 400G or 500.	If <u>changed to</u> 400G- or 500-level course you must send in a syllabus and you <i>must include the differentiation</i> between under and graduate students by: (i) requiring additional assignments by the graduate students; and/or (ii) establishing different grad criteria in the course for graduate students. (See SR 3.1.4.)		

¹See comment description regarding minor course change. *Minor changes are sent directly from dean's office to Senate Council Chair. If Chair deems the change as "not minor," the form will appropriate academic Council for normal processing and contact person is informed.*

²Courses are typically made effective for the semester following approval. No course will be made effective until all approvals are received.

³Signature of the chair of the cross-listing department is required on the Signature Routing Log.

⁴Removing a cross-listing does not drop the other course – it merely unlinks the two courses.

⁵Generally, undergrad courses are developed such that one semester hr of credit represents 1 hr of classroom meeting per wk for a semester, exclusive of any lab meeting. Lab meeting gene least two hrs per wk for a semester for 1 credit hour. (See SR 5.2.1.)

⁶You must also submit the Distance Learning Form in order for the course to be considered for DL delivery.

⁷In order to change a program, a program change form must also be submitted.

**Course Review Form
Global Dynamics**

Reviewer Recommendation

Accept Revisions Needed

Course: His191

Using the course syllabus as a reference, identify when and how the following learning outcomes are addressed in the course. Since learning outcomes will likely be addressed multiple ways within the same syllabus, please identify a representative example (or examples) for each outcome.

Course activities which enable students to demonstrate a grasp of the origins and shaping influence of human diversity and issues of equality in the world.

Date/location on syllabus of assignment:
Weeks 2-3

Brief Description:

In the discussions during this time period students will read and discuss the implications of the diversity of elements which played a role in the origins of Christianity: Jewish thought and practices and the Greco-Roman intellectual and physical environment. One conclusion soon becomes apparent to all the students: there was no such thing as a single form of Christianity, especially during the first two centuries.

Course activities which enable students to demonstrate an understanding of the civic and other complexities and responsibilities of actively participating in a diverse, multiethnic, multilingual world community.

Date/location on syllabus of assignment:
Week 6

Brief Description:

This week's readings and discussion illuminate the diverse multilingual communities which formed the basis for Christian growth and expansion from a Hebrew/Aramaic beginning to a Greek or Latin based intellectual framework for the community. Examples of the differences in community organization and especially the legal underpinnings for punishment are examined thoroughly.

Course activities which enable students to demonstrate an awareness of how individual and collective decision making and civic responsibilities often generate ethical dilemmas, conflicts, and trade-offs that must be thoughtfully evaluated, weighed, and resolved.

Date/location on syllabus of assignment:
Week 7

Brief Description:

The establishment of new forms of christian communities, monasteries, is the focus of the readings and the first written essay (on St. Benedict). A copy of the essay instructions is included in the appended discussion portion of the syllabus, the second portion of the syllabus that lists readings, discussion, and essay assignments (page 16 of the PDF that contains the syllabus). Monastic communities varied over the wide geography of ancient Christianity: very ascetic individual monks found in the eastern deserts of Egypt and Libya, groups of monks working in reasonably close contact with cities in the Eastern Roman Empire, and the communities in the western provinces of the fallen Roman Empire, where communal living outside organized civic communities was very well organized by monks such as St. Benedict.

Course activities which enable students to demonstrate an awareness of major elements of at least one non-US culture or society, and its relationship to the 21st century context. This does not preclude a studied examination of the historical evolution of such issues, or an emphasis on one prominent time period.

Date/location on syllabus of assignment:
Almost every week

Brief Description:

As this course has its chronological conclusion prior to the discovery of the Americas, this course tries to demonstrate how the differences and similarities of Christianity are reflected in the activities and the beliefs of contemporary believers. This is a far more difficult task than imagined because one needs to know both periods well to make comparisons, but more importantly this course emphasizes the historical evolution of Christianity over approximately 1500 years which is often quite different from the students' faith-based belief systems. There is no judgment on the morality of different periods, rather the historical evolution of Christian beliefs and practices are emphasized.

Course activities which enable students to demonstrate an understanding of how local features (economic, cultural, social, political and religious) of urban or rural communities, ethnicities, nations and regions are often linked to global trends, tendencies, and characteristics that mutually shape one another.

Date/location on syllabus of assignment:
Weeks 13 & 14

Brief Description:

During these two weeks students are immersed in two major developments: the Renaissance and the Reformations of the Catholic Church. Both of these events had significant effects on the direction of the Church: the Renaissance witnessed the rise of new thinking and its effects on the Church and the Reformations finally challenged both religiously and politically the position of the Church as the arbiter of all activities. In addition to readings and discussions, students will create an essay based on Dante's Inferno and demonstrate how the relative types of sins and their punishment play a role on how one visualizes activities in the contemporary world. A copy of this assignment is included in this part of the syllabus.

Evidence that this course's learning environment encourages students to actively learn about, and gain understanding of, at least two of the following:

- social, cultural, and institutional change;
- civic engagement;
- regional, national or cross-national comparisons;
- power and resistance.

Date/location on syllabus of such evidence:
Weeks 4 & 5 and Weeks 13 & 14

Brief description:

I believe that the material covered in weeks 13 & 14 give excellent examples of the evolution of Christian institutions following the challenges of a changing culture (the Renaissance and its new way of explaining the world) and the creation of new political realities (the Reformations which denuded the Catholic Church of numerous regional churches and compelled the Catholic Church to reform itself via the Counter-Reformation. concerning power and resistance weeks 4 & 5 discuss the persecution of

Christians by the governing power (Rome) and the implications for Christian and Roman institutions, beliefs and practices. In the end Romans tolerated and eventually supported Christians, and Christians themselves would come to an understanding of Roman power and eventually become a part of it.

An assignment, constituting a minimum of 15% of the course grade, which can be submitted as an artifact of the above set of six student learning outcomes.

Date/location on syllabus of such an assignment:
Weeks 13-14

Brief description:

During this two-week period the students will first read Dante and then complete an essay on Dante's Inferno. A copy of the essay instructions is included in the appended discussion portion of the syllabus, the second portion of the syllabus that lists readings, discussion, and essay assignments (page 17 of the PDF that contains the syllabus). Among other requirements, the assignment pushes students to critically engage with the diversity of Christian thought across different periods and places, requiring them to compare early modern conceptions of Christianity across Europe and the Middle East with contemporary notions of Christianity today by creatively treating the concept of "hell."

The non-US focus constitutes at least 50% of the course.

Brief Description:

All of the course focuses on a non-US topic.

Palpable evidence that students make effective use of library facilities or information sources, when applicable, in order to demonstrate information literacy in the exploration of the course's major thematic foci.

Date/location on syllabus of such an assignment:
Weeks 7 & 13

Brief description:

Prior to any initiation of the essays on St. Benedict or Dante's Inferno, the TA, William Mattingly, requires all students to investigate the backgrounds of both authors via contact with the W.T. Young reference librarians to gather data on these authors. In this way, the students can put into some perspective the lives of the authors and the effects their society had on their literary products.

Reviewer Comments:

History 191

A History of World Religions: Christianity

From Jesus to the Reformations

Professor Holle

1707 POT

Office Hours: TTH, 1:30-3; MW, 1-2

859 257-5753 (Office)

859 327-3068 (Home, but not after 10 PM)

Bholl2@uky.edu

TA: Billy Mattingly

Required Books:

J.L. Gonzalez, *The Story of Christianity* Vol. 1, 2nd ed. Harper One

9780061855887

Dante, *The Divine Comedy, vol. 1: The Inferno*, Penguin Tr. Mark Musa

9780142437223

P. Collinson, *The Reformation* Modern Library 9788012972955

St Benedict, *The Rule of St. Benedict* Vintage Spiritual Classics

9780375700170

In addition, there will be a number of documents from Christian and Islamic Scriptures and other religious documents accessible via Blackboard or other websites.

Finally, there will be a number of films (7) shown in class to provide another method of presenting information on these topics. An in-class assignment will accompany each film.

Course Description:

History 191 is an historical introduction to the development of Christianity from social, cultural, and institutional perspectives. The study of Christianity will begin from its origins in the first century of the Common Era to its fragmentation at the time of the Reformations in the 16th century. A special focus of this investigation will be the changes Christianity underwent as it spread through different cultures, evolved over time to new contexts, and reacted to political changes. It will be important to trace the impact of varying cultural forces (e.g., first century Jewish thought, Greco-Roman philosophy and other cultural elements (Germanic migrations, rise of feudalism, etc.) on the formation of Christian thought, religious practices, and institutional structures to the period of the Reformations.

The course is divided into three unequal parts. The first part discusses the beginnings of Christianity from its origins in Second Temple Judaism, through its spread into the Greco-Roman cultures of the Empire of the first through fourth centuries, and its relationship with the politics of the Emperor and the Roman Empire. The second part will include the split in Christianity as the western provinces declined because of the Germanic invasions and the eastern Roman Empire and eastern Christianity evolved in a different direction. Thereupon the course will follow primarily the direction of western Christianity as the political cultures of Europe began to take on a more permanent institutional character. Then, a discussion of the Crusades will take place which will bring together the three different religious belief systems into direct confrontation: Catholic Christianity, Orthodox Christianity, and Islam. The final part of the course will analyze the conditions of the late Medieval and Renaissance papacy which led to the Reformations of the sixteenth century and their effects upon their own time and future centuries.

Student Learning Outcomes:

At the completion of the course all students will be able to:

1. Possess a full grasp of the diverse origins of Christianity and its evolution over time.
2. Demonstrate an understanding of the complexities of Christian growth in a multicultural and multilingual world over fifteen centuries and three continents.
3. Demonstrate an understanding of the evolution of Christian concepts of leadership, decision-making and institutional development, and perhaps more importantly that it was not linear.
4. Distinguish the differences of ancient, medieval and early Modern Christianities from the beliefs and institutions of the contemporary world and how this process evolved over time.
5. Understand how local, geographical, cultural and political factors played roles in the evolution of Christianity during this period: why are Orthodox Christianity and the Catholic Church different now and how did this occur in the history of the Church.
6. Students will experience and understand the roles which power and authority play in the history of the Church, inside and out, see clearly the effects of politics and culture on the evolution of Christian beliefs and practices.

Course Objectives:

1. To acquaint the students with the major forms of Christianity that emerged in the first 1500 years of the Common Era as a basis for understanding the diversity of Christianities in the modern world.
2. To provide the students with an understanding of Christian beliefs, practices, institutions, and their evolution over time and place.
3. To explore and perhaps explain the impact of the Christian religion with its diverse origins and geographical complexities on the formation of Western culture.

4. To introduce the students to some of the more important men and women from all elements of society whose lives have exerted a noticeable impact on the development of Christian thoughts, practices and institutions.

Grade Determination:

Discussion Section:	20%
Mid-term exam February 24th, 2:00-3:00	20%
Final exam May 5th, 1:00-3:00	20%
Essay on St. Benedict	15%
Essay on Dante's <i>Inferno</i>	15%
Film assignments & misc written assignments	10%

Grade Standards:

A	90-100%	D	60-69%
B	80-89 %	E	< 60%
C	70-79 %		

Class Policies:

1. If you have a documented disability that requires academic accommodations, please see me as soon as possible. In order to receive accommodations for this course, please provide me with a Letter of Accommodation from the Disability Resource Center (Room 2, Alumni Gym, 257-2754, email address jkarnes@UKY.edu) for the coordination of all the disability services available on campus.

2. In quiz sections the TAs are instructed to make one assumption when you enter the classroom: all students have done the readings and are prepared to discuss them. Over time students will acquired the following skills:

- a. the ability to read critically both primary and secondary sources
- b. the skill to articulate an author's argument and to notice bias

c. the ability to differentiate among the types of sources and to use specific citations from the sources to support your interpretation

d. the ability to discuss with another person on the facts and interpretation of these facts and not on one's feelings on the topic

e. the realization that Christianity over the first 1500 years of the Common Era existed in cultures far different from our own and to be respectful of the differences and not be caught in the bias of presentism

3. All papers and exams are due on the dates given in the syllabus or provided by your Teaching Assistant in quiz section. If you believe you will be unable to meet these testing requirements, you must contact your TA first to discuss the **possibility of an extension**. No after the fact excuses will be accepted for missing an exam or quiz or for turning in a written assignment. The only exceptions to this policy are those occasions of need specified in the online publication, **Students rights and responsibilities**. For situations which meet these criteria, specified make-up procedures will be agreed upon by the student, the TA, and the professor.

4. Upon enrolling at the University of Kentucky, you have entered a profession. Just as in Medicine and Law, the academic profession operated by its own standards and rules of ethics and conduct. These entail, among other things, decorum (see below), respect for one's colleagues, and above all the honest representation of one's own work. Unfortunately, cheating and plagiarism have become rapidly growing problems across the country and here at the University of Kentucky. Be very aware that I and the TAs take cases of academic dishonesty with the utmost seriousness. It is very important for all students to read the policies concerning cheating and plagiarism carefully (www.uky.edu/studentaffairs/code/part2). If you have any doubts or questions whatsoever as to whether something could be construed as dishonest, ask your academic advisor, or your TA or me for advice. Students have sadly committed acts of academic dishonesty through ignorance and have been punished for them. **Be advised that the minimum punishment assigned by the University for cheating or plagiarism on any assignment is an E for the involved assignment, but in this course because all incidents of proven cheating or plagiarism are considered major infractions the penalty for either will be an E for the course.**

5. In this course where lecture and discussion play such important roles in class routine, order and decorum are necessary for the class to operate well. Here are a few rules for all of us to follow:

- a. You may bring a beverage to class, but no food.
- b. Do not chat or whisper when the professor, the TA, or another student is talking; it disrupts the class and is discourteous.
- c. Do not under any circumstance read a newspaper in class.
- d. If your cell phone rings, turn it off and bring the phone to me. I will return it to you after the class. Cell phones and other electronic devices should be turned off prior to entering any class. Students may utilize laptops only for note taking. If a student is using the laptop or another electronic device for non-class activities (surfing the net, checking email or Facebook, etc.), the privilege of using the electronic device will be revoked.
- e. Students are expected to arrive on time for the class and to remain until the class is dismissed. Individuals who disregard this policy will be personally notified that their actions are unacceptable.
- f. Due to the number of assignments and the number of students, all appeals to reconsider a grade must be made within one week of receipt of the grade.

6. The attendance policy for the course is as follows:

General: Always contact your TA or the Professor in advance when it appears you may miss some of your classes. There is far more room for accommodation when students ask for assistance in advance. Rules for excused absences can be found at Senate Rule 5.2.4.2., where excusable absences include: a. serious illness, b. illness or death of immediate family member, c. university-related trips, d. major religious holidays, and e. other circumstances found to fit 'reasonable cause for non-attendance' by the professor. Students are expected to withdraw from the class if more than 20% of the classes scheduled for the semester are missed (excused or unexcused) per university policy.

Lectures: no attendance will be taken, but all exams will be based on the lecture material in addition to the texts, supplementary readings, and discussion in sections with the TAs. By missing the lectures your chances of a good grade on the essay exams is reduced.

Quiz Sections: All TAs will pass out a small syllabus for their sections, but all will require attendance, and the penalty for more than three (3) unexcused absences will be a grade of 0 for quiz section. Rules for excused absences can be found at Senate Rule 5.2.4.2. Always contact your TA or the instructor in advance when it appears you may miss some classes. There is far more room for accommodation when students seek out the assistance in advance.

7. Remember the following statement: The only dumb question is the unasked one. Never hesitate to ask a question if I or a TA do not make a point clearly (others in class are also probably confused) or if you do not understand what is required from an assignment.

8. Remember, the most difficult aspect of this course is not 'keeping up' with the lectures and the readings, but 'catching up' if you fall behind.

Lecture Schedule and Textbook Readings

***Additionally, please see the appended list of readings, discussion, and paper assignments that are part of your discussion section (recitation).

SOC = JJ Gonzalez, The Story of Christianity, vol. 1, 2nd ed

The Reformation = P. Collinson, The Reformation

Week 1: SOC, Introduction

Jan. 15: Introduction to the course

Week 2: SOC, Chapter 2

Jan. 20: MLK Day: **No Class**

Jan. 22: Before Christianity I: Judaism

Week 3: SOC, Chapters 3 and 4

Jan. 27: Aspects of Paganism and the Environment for Christianity

Jan. 29: Life of Jesus in Historical Context

Week 4: SOC, Chapters 5 and 6

Feb. 3: Film: The Spread of Christianity: **In class assignment**

Feb. 5: Problems with and Reaction to Christianity

Week 5: SOC, Chapters 7-12

Feb. 10: The Varieties of Early Christianity

Feb. 12: Persecution and Martyrdom

Week 6: SOC, Chapters 13–24

Feb. 17: Role of the Emperor in Christianity: Constantine to Theodosius

Feb. 19: Emperor Theodosius and Christianity as the state religion

Week 7: SOC, Chapter 15

Feb. 24: **MID-TERM EXAM IN LECTURE ROOM**

Feb. 26: Film: Asceticism and the Rise of Monasticism **In class**

Assignment

Week 8: SOC, Chapters 27–29

Mar. 3: The rise and Fall of the new Christian/Barbarian Kingdoms
in the West

Mar. 5: Film: Monks and the Rise of Charlemagne **Essay on St.
Benedict Due**

Week 9: SOC, Chapter 30

Mar. 10: Christian medieval institutions: Papacy & Monastery

Mar. 12: Islam and the Challenge to Christianity East & West

MARCH 17 AND 19: Spring Break – NO CLASS

Week 10: SOC, Chapter 31

Mar. 24: Film: Icons & Images, East & West **In class assignment**

Mar. 26: Western Crusades against Byzantines and Islam

Week 11: SOC, Chapter 32

Mar. 31: Film: Crusades and their Results **In class assignment**

Apr. 2: Popes as Secular rulers from Innocent III to Boniface VIII

Week 12: SOC, Chapter 33–34

Apr. 7: Christian learning from Anselm to St. Thomas Aquinas

Apr. 9: Film: Christianity in the 13-14th Centuries: Heresy and the Black Death **In class assignment**

Week 13: SOC, Chapter 34 and The Reformation, pp. 1–46

Apr. 14: Rise of the Renaissance Papacy

Apr. 16: Film: Humanism and Christianity **In class assignment**

Week 14: The Reformation, pp. 47–84

Apr. 21: Martin Luther and the Beginning of the Reformations
Essay on Dante's *Inferno* due

Apr. 23: After Luther: Protestant and Catholic Reformers

Week 15: The Reformation, pp. 85–218

Apr. 28: The Counter Reformation and the Council of Trent

Apr. 30: The Evolution of Christianity and its Consequences

Final Exam:

Monday – May 5th

1:00 PM (IN LECTURE ROOM)

HIS 191: The History of Christianity



Billy Mattingly (POT 1702)
Office Hours: (W) 12:00–12:50 | (F) 10:00–10:50

Discussion Section

From its very conception, people viewed Christianity, that is the life, resurrection, and death of Jesus Christ, differently. This has led to a multiple interpretations of Christianity and therefore, as we will see throughout the semester, there was never one Christianity but rather "Christianities." It will be the goal of this course to illustrate this point, providing a fluid transition from the birth of Jesus up through the medieval period, and concluding with the Renaissance and Reformation. As it will also become clear, like Christianity, there was never a single Reformation but rather Reformations.

While lectures (read by Professor Holle) and discussion sections (led by myself) will both reinforce your textbook readings, each will do so in differently. Lectures will supply background information and context your textbook readings. They will introduce you to new characters in the story of Christianity and supply various interpretations of the information. Discussion sections will focus on primary sources, supplying extra content to the lectures (when necessary), and (most importantly) answering all questions that arise from lectures and readings.

Primary sources, or the contemporary sources from the period being studied, provide conflicting views of history. It is the historian's job to interpret these conflicting views. Therefore, this semester you will become historians and learn to critically think when reading historical documents. Such thought will then be honed, practiced, and tested by regular writing throughout the semester in the form of primary source quizzes, exam essays, and two papers.

The selection of primary sources will be based on two criteria: breadth and common theme. The breadth of primary sources will stem from those which are at the base of Christian thought and external views of Christianity throughout the period. For example, early in the semester we will read sections of the Old and New Testaments; whereas, later in the semester we will read the writings of Christian thinkers, such as Augustine, Ambrose, St. Benedict, Thomas Aquinas, and Martin Luther. This will supply the students with a deeper understanding of how Christianity developed.

The second criteria, common theme, will be based around Christian views on Violence, Murder, and Vengeance. This theme has been chosen because of it is interesting in nature and remains a common element in today's society. When discussing these primary sources, we will explore ideas such as: *is murder ever justified?* We will see Christian writers draw conflicting conclusions to such questions. This portion of the course will begin with Biblical ideas of justified murder, working through patristic, medieval, and early modern interpretations. As we will see, like Christianity itself, there was not one interpretation but rather many.

Grading

Your grade in Discussion Section counts as 20% of your overall grade. This will be determined by a brief quiz each class. Each quiz counts for 7.7% of your discussion section grade and therefore 1.54% of your overall grade. You will be allowed to miss three quizzes. If everyone comes to class and participates, there will be no quiz and everyone present will receive a 100%. Quizzes and participation will be based on the primary source readings, which can be

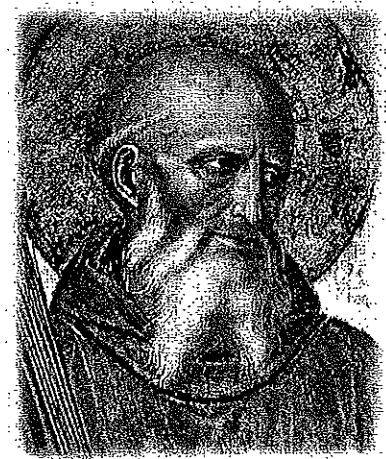
found below. You will be expected to read all material (or at least the material assigned to your group) before class.

Papers

You will also submit two papers to me that will count for 15 % each, 30% total. These will be on our two assigned books, *The Rule of St. Benedict* and Dante's *Inferno*. You will be expected to have both of these books read by the time they are assigned. Further instructions will be provided later in the semester.

Professor Holle

Monasticism, which began in the East, has now moved to the West. A once solitary endeavor is communal, bringing with it a new series of problems. Worshiping God as part of a community, while pious, has at its core the same flaw that any dorm room has for you today—other people. People have at their most rudimentary level the simultaneous need and inability to live together. To relegate inevitable hostilities, people create laws, without which there is chaos. Therefore, a community, monastic or otherwise, requires a rule like St. Benedict's rule, which is still in use today.



After reading the *Rule of St. Benedict*, you will write a two part paper. First, ask a question and answer it by formulating an argument. This section of the paper should be 2–2.5 pages. Questions may be: *why did Benedict include x but ignore y? Does St. Benedict appear concerned with health or religious issues, or both? Etc...* In part two you will think about your own communities; this can be your childhood home, dorm room, or summer camp. Think about the problems you experienced as a result of cohabitation. Now, create your own rule that reduces the chaos and increases the peace! For this section, model your rule after only one category of Benedict's.

This paper will account for 15% of your final grade. You **MUST** use 12-point Times New Roman or Calibri. Your papers must be double-spaced and be four to five pages. Late papers will not be accepted. For due dates of all assignments, please consult your syllabus.

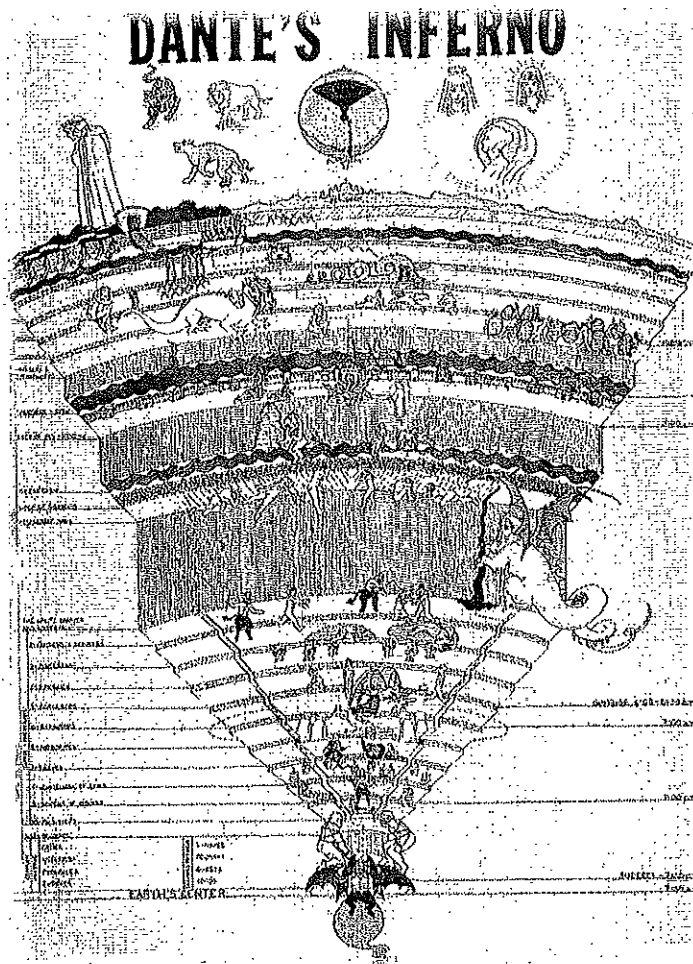
Professor Holle

"Ah, hello it is nice to see you all here. Now, as the most perceptive of you have probably realized by now—this is hell..."—Rowan Atkinson as Satan.

Well, you've made the cut! And, you are now in hell. Luckily, you have read Dante's *Inferno* and are sufficiently prepared and in no way surprised. And, luckily, writing a five page paper is now a relatively low level of suffering.

You will write a five page paper on Dante's *Inferno*. Choose a level of hell that appeals to you and spend the first 2.5 pages summarizing that level. As you will undoubtedly notice, famous people reside in each level. Whatever Dante's reasoning for doing this, it better illustrates each level by relating each level to people with whom we are familiar. For the second part of your paper, you will do the exact same thing but with modern people. They may be living, dead, or even fictional—we're not picky. For each person, you need to have provided a justification and argument for placing them in this particular level (*because they may have given you a low grade on your last paper is not a worthy excuse.*) Please choose at least four people for this section of the paper and spent.

This paper will account for 15% of your final grade. You **MUST** use 12-point Times New Roman or Calibri. Your papers must be double-spaced and five pages. Late papers will not be accepted. For due dates of all assignments, please consult your syllabus.



Readings

Week 1

Introduction to Syllabus and Background Information

NO READINGS

Questions to Consider

1. How do I define Christianity?
2. Will my definition fit the way early Christians perceived it?
3. Is there one way to look at the life, resurrection, and death of Jesus Christ?
4. What is the basis of our knowledge of Jesus?
 - a. When were these texts written?
 - b. How does this affect our knowledge of Jesus

Week 2

The Old Testament

Some of the Books of the Old Testament

1. Group 1: Genesis (Chapters 1–18)
2. Group 2: Leviticus (Chapters 1–12)
3. Group 3: Isaiah (Chapters 1–12)

Vengeance in the Old Testament

Group 1

1. The Pollution of Kin-Slaying (pp. 3–4)
2. Vengeance and Emotion (p. 6)
3. Restraining Vengeful Emotion (p. 18)

Group 2

1. The Law of the Talion (pp. 5–6)
2. Humiliation and the Lord's Vengeance (pp. 14–18)

Group 3

1. The Vengeance of the Maccabees (pp. 18–25)

Assignment

Make notes on your book of the Old Testament and explore this question: *what does this book say about the culture of the people who wrote it?* Things to consider are: the roles of men, women, animals, children and sacrifice. Other questions to consider are: *how is the God of the Old Testament portrayed? Is he vengeful or forgiving? What does this say about the culture?* Think about these same questions as we explore the New Testament next week.

Week 3

The New Testament

Some of the Gospels of the New Testament

1. Group 1: Mathew
2. Group 2: Mark
3. Group 3: John

Vengeance in the New Testament (All Groups)

1. Peacemaking and the Test of Kinship (pp. 27–28)
2. Humility as Vengeance (p. 28)

Assignment

For your gospel, prepare a list of major events that take place. If you are already familiar with the gospels, make notes of what your gospel leaves out. When we arrive in class, we will compare the lists and see where the gospels differ. Something to consider while we perform this exercise, is what this says about early interpretations of Jesus.

Week 4

Christianity and Rome: Christian Expanse and the Roman Response

General Readings: Acts and Roman Interactions with Christians

ALL GROUPS

1. The Acts of the Apostles (Chapters 1–15)

Group 1

1. Tacitus, *The Trial of Pomponia Graecina* (p. 1)
2. Tacitus, *The Neronian Persecution* (pp. 1–2)

Group 2

1. Seutonius, *The expulsion of the Jews from Rome* (p. 2)
2. Seutonius, *The Neronian Persecution* (pp. 2–3)

Group 3

1. Pliny the Younger, *Christians in Bithynia* (pp. 3–4)
2. Trajan's Reply to Pliny and Policy towards Christians (p. 5)

Questions to Consider

1. Do these sources show the Romans actively persecuting Christians? Provide specific examples to make your argument.
2. How would you describe the Roman response to Christians?

Week 5

Christianity and Rome: Roman Resistance, Tolerance, and Acceptance

Roman Resistance to Christians (ALL GROUPS)

1. Persecution under Decius, 249–251 (p. 14)
2. Persecution under Valerian, 253–260 (pp. 14–15)
3. The Rescript of Gallienus, 261 (p. 15)
4. Persecution under Diocletian, 303–305 (p. 15)

Christian Martyrs

1. Group 1: The Passion of Saints Perpetua and Felicitas (pp. 21–32)
2. Group 2: The Martyrs of Lyons and Vienne (pp. 10–19)
3. Group 3: The Martyrdom of St. Polycarp, Bishop of Smyrna (pp. 3–9)

Roman Tolerance to Christians and Acceptance of Christianity (ALL GROUPS)

1. Galerius, Edict of Toleration, 311 (p. 16)
2. Constantine, *Edict of Milan*, March (?) 313 (p. 17)
3. Constantine's Support of the Church (pp. 17–19)
4. Constantine's Legislation in Favor of the Church (pp. 19–20)

Questions to Consider

1. Why are the Christians being persecuted?
2. What is the Christian response to persecution? Is there any hesitation on the part of the Christians?
3. Do these martyrs seem angry or content? Why?
4. Can you detect any elements of vindictive recourse on the part of the martyrs? What does this tell you about early interpretations of Jesus' message?

Week 6

The Early Formation and Teachings of the Church

Early Church Organization (ALL GROUPS)

1. The Christian Ministry at the End of the First Century (pp. 66–67)
2. The Ministry and the Sacraments (p. 67)
3. Apostolic Succession (pp. 72–78)

Early Christian Ideas of Vengeance

Group 1

1. Augustine on the Legitimacy of Fighting Back (pp. 79–81)
2. Augustine on the Need to Await God's Vengeance (pp. 81–82)

Group 2

1. Jerome on Kindness and Cruelty (pp. 83–84)
2. Law and the "Accursed Custom" of Vengeance in Theoderic's Italy (p. 85)

Group 3

1. Isidore of Seville on the Law of the Talion (pp. 86–87)
2. Pope Honorius Speaks of Justice as Vengeance (p. 87)

Vengeance in the 'Christianized' Roman Laws (All Groups)

Group 1

1. Theodosian Code, Parricides (p. 37)
2. Theodosian Code, Persons who Flee for Sanctuary in Churches (pp. 40–41)

Group 2

1. Justinian's Digest, The Julian Law on Punishing Adulteries (pp. 43–44)
2. Justinian's Digest, The Cornelian Law on Murderers and Poisoners (45–47)

Group 3

1. Justinian's Digest, The Pompeian Law on Parricides (pp. 47–48)
2. Justinian's Digest, Punishment (p. 49)

Questions to Consider

1. Does the Church appear organized or do you see these sources as attempts to structure the Church?
2. Did the Early Christian writers develop their understanding of vengeance from the Old Testament or New Testament? What does this suggest about their views on the Bible?
3. Do these Roman laws appear Christian in their administration of justice?

Week 7

Monasticism

Readings in Monasticism (ALL GROUPS)

1. *The Rule of St. Benedict*
2. A Famous Pillar Saint: Symeon Stylites (pp. 115–126)

Questions to Consider

1. Why would you need rules in monasteries?
2. Is *The Rule of St. Benedict* practical, religious, or both? Provide examples.
3. Understanding that these two sources are several centuries and continents apart, how are Benedict's and Symeon Stylites' approaches to monasticism similar? How are they different? Explain.
 - a. Why do you think they are different?
4. What is the advantage of solitary monasticism vs. communal monasticism? What are the disadvantages?

Week 8

Christianity and the Carolingians

General Readings (ALL GROUPS)

1. The Crowning of Pippin, 751:
http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=2277&chapter=215006&layout=html&Itemid=27 (Number 6)
2. Imperial Coronation of Charles the Great, 800:
http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=2277&chapter=215010&layout=html&Itemid=27 (Number 8)
3. The Donation of Constantine: <http://www.fordham.edu/Halsall/source/donatconst.asp>

Vengeance

Group 1

1. Carolingian Capitularies (pp. 68–72)
2. Smaragdus of St. Mihiel on Restraining Royal Anger (pp. 88–90)

Group 2

1. Hrabanus Maurus's Homily on Restraining Royal Anger and Homicide (pp. 90–93)
2. Einhard on the Fear of Family Vengeance (pp. 93–94)

Group 3

1. Charles the Bald to Pope Nicholas on Vengeance without Violence (pp. 94–98)
2. Vengeance for the "Hard Man" (pp. 98–99)

Questions to Consider

1. What was the role of the Church in the crowning of Carolingian kings and emperors?
2. The Donation of Constantine was a forged document. What elements can you detect that hint at forgery?
3. To where do the Carolingians turn to in order define vengeance? Is vengeance acceptable?

Week 9

Islam and the Iconoclast Controversy

Islam (ALL GROUPS)

1. Battle of Tours: <http://www.fordham.edu/Halsall/source/732tours.asp>
2. Selections from the Quran (pp. 10–13)
3. Al-Baladhuri on Early Muslim Conquests (pp. 14–17)
4. The Pact of Omar (pp. 17–18)
5. Ibnu Hayyan on Warfare in Spain (20–24)
6. The Song of Roland (25–28)
7. Matthew of Edessa on the Seljuk Conquest (31–34)

Questions to Consider

1. What was the effect of Islam on Western Christianity?
2. What does the Quran teach about warfare?
3. How did the Muslim and Christian views differ on Spain?

Week 10

The Crusades

Background Readings on the Crusades (ALL GROUPS)

1. Augustine of Hippo on the Just War (pp. 7–9)
2. Early Indulgences (19–20)
3. Declaration of the Truce of God (pp. 28–31)
4. Gregory VII's Call for Assistance to the Greeks (pp. 34–35)

Readings on the First Crusade (ALL GROUPS)

1. Urban II's Call for a Crusade (Fulcher of Charters) (pp. 39–40)
2. The Jews in Germany (Albert of Aix):
<http://www.fordham.edu/Halsall/source/1096jews.asp>
3. Raymond of Aguilers on the Fall of Jerusalem (pp. 73–78)
4. Letter of Pope Paschal on the Capture of Jerusalem (pp. 78–79)
5. Abu l'Muzaffar al-Abiwardi on the Fall of Jerusalem (pp. 79–80)

Questions to Consider

1. What constitutes a just war for Augustine? Do you see these elements in any of the Crusades literature? Did the crusaders follow Augustine's words?
2. Do you think Urban II's speech was a strong motivator for the crusades? Why?

Week 11

Papal Involvement in Secular Affairs

General Readings (ALL GROUPS)

1. Boniface, *Clericis laicos*, 1296
2. Boniface, *Unam Sanctam*, 1302
3. Order for the Arrest of the Templars (pp. 378–380)
4. Papal Bull Suppressing the Templars (pp. 380–384)

Questions to Consider

1. What did Boniface VIII want to control inside the French government of Philip IV? Why do you think this was the case?
2. Do you think the Templars were guilty? Why?
3. Why do you think Clement V helped Philip IV?

Week 12

No Discussion Section (I will be in my office to meet with you about your papers)

THERE WILL BE LECTURES ON MONDAY AND WEDNESDAY

Week 13

Dante and the Renaissance

General Readings (ALL GROUPS)

1. Dante, *The Inferno*
2. Dante's Letter to Conrad:
<http://sites.fas.harvard.edu/~chaucer/special/authors/dante/cangrand.html>
3. Lorenzo Di Medici: Paternal Advice to a Cardinal (1491):
<http://www.fordham.edu/Halsall/source/lorenzomed1.asp>

Questions to Consider

1. Why is it significant that Dante wrote in Italian?
2. How did Dante view his own work?

Week 14
(The Reformation)

General Readings (ALL GROUPS)

1. Raimon de Cornet: Poem Criticizing the Avignon Papacy:
<http://www.fordham.edu/Halsall/source/14Ccornet.asp>
2. Petrarch: Letter Criticizing the Avignon Papacy:
<http://www.fordham.edu/Halsall/source/14Cpetrarch-pope.asp>
3. Martin Luther: 95 Theses: <http://www.fordham.edu/Halsall/source/luther95.txt>
4. Martin Luther: Letter to Archbishop of Mainz, 1517:
<http://www.fordham.edu/Halsall/source/lutherltr-indulgences.asp>

Questions to Consider

1. How did these authors view the Avignon Papacy? Why?
2. What aspects of reform interested Martin Luther? Why were these areas so important?

Week 15
(Final Exam Review Day)

NO READINGS