

**UCSD, Winter Quarter 2006**

**HIEU 107. The History of Christianity from the Fathers to the Scholastics (ca. 400-1300)**

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Tu, Th 2 p.m. – 3:20 p.m., Peterson Hall 103

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This lecture course on the history of Christianity in Western Europe will document the multiple ways in which Christian beliefs, rites, institutions, social and cultural creativity oriented medieval rulers' presuppositions, political actions and prejudice, and shaped the history of medieval Europe. No attempt will be made to survey all aspects of the transformation of Western Christian societies during the Middle Ages. The course will not cover the long series of political conflicts between popes and kings, nor will it try to account for interior crises shaking the Church, nor will it document all kinds of devotional practices or discuss the variety of doctrinal assumptions valued by Christian leaders at different times.

Our way of proceeding will be selective, emphasis will be put on three major issues.

**First**, Christian institutional and social creativity, effective in the organization of monastic life (from the 6<sup>th</sup> century on), the building of cathedrals (from the 11<sup>th</sup> century on), the invention of universities (from about 1210). **Secondly**, some key figures, whose deeds were admired by their contemporaries, and whose activity and thinking determined the future of the Christian tradition: we will focus on Benedict of Nursia (d. 550) and the emergence of monasticism, Winfrid from Wessex known to us as Boniface (d.754) and the conversion of Northern Europe, Bonaventure (d.1274) and the teaching at the University of Paris. **Thirdly**, series of events, the Crusades, which brought Western Christians back to the Holy Land, the birth area of their faith. That long-lasting enterprise, which involved kings and popes, knights and monks, poor people and children, against Islamic countries and Eastern Christians as well, had terrible consequences. We will study the Fourth Crusade and the sack of Constantinople in 1204 which marked a breaking point between Rome and Byzantium, and the last failure of the Seventh Crusade led by king Louis of France (d. 1270).

All issues will be documented through a close reading of some primary sources, whose selection includes Benedict's *Rule*, Boniface's *Letters*, Bonaventure's *Itinerarium*, and by two French noble crusaders, Geoffrey of Villehardouin (d. about 1218) with *The Conquest of Constantinople*, and John of Joinville (d. after 1304), companion to king Louis who wrote the *Life of Saint Louis*. Two secondary sources will inform our general understanding of this complex time-period. Donald Logan's *History of the Church* (chapters 1 to 4, and 6 to 12) will provide a general survey of the expansion and main transformations of Christianity through Western Europe. Jonathan Riley-Smith's *Crusades* (chapters 1 to 8) will give an authoritative survey of them from the preaching of the First Crusade in 1095 to the fall of Latin settlements in Palestine and Syria in 1291.

Students must do all **assigned reading** according to the class schedule. Class lectures, which will not offer a substitute for it, will complement the reading and contextualize it from the viewpoint of intellectual and religious history. There will be a **midterm exam** at the end of week 5 on Th February 9, based on the assigned reading, the information given in the lectures and in class discussions. Then students will be organized into panels for **in class oral presentations** of a few pages from either Bonaventure's *The Journey of the Mind to God*, on week 7 on Th February 23, or from Joinville and Villehardouin's *Chronicles of the Crusades* on weeks 8 and 9, Th March 2 and 9. On the day of his/her presentation, the student will give me a **2-page written version** of it, which I will return to its author with some comments.

No final exam, in lieu of it a **short research paper** (8 to 10-page long) written on a topic selected from a list given on week 7. This paper will be based on two primary sources: one source will not come from our reading list, and the student's source for his/her oral presentation will not be acceptable. This research paper is not to be a recycled version of any oral presentation and it must be a piece of the student's own writing. It will be due on **Thursday March 23 at 10 a.m.** (exam week) in my mail box (Dept of History, HSS Building, 5<sup>th</sup> Floor). Students' **final grade** will be equally based on the three assignments (midterm exam, oral presentation, research paper). Informed participation to class discussions will bring a **plus** to one's grade.

**Required Reading. All books are available at the University Bookstore.**

- \* *The Rule of St. Benedict in English*, ed. Timothy Fry, Vintage Books, 1998.
- \* *The Letters of Saint Boniface*, transl. Ephraim Emerton, introd. Thomas F.X. Noble, Columbia Univ. Press, 2000.
- \* Bonaventure, *The Journey of the Mind to God*, transl. Philotheus Boehner, ed. and introd. Stephen F. Brown, Hackett, 1993.
- \* Joinville and Villehardouin, *Chronicles of the Crusades*, transl. M.R.B. Shaw, Penguin, 1963.
- \* F. Donald Logan, *A History of the Church in the Middle Ages*, Routledge, 2002.
- \* Jonathan Riley-Smith, *The Crusades: A History*, 2nd ed., Yale Univ. Press, 2005.

**Complementary Bibliography**

- \* General background and visual information: Colin McEvedy, *The Penguin Atlas of Medieval History*, Penguin, 1961; John Haywood et alii, *Historical Atlas of the Classical World 500 BC – AD 600*, Barnes & Noble, 2000.
- \* General historical survey: Peter Brown, *The World of Late Antiquity, AD 150-750*, W.W. Norton, 1989; David Nicholas, *The Evolution of the Medieval World: Society, Government and Thought in Europe, 312-1500*, Longman, 1992; William R. Cook and Ronald B. Herzman, *The Medieval World View: An Introduction*, 2<sup>nd</sup> ed., Oxford Univ. Press, 2004.
- \* Reference books: Everett Ferguson et alii eds, *Encyclopedia of Early Christianity*, 2<sup>nd</sup> ed., Garland, 1998; J.N.D. Kelly, *Early Christian Doctrines*, rev. ed., HarperCollins, 1978; idem, *The Oxford Dictionary of Popes*, Oxford Univ. Press, 1986; Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology*, Paulist Press, 1991.
- \* On the Bible: Christian E. Hauer and William A. Young, *An Introduction to the Bible: A Journey into Three Worlds*, 3<sup>rd</sup> ed., Prentice Hall, 1994; G.R. Evans, *The Language and Logic of the Bible: The Earlier Middle Ages*, Cambridge Univ. Press, 1991. On monasticism: C.H. Lawrence, *Medieval Monasticism*, 2<sup>nd</sup> ed., Longman, 1989; idem, *The Friars*, Longman, 1994. On cathedrals: Jean Gimpel, *The Cathedral Builders*, Grove Press, 1961; Erwin Panofsky, *Gothic Architecture and Scholasticism*, Meridian Books, 1957.

\* Medieval philosophy and theology, intellectual setting: David Luscombe, *Medieval Thought*, Oxford Univ. Press, 1997; David Knowles, *The Evolution of Medieval Thought*, 2<sup>nd</sup> ed., Longman, 1988; B.B. Price, *Medieval Thought: An Introduction*, Blackwell, 1992; G.R. Evans, *Fifty Key Medieval Thinkers*, Routledge, 2002.

### **Class Schedule**

\* Week 1. The new Christian religion: Jewish origins, Roman political setting, Greek intellectual context. Its spread through the Roman Empire, persecutions and martyrs, Constantine's conversion, the organization of local Christian communities, the need for rules and institutions. Read Logan, ch.1 and 2.

\* Week 2. The role of Church Fathers. The expansion of the Church in the West after the collapse of the Roman Empire. Irish monks, the conversion of British, Franks and Germans, the problem of Arianism. How monastic life was organized. Read Logan, ch. 4, and *The Rule of St. Benedict*.

\* Week 3. Organizing and educating Christians in Northern Europe. The Carolingian Empire and the first revival of learning: monastic scriptoria, cathedral schools. Unifying and reforming Church institutions, conflicts between Popes and Emperors. Read Logan, ch.5; and *The Letters of Saint Boniface*.

\* Week 4. The 12<sup>th</sup> century Renaissance, urban schools, new intellectual profiles. New emphasis on individual meditations and prayers, the search for rational understanding about God. Read Logan, ch. 8 and 9.

\* Week 5. Review of the work done in previous weeks. Midterm exam on Th , based on previous reading assignment, lectures and class discussions.

\* Week 6. How Islam entered the picture with Mohammed. Theological, social and political causes of the Crusades. The First Crusade. Read Logan, ch.3 and 7; Riley-Smith, ch. 1 to 3.

\* Week 7. The rise of the friars, the building of cathedrals, the invention of universities. Read Logan, ch.11 and 12; Bonaventure, *The Journey of the Mind to God*, for the first set of oral presentations on Th.

\* Week 8. The new political situation of papacy. The Fourth Crusade and the sack of Constantinople. Read Logan, ch. 10; Riley-Smith, ch. 4 to 6; Villehardouin, *The Conquest of Constantinople*, for the second set of oral presentations on Th.

\* Week 9. The final failure of the crusading adventure and the fall of Latin settlements in the Near East. Read Riley-Smith, ch. 7 and 8; Joinville, *The Life of Saint Louis*, for the last set of oral presentations on Th.

\* Week 10. The legacy of medieval Christianity, its institutional development, its political problems, its social transformation, its intellectual output.