

WET '01
bms

COURSE HI/RE#322 MEDIEVAL LIFE AND THOUGHT Winter Interim 2000/Pearl Harbor

THIS COURSE INTEGRATES THE PERSPECTIVES OF HISTORY AND RELIGION INTO THE STUDY OF MEDIEVAL EUROPE (ca. 500-1500 AD). RELIGIOUS HISTORY COMBINES INSIGHT INTO THE NATURE OF RELIGIOUS EXPERIENCES AND STRUCTURES WITH A PROPER UNDERSTANDING OF THEIR POLITICAL, ECONOMIC AND SOCIAL SETTING.

GOAL:

To present an historical overview of medieval times with a dual focus on development of both Church & State and their mutual influences. Consideration will be given to significant events, ideas, conditions and personalities that constitute the genesis of Europe & Christendom.

Objectives:

- 1) To present the various phases of medieval history with clarity and precision in a way that allows for sure and certain grasp of essential historical realities
- 2) To analyze the shifting historical & geographical fortunes of medieval peoples and leaders, with a view toward both their continuities & discontinuities
- 3) To assist in correlation and integration of medieval history & church with other studies, religious and secular
- 4) To address the presence or absence of particular theo-moral concerns through the various eras and epochs of medieval social & ecclesial life
- 5) To make study of medieval types, events, ideas, conditions and personalities "come alive," so as to be relevant to people living in "modern/post-modern" times

Requirements:

- 1) presence and participation in scheduled course classes [no unexcused absences/whole or partial]
- 2) completion of assigned readings [text & handouts]
- 3) submission of 5 page course paper by end of course
- 4) satisfactory completion of course examinations

Recommendations:

- 1) notebook for recording information during class presentations and assigned readings
- 2) research & reading of extra materials relevant to the course
- 3) attentive and participative class presence to foster learning attitude and aptitude

Grading: 25% class presence & participation 25% mid-course exam
 25% course project: 5 page paper 25% final exam

<u>CLASS</u>	<u>DATE</u>	<u>CLASS SCHEDULE/READING/VIEWING ASSIGNMENTS</u>
I.	12/18 (M)	Introduction <u>Part One: Antiquity to Early Middle Ages (4-8)</u> Ch 1: Rome Becomes Christian (9-27)
II.	12/19 (T)	Ch 2: The Waning of the Western Empire (28-41) Ch 4: Early Western Christendom (56-64) <u>Film: The Fall of the Roman Empire</u> [suggested viewing]
III.	12/20 (W)	Ch 3: Byzantium Endures (42-55) Ch 4: Monasticism (65-74) Ch 5: The Explosion of Islam (75-86)
IV.	12/22 (F)	Ch 6: Carolingian Europe (87-108) Ch 7: The New Invasions (109-118) Ch 8: Europe Survives the Siege (119-146)
V.	12/23 (S)	<u>Part Two: The High Middle Ages (156-160)</u> Ch 9: Town Countryside & Economic Takeoff (161-188) Ch 12: Worlds in Collision: Papacy & Empire (225-247) Ch 13: The Growth of the Kingdoms of England & France (248-271) Review <u>Film: The Lion in Winter</u> [class viewing]
VI.	12/27 (W)	<u>Mid-Term Exam</u> <u>Becket</u> [class viewing]
VII.	12/28 (Th)	Ch 10: Conquests & Crusades (189-205) Ch 11: New Paths to God: Monks, Friars & Religious Rebels (206-224) <u>Film: Name of The Rose & Brother Sun, Sister Moon</u> [suggested viewing]
VIII.	12/29 (F)	<u>Part Three: The Late Middle Ages (326-328)</u> Ch 15: Christianity & the State in the Late Middle Ages (329-351)
IX.	1/2 (T)	Ch 16: Death, Disorder & Eve of Renaissance & Reformation (352-375) Ch 14: Literature, Art & Thought (272-314) <u>Film: Joan of Arc & Henry V</u> [suggested viewing]
X.	1/4 (Th)	Overview of Medieval Life & Thought <u>Final Exam</u>

Class Meetings:

Text: Medieval Europe (A Short History) by C. Warren Hollister [McGraw-Hill/8th edition-1998]

Teacher: Prof. David Anderson (947-8922)

Research Paper: 5 page report due at time of last class [double-spaced/typed or computer written] on any medieval event, idea or personality to cover the following points:
a) three-page clear historical summary of chosen topic
b) one-page explanation of why you chose this for your topic
c) one-page contemporary correlation

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REASONS FOR STUDYING (CHURCH) HISTORY:

- * to come to terms with the "narrative" quality of human existence
 - to be human is to be "temporal and tensed"
 - we "are" our story (history)
- * to realize that "all history is our history"
 - we extend that history in the "story" of our lives (in-the-making) as humans/Christians
 - to be "responsible" in moving history forward (the "contract between generations")
- * to recognize that all human history is "religious/salvation" history
 - history "within" history/history "at depth"
- * to acknowledge ours as "an age of amnesia" (unconnected to past)
 - a human condition of "ignorance/forgetting/unknowing/uncaring"
 - need to develop "the will-to-remember"
- * to see the visible/obvious and invisible/not so obvious threads that link/weave "parts into wholes" (events into movements - movements into the whole historical PROCESS where there is both "continuity and discontinuity"/"extension and novelty")
 - we live in "an age of factoids" (the trivia of "who/what/when/where")
 - need for "linkage"/connections (the challenge of "how/why/because/what then?")
- * to declare: "RELIGION IS THE KEY TO HISTORY" (Lord Acton)
 - statement as a "reading/judgment/assessment/decision"
 - religion as so fundamental to human life that this dimension radically "determines/influences - unlocks/opens up" the whole of history
- * to sense the development/movement/expanse of "the faith" - "the faith that is ours" (spiritual heritage)
 - to be inspired/transformed/changed by this history
 - to let this history "enter into us" - that we, in turn, might go forth and "make history" (to be participants and not merely spectators)
 - to "own/disown" this history when necessary
- * to do the hard work of "contextualizing" (placing/putting things into their proper historical setting)
 - all things as "historicized" - recognizing the limitations/constraints - opportunities/possibilities of things historical
 - to appreciate/judge things according to their own moment in time
- * to realize that "history repeats itself" - for better/for worse
 - to search for the "universal patterns" that express/ link/repeat themselves in the lives of diverse peoples in varied ages and generations (difference, yet sameness)
 - the wisdom of seeing/ letting "yesterday" speak to "today" for the sake of "tomorrow"
- * to be curious/surprised/enlightened/entertained by the "events, ideas and personalities" of the history that is studied
 - not just "knowledge for knowledge sake" or "course for credit sake," but rather, course and content for "life's sake"/the "future's sake" (you, the church, the world)