Course Syllabus
Wycliffe College
Toronto School of Theology
Fall 2022

This syllabus may be revised before or during the course in accordance with, and subject to the restrictions of, the policies and procedures of the TST *Basic Degree Handbook*.

Course Identification

Course Number :	WYH1010HF
Course Name:	History of Christianity I (to 843CE)
Campus:	St. George
Location:	Wycliffe College
Schedule class time:	Tuesdays 2–5 p.m.
Office Hours:	Tuesday 11 a.m. to 12 noon or by appointment
Teaching Assistant:	TBA
TA's emails	TBA

Instructor Information

Instructor:	Alan L. Hayes
E-mail:	alan.hayes@utoronto.ca
Teaching Assistant:	TBA
TA's email	

Course Prerequisites or Requisites

None.

Course Description

The scope of the course extends from the subapostolic age to C.E. 843, a date representing the "Triumph of Orthodoxy" in the Eastern Mediterranean world, and the Treaty of Verdun, and the end of the Carolingian revival, in the West. Themes include: the geography of Christianity; the relation of Christian faith to its cultural settings; ways of interpreting Scripture; the relation of Christianity to other religions; the development of doctrinal and ethical positions; and diverse patterns of Christian life, worship, and organization.

Course Methodology

Lectures with discussion, plus small-group tutorial conversations. Readings, short papers, course portfolio; in addition, students may choose other methods (as detailed below).

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT
By the end of this course, students	**This outcome will be achieved through these course elements:**
• will be able to identify and apply the historiographical distinction between primary and secondary sources;	Lecture 1; tutorial 1; readings; portfolio part 1, quizzes, electronic voting
• will be able to identify and apply appropriate questions of historical interpretation that can be asked of historical sources, both (a) primary sources and (b) secondary sources. These questions include the genre, explicit or ostensible purpose, hidden agenda, assumptions or tendency, likely context, style, silenced voices, and intended audience of the sources;	Lecture 1; tutorials; Perpetua paper; alternative evaluations; readings; portfolio part 2, quizzes, electronic voting
• will be able to identify and contextualize some major events, individuals, places, ideas, terms, and important primary/secondary sources related to the study of the history of Christianity, by making critical use of reliable historical materials;	Class participation; (optional) exam; portfolio part 3, quizzes.
• will be able to identify and sympathetically portray a historical expression of Christian commitment that is unfamiliar and at least initially unattractive in the students' contemporary experience. This learning outcome depends on a student's skill in recognizing how his or her own situatedness and distance from the past can influence historical interpretation;	Tutorial 1; papers, (optional) exam; readings; portfolio part 4, quizzes, electronic voting
• will be able to discuss, with suitable examples, how (a) the historical past and (b) writing about the historical past can shape Christian identity and interpretation.	Tutorials; papers, exam; readings; portfolio part 5, quizzes, electronic voting
We hope that many students will draw connections between historical study and Christian life and ministry.	

Course Resources

Required Course Texts

- Justo L. González, The Story of Christianity, rev. ed. (Harper, 2010)
- Alan L. Hayes, Church and Society in Documents 100–600 A.D. (Canadian Scholars' Press, 1995)

Both are available at U of T Bookstore. The González book is available as a Kindle e-book from amazon.ca. The Hayes book is available on-line from the U of T Library.

Electronic voting
During each class, students will be polled on various questions, some of them matters of fact and some of them matters of opinion. Students will respond with i>clickers, which are physical objects that will be distributed for free at the beginning of the course and retrieved at the end. In many cases students will work in small groups before registering their response. Clicker responses are scored as follows: 1 point for attending class, 2 points for each question answered, 1 point for each question answered correctly, where there is a correct answer. (Most questions ask for opinions and have no correct answer.)

Augustine's *Confessions*
There are copies in the libraries and versions available on the Internet (for the latter, one option is https://faculty.georgetown.edu/jod/augustine/conf.pdf), but my recommendation is to buy a copy: you should have one for your library! There are many good recent readable translations; translators include Philip Burton, Maria Boulding, F.J. Sheed, and R.S. Pine-Coffin. Older translations make Augustine sound rather stuffy to modern ears.

Course Website(s)

Quercus: http://q.utoronto.ca. This course uses Quercus for its course website. Students registered for this course will find that it's available to them on Quercus when they sign in. You'll need your UTORid and password (students not in a conjoint degree programs willl have an alternative userid). For details go to https://qstudents.utoronto.ca/how-to-login-to-quercus/.

Course Content: http://individual.utoronto.ca/hayes/earlychurch/. This is a public website. It provides introductions to material covered in class, lecture outlines, pictures, links, maps, quiz questions, and other resources generally keyed to the course syllabus. Some browsers will warn that the site isn't secure; the U of T platform on which this website is located doesn't encrypt communications. But you won't be asked to log in, purchase anything, download anything except html text (unless you click on a link), or share information, so the only private information that could be intercepted is just the fact that you're looking at the website. *Note*: If you'd like to print out webpages, the best way is to select and copy text from your browser into a word-processing program. I can't design the webpages for printers, since webpages appear differently on different browsers.

Class Schedule

The weekly class schedule is as follows:

- ***Tuesdays, 2–5 p.m.*** A lecture with breakout groups and time for questions will take place from 2 to 4, with a 10-minute break in the middle. Tutorial groups will meet at about 4. In practice, tutorials will usually end before 5.
    - ***Lectures*** will cover themes, historical developments, and issues.
    - ***Tutorials*** will focus on one of the assigned primary-source readings for the week.
- The detailed weekly schedule of themes and assignments is below. The general (but not quite invariable) pattern is that each week you'll read a section of the González textbook, a primary source reading (something written during the period of early Christianity), and one or more webpages from individual.utoronto.ca/hayes/earlychurch.

N.B., "H" numbers refer to reading (or chapter) numbers in the Hayes textbook. "Course webpage" refers to the numbered pages linked from http://individual.utoronto.ca/hayes/earlychurch

Week 1 (September 13, 2022)
First two hours: Introduction to the course; early Christian geography; introduction to reading sources; the Pliny–Trajan correspondence; the Imperial context.

Tutorial 1. Conversation: Locating our situatedness. Reading primary sources. What reflections, insights, and questions arise for you from reading Pliny's letter and Trajan's response ("rescript")?

Readings for today. If you have the opportunity before the first class, read H1 "Pliny–Trajan," also available at https://faculty.georgetown.edu/jod/texts/pliny.html.

Week 2 (September 20, 2022)

First two hours: Christians, Jews, and Empire according to González; other views of Christianity and Judaism; Pliny/Trajan; persecutions; the Nag Hammadi documents; the Apologists; Christianity and philosophy; introduction to Perpetua.

Tutorial 2. Conversation: What reflections, insights, and questions arise for you from reading the Perpetua document?

Readings due today:

- Course webpages 1–5;
- Primary source, H5. Perpetua
- Secondary source, González, 1–58.

Assignment due this week (on Monday, September 19, at 9 a.m.): Questions on the Pliny-Trajan reading. (See below for details. This will not be marked. There's no penalty for failing to do this assignment.)

Week 3 (September 27, 2022)

First two hours: Diverse faces of the Christian movement; Justin; "Gnosticism" and the "Catholic Church"; church orders as a genre of literature; introduction to Hippolytus. Writing essays. Portfolios. History and tradition.

Tutorial 3. Conversation: Discussion of thesis statements on Perpetua. Writing essays. Justin.

Readings due today:

- Course webpages 6, 7, 8.
- Primary sources, H4. Justin's Second Apology.
- Secondary source, González, 59–104.

Assignment due today: a thesis statement regarding the Perpetua document.

Week 4 (October 4, 2022)

First two hours: Persecutions after Perpetua. Hippolytus. Cyprian; rigorists and laxists. González' claims about the ante-Nicene churches and Christian life. Egypt (and the "school" of Alexandria); Syria (and the "school" of Antioch).

Tutorial 4. Conversation: Students' essays on Perpetua; Hippolytus.

Readings due today:

- Course webpage 9.
- Primary source, H6. Hippolytus.
- Secondary source, González, 105–127.

Assignment due today: Perpetua essay.

Week 5 (October 11, 2022)

First two hours: The Great Persecution; Constantine; Byzantium. Scriptural canon and interpretation. Nicea and its issues (except for Christology).

Tutorial 5. Conversation: Origen and Chrysostom.

Readings due today:

- Course webpage 10;
- Primary source, H7. Origen, H12. Chrysostom.
- Secondary source, González, 130–179.

Week 6 (October 18, 2022)

First two hours: Christological controversies from Nicea to Chalcedon. Early monasticism; spirituality and pneumatology; the Niceno-Constantinopolitan Creed. From Nicea to the Sack of Rome, 325 to 410. "Christ and culture."

Tutorial 6. Conversation: Ambrose. The role of Christians in society.

Readings due today:

- Course webpages 11, 12, 13, 14, 15, 16, 17;
- Primary sources: H11(A). Ambrose, Letter 20.
- Secondary source, González, 181–218.

This week: individual mid-term conversations

Week 7 (October 25): Reading Week.

Week 8 (November 1, 2022)

First two hours: Augustine. Periodization and "late antiquity"; the marginalization of paganism; "barbarians". Roman Britain; Ireland.

Tutorial 7. Conversation: Augustine.

Readings due today:

- Course webpages 18;
- Primary source, Augustine, *Confessions*, Books 2 and 3.
- Secondary source, González, 219–261.

Week 9 (November 8, 2022)

First two hours: Patrick; the papacy; Benedict; the Franks; the Anglo-Saxons; Augustine of Canterbury. The East to Justinian; Theodosius' horse; Simeon. Spirituality and the arts. Portfolios. Christian story and Christian identity.

Tutorial 8. Conversation: Patrick.

Readings due today:

- Course webpages 19, 20, 21, 22;
- Primary source, H15. Patrick;
- Secondary source, González, 263–309.

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Week 10 (November 15, 2022)

First two hours: Eastern Christianity from Justinian to Leo III; Maximus the Confessor; Icons. Islam and its encounter with Christianity.

Tutorial 9. Conversation: Simeon.

Readings due today:

- Course webpage 24;
- Primary source, H17. Simeon;
- Secondary Sources, González, 309–313; and the following two sources regarding Islam. Mark Damen, a highly regarded and popular teacher at Utah State University, has an on-line history ebook with a chapter on early Islam. You'll find it at http://www.usu.edu/markdamen/1320Hist&Civ/chapters/14ISLAM.htm. Please read this. It's an accessible presentation of the traditional view of early Islam. (b) Fred Donner, head of Near Eastern Studies at the University of Chicago, has a Youtube video challenging the traditional view of early Islam that Damen represents. It's at http://www.youtube.com/watch?v=5RFK5u5lkhA. (Fred Donner, "How Islam Began," University of Chicago Alumni Weekend 2011 UnCommon Core, August 4, 2011). It takes about 43 minutes. (Note: the quality of audio improves at about 12:30.) The online quiz will cover this material.

Week 11 (November 22, 2022)

First two hours: The Qur'an; John of Damascus. Columbanus and penitentials. Students' creative offerings.

Tutorial 10. Conversation: Columbanus. Jesus and Islam. Portfolios.

Readings due today:

- Primary sources on Islam and Christianity: (a) excerpts from the Qur'an relating to Jesus, https://www.namb.net/apologetics-blog/a-comprehensive-listing-of-references-to-jesus-isa-in-the-qur-an/ ; (b) (optional:) excerpt from John of Damascus, *Fount of Knowledge,* at http://orthodoxinfo.com/general/stjohn_islam.aspx.
- Also, H18. *Penitential of Columbanus.*

NO QUIZ THIS WEEK.

Week 12 (November 29, 2022)

First two hours: Late Antiquity and the early Western Middle Ages from Benedict to the Treaty of Verdun. The Pirenne thesis. The Carolingian Revival. The Synod of Frankfort. The Donation of Constantine.

Tutorial 11. Conversation: Students' questions.

Readings due today:

- Course Webpage 26;
- Primary source, the *Donation of Constantine*. This can be found at the following URL address: http://www.fordham.edu/halsall/source/donatconst.asp. (Note: the Donation of Constantine is a forgery. In 1440 an Italian humanist named Lorenzo da Valla demonstrated that it could not have been authentic. A summary of his arguments is at https://www.tertullian.org/rpearse/donation/donation_of_constantine.htm. You don't have to read this latter document but you may find it interesting.)
- Secondary source, a discussion of Charlemagne which can be found at the following URL address: http://www.historyguide.org/ancient/lecture20b.html. The online quiz for this week will include this material;
- González 315–325.

Week 13 (December 6, 2022)

First two hours: The iconoclastic controversy. The Triumph of Orthodoxy. Transitions.

Tutorial 12. Conversation: Sharing of portfolios (for those so inclined).

- *Readings due today*: Course webpages 23, 25;
- Primary sources, English translations of the "Synodikon of Orthodoxy" and "the Canon of the Synodikon", which in revised versions have been used liturgically in Eastern Orthodoxy in celebration of the Triumph of Orthodoxy (the second Sunday in Lent). The URL address for these readings are:
  - https://afkimel.wordpress.com/2019/03/17/icons-and-the-synodikon-of-orthodoxy/
  - http://www.sacred-texts.com/chr/hec/hec56.htm (from J.M. Neale, *Hymns of the Eastern Church,* 1884)
- Secondary sources:,
  - Leslie Brubaker, "Representation c. 800: Arab, Byzantine, Carolingian," in *Transactions of the Royal Historical Society (London, England)* 19 (Dec 2009): 37-55. This is available at https://librarysearch.library.utoronto.ca/permalink/01UTORONTO_INST/fedca1/cdi_proquest_journals_250870832, which will require you sign in to the U of T library. If you don't have a utorid, advise the instructor.
  - Extra credit: Andrew Louth, "Orthodoxy and its Discontents: 843–1438," in *International Journal of Orthodox Theology* (2019): 62–71, at https://www.orthodox-theology.com/media/PDF/1.2019/AndrewLouth.pdf. (An optional quiz will be available; your marks will be counted as extra credit.)

Assignment due: Course portfolio.

Week 14 (December 13, 2022)

Written or oral examination for those who choose to take one. (There are several other alternatives you can choose as one of the evaluations of your coursework.)

Evaluation

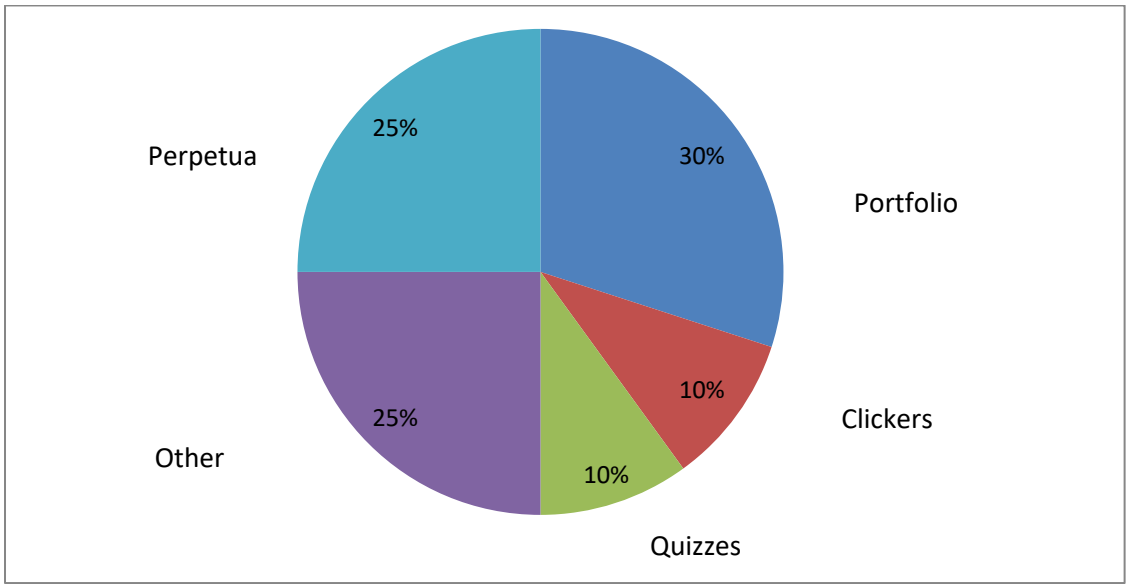
Requirements

- **Participation** (through electronic polling). Weighted 10% of the course mark. You will get marks simply for answering a question, and additional marks for answering questions correctly (in cases where the questions have a correct answer; about half of them simply ask for an opinion).
- **Assigned readings**, including webpages. (Tested by participation in the class electronic polling and included in the participation mark; also tested in the quizzes and included in the quiz marks.)
- **Pliny-Trajan assignment**: Four questions in which you "interrogate the text" of the Trajan-Pliny Correspondence, adding a couple of possible answers of a historical character. Interrogating the text means asking questions of the text about its origin, purpose, character, premises, perspective, and the like, looking for clues to the circumstances of its writing, and analyzing the author's meaning. (Don't ask questions about things that the author wouldn't know, and don't refer to sources outside the text. Just focus on what the text says.)
  Some questions you might ask include:
  - Who is the author's audience? Is the document meant for the Emperor alone (to whom it's addressed) or to a wider readership? Does it matter?
  - Ostensibly the author is asking the Emperor's advice on a policy question. Does the author have a hidden agenda as well?
  - What is the author trying to get across and what does the author want the reader to believe? What's explicit, and what's implicit?
  - Does the text tell us about the author's gender, class, ethnicity, occupation, religion, age, region, political beliefs? Does any of this matter? How?
  - How does the author use vocabulary, rhetoric, metaphor, symbol…?
  - How reliable is this work as historical evidence? What does the author positively know, and where is the author making assumptions or speculating? Why might these assumptions or speculations be important?
  - What is the author NOT saying or talking about that might be an intentional silence?
- Please try to submit this via Quercus by 9 a.m. on Monday, September 19, 2020, in .doc or .docx format. However, there is no penalty for late submission or for non-completion. You may format it in outline or point form. A double-spaced page should be enough; don't exceed two pages. This assignment will receive a notional mark which will have no weight. You should revise it and include it in your Course Portfolio.
- **On-line quizzes**. These are multiple-choice quizzes, available on "Quercus". Each quiz will cover the weekly assignment of secondary source readings, and the quiz must be taken during the week up to 1:45 p.m. on the day of the class for which it is assigned. "Secondary source readings" means the assigned readings from the González textbook, the assigned course webpages (excluding links), and for the weeks ending November 15 and 29, and December 6, the online secondary source readings as assigned. There is no quiz on November 22. There is an optional extra-credit quiz on December 6. The quizzes never cover the primary source readings but ONLY the secondary source readings. The questions are designed to test your familiarity with the reading, not your interpretation of the material. These (in total) will be weighted 10% of the course mark.
- **A course portfolio**. It is due on the last day of class, December 6. It will be weighted 30% of the course mark. See instructions below.
- **A short essay** (about four or five pages double-spaced) on the Perpetua document, due on October 4. It is weighted 25% of the course mark. See instructions below.

- **Your choice of *one other alternative*** from the list below. Each is weighted 25% of the course mark. Your choice should be determined according to your interests and learning style. (Note: If you do an extra Alternative, your best attempt will be used for your final course mark. That is, if you're unhappy with one of your marks, you can exclude it by doing extra work of better quality.)

N.B.: You don't need to declare in advance which of the options you're choosing. We'll keep track of your marks, and you simply need to be sure that by the end of the term their weighting adds up to 100% (or more).

- **Alternative "A".** A two-hour written examination on December 13 at Wycliffe College. It will have two equally weighted parts: a short-answer identification of names and terms used in the text, and a summative essay question inviting your historical interpretation of a theme in the course. The questions will be posted on Quercus several weeks in advance.
- **Alternative "B"** (not available to students choosing Alternative "A"). An oral examination of about fifteen minutes in length, scheduled on December 13 or another day that week, arranged for pairs or trios of students. It will follow the format of Alternative "A", but will be shorter in length and collaborative in style.
- **Alternative "C".** Weekly notes on the assigned readings. The notes should take the form of about three single-spaced pages (1½ pages on the primary source readings, and 1½ pages on the secondary source readings). On weeks where two primary sources are assigned, you need summarize only ONE of them. Focus on key ideas and thematic statements, not detail. Key terms should be emphasized (e.g., by italicization). Significant interpretive questions should be identified: not specific questions that can be easily answered with a little googling. Note any surprises you had while reading the texts. At the end of your notes, add an integrative sentence summing up the major point or purpose of the reading. (The notes will be marked on the accuracy of the summary, the identification of substantial points, themes, and questions, and the quality of the integrative summary.) Each set is due on the date for which the reading is assigned.
- **Alternative "D".** Another short essay (in addition to the Perpetua essay). Choose one of the primary source documents found in Hayes, Documents, that is assigned for one of the classes; or suggest another alternative to the instructor. The essay will be due on the day of the class for which the reading on which it is based is assigned. One percentage point will be subtracted from the mark for each late day. (See below for marking standards.) The essay should be about 1000 words. By default, it should be structured as an academic essay (with thesis statement, exposition, and conclusion). If you would like to handle it in another format, consult with the instructor first.
- **Alternative "E".** A "catechetical" exercise (an imagined educational event) on one of the assigned primary source) readings. Imagine an educational situation in a church or para-church setting where the reading and a historical learning which you derive from the reading (not primarily a theological or other kind of learning) might be helpful. Describe the setting, and discuss how you would make use of the reading, in fairly dense detail. (What kind of group, and what size of group, is being targeted? How are they recruited or invited? Why do they come, and what do they expect to get out of it? What do you want them to get out of it? Where and when do they meet? What are the formats of the meetings? How do they engage the readings? How is learning measured?) Include some critical consideration of the learning objectives you would envision and an educational strategy you would find appropriate. You can use your imagination as to how you present this alternative: while a straightforward textual description will do, you can also add announcement leaflets, powerpoint slides, syllabuses, website pages, and so on. The assignment is due on the last day of class, December 6. (A marking rubric is posted in "Quercus".)
- **Alternative "F".** A creative exercise, such as (1) a short theatrical performance by a small group of students on one of the tutorial conversation readings; (2) a work of art; (3) a poem or other literary creation; or (4) a musical composition. This should be presented in class on November 22. A presentation should usually be about five minutes, with five minutes for questions from the class. This exercise may be undertaken either as an individual or as a collaborative effort. A written rationale must be submitted to the instructor. Please consult with the instructor ahead of time if you choose this alternative. (A marking rubric is posted on "Quercus".)



Individual mid-term conversations

During the week of October 18, please sign up for a 15-minute slot to talk with the instructor, in person or via Zoom, about your sense of your progress in the course.

Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

Policy on Assignment Extensions

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, according to the policies of the student's home collegestudents may request an extension (SDF = "standing deferred") beyond the term. For Wycliffe students, the written permission of the instructor is required, as signified on the appropriate request form which is available on the college website or from the Registrar's office. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken.
One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students in conjoint programs must register at the University of Toronto's Accessibility Services offices; information is available at http://www.accessibility.utoronto.ca/. The sooner a student seeks accommodation, the quicker we can assist.
Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in citations. (Note: assignments for this course don't require footnotes or endnotes; simple citations with titles of works and page numbers may simply be inserted parenthetically.) Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required by TST policy to report it to his or her head of college or delegate. Students will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).
Other academic offences. TST students in conjoint programs come under the jurisdiction of the University of Toronto Code of *Behaviour on Academic Matters* (http://www.governingcouncil.utoronto.ca/policies/behaveac.htm).
Writing Style. The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013).

Notes on Assignments and Other Course Matters

SOME PREMISES OF THIS COURSE

1. *This history of early Christianity is contested.* Many (or most) Christian traditions justify their distinctive core doctrines, values, and practices by appealing to the spirit and teaching of the early Church. As a result, discussions of early Christian history often reflect disagreements about Christian faith and practice. One of the challenges that a Christian may have in studying early Church history is trying not to fit it into premises based on the commitments, assumptions, experiences, traditions, inculturations, or observations of our own particular style of Christianity.

2. *Evidence for early Christian history is thin.* A nineteenth-century priest named Jacques Paul Migne published all the Christian writings in Latin and Greek that he could find for the first 1200 years or so of Christianity, and that totaled fewer than 300 volumes. It's true that additional documents have been found useful, or, indeed, discovered since Migne's day. But vast territories of the Christian past are closed to us.

3. Early Christianity is diverse. The subject-matter of this course crosses many geographical and linguistic boundaries, and covers many centuries. There were few points of belief or practice on which all Christians agreed. Even when authoritative statements were promulgated, they were typically disputed or ignored by some. (This premise invites some further conversation, since many Christian scholars have preferred to distinguish a normative core tradition. See Premise #1!)

4. Beware of any single grand narrative and beware of generalizations! For the above three reasons, there is no integrated story of early Christianity on which all can agree. Students in this course will be asked to engage the ambiguities, silences, and interpretive complexities of some of our sources.

5. Nevertheless ... our textbook for the course, *The Story of Christianity*, does offer a kind of narrative backbone, and this is useful pedagogically for an introductory course. This is useful pedagogically for an introductory course, but should be read critically. The following skeletal historical overview may also be helpful pedagogically.

SYNOPSIS OF THE COURSE

First period: from Acts 1 to the early 300s.

- The Christian movement emerged in the Jewish world of the near East (i.e., west Asia).
- From a very early date, and increasingly, Christians reached out to the gentile (non-Jewish) world. The centre of gravity of this world was the Roman Empire, which included the lands around the Mediterranean Sea.
- In thus reaching out, early Christians sought to explain the realities of the Christian faith in the many gentile languages and thought-categories of the Mediterranean region. The result was a network of very diversely inculturated Christian communities.
- Since the churches had no legally recognized existence, there was no authority structure with the power to control this diversity from on high. Instead, Christians entered into arguments and negotiations about proper belief, organization, and standards of life.
- Out of these arguments about identity there gradually emerged a family of communities which came to be called the Catholic Church, distinct from Judaism. (Other communities continued to call themselves Christians, and disagreed with, and often looked down on, the Catholic Christians.) *Note:* the term "Catholic Church" is often used in this course, but not with the intention of identifying this with the *Roman* Catholic Church, which was so named in the seventeenth century. Many Christians outside the Roman Catholic Church understand themselves to be Catholic Christians.)
- During this period, an influential social reality for the Church was the risk, and frequently the reality, of persecution.

Second period: from the early 300s to the mid-400s.

- The centre of Christianity continued to be the Roman Empire, although there were many Christians outside its borders.
- Quite unexpectedly, one of the Roman emperors, a man named Constantine, identified himself with Christianity. Official persecution ceased within his jurisdiction.
- Over the next several decades, with a few ups and downs, the Roman Empire as a whole became generally Christian. Issues of the Christian faith were now therefore intertwined witih issues of imperial politics. Emperors exercised authority in religious affairs, sometimes on the model of the kings of the Old Testament.
- In reaction to the ethos of imperial Christianity, many Christians in search of a less institutionalized, perhaps more powerful holiness withdrew to the desert, joined isolated monasteries, or created communities for themselves in their towns and cities. Several of these Christians became popular spiritual leaders or religious models.
- Seen positively, this is the great classical period for the explication of Christian doctrine, and for the development of Christian theological method, historiography, standards of worship, and principles of pastoral care. The first four "ecumenical councils" of the Church, which are formally recognized by most Christians, belong to this period.

- Seen critically, this is the turning-point when the Church lost its independence and began to look worldly. It can be seen as the origin of "Christendom," which had a negative side.
- Meanwhile, the social context of the Church was being changed by (a) the incursions and settlements of peoples called "barbarians," who originated outside the Roman Empire, and (b) missionary outreach in foreign territory.

Third period: from the 400s to 843. The Roman Empire divides into three religiously distinct spheres of influence.

- **Byzantine Christianity** dominates the northeastern part of the Mediterranean, with its capital at Constantinople (now Istanbul). This area shrinks in size and influence over the centuries, but its missionaries make significant inroads among the Slavs. A major theme in this period is the development of icons as an essential part of the spiritual and theological identity of what we now call Eastern Orthodoxy. The course ends with "the triumph of Orthodoxy" in 843, when the Christian opponents of icons were permanently defeated.
- **Western Christianity** is centred in western Europe, and the Pope is increasingly recognized as its spiritual overseer. The former "barbarians" have become the majority Christian population. In retrospect, we can recognize a transition to medieval Christendom. By 843 western Europe could claim more followers than eastern Christianity. Indeed, today Christianity is often popularly considered a "western religion."
- **Christianity under the Caliphate**. After the death of Muhammad, an Islamic Empire grew to a huge extent, from Spain to Afghanistan. Fred M. Donner (*Muhammad and the Believers: At the origins of Islam,* Harvard University Press, 2010), among others, have argued that Islam began as a kind of monotheistic revival building on Judaism and Christianity. Over the course of a century of so it coalesced into a distinct faith tradition. Nevertheless, the Caliphate generally tolerated Christianity, so there's a Christian history in this geographical area as well.

PURPOSES OF THE PERPETUA ESSAY AND OF THE ALTERNATIVE "E" SHORT PAPER

1. The first purpose of the short papers is to give you practice in interpreting historical documents in their contemporary context. Historical interpretation begins with asking questions and proposing answers of the following kinds:

- What does the document tell us about its author and the author's "situatedness"?
- What does it tell us about its purpose and intended audience?
- What does it suggest about the author's premises, biases, and hidden agendas? What particular issues concern the author?
- What does it tell us about the author's time and place (or, at least the author's understanding of his or her time and place)?
- What's the genre of writing, and why does it appear the author chose it?
- Are there "hidden voices" that the author is trying to marginalize or suppress?

Needless to say, documents do not provide sure answers to all these questions, or to the other questions which you might ask of the document. Most often the document provides ambiguous data that can be interpreted variously.

One historian (H. Butterfield) says that a primary tool of the historian is a 'sympathetic imagination.' Strive to understand the historical author and his or her times 'from the inside'. We can do this only with probability. God, who alone "knoweth the very secrets of the heart," is the only inerrant historian.

2. A second purpose is to help you develop skills of expository writing, particularly historical writing. Expository writing involves the statement of a thesis, and its demonstration based on the persuasive interpretation of authoritative (primary) evidence. Before writing a paper, please read "Writing a Short Essay" in Hayes, pp. xi–xiv (also on the Quercus course website). ***This is very important***. Above all, structure the paper with a *thesis statement* (not just a statement of intention or general theme) in the introduction, and an exposition which develops, clarifies, and demonstrates the thesis statement, using primary evidence. A simple

way to write a thesis statement is to propose an answer to a historiographical question (such as: "What was the author's, or editor's, historical purpose is saying such-and-such?").

Do not use secondary sources for this essay. The essay should not paraphrase, quote, cite, or refer to any literature other than the Perpetua document itself (other than the Bible if you think any part of it is directly invoked by the Perpetua document itself). The purpose of the assignment is to give you skill and confidence in asking and answering historiographical questions of primary sources, and relying on secondary sources can defeat this purpose. If you really want to read a secondary source about Perpetua, perhaps to get ideas for historians' themes and interests, no one will stop you, but when you write the essay, pretend that you didn't. inadvertently or otherwise. A marking rubric is posted on Quercus.

To reference quotations, simply give a page number from the Hayes text in parentheses. Don't worry about footnotes or citation styles.

THE COURSE PORTFOLIO

(A) Each student must create a course learning outcomes portfolio. Your purpose of the Course Portfolio is to demonstrate that you've achieved the five learning outcomes for the course (as listed on pp. 1–2 of this syllabus).

(B) The form of the Course Portfolio can be an electronic portfolio, a hard-copy document, a Powerpoint file, a word-processing file, or a blog. (Don't submit a pdf.) It can include any documents, artifacts, or files that will assist the instructor in evaluating whether you have met the stated learning outcomes of the course. "Quercus" lets you build an eportfolio: go to Account / eportfolios.

(C) The portfolio should be structured according to the learning outcomes for the course. Note that the second and the fifth course outcome have two parts. In some cases a single artifact may serve as a piece of evidence for more than one learning outcome.

The following is the default way to demonstrate that you have met the intended learning outcomes for the course (but you're welcome to construct your own way).

1. *For Learning Outcome 1,* explain the differences between primary and secondary sources. Give examples of each. Note that many sources can be "primary" for some purposes and "secondary" for others.

2. *For Learning Outcome 2,* demonstrate your skills in interpreting historical documents, both primary and secondary.

2a. For primary sources, show that you can "interrogate" the text, as described above. The most efficient way to demonstrate your skills for primary source documents is by including your Pliny-Trajan assignment, which asks you to interrogate the text. If the marker of your Pliny-Trajan assignment suggested room for improvement, you can make revisions or add commentary. However, the main purpose is to demonstrate the indicated learning outcome.

2b. For secondary sources, show that you can analyze the text historiographically, that is, to see how the author 'constructs history'. One way to demonstrate your skills of analyzing modern historiography is by writing a brief historiographical review of the González text.

- Questions you might consider include: Which elements of the past seem to interest the author most? (Personalities? Social contexts? State politics? Church governance?) What themes seem to be important? (Development of doctrine? Interpretation of Scripture? Sin and grace? Inculturation of the gospel? Relevance of the past for the Church today?) What do these choices say about the author's understanding of how history works? How does the author use evidence? Is the author trying to correct misconceptions that the reader may have?
- Note that this shouldn't be a review of the effectiveness of González' pedagogy, his writing style, or other ancillary matters.
- Note also that the point of this exercise is NOT to identify mistakes and problems in the text. It is not a critique of the González text in the sense of arguing that he could have done things better. The purpose is to understand how González practices the craft of history.

(For instance, his selection of topics and themes reflects what he thinks is important in the history of Christianity. His narratives reflect his assumptions about how human affairs work. His occasional normative judgments reflect his sense of right and wrong, and the mission of Christianity.)

3. *For Learning Outcome 3,* demonstrate your ability to identify and contextualize historical terms, by identifying a total of at least eight events, individuals, places, ideas, and/or terms that you regard as particularly important either for history in general or for yourself in particular. Choose one item per century, from the second to the ninth centuries. Identification mainly means defining a name, or describing the person, place, or event named. Give basic information about historical context such as place and date, and your reason for regarding it as important. You don't need to identify sources for each statement, but give an indication of the sources you've used for Learning Outcome 3 in general. *Copying-and-pasting text from other websites, or linking to other websites, is not sufficient. You need to show that you have processed and understood the information*. Part of this exercise involves deciding which sources, and parts of sources, to trust. Sources can often be misleading or inaccurate, and if you rely uncritically on your sources, you may wind up making misleading or inaccurate assertions. For a mark in the "A" range, identify at least one issue on which historians have disagreed.

4. *For Learning Outcome 4,* please accept the challenge of exercising the historian's "sympathetic imagination" by choosing a topic (person, practice, theology) which isn't just different but alien or even distasteful to you (at least initially), and see whether you can portray it sympathetically (by describing its rationale and/or appeal to contemporaries). In the past, many students have chosen Simon the Stylite (standing on top of a pillar for decades looks weird), the Penitentials (assessing a hierarchy of penalties for sin may look weird too), or "Hippolytus" (is he obsessed with fussy legalisms?). *Why would the documents about these people have appeared so spiritually helpful, even inspiring, to sincere Christians in their own culture?* Part of this exercise involves recognizing the problems in elevating our own cultural and theological assumptions to the status of an absolute reference of value.

5. *For Learning Outcome 5,* using examples from the history of Christianity to 843, discuss ways in which history shapes Christian identity and interpretation. Note that "history" can mean two things, (1) *the past* and (2) *writing about the past*. This learning outcome is asking you to discuss both of these. Therefore *there will be two parts to your discussion*.

(a) Identify something that happened in the history of Christianity up to 843 that shaped Christian identity. There are lots and lots of possibilities: persecutions, Constantine, Nicea, early monasticism, responses to heresies or schisms, Islam, Charlemagne, etc. In about 250 words, write some thoughts about how your chosen happening may have influenced Christian thought and identity (that is, the thought and identity of a significant Christian subculture, since not all Christians think alike).

(b) Choose a *writing about the past* that you think has shaped Christian identity and interpretation. In this course, the required reading that has done that most clearly has been Augustine's *Confessions*. González has a chapter on Eusebius whose *Ecclesiastical History* has also shaped Christian identity. Athanasius' *Life of Antony* is another plausible choice. There are other possible choices, but of course relatively few writings have had an impact at a comparably high level. In about 250 words, write some thoughts about how the writing you've chosen may have influenced Christian thought and identity.

A WORD ON OUR TUESDAY CLASS TIME

Our Tuesday class time will be lecture interspersed with a few short break-out group discussions. These discussions are typically focused on a particular question or issue, leading to a "vote" by electronic polling. Most often the break-out group discussions follow one of the following two approaches:

- The lectures often introduce documents, data from the textbook, or historical summaries, which lead to reflections on their implications, importance, and meaning. This course isn't primarily oriented to transferring knowledge to students about facts of the past, but encouraging students to engage with the past, and to construct their own understanding of the past. The break-out groups are often intended to involve students in thinking historically in this way.

- Moreover, the issues which early Christians faced can be strikingly similar to issues that Christians face today, though, because of differences in context, they are never quite the same. The break-out groups are sometimes intended to involve students in comparing and contrasting ancient church cultures with their own.

Because the course is in principle for postgraduates, *the lecture is not intended simply to convey factual information*; the assumption is that students will come to class having already studied the González reading assigned for the day, or on the course website, including links.

A WORD ON OUR TUTORIAL TIMES

Students will meet in small tutorial groups with the instructor or the teaching assistant. The tutorial discussions will usually focus on the primary source(s) for the week.

Email Communication with the Course Instructor

At times, the course Instructor may decide to send out important course information by email. To that end, all TST students in conjoint programs are required to have a valid UofT email address. You are responsible for ensuring that your UofT email address is set up AND properly entered in the ROSI system.
Students who wish to communicate with the instructor by email should use their utoronto email address, if they have one. The instructor has discovered that emails from other addresses are sometimes relegated to the junk category by his software.

CAUTION

Back-up copies. Please make back-up copies of your essays and other academic work before handing them in.