



# Course Syllabus Wycliffe College Toronto School of Theology Fall 2016

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***

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Course Number : WYH1010HF  
Course Name: History of Christianity I (to 843CE)  
Campus: St. George  
Time slot: Wednesdays, 6:45 p.m. to 9:30 p.m.

## ***Instructor Information***

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Instructor: Alan Hayes  
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## ***Course Prerequisites or Requisites***

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None.

## ***Course Description***

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

## ***Course Methodology***

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Lectures with discussion; conversations, tutorials, and projects; readings, short papers, course portfolio; in addition, students may choose other methods.

## ***Course Outcomes***

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COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES (THIS COLUMN IS FOR THE BENEFIT OF WYCLIFFE STUDENTS.)

<b>By the end of this course, students will be able to: —</b>	<b>This outcome will be achieved through these course elements:</b>	<b>This course outcome corresponds to these aspects of Wycliffe’s statements of outcomes (MTS, MDiv)</b>
<ul style="list-style-type: none"> <li>• identify and apply the historiographical distinction between primary and secondary sources;</li> </ul>	Lecture 1; tutorials 2, 5; readings; portfolio part 1, quizzes, i>clicker participation	<b>MTS:</b> 1.4 <b>MDiv:</b> 1.4
<ul style="list-style-type: none"> <li>• identify and apply appropriate questions of historical evaluation, analysis, and 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;</li> </ul>	Lecture 1; tutorials 2, 3, 5; papers, exam; readings; portfolio part 2, quizzes, i>clicker participation	<b>MTS:</b> 1.4, 2.1 <b>MDiv:</b> 1.4, 2.1
<ul style="list-style-type: none"> <li>• 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;</li> </ul>	Tutorials 4, 9; papers, exam; portfolio part 3, quizzes, i>clicker participation	<b>MTS:</b> 1.4, 2.1, 2.2 <b>MDiv:</b> 1.4, 2.1, 2.2
<ul style="list-style-type: none"> <li>• 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;</li> </ul>	Tutorial 1; papers, exam; readings; portfolio part 4, quizzes, i>clicker participation	<b>MTS:</b> 2.1, 3.1 <b>MDiv:</b> 2.1
<ul style="list-style-type: none"> <li>• discuss, with suitable examples, how (a) the historical past and (b) writing about the historical past can shape Christian identity and interpretation.</li> </ul>	Tutorials; papers, exam; readings; portfolio part 5, quizzes, i>clicker participation	<b>MTS:</b> 2.1 <b>MDiv:</b> 2.1

[In addition, we hope that many students will draw connections between historical study and Christian life and ministry.]		
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## ***Course Resources***

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### **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 available at Crux books.***

### **I>Clickers**

The course will make use of a classroom response system in order to support and reinforce learning, and in order to measure each student’s successful achievement of the intended learning outcomes of the course. The i>clicker is an electronic device that allows each student to respond to questions posed by the instructor during class. Students are graded on that feedback and in-class participation. In most cases students will work in small groups before registering their response, which will increase the likelihood that they will respond correctly.

In order for student responses to be registered with the instructor, students must register their i>clicker remote in class. I>clicker registration will take place at the beginning of class on September 17 and 24.

Each student must have an i>clicker. Subject to availability, i>clickers are provided by the instructor on the first day of class, for a \$15 deposit plus a \$5 rental charge. If there are more students than i>clickers, students not receiving an i>clicker are asked to purchase one at the University of Toronto bookstore on College Street west of St. George.

Students are asked to bring their i>clicker to class in order to receive credit for class participation. Students who forget their i>clicker in a class should advise the instructor at the beginning of class, who may be able to lend one. If none is available to be lent, the student should keep track of his or her i>clicker “votes” and email them to the instructor later so that participation marks can be added.

### **Augustine’s *Confessions***

There are copies in the libraries and versions available on the Internet (for the latter, one option is <http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=3296>), 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)**

**Blackboard:** <http://portal.utoronto.ca>. This course uses Blackboard for its course website. To access it, go to the UofT portal login page and login using your UTORid (or, for students not in conjoint degree programs, alternative userid) and password. Once you have logged in to the portal, look for the **My Courses** module, where you’ll find the link to the website for all your Blackboard-based courses. Note also the information at <http://www.portalinfo.utoronto.ca/content/information-students>.

**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. *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***

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***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/>.***

Roughly and variably, the class time will be divided into three units: 6:45 to 8, followed by a break; 8:10 to 8:50, followed by a second break; and 9:00 to 9:30. Two of these units will be given to lecture with discussion; one unit will be given to tutorials, conversations, and projects.

### ***Week 1 (September 14)***

*Lecture and discussion 1:* Introduction to the course; early Christian geography; introduction to reading sources; orientation to the Pliny–Trajan correspondence.

*Lecture and discussion 2:* The Imperial Context; persecution.

*Tutorial and conversation:* Historiography, and locating our situatedness.

### ***Week 2 (September 21)***

*Lecture and discussion 1:* Christians, Jews, and Empire according to González; other views of Christianity and Judaism; some historiographical models; Pliny/Trajan.

*Lecture and discussion 2:* The Nag Hammadi documents; the Apologists; Christianity and philosophy.

*Tutorial and conversation:* Reading primary sources: Pliny/Trajan.

*Readings due today:*

- Course webpages 1–5.
- Primary source, H1. Pliny-Trajan.
- Secondary source, González, 1–58.

### ***Week 3 (September 28)***

*Lecture and discussion 1:* Diverse faces of the Christian movement; Justin.

*Lecture and discussion 2:* Gospel of Thomas; “the Catholic Church”; history and tradition; orientation to the Martyrdom of Perpetua.

*Tutorial and conversation:* Writing essays.

*Readings due today:*

- Course webpages 6, 7, 8.

- Primary sources, H4. Justin; H3. Thomas.
- Secondary source, González, 59–81.

#### **Week 4 (October 5)**

*Tutorial and conversation:* Students' essays on Perpetua.

*Lecture and discussion 1:* Persecutions after Perpetua; Cyprian; rigorists and laxists.

*Lecture and discussion 2:* The Church and Christian life; Church orders as a genre; orientation to Hippolytus.

*Readings due today:*

- Course webpage 9.
- Primary source, H5. Perpetua.
- Secondary source, González, 83–127.

#### **Week 5 (October 12)**

*Lecture and discussion 1:* Hippolytus.

*Lecture and discussion 2:* Constantine; Egypt (and the “school” of Alexandria), Syria (and the “school” of Antioch, and Byzantium; Scriptural canon; interpretation; Nicea and its issues.

*Tutorial and conversation:* Reading secondary sources: González.

*Readings due today:*

- Course webpage 10.
- Primary source, H6. Hippolytus.
- Secondary source, González, 130–192.

#### **Week 6 (October 19)**

*Lecture and discussion 1:* Origen and Chrysostom.

*Lecture and discussion 2:* From Nicea to the Sack of Rome; Antony of Egypt, and early monasticism; spirituality and pneumatology; introduction to Augustine.

*Tutorial and conversation:* Origen and Chrysostom.

*Readings due today:*

- Course webpages 11, 12, 13, 14, 15, 16, 17.
- Primary sources, H7. Origen, H12. Chrysostom.
- Secondary source, González, 193–231.

**Week 7 (October 26):** Reading Week.

**Week 8 (November 2)**

*Lecture and discussion 1:* Augustine.

*Lecture and discussion 2:* Periodization and “late antiquity”; the marginalization of paganism; “barbarians”; Roman Britain; Ireland.

*Tutorial and conversation:* Course portfolios.

*Readings due today:*

- Course webpages 18.
- Primary source, Augustine, *Confessions*, Books 2 and 3.
- Secondary source, González, 233–61.

**Week 9 (November 9)**

*Lecture and discussion 1:* Patrick; the papacy; Benedict; the Franks; the Anglo-Saxons; Augustine of Canterbury.

*Lecture and discussion 2:* The East from the Second to the Fourth Ecumenical Councils; Christological controversies; Theodosius’ horse.

*Tutorial and conversation:* Christian story and Christian identity.

*Readings due today:*

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

**Week 10 (November 16)**

*Lecture and discussion 1:* Simeon; spirituality and art; icons.

*Lecture and discussion 2:* Islam and its encounter with Christianity.

*Tutorial and conversation:* Historical research.

*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>. It takes about 42 minutes. (Note: the quality of audio improves at about 12:30.) The online quiz will cover this material.

### ***Week 11 (November 23)***

*Lecture and discussion 1:* The Qur'an; John of Damascus.

*Lecture and discussion 2:* Eastern Christianity from 451 to 843; Maximus the Confessor; icons; the Triumph of Orthodoxy.

*Tutorial and conversation:* Students' creative offerings.

*Readings due today:*

- Primary sources, (a) excerpts from the Qur'an relating to Jesus, <http://www.4truth.net/fourtruthpbworld.aspx?pageid=8589953017>; (b) excerpt from John of Damascus, *Fount of Knowledge*, at [http://orthodoxinfo.com/general/stjohn\\_islam.aspx](http://orthodoxinfo.com/general/stjohn_islam.aspx).

NO QUIZ THIS WEEK.

### ***Week 12 (November 30)***

*Lecture and discussion 1:* The triumph of Orthodoxy.

*Lecture and discussion 2:* The Western Middle Ages from Benedict to the treaty of Verdun; the Pirenne thesis.

*Tutorial and conversation:* Students' questions.

*Readings due today:*

- Course webpages 23, 25.
- Primary source: Synodikon. In revised versions this has been used liturgically in Eastern Orthodoxy in celebration of the Triumph of Orthodoxy (the second Sunday in Lent). The assigned reading apparently represents an attempt to reconstruct the original text. It can be found at <https://scottnevinssuicide.wordpress.com/2015/03/01/the-synodikon-of-orthodoxy>. On the same page, in a different window, is a discussion of the text by Metropolitan Hierotheos; this reading is optional.
- Secondary source, 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 <http://simplelink.library.utoronto.ca/url.cfm/480065>, which will require you sign in to the U of T library. If you don't have a utolid, advise the instructor.

### ***Week 13 (December 7)***

*Lecture and discussion 1:* The Carolingian Revival; The Synod of Frankfurt; The Donation of Constantine.

*Lecture and discussion 2:* Transitions.

*Tutorial and conversation:* Sharing of portfolios.

*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>.
- 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.

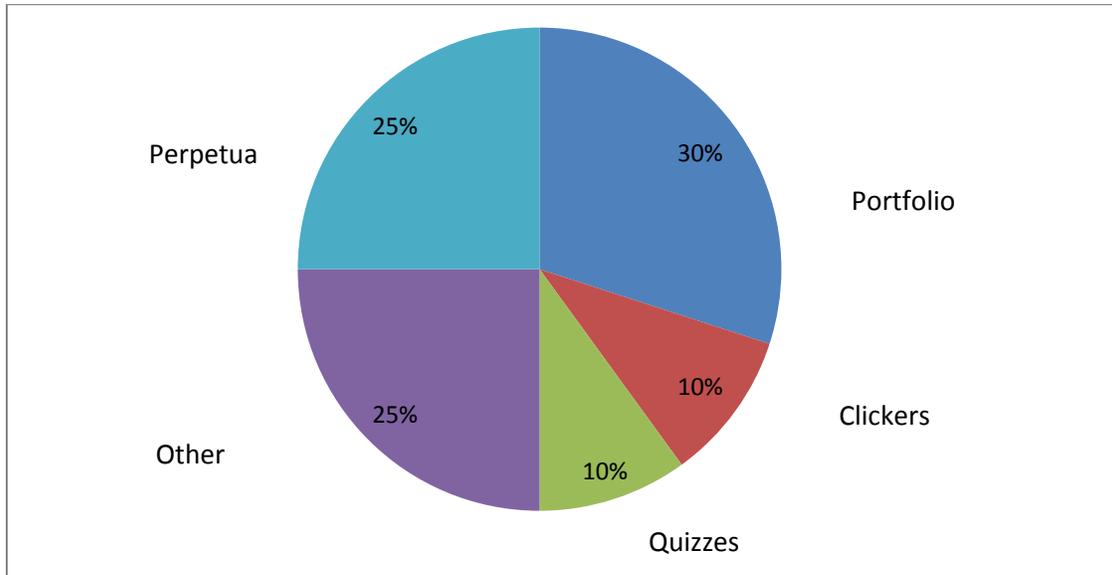
## ***Evaluation***

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### **Requirements**

- Participation (through i>clickers) in the class response system. Weighted 10% of the course mark.
- Assigned readings, including webpages. (Tested by participation in the class response system and included in the participation mark.)
- Four questions conceived for the historical evaluation, analysis, and interpretation of the Trajan-Pliny Correspondence, along with one or more possible answers to each question, with support from the text. If possible, please try to submit it (according to instructions to be provided) by 9 a.m. on Monday, September 18, 2016, 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. Two double-spaced pages should be enough; try not to exceed this limit. This assignment will receive a notional mark which will have no weight. You should revise it and include it in your Course Portfolio; and then its mark will be included in the mark for the Course Portfolio, Part 2. The introduction to the Hayes text gives suggestions for evaluating, analyzing, and interpreting primary historical sources; there are other discussions on the Internet, such as <https://apps.carleton.edu/curricular/history/resources/study/primary/>.
- On-line quizzes. These are multiple-choice quizzes, available on “Blackboard”. Each quiz will cover the weekly assignment of secondary source readings, and the quiz must be taken during the week up to 2:00 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 16, 30, and December 7, the online secondary source readings as assigned. There is no quiz on November 23. 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 evaluation of the material. (For instance, although González is sometimes wrong, you won’t need to know whether he’s right or wrong, only what he says.) These will be weighted 10% of the course mark.
- A course portfolio. It is due on the last day of class, December 7. It will be weighted 30% of the course mark. See instructions below.
- A short essay (about five pages double-spaced) on Perpetua, due on October 5. It is weighted 25% of the course mark. See instructions below. If you submit the paper on time, you will have the right to revise and re-submit it before the end of the course, in which case you will receive the better mark of your two submissions.
- 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 better Alternative will be included in your course mark.)
- 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 17. 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 Blackboard several weeks in advance.
- **Alternative “B”** (not available to students choosing Alternative “A”). An oral examination of about fifteen minutes in length, arranged for pairs or trios of students at a time during examination week. 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). HOWEVER, for October 1 and October 22, when 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. 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 five pages in length. 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 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 some 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 10. (A marking rubric is posted in Blackboard.)
- **Alternative “F”.** A creative exercise, such as (1) a short theatrical performance by a small group of students on one of the Tutorial and 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 26. 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 Blackboard.)



## 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 college, students 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.

**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***

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**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](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*, 8<sup>th</sup> edition (Chicago: University of Chicago Press, 2013), which is available at Crux Books.

## ***Notes on Assignments and Other Course Matters***

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### **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 with 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 or 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: who (e.g., what kind of person) has written this document? for what intended audience? for what reason (explicit or hidden)? at what time and in what place? with what likely effect? What are the author’s theological, cultural, and other premises? What particular issues concern the author? Why did the

author choose this particular genre of writing? 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. Sometimes the document provides no data to answer the question at all; most often it 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 Blackboard 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 in saying such-and-such?”).

Do not use secondary sources for this essay. 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.

A marking rubric is posted on Blackboard.

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.** For many students, the easiest way to produce a portfolio is to create it electronically on Blackboard; such a portfolio is called an e-portfolio. Students can also make use of another electronic resource, such as a blog. A paper portfolio is also welcome. Your written contributions to the portfolio or e-portfolio, and any artifacts, documents, or files that you may append or upload, will assist the instructor in evaluating whether you have met the stated learning outcomes of the course.

**(B) The portfolio is structured according to the learning outcomes for the course.** The learning outcomes in question are the five listed above under “Course outcomes” (not the sixth, unbulleted one). Note that the second and the fifth course outcome have two parts.

**(C) You are invited but not required to share your e-portfolio with other members of the course.** Please note that if you create an e-portfolio, you must make it electronically available to the instructors before it can be received by them and marked.

The following is the default way to demonstrate that you have met the intended learning outcomes for the course. (These five items correspond to the five formal learning outcomes.)

1. Demonstrate with an explanation that you can distinguish primary and secondary sources. Give examples of each.

2a. Demonstrate your skills in interpreting historical documents, both primary and secondary. The most efficient way to demonstrate your skills for primary source documents is by including your Pliny-Trajan assignment. If you like, you can also respond to the marker’s commentary (e.g., to take issue with it; to show

that you have learned from it; to clarify what the marker may have found puzzling). You could also include our Perpetua essay, using highlighting or marginal comments to identify the significant historical questions you're asking. In any event, the main purpose is to demonstrate the indicated learning outcome.

2b. You can demonstrate your skills of analyzing modern historiography by writing a brief historiographical review of the González text. (Note that this shouldn't be a review of the effectiveness of González' pedagogy, his writing style, or other ancillary matters. In the past, some students have been distracted by issues of presentation rather than historiography.)

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. These eight should be distributed evenly across the eight centuries that the course covers (one from the second century, one from the third century, one from the fourth century, etc.). All identifications may make use of links and graphics. *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.* The identifications don't need to be long, but each should say something about what is essential and distinctive about the term chosen, basic information about historical context such as place and date, and your reason for regarding it as important.

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).

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, *the past* and *writing about the past*, and this learning outcome is asking you to discuss both of these, so there will be at least two parts to your discussion. For *writing about the past*, you might take as an example a primary source assignment with a historiographical intent (Augustine; Simeon); and González has a chapter on Eusebius. Athanasius' *Life of Antony* is another choice.

*Note.* A marking rubric for the Portfolio assignment will be posted on the course Blackboard site. That will give you some detailed information as to how the assignment will be marked.

## **A WORD ON LECTURES**

The lectures often begin with documents, data from the textbook, or historical summaries, but they lead to reflections on the meaning of what has happened in the past, according to the topics announced for the day. They will often present interpretive schemata, identify historical issues, or raise historiographical problems. 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. 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.

## **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.