



Course Syllabus Wycliffe College Toronto School of Theology Fall 2024

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
Time slot:	Thursdays 2:10–4:00 p.m. plus a tutorial EITHER 1:30–2:00 OR 4:00–4:30
Sections	0101: in-class at Wycliffe College 6201: synchronous remote via Microsoft Teams (check your email for an invitation)

Instructor Information

Instructor:	Alan L. Hayes
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Office Hours:	By appointment
Teaching Assistants:	Scott Mason; Nathan Scott
TA's email	scott.mason@mail.utoronto.ca ; na.scott@mail.utoronto.ca

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 breakout groups, plus small-group tutorial conversations (arranged at the first class meeting) either by Microsoft or Teams or in person. Readings, weekly reading notes, weekly quiz, two short essays, eight identifications

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT
By the end of this course, students will be able to: —	This outcome will be achieved through these course elements:
• identify and apply the historiographical distinction between primary and secondary sources;	Lecture 1; tutorial 2; readings; quizzes. Reinforced by course structure (tutorials on primary sources, quizzes on secondary sources)
• 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; tutorial 2; notes (on primary sources); book review (on secondary source); generally reinforced in lectures and tutorials
• 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;	Tutorials; identifications assignment; reinforced in lectures
• critically discuss how his or her own situatedness and distance from the past can influence historical interpretation, and approach historical sources accordingly;	Tutorial 1; other tutorials, especially 9; identifications assignment; reinforced in lectures
• discuss diverse ways in which Christianity before 843 interacted with its cultural contexts.	Tutorials; lectures, especially week 6; final thought paper

Course Resources

Required Course Texts

- Justo L. González, *The Story of Christianity*, rev. ed. (Harper, 2010)
- Augustine, *Confessions*, trans. R.S. Pine-Coffin (Harmondsworth, Middlesex: Penguin, 1961); ISBN 978-0140441147.

The U of T bookstore has supplied this link for ordering the texts (paper or electronic):
<https://www.uoftbookstore.com/adoption-search-results?ccid=5263683&itemid=74624>.

Borrowable e-book for some assignments

- Alan L. Hayes, *Church and Society in Documents 100–600 A.D.* (Canadian Scholars' Press, 1995), is available through Robarts Library; unlimited readers are allowed. Permalink for persons with U of T Library borrowing privileges: https://books-scholarsportal-info.myaccess.library.utoronto.ca/uri/ebooks/ebooks0/gibson_crkn/2009-12-01/5/412261.

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 will 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. *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.

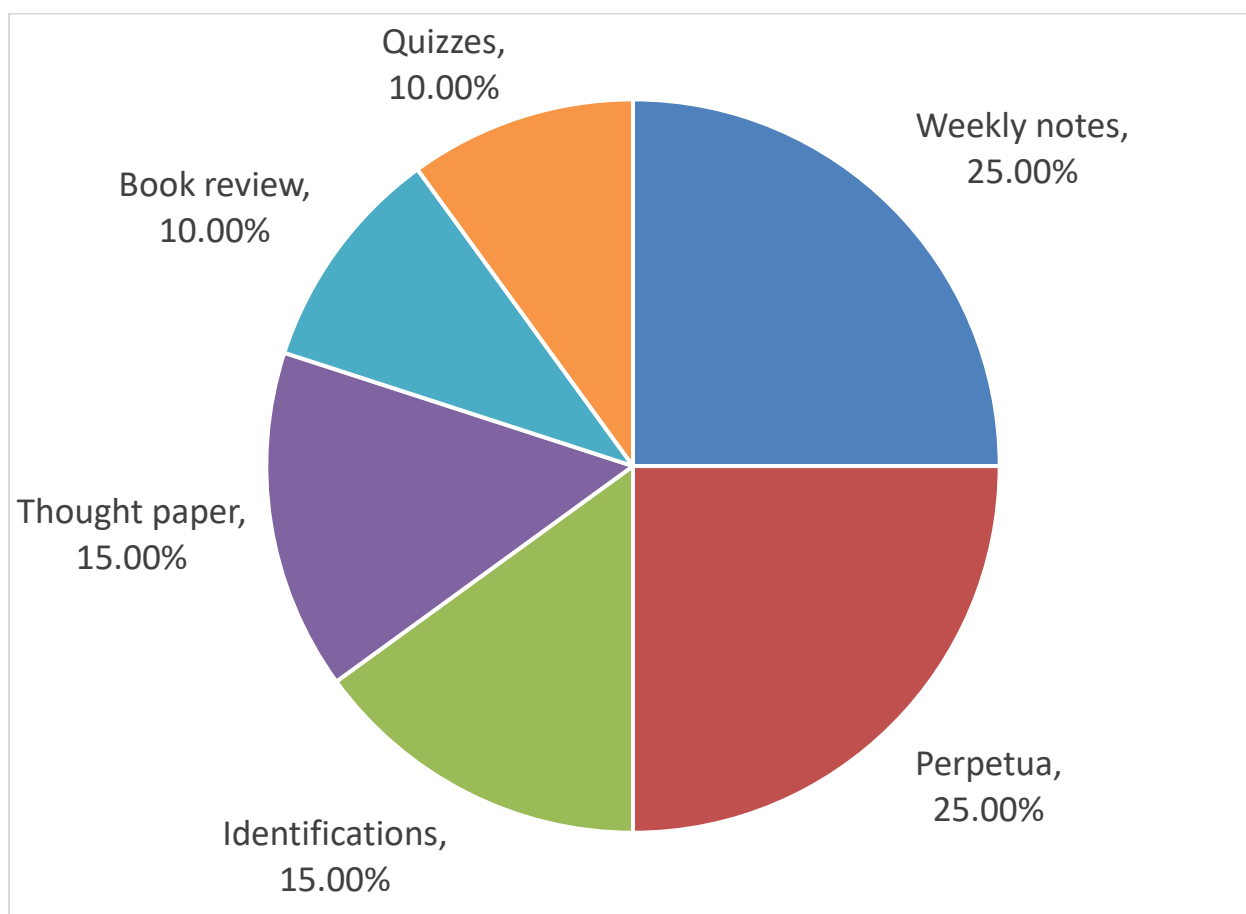
Evaluation

Requirements

- **Weekly notes: engagement with primary sources, 25%.** Each set of notes should be no more than two pages, double-spaced, on the assigned reading of the week. The notes are due at the time of the tutorial. The instructor or TA can assign extra marks for superior participation in tutorial discussions (if you frequently offer relevant insights and engage effectively and courteously with other members of the tutorial group).
- **Weekly quizzes on assigned secondary-source readings, 10%.** Evaluated by on-line multiple-choice quizzes, available on "Quercus". Each quiz will cover the weekly assignment of secondary source readings — not the primary source readings. The quiz must be taken during the week up to 1:30 p.m. on the day of the class for which it is assigned. "Secondary source readings" means the assigned readings that are usually (but not always) from the González textbook and the course webpages, excluding links; check the course schedule (below) for the assigned readings. There is no quiz on November 21. The questions are designed to test your familiarity with the reading, not your interpretation of the material. The quizzes are open-book. You can take each quiz twice if you wish, and your better mark will be recorded.
- **Pliny-Trajan assignment, 0%.** (A notional mark will be assigned but it won't be used in calculating your course mark. This is a no-risk way of practicing historiographical criticism and receiving helpful feedback.) Pose 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, or what can be read "between the lines"). Please don't exceed two double-spaced pages. Please try to submit this by 9 a.m. on September 17, so that the instructor and/or TA's can read it before the Thursday class.
- **Essay on the Perpetua document, 25%.** Due at class time on Thursday, September 26. A short essay (about four or five pages double-spaced) on the Perpetua document. See the marking rubric on Quercus for specific requirements. The main purpose of the paper is to give you practice in interpreting a historical document in its 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. — The paper should be written according to an expository structure with a clear thesis statement (not just a statement of a theme, a question, or an area of interest), sharply focused, at or very near the beginning of the paper, followed by a demonstration of the thesis based on the persuasive interpretation of the text itself, and ending with a conclusion. Please read “Writing a Short Essay” on the course site on Quercus. Don’t use secondary sources for this essay. The purpose of the assignment is to give you skill and confidence in “interrogating” primary historical 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. Don’t paraphrase, quote, or refer to any secondary sources, inadvertently or otherwise. To reference quotations from the Perpetua text, simply give a paragraph or section number in parentheses; don’t worry about footnotes or citation styles.

- **A review of the González textbook, 10%.** Due on November 21. In about four pages, please focus on González' choices as a historian (e.g., his purpose in writing, themes that he's interested in, premises that he starts with, the people and events he selects to talk about and the significance of his selection, causalities and other connections that he infers). I'm not so interested in what you think about his pedagogical approach or writing style, unless you can use them as evidence for his understanding of the historian's craft. See the marking rubric on Quercus for the requirements.
- **Final thought paper, 15%.** Due on the last day of class, December 5. In four or five pages, double-spaced, reflect on different ways in which early Christians (to 843) interacted with their diverse cultural contexts, giving historical examples.
- **Identifications, 15%.** Due on December 13 (in lieu of a sit-down examination). 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 for an understanding of early Christianity (taking into account your own quite different historical situatedness).
- Participation in tutorials isn't marked but is expected, since their effectiveness depends on the commitment and insights that tutorial members bring to them.



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

For individual assignments, one percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline. The work of the entire course should be completed by the last day of the term. 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

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. For TST policies, see the pages linked from

<http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. For a fuller discussion of plagiarism see the Wycliffe document on plagiarism at <https://www.wycliffecollege.ca/sites/default/files/STS5%20%282%29.pdf>; be sure to be familiar with its contents.

Use of AI. Students are not to submit work generated by AI chatbots such as ChatGPT. If students are found to have done so, they will receive a mark of 'zero' for the assignment concerned.

Recording Policy. Students may not create audio or video recordings of classes with the exception of those students requiring an accommodation for a disability (as identified by the Accessibility Services). These students should speak to the instructor in advance of the class.

If a course is to be recorded (either by a student or the instructor), the following guidelines apply:

- Students must be given notice that lectures or a lecture will be recorded, preferably well before the recorded class. Consent forms are available from the Registrar's office.
- Students must be given the option to opt out of recorded classes without penalty. Students who wish to remain anonymous in a recorded lecture will not be penalized for this choice – if, for example, participation is a required component of the course, students will be given another option to earn participation credit that will not be recorded.

Students creating unauthorized audio and/or video recording of lectures violate an instructor's intellectual property rights and the Canadian Copyright Act. Students violating this agreement will be subject to disciplinary actions under the Code of Student Conduct.

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). Inclusive language for human beings should be used.

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 ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course.

Forwarding your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

All email communications from students in conjoint programs must be sent from a utoronto email address. Email communications from other email addresses are not secure; also the instructor cannot readily identify them as being legitimate emails from students; and moreover, the instructor's software sometimes relegates emails from other addresses to the junk category. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

CAUTION: *Back-up copies of submitted written assignments.* Please make back-up copies of your essays and other academic work before handing them

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 later or modern-day 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. This is useful pedagogically for an introductory course, but should be read critically.

A WORD ON OUR THURSDAY CLASS TIME

Our Thursday class time will be lecture interspersed with a few short break-out group discussions, typically focused on a particular question or issue. Sometimes the question involves the implications, importance, and meaning of a text, historical summary, or other data. Sometimes the question involves comparing and contrasting ancient church cultures with the cultures that we inhabit ourselves. One of the premises of the course is that its task isn't to transfer knowledge about the past, but to encourage students to engage with the evidence of the past, and to construct their own understanding of the past.

Class Schedule

The weekly class schedule is as follows:

- **Thursdays, 2–4:30 p.m. or 1:30–4 p.m.** A lecture with occasional breakout groups and time for questions will take place from 2 to 4, with a 10-minute break in the middle. Some tutorial groups will meet at 1:30 and others at 4. (Groups will be organized during the first class.)
 - **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.

“Course webpage” refers to the numbered pages linked from
<http://individual.utoronto.ca/hayes/earlychurch>

Week 1 (September 12, 2024)

Lecture and breakouts: Introduction to the course; early Christian geography; introduction to reading sources; the Pliny–Trajan correspondence; the Imperial context.

Tutorial conversation: Introductions. Reading primary sources. Pliny–Trajan.

Readings for today. If you have the opportunity before the first class, read the “Pliny–Trajan” correspondence at <https://faculty.georgetown.edu/jod/texts/pliny.html>.

Written assignments due today: None.

Week 2 (September 19)

Lecture and breakouts: Christians, Jews, and Empire according to González; other views of Christianity and Judaism. Introduction to Perpetua. Writing essays. Our “situatedness.” Persecutions. The Apologists; Christianity and philosophy.

Tutorial conversation: The Passion of Saints Perpetua and Felicity. Differences between primary and secondary sources

Readings due today:

- Primary source: Perpetua, <https://sourcebooks.web.fordham.edu/source/perpetua.asp>
- Secondary sources (quiz due Sept. 19 at 1:30 p.m.):
 - González, 1–58.
 - Course webpages 1–5;
- *Written assignments due this week:*
 - On Tuesday, September 17, at 9 a.m.:* Questions on the Pliny-Trajan reading. (See above for details. This will not be marked. There's no penalty for failing to do this assignment.)
 - On Thursday:* Two pages of notes: Identify four things that you find particularly remarkable about the Perpetua document, and four questions that you have about it. Begin thinking about a thesis statement that you might like to demonstrate in a short essay.

Week 3 (September 26)

Lecture with breakouts: Diverse faces of the early Christian movement. Justin. The Nag Hammadi documents; “Gnosticism” and the “Catholic Church”. Church orders as a genre of literature. “Hippolytus” *Apostolic Tradition*.

Tutorial conversation: Discussion of thesis statements on Perpetua. Justin.

Readings due today:

- Primary source: Justin's Second Apology, <https://www.newadvent.org/fathers/0127.htm>.
- Secondary sources (quiz due Sept. 26 at 1:30 p.m.)
 - Course webpages 6, 7, 8.
 - González: 59–104.
- *Written assignments due today:*
 - Short essay on Perpetua.
 - Two pages of notes: In Justin's Second Apology, choose at least two of the following to comment on: (1) identify two characteristics of his understanding of the Christian faith (as it appears from the text); (2) identify two reasons why the anti-Christians oppose Christianity (in Justin's view); (3) identify two ways in which Justin connects his philosophical interests to his understanding of Jesus. Make references to the text.

Week 4 (October 3)

Lecture with breakouts: Persecutions after Perpetua. 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). Interpretations of Scripture. History and tradition.

Tutorial conversation: “Apostolic Tradition” (attributed to Hippolytus of Rome)

Readings due today:

- Primary source: “Apostolic Tradition”. Use the version in the Hayes borrowable ebook referenced above.
- Secondary sources (quiz due Oct. 3 at 1:30 p.m.)
 - Course webpage 9.
 - González, 105–127.
- *Written assignment due today:* Two pages of notes: Discuss, with reference to the text, whatever themes (not just individual points) strike you as interesting about the “Apostolic Tradition”. You might choose one or more of the following: what does the writer think Christianity is about? What assumptions do you see about the relation between faith and culture? Are there inconsistencies within the text (for instance, in how the document understands the bishop's role)? Do you think the descriptions and instructions of this text reflect the practices of a real community or is it an idealized portrait?

Week 5 (October 10)

Lecture with breakouts: The Great Persecution; Constantine; Byzantium. Scriptural canon and interpretation. Nicea and its issues (except for Christology). Christianity and culture.

Tutorial conversation: Origen and Chrysostom, and their interpretations of Scripture.

Readings due today:

- Primary source: Origen on "Song of Songs"; Chrysostom on the raising of Lazarus. These are readings 7 and 12 in the Hayes book, referenced above as a borrowable e-book available on-line.
- Secondary sources (quiz due Oct. 10 at 1:30 p.m.)
 - Course webpage 10;
 - González, 130–179.
- *Written assignment due today:* Two pages of notes: Identify three or four characteristics of Origen's approach to interpretation vs three or four characteristics of Chrysostom's approach to interpretation, using examples.

Week 6 (October 17)

Lecture with breakouts: Christological controversies from Nicea to Chalcedon. Early monasticism; spirituality and pneumatology. From Nicea to the Sack of Rome, 325 to 410. "eculture."

Tutorial conversation: "The Life of St. Macrina". The role of Christians in society.

Readings due today:

- Primary sources: Gregory of Nyssa, "Life of St. Macrina," at https://www.tertullian.org/fathers/gregory_macrina_1_life.htm. (This will be easier to read with narrower margins, so try copying it into a wordprocessing program.)
- Secondary sources (quiz due Oct. 17 at 1:30 p.m.)
 - Course webpages 11, 12, 13, 14, 15, 16, 17;
 - González, 181–218.
- *Written assignment due today:* Two pages of notes: Discuss themes that interest you, such as (1) Macrina as a scholar of Scripture, (2) Macrina's role in her family, (3) the document's ideal of Christian piety.

Week 7 (October 24): Reading Week.

Week 8 (October 31)

Lecture with breakouts: Augustine. Periodization and "late antiquity". The marginalization of paganism. "Barbarians". Roman Britain; Ireland.

Tutorial conversation: Augustine.

Readings due today:

- Primary source: Augustine, *Confessions*, Books 2 and 3.
- Secondary sources (quiz due Oct. 31 at 1:30 p.m.)
 - Course webpage 18;
 - González, 219–261.
- *Written assignment due today:* Two pages of notes. Pick three or four passages in the reading from Augustine and suggest possible reasons why Augustine chose to talk about them. Do they give us ideas about some of the reasons why Augustine wrote and published the *Confessions* in the first place?

Week 9 (November 7)

Lecture with breakouts: 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 conversation: Patrick.

Readings due today:

- Primary source, Patrick's "Confession,"
https://www.confessio.ie/etexts/confessio_english#.
- Secondary sources
 - Course webpages 19, 20, 21, 22;
 - González, 263–309.
- *Written assignment due today:* Two pages of notes: You might consider one or more of the following: (1) clues in the text as to why Patrick is writing; (2) how we might reconstruct the chronology of Patrick's life; (3) how he understands the Christian faith. Or choose another theme.

Week 10 (November 14)

Lecture with breakouts: Eastern Christianity from Justinian to Leo III; Maximus the Confessor. Early Islam and its encounter with Christianity.

Tutorial conversation: Simeon.

Readings due today:

- Primary source: "Life of Simeon the Stylite," in the Hayes volume available on-line from the U of T Library.
- Secondary sources (quiz due Nov. 14 at 1:30 p.m.)
 - Course webpage 24;
 - González, 309–313;
 - an overview of Islam by Mark Damen, a highly regarded and popular teacher at Utah State University, at <http://www.usu.edu/markdamen/1320Hist&Civ/chapters/14ISLAM.htm>. This is a chapter from an on-line history book. It's an accessible presentation of the traditional view of early Islam.
 - a Youtube video on the origins of Islam with quite a different interpretation from Damen's above. The speaker is Fred Donner, head of Near Eastern Studies at the University of Chicago. 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. The online quiz will cover all three items.
- *Written assignment due today:* Two pages of notes: You might consider (1) how much of the text gives a historically believable picture of Simeon; (2) why the document might have been written; (3) how the author understands Christianity; (4) how Simeon, in this portrait, seems to function as a community leader.

Week 11 (November 21)

Lecture with breakouts: Columbanus and penitentials. Anglo-Saxon and Celtic Christianity, continued. The iconoclastic controversy.

Tutorial conversation: Columbanus and the penitentials.

Reading due today:

- Primary source: *Penitential of Columbanus*, chapter 18 in the Hayes volume referenced above.
- Secondary sources: None. NO QUIZ THIS WEEK
- *Written assignments due today:*
 - Two pages of notes: Possibilities you could consider are: (1) possibilities for the purpose of the document, (2) its understanding of Christian discipleship (is this "works-righteousness" or something else?). (3) clues to the underlying rationale for penance.
 - Your book review of the González textbook is due today.

Week 12 (November 28)

Lecture with breakouts: Late Antiquity and the early Western Middle Ages from Benedict to the Treaty of Verdun. The Pirenne thesis. The Carolingian Revival. The Synod of Frankfurt. The Donation of Constantine.

Tutorial conversation: Students' questions.

Readings due today:

- 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 sources (quiz due Nov. 28 at 1:30 p.m.)
 - Course Webpage 26;
 - Discussions of the Carolingian Church (the Church of the period of Charlemagne) and the Council of Frankfurt on Wikipedia, https://en.wikipedia.org/wiki/Carolingian_church and https://en.wikipedia.org/wiki/Council_of_Frankfurt.
 - González 315–325.
- *Written assignment due today:* Two pages of notes: What authority does "Constantine" give the Pope in this document? What are some clues that this couldn't actually have been written by Constantine?

Week 13 (December 5)

Lecture with breakouts: The iconoclastic controversy, continued. The Triumph of Orthodoxy.

Transitions. Concluding thoughts.

Tutorial conversation: Some time on the "Synodikon" and "the Canon of the Synodikon"; also, a discussion of the following question: is it helpful for Christians in general, and Christian leaders in particular, to know something about early Christianity? In what ways yes; in what ways no?

Readings due today:

- 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 (quiz due Dec. 5 at 1:30 p.m.)
 - Course webpages 23, 25
 - 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://www.cambridge-org.myaccess.library.utoronto.ca/core/journals/transactions-of-the-royal-historical-society/article/representation-c-800-arab-byzantine-carolingian/325C075E5431F7E0815682A143E970B8>, which will require you sign in to the U of T library.
- *Written assignment due today:* Two pages of notes: You may want to consider (1) why icons are considered so essential to Christian spirituality in "the Synodikon"; (2) what you make of the cursings of defeated heretics; (3) how the Brubaker article provides useful background to the iconoclastic controversy.

Week 14 — Examination week — December 14

- *Written assignment due December 14:* Identifications assignment.