Course Syllabus
Wycliffe College
Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

Course Identification

Course Number :   WYH1010HF
Course Name: History of Christianity I (to 843CE)
Campus: St. George

Instructor Information

Instructor: Alan Hayes   Teaching Assistant:
E-mail: alan.hayes@utoronto.ca   E-mail:
Office Hours:

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 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

Lectures, tutorials, readings, short papers, portfolio, exam

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students	**This outcome will be achieved through these course elements:**	**This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)**
• who are successful in the course will develop skills in reading primary historical	Lecture 1; tutorials 2, 5; readings; portfolio, quizzes, i>clicker participation	**MTS:** 1.4 **MDiv:** 1.4

sources (that is, sources having authority for the study of a topic in history). Skills of engaging texts critically and thinking historically are useful for life in general, and for Christian ministry and scholarship in particular;		
• should aim to learn the basic elements of Christianity from the apostolic period to 843;	Lectures, readings, assignments	**MTS:** 1.4 **MDiv:** 1.4
• will draw, we hope, connections between historical study and Christian life and ministry	Lectures, readings, assignments	**MTS:** 3.3 **MDiv:** 3.2
• will be able to identify and apply the historiographical distinction between primary and secondary sources;	Lecture 1; tutorials 2, 5; readings; portfolio, quizzes, i>clicker participation	**MTS:** 1.4 **MDiv:** 1.4
• will be able to identify and apply appropriate questions of historical interpretation that can be asked of primary and secondary historical sources. These questions include the genre, purpose, assumptions or tendency, likely context, style, and intended audience of the sources;	Lecture 1; tutorials 2, 3, 5; papers, exam; readings; portfolio, quizzes, i>clicker participation	**MTS:** 1.4, 2.1 **MDiv:** 1.4, 2.1
• using reliable historical materials, 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;	Tutorials 4, 9; papers, exam; portfolio, quizzes, i>clicker participation	**MTS:** 1.4, 2.1, 2.2 **MDiv:** 1.4, 2.1, 2.2
• recognizing how the historian's own situatedness and distance from the past influence historical interpretation, to identify and sympathetically portray an unfamiliar historical expression of Christian commitment;	Tutorial 1; papers, exam; readings; portfolio, quizzes, i>clicker participation	**MTS:** 2.1, 3.1 **MDiv:** 2.1

• 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, quizzes, i>clicker participation	**MTS:** 2.1 **MDiv:** 2.1

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 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 11 and 18.

Each student must have an i>clicker. I>clickers are furnished free on the first day of class with a refundable $20 deposit. 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; the cost will be refunded on presentation of a receipt.

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 also email 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 https://weblogin.utoronto.ca/. This course uses Blackboard for its course website. To access it, go to the UofT portal login page at http://portal.utoronto.ca and login using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Blackboard-based courses. (Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at http://www.portalinfo.utoronto.ca/content/information-students. Students who have trouble accessing Blackboard should ask Thomas Power for further help.

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

N.B., "H" numbers refer to reading (or chapter) numbers in the Hayes textbook

Roughly and variably, the class time will be divided into three units: 2:10 to 3:00, followed by a break, 3:10 to 4:00, followed by a second break; and 4:10 to 4:50. Two of these units will be given to lecture with discussion; one unit will be given to Tutorial and conversation and conversation

Week 1 (September 17) *Lecture and discussion*: Introduction to the course; Early Christian geography; Introduction to reading sources.

Tutorial and conversation: Locating our situatedness.

Week 2 (September 24) *Lecture and discussion*: The imperial context; Christians and Jews; "Christ and culture"; Persecution.

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

Readings: Webpages 2–5; Primary Source, H1. Pliny-Trajan; Secondary Source, Gonzalez, 1–58.

Week 3 (October 1) *Lecture and discussion*: Diverse faces of the Christian movement; Christianity and philosophy; The Nag Hammadi documents; The Apologists; "The Catholic Church."

Tutorial and conversation: Writing essays.

Readings: Webpage 6; Primary Source, H4. Justin AND/OR H3. Thomas; Secondary Source, Gonzalez, 59–81.

Week 4 (October 8) *Lecture and discussion*: Orthodoxy and order; The Church and Christian life; Church orders as a genre; Rigorists and laxists.

Tutorial and conversation: Students' essays on Perpetua.

Readings: Webpages 7–9; Primary Source, H5. Perpetua; Secondary Source, Gonzalez, 83–127.

Week 5 (October 15) *Lecture and discussion*: Hippolytus; Constantine; Byzantium; Scriptural canon; interpretation; Antioch and Alexandria; Nicea and its issues.

Tutorial and conversation: Reading secondary sources: González.

Readings: Webpage 10; Primary Source, H6. Hippolytus; Secondary Source, Gonzalez, 130–92.

Week 6 (October 22) *Lecture and discussion*: Origen and Chrysostom; From Nicea to the Sack of Rome; Council of Constantinople; Spirituality; early monasticism.

Tutorial and conversation: Origen and Chrysostom.

Readings: Webpages 11–14; Primary Source, H7. Origen, H12. Chrysostom; Secondary Source, Gonzalez, 193–231.

Week 7 (October 29) Reading Week.

Week 8 (November 5) *Lecture and discussion*: Augustine; Late antiquity; "Barbarians"; The marginalization of paganism.

Tutorial and conversation: Portfolios.

Readings: Webpages 15–17; Primary Source, Augustine, *Confession*, Books 2 and 3; Secondary Source, Gonzalez, 233–61.

Week 9 (November 12) *Lecture and discussion*: The West: From the Sack of Rome (410) to Benedict (540s); The papacy; The Franks; Britain and Ireland; Patrick.

Tutorial and conversation: Christian story and Christian identity.

Readings: Webpages 18–20; Primary Source, H15. Patrick; Secondary Source, Gonzalez, 263–93.

Week 10 (November 19) *Lecture and discussion*: The East: From the Second to the Fourth Ecumenical Councils; Spirituality and Art; Simeon; Christological controversies; The Council of Chalcedon; Non-Chalcedonian churches.

Tutorial and conversation: Historical research.

Readings: Webpage 21; Primary Source, H17. Simeon; Secondary Source, Gonzalez, 295–313.

Week 11 (November 26) *Lecture and discussion*: Islam; Eastern Christianity from 451 to 843; The Triumph of Orthodoxy.

Tutorial and conversation: Students' creative offerings.

Readings: Webpage 22; Primary Source, Synodikon 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 addresses for these readings are: http://www.anastasis.org.uk/synodikon.htm and http://www.anastasis.org.uk/canon_of_the_synodikon.htm, Secondary Source, (a) 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.).

Week 12 (December 3) *Lecture and discussion*: The Western Middle Ages from Benedict to the death of Bede (735); Gregory; Britain, Augustine of Canterbury.

Tutorial and conversation: Students' questions.

Readings: Webpages 26; Primary Source, Bede's *Ecclesiastical History*, Book I, Chapters 23–27. This can be found online at http://www.fordham.edu/halsall/basis/bede-book1.asp; Secondary Source, Gonzalez, 315–25.

Week 13 (December 10) *Lecture and discussion*: The Western Middle Ages from 735 to 843; The Carolingian Revival; The Synod of Frankfort; The Donation of Constantine.

Tutorial and conversation: Sharing of portfolios.

Readings: Webpages 2–5; 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 cover this material..

Evaluation

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.)
- Five questions of historical interest regarding the Trajan-Pliny Correspondence with possible answers. Please try to submit it by 9 a.m. on Monday, September 18, 2014, by uploading it electronically into Blackboard (in .doc or .docx format). However, there is no penalty for late submission. You may format it in outline or point form. Ask five questions that are appropriate to primary source analysis, and for each question, suggest one or more possible answers with support from the Trajan-Pliny text. 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.
- 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 20 and December 4, the online secondary source readings as assigned. 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 will be weighted 10% of the course mark.
- A course portfolio. It is due on the last day of class, December 4. 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 2. 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 100% 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 11. 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 González textbook, Supp. 1, and Supp. 4, plus notes on the primary sources. The notes should take the form of about four single-spaced pages (two pages on the primary source reading, and two pages on the secondary source reading). Key ideas or thematic statements should be emphasized (e.g., by boldface or a system of indenting). Key terms should be emphasized (e.g., by italicization). Significant questions should be identified: not specific questions that can be easily answered with a little googling, such as the meaning of a term or the identification

of a person named, but broader, contested questions such as the interpretation of texts, historical reliability of sources, human motivation, and historical consequences. 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 4. (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 20. 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**, with the written permission of the instructor, students may
request an extension (SDF = "standing deferred") beyond the term. 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. The request
form is available on the college website or from the Registrar's office.

**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/grad
ing.pdf) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students
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 footnotes or endnotes. 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 to report it to his or her head of college or delegate according to the TST
Basic Degree Handbook (linked from http://www.tst.edu/academic/resources-forms/handbooks and the
University of Toronto *Code of Behaviour on Academic Matters*
http://www.governingcouncil.utoronto.ca/policies/behaveac.htm), a student who plagiarizes in this course.
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).

Turnitin.com. Students may be required to submit their course essays to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site.

Other academic offences. TST students 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*, 7th edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books.

Notes on Assignments and Other Course Matters

SOME PREMISES OF THIS COURSE

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. Disagreements about early Christian history are often intertwined with 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.

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. In addition, historians today will draw texts in other ancient languages, documents discovered after Migne, references to Christianity innon-Christian documents, and material evidence such as art, archaeological remains, and coins.) But vast territories of the Christian past are closed to us.

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.

Beware of any single grand narrative! 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.

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.
- In doing so, they tried 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 might claim to be better Christians than the 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 is the Roman Empire, although there are 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 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 the towns and cities. Several of these Christians became popular 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.
- Seen critically, this is the turning-point when the Church lost its independence and began to look worldly.
- Meanwhile, the social context of the Church was being changed by (a) the incursions and settlements of peoples called "barbarians," 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, 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."

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) argues 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: who (what kind of person) wrote this document? for what audience? for what reason? 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? 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; 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 is 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 most 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 "Formal learning outcomes for the course." Note that #2 and #5 both 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). However, 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. (This shouldn't be a review of the effectiveness of González' pedagogy, his writing style, or other ancillary matters.)

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, 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 in intent (Augustine; Simeon); and González has a chapter on Eusebius. Athanasius' *Life of Antony* is another choice.

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 UofT students 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. 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..