



CHTH102

The History of Christianity

Campus Course Outline 2022

SEMESTER 1 2022

Lecturer:

Professor Tim Cooper

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I try to be readily available to my students. If you would like to see me, please email me to make an appointment.

LEARNING OUTCOMES

This paper has two broad learning outcomes. By the end of it you will be:

1. Able to articulate the story of the history of Christianity in a way that is accurate and informed. In particular, this means:
 - Understanding the main outlines of the history of Christianity in the early, medieval and modern periods;
 - Grasping the development of the key institutions of historical Christianity;
 - Appreciating patterns of piety and thinking among the laity;
 - Understanding how broader historical and intellectual developments have had an impact on Christianity, and vice versa; and
 - Doing all of this especially in view of the western Church, but without ignoring the eastern and non-western dimensions of the Church.
2. Equipped to read Church History for yourself and prepared for more in-depth study at higher levels. In particular, this means

- Being introduced to the main modes of writing Church History, to contemporary trends in Church History, and to the most significant historians; and
- Developing a critical appraisal of such historical writing.

IMPORTANT DOCUMENTS:

You will find on Blackboard four important documents that should be read in combination with this course introduction. I will refer to these in the following pages...

1. Studying Church History
2. Reading Church History
3. Writing Church History
4. E-reserve

LECTURE SCHEDULE

Module 1	Early Christianity	AD100 to AD600
Monday 28 Feb	Introduction and The Contexts of Early Christianity	
Tuesday 1 March	Christians and Gnostics	
Thursday 3 March	The Development of Catholic Christianity	
Monday 7 March	Alexandria and Carthage	
Tuesday 8 March	Worship and Baptism	
Thursday 10 March	Church and Society	
Monday 14 March	Constantine and Nicaea	
Tuesday 15 March	Church and State	
Thursday 17 March	Great Minds	
Monday 21 March	Fragmentation	
Tuesday 22 March	Christianity in Africa	
Thursday 24 March	Christianity in Asia	
Monday 28 March	<i>Module 1: Review and Discussion</i>	
Module 2	Medieval Christianity	AD600 to AD1500
Tuesday 29 March	The Rise of Islam	
Thursday 31 March	Great Tribulation	
Monday 4 April	<i>Easter Monday (no class)</i>	
Tuesday 5 April	<i>Otago Anniversary (no class)</i>	
Thursday 7 April	<i>Mid-Semester break (no class)</i>	
Monday 11 April	On Reflection	
Tuesday 12 April	The Orthodox Church	
Thursday 14 April	The Conversion of Europe	
Monday 18 April	Benedictine Monasticism	
Tuesday 19 April	The Reform Papacy	
Thursday 21 April	New Movements	
Monday 25 April	<i>ANZAC Day (no class)</i>	
Tuesday 26 April	Pilgrims and Penance: The Crusades	
Thursday 28 April	The Late Medieval Church	

Monday 2 May	<i>Module 2: Review and Discussion</i>
Module 3	Modern Christianity AD1500 to the Present Day
Tuesday 3 May	The Reformation
Thursday 5 May	The Enlightenment
Monday 9 May	Evangelicalism
Tuesday 10 May	Christianity in North America
Thursday 12 May	Nazi Germany and Soviet Russia
Monday 16 May	The Rise of Modern Missions
Tuesday 17 May	Catholicism/Pentecostalism
Thursday 19 May	Christianity in the Middle East and Asia
Monday 23 May	Christianity in New Zealand
Tuesday 24 May	<i>No Lecture Today</i>
Thursday 26 May	<i>No lecture Today</i>
Monday 30 May	<i>Final Review/Exam Information</i>

ASSESSMENT

To begin with, you will find there is a lot of helpful information and resources on the Department's website. In particular, we require you to check out the section called 'Essential Student Information'. You'll find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>.

This page provides a number of useful resources such as the *Study and Style Guide* and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically if required. So it is very important you make yourself familiar with this material. Our assumption is that you have read it. This page also contains information particularly for our distance students regarding audioconferences and teaching days.

The assessment for this paper comprises four elements:

Assessment Task	Percentage
Online Activities (in three 'windows')	15%
Essay 1 (1500 words)	20%
Essay 2 (2000 words)	25%
Exam (two hours)	40%

Each assessment task is an important step towards achieving the learning outcomes. Because of the survey nature of the paper you will find that each task requires you to go beyond the coursebook. You'll need to do more reading in other places. This brings me to the second of those three indispensable documents: 'Reading Church History'. This document is essentially an annotated bibliography. It is a list of the books that are available on the subject of Church History, broadly conceived, along with some brief observations from me at the end of each section. Generally I haven't listed these books at the close of each study unit, so don't forget about them.

There is a recommended textbook to go with the paper:

Marty, Martin. *The Christian World: A Global History*. New York: The Modern Library, 2007.

I have chosen this book because it is up-to-date, scholarly, and global in its focus.

In addition, I have put together a very long list of readings that are available on e-reserve, the fourth important document. These are chapters or extracts that the Library has scanned and made available as PDFs on its catalogue. This document is the full list of all available readings. You can find the links to the e-reserve documents under 'Course Documents' on Blackboard.

You will see that I haven't linked any specific suggested reading with any of the assessment tasks. This is to develop your own independent thinking, reading and research skills.

There are three forms of assessment...

1. ONLINE ACTIVITIES

For all of these online activities you will use the discussion board function on Blackboard, but as you will see not all of these activities are simple discussions. In each of the three 'windows' you will choose one of three activities, and in that activity you will make one substantive post that will be assessed. (Note you do *not* have to do all three options; choose only one.) I encourage you also to read what the other students have posted and make your own further contributions to the activities (those subsequent contributions will not be assessed).

Because the class is so large you will be divided into groups. Even though you will be assessed individually, do think of yourselves as working as a group to create something that is worthwhile and effective. In the audioconference I will give some feedback on the online activities.

For some activities I have put a specific reading on Blackboard. If there is no such reading, begin by looking at what is available on e-reserve (in the document called 'E-reserve') or in the many Church History books.

A post of around 150 words is perfectly acceptable; please don't go over 350 words. Each post will be marked out of 5. Here is a guide to how your posts will be marked; it will indicate what I am looking for...

Mark	Description
5	This is exceptionally good. I can tell that you have done some excellent reading and thinking. There is nothing discordant. Your post is relevant, creative, intelligent and accurate.
4	This is a solid post. It doesn't have quite the flair or the intuition of a 5, but it is still good. It is accurate and knowledgeable, with no errors or misunderstandings.
3	This is certainly passable. You have shown good effort but the post may contain an error or

	misunderstanding, something that suggests you haven't fully grasped the subject.
2	Your post is either too brief to do justice to the subject or it is badly wrong in at least one aspect. It is not convincing. It does not convey much in the way of independent reading or critical thinking.
1	I'm sorry to say that this is substandard. It is severely off-track, or inadequate in its content, or fundamentally mistaken. It conveys that you haven't understood the subject very well at all.

Once each round of posts has been assessed you will find your mark in the 'Grade Centre' section of Blackboard.

As you construct your posts, please observe the following guidelines:

1. Keep your posts relevant, focused and to the point. You don't have to write everything you know about a topic. The purpose is to engage with your fellow students to build a fruitful conversation together. Try not to dominate the discussion; give others space.
2. Electronic discussion is prone to misunderstanding, and it is reasonably easy to cause offence without intending to. So choose your words carefully and precisely, giving thought to how they might be received. Feel free to use emoticons – they are an important way of conveying tone. And don't take offence too quickly – perceived slights may not be real or intended. If you don't understand what someone has said online, ask them to clarify it. If that doesn't resolve the matter, contact me directly.
3. I welcome and encourage humour, but please make it in good taste. Your posts can be informal in their tone, creative and fun.

In each 'window' there are three activities to choose from. Usually one is a standard online discussion, but the other two require more creativity. You might think of these as an exercise in creative writing. Even though it is not academic prose, it still conveys to me whether or not you have understood the period and the focus of the activity. Let me clearly signal, then, that I will reward creative writing and even good storytelling. What I want to see is that you have engaged with the issues and understood them, so you have lots of room to move around in and be creative.

For your encouragement, here is some feedback from two previous students:

'I appreciated the balance between the essays, audioconferences and on line activities. It kept the pace of the course going but allowed depth. The on line activities were fantastic for this. They allowed me to approach the course from different perspectives than I had expected.'

'I liked getting creative in the online posts. When I first read what was required I thought it was stupid – but actually it turned out to be my favourite part of this course and really made me think and retain the information which I had to work with.'

So, plan to enjoy the activities. I look forward to reading what you write.

You will find the technical instructions you need for making your posts in the next section: Course Administration. Meanwhile, here are the online activities...

WINDOW 1: LATE ANTIQUITY [Module 1 / Study Units 9 and 10]

6am **Monday 22 March to 11pm Sunday 28 March**

Choose **ONE** of the following three activities...

1. Conference

Let's say it is the early fifth century and a group of notable theologians have gathered together for a Theology conference in Constantinople. The theologians are Gregory of Nyssa, Gregory of Nazianzus, Basil of Caesarea, Jerome, John Chrysostom, Cyril of Jerusalem and Cyril of Alexandria. It is the evening before the conference begins and they are all sitting together in a pub in the suburb of Chalcedon. They are telling each other what they have been working on lately and, being opinionated, they are each telling the others where they have gone wrong; they are also talking about Augustine in his absence. Who knows where the conversation will lead, but Theology will be at the heart of it. You are one of these theologians (take your pick). Write a post that is their contribution to what looks like a genuine conversation.

There is a reading on Blackboard under 'Course Documents' to help you work out who these theologians are.

Once you have made your first post I encourage you to make further contributions to the conversation.

2. Debate

Imagine it is the year AD256. Pope Stephen I and Bishop Cyprian of Carthage are sitting together in a boat, bobbing on the Mediterranean. They are meeting on neutral territory to debate the claims of papal primacy. You can choose whether to be Stephen or Cyprian. Whoever you choose, make his case in the debate, and begin your post with either S: or C: If you are not the first student to make a post, follow on from the previous post(s). Even though it is AD256 you are welcome to bring in other, later claims for papal primacy. Essentially you are debating the rights and wrongs of such claims, so in the end this activity should look like a genuine debate between concerned, informed participants.

Once you have made your first post I encourage you to make further contributions to the debate (these will not be assessed).

3. Discussion

This is a fairly standard online discussion. Unlike the other two options, you are writing just as who you are, not as someone else. I'd like the conversation to be open-ended. Feel free to ask and answer your own questions about the subject of late antiquity, ones that particularly interest you. Keep each distinct question in a separate thread. Here are a few questions that might help to get you started:

- What were the main challenges to Christianity in late Antiquity?
- What were the main achievements?
- Is 'fragmentation' an appropriate description of what is going on in this period? Why, or why not?

Once you have made your first post I encourage you to make further contributions to the discussion.

WINDOW 2: THE HIGH MIDDLE AGES [Module 2 / Study Units 7 and 8]**6am Monday 19 April to 11pm Sunday 25 April**

Choose **ONE** of the following three activities...

1. Press Conference

Imagine it is 30 January 1077. Pope Gregory VII and King Henry IV of Germany are holding a press conference before international media assembled at a convention centre on the outskirts of Canossa in the Italian Alps. Henry has just made his penance before Gregory, and Gregory has just welcomed Henry back into the fold. You are a journalist at the press conference. Ask a question of either Gregory or Henry and write their answer. In your post, begin the question with Q: and the answer with A: If you are not the first student to make a post, follow on from the previous question and answer. You are welcome to challenge an earlier answer from Gregory or Henry and to ask your own follow-up question. So this should look like a genuine line of questioning at a press conference.

Once you have made your first post I encourage you to make further contributions to the press conference.

To help you with this activity there is a reading and some primary documents on Blackboard under 'Course Documents'.

2. Last Will and Testament

It is the year 1247. You are a wealthy nobleman who is entering his old age and fearing for his soul. You are writing your will, in which you explain why you are leaving all of your possessions to the Franciscans – and *not* to the Cistercians or the Augustinians. Include only one line of reasoning or explanation for his decision in each post. Feel free to add in elements of this man's life story that will help to make sense of his current thinking – I will reward the authenticity of those elements. So this activity is as much about life and belief in the High Middle Ages as it is about the various qualities of those three new religious movements. In the end this should look like a convincing, coherent and authentic last will and testament from the High Middle Ages.

Once you have made your first post I encourage you to make further contributions to the press conference.

3. Discussion

In this discussion I'd like you to focus on the main intellectual developments of the High Middle Ages. Once again, you are free to ask and answer any questions that interest you about this subject, but here are a few to help get you started:

- Why were the Universities such an important innovation?
- What was Scholasticism? Would you have liked to have been one of the Schoolmen? Why or why not?
- Taking Thomas Aquinas as an example, what strikes you as significant within the theology of the High Middle Ages?

Once you have made your first post I encourage you to make further contributions to the discussion.

WINDOW 3: THE TWENTIETH CENTURY [Module 3 / Study Units 4 and 5]**6am Monday 17 May to 11pm Sunday 23 May**

Choose **ONE** of the following three activities.

1. Letters to the Editor

Imagine it is 1956 and debate is raging in the *Christian Life* magazine over the article that was published in its March edition, 'Is Evangelical Theology Changing?' Write a letter to the editor from the position of either a Fundamentalist or an Evangelical. If you are not the first to write a letter, respond to those who have. Begin each one with 'Dear Sir'. In other words, make this look like a genuine exchange of letters to the editor.

Once you have made your first post I encourage you to make further contributions to the exchange of letters.

The article itself is available on Blackboard under 'Course Documents'.

2. Diary Entries

Those in your group who choose this option will create two sets of diary entries. One set is written as a member of the German Christian Movement who supports the Nazi regime. The other set is written as a Christian in Germany who is actively working to protect the Jews. In each case the first entry should be for Tuesday 12 May (a random date) and each subsequent entry should be for each following day. You can be creative with your content – try to develop a story of this person's life day by day – but each entry should contain some reflection on how this person's faith is shaping their actions or perspective. So this should look like a genuine portion of a person's diary. To be clear, you need write only one diary entry and from only one perspective.

Once you have made your first post I encourage you to make further entries in the diary.

3. Discussion

This discussion will focus on the history of Christianity in the Soviet Union across the twentieth century. You can ask and answer any question you like (in its own thread) or you can tackle one of these:

- What was driving the Soviet regime to eradicate religion within its territories?
- Do you think Patriarch Sergii made the right decision to work with Stalin during World War II?
- How do you account for the survival of the Russian Orthodox Church in the face of such sustained persecution?

For the middle question on Sergii's choice, see the reading from Steven Merritt Miner on Blackboard under 'Course Documents'.

Once you have made your first post I encourage you to make further contributions to the discussion.

2. ESSAYS

The essays bring me to the third of those indispensable documents: 'Writing Church History'. This brief document gives you a sense of what I am looking for when your essays are marked. It also gives a few extra guidelines on formatting and conventions. I strongly recommend that you read it and follow it. You are also required to use the 14th edition of the Chicago Style Guide, which is the norm for many academic journals in the humanities. The Department has prepared a *Study and Style Guide*, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Department's web site www.otago.ac.nz/theology.

For your reading and research, you should begin by checking what is available on e-reserve in the document called 'E-reserve'. Then, in the 'Going Deeper' section at the end of each relevant study unit you will find a list of books that you can borrow from the Library. To extend your reading you might search for other relevant titles I haven't listed, or you might look for journal articles. I suggest you also consult one or two of the many volumes that are listed in the document called 'Reading Church History'.

ESSAY 1: EARLY CHRISTIANITY – 'HOW AND WHY?'

Length: 1500 words
Value: 20% of final mark
Date Due: 5pm Monday 11 April

Choose **ONE** of the following three essay questions:

1. How did the early Church come to agreement over the Canon of the New Testament? Why was it necessary to have an agreed Canon?
2. How and why did the role of women within Christianity change over the first two centuries of the Church?
3. How and why were Christians persecuted in the first three centuries of the Church?

ESSAY 2: MEDIEVAL CHRISTIANITY – 'AD600 TO AD1000'

Length: 2000 words
Value: 25% of final mark
Date Due: 5pm Monday 16 May

Choose **ONE** of the following three essay questions:

1. What was the general experience of Christians living under Muslim rule up until around AD1000?
2. In western Europe AND in the Byzantine Empire, what main factors account for the expansion of Christianity from the time of Gregory the Great until around AD1000?
3. Identify the major developments in Benedictine monasticism from the time of Gregory the Great until around AD1000.

3. EXAM

The exam will be two hours in length and it will comprise 40% of your assessment. Exam dates are not settled until midway through the semester when you will be informed of where and when you will sit your exam.

The exam will have two sections:

Section A will ask you to write an essay. You will have nine questions to choose from, three from each module. You must answer **two** questions. Take no more than 45 minutes to answer each question, and no more than 90 minutes to complete this section. Near the end of the paper I will give you a list of the topics that make up the nine questions, along with some exam advice.

Section B will comprise a list of the names of eight people from Church History. They will range from the reasonably obvious to the reasonably obscure. You will choose **three** of them. Write about each one, explaining their context and significance. Take no more than 10 minutes on each person, and no more than 30 minutes on the whole section. There is not a great deal of preparation that you can do for this section of the exam. I have designed it to reward those of you who have conscientiously read through the coursebook. This is your opportunity to demonstrate a broad understanding of the course. I will especially reward those who choose from among the more obscure figures.

Section A is worth 30% of the whole paper (15% for each essay). Section B is worth 10%. The combined total is 40%.

You may want to look at the exams for 2012, 2013 and 2014 for guidance on section A (you will find previous exams on the Library's website) but note that Section B is embargoed so you will not have access to that.

RESOURCES

- Blackboard, the University's online learning tool;
- This Course Outline and the Study Guide
- eReserve, a resource for electronic readings, which you can access via Blackboard;
- The Programme's "Style Guide" which recommends students use the 16th edition of the Chicago Style Guide when writing essays. It is available online at <http://www.otago.ac.nz/theology/study/studentresources/>
- The handbook *Distance Learning Information and Support*, providing advice on administrative matters not covered in this Course Outline and on the Distance Library Service. (You may download the PDF from the 'Essential Information' web page).

THIS IS IMPORTANT!

Please Note: You must have access to Blackboard and your University email address in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided only through Blackboard and your University email address, as outlined in the University's Student Communications Policy, so you must check these emails regularly. eVision will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

You will find there is a lot of helpful information and resources on the Theology Programme website. In particular, we require you to read the section called "Essential Student Information." You will find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>

This page provides a number of useful resources such as the Style Guide and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically. So it is very important you make yourself familiar with this material. Our assumption is that you have read it.

We will make reference to information on the website in the following pages, so do take the time to follow the links and absorb the material. It will save you from making costly mistakes and help to make the practical experience of distance study a straightforward one.

REFERENCING SYSTEM

For writing essays, the Theology Programme requires that you use the 16th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. The Programme has prepared a Style Guide, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Theology Programme's "Student Resources and Information" page:

<http://www.otago.ac.nz/theology/study/studentresources/>

SUBMITTING WRITTEN WORK

All assignments shall be submitted **electronically** via the "Assignment" feature on Blackboard by **midnight** on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the "Essential Information" web page.

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked). They will not be deemed to have been submitted unless and until the Plagiarism Declaration Form has been submitted or box ticked. The form can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/>

It is also on the Blackboard site for this course.

ACADEMIC INTEGRITY

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked when submitting an assignment).

It can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/> It is also on the Blackboard site for this course.

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect and courage. Students are expected to be aware of, and act in accordance with, the University's Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else's misconduct. A more extensive list of the types of academic misconduct and associated processes and penalties is available in the University's Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at www.otago.ac.nz/study/academicintegrity or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>

<http://www.otago.ac.nz/administration/policies/otago116850.html>

STUDENT SUPPORT

The "Essential Information" web page provides helpful information on how to access the University Library's resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support.

For all administrative enquiries, please contact the Theology Administrator:

Email: theology@otago.ac.nz Phone: 03 479 8639

We recommend that you contact the Programme as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.

THEOLOGY PROGRAMME

University of Otago, PO Box 56, Dunedin 9054, New Zealand
www.otago.ac.nz/theology