AHIS253
Pagans, Jews and Christians: Athens and Jerusalem
S1 Day 2013
Ancient History

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Disclaimer
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General Information

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Unit Convenor
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W6A 504

Credit points
3

Prerequisites
12cp

Corequisites

Co-badged status
This unit is co-badged with AHIS353.

Unit description
This unit studies the relationship between the Greek, Jewish and Christian traditions from the perspective of the inheritors of the classical tradition, Rome. It examines the ways the Roman state reacted to Jews and Christians from the second to the fourth centuries “from the time when Christianity first came to Rome’s attention, through attempts by Rome to remove it (violently or otherwise) from the world, to the ‘triumph’ of Christianity in the fourth century. It looks at developments in Roman and provincial religion in the period; the Roman responses to Jews and Christians; and the relationship between Judaism and Christianity. We begin and end with Tertullian’s question, "What has Athens to do with Jerusalem?".

Important Academic Dates
Information about important academic dates including deadlines for withdrawing from units are available at https://students.mq.edu.au/important-dates

Learning Outcomes
On successful completion of this unit, you will be able to:
Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE. Insight into inter- and intra religious interaction.
Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
Skills in the use of primary sources for the study of the ancient world.
Skills for the use of bibliographical resources for the study of the ancient world
Skills for the identification of sources of information (such as research tools, databases, and online resources), and problem-solving skills in dealing with these resources.

**Assessment Tasks**

<table>
<thead>
<tr>
<th>Name</th>
<th>Weighting</th>
<th>Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Definitions</td>
<td>10%</td>
<td>8/3/13</td>
</tr>
<tr>
<td>Tutorial Participation</td>
<td>10%</td>
<td>NA</td>
</tr>
<tr>
<td>Essay</td>
<td>40%</td>
<td>24/5/13</td>
</tr>
<tr>
<td>Definitions Reflection</td>
<td>0%</td>
<td>7/6/13</td>
</tr>
<tr>
<td>Exam</td>
<td>40%</td>
<td>Examination Period</td>
</tr>
</tbody>
</table>

**Definitions**
Due: 8/3/13
Weighting: 10%

In no more than 200 words, give your understanding of the terms ‘religion’, ‘pagan’, ‘Jew’, and ‘Christian’. Tell us how you understood these terms when you started the course, not after you heard the introductory lectures. It is not necessary to provide any references for these assignments, and we do not expect you to do any research for them: we simply wish to find out what you think these terms mean. The mark for this assignment will largely be based on spelling, grammar, punctuation, syntax, and sentence construction. You will lose .25 of a mark for each error you make in these areas. Thus it is an exercise in proofreading and presentation, as well as an opportunity for you to consider how you understand what we will be studying this semester.

On successful completion you will be able to:
- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- Perspectives on how the way we label ancient phenomena, communities, and events,
affects our study of them.

Tutorial Participation

Due: NA
Weighting: 10%

Ten percent (10%) of your mark will be based on your participation in Tutorials. The mark will be based on the level of your preparation as evidenced in your contributions to the discussion, and your level of participation.

Attendance at tutorials is compulsory except in cases of documented illness or misadventure. Non-attendance at tutorials will result in a 1 mark deduction from the 10% participation mark for every tutorial missed unless cleared in advance with the tutor and an acceptable explanation for the absence is provided.

On successful completion you will be able to:

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- Skills in the use of primary sources for the study of the ancient world.
- Skills for the use of bibliographical resources for the study of the ancient world
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Essay

Due: 24/5/13
Weighting: 40%

In no more than 2500 words, address one of the questions below. This is a maximum word limit, and essays which exceed it will attract a 5% penalty for every 100 extra words. Extensions will be granted only in documented cases of misadventure or illness. Essays submitted late without prior applications for extension will attract a penalty of 2% of the mark per day they are late.

It is important to base your essay on primary sources, and to compile your own list of up-to-date secondary reading. Do not pick a question which has too much ground to cover,
and do not hesitate to approach the lecturer or tutor for guidance over your essay at any stage.

Essays must be accompanied by a bibliography of the primary sources and modern works used. They must be referenced according to one of the accepted conventions, that is, footnotes, endnotes, or ‘in-text’ referencing. In general, footnotes are the preferred and usual method for such work. The presentation of the essay should follow accepted scholarly practice. A general guide to ‘Essay Presentation & Conventions: Style Guide’ is available from the Ancient History Department Website (from the home page, click on ‘Teaching materials’, to the left, then see ‘Essay Presentation Guides’), and this should be followed.

Essay Questions

1. How did the response of the Roman State to Christians develop from the second to early fourth century?

2. Why were Jews not persecuted as Christians were in the Roman Empire?

3. How do papyri illustrate the spread of Christianity in Egypt down to the time of Constantine? How does this compare with the account given in literary sources?

4. On what grounds did second and third century Graeco-Roman intellectuals attack Christianity? How did Christians respond?

5. What were the background to and causes of the State-Sponsored actions against Christians in the third and fourth centuries? How did they effect the Christian community?

6. What is ‘paganism’ in the context of the Roman Empire? How useful is the word and the concept in the study of the period?

On successful completion you will be able to:

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- Skills in the use of primary sources for the study of the ancient world.
- Skills for the use of bibliographical resources for the study of the ancient world.
- Skills for the identification of sources of information (such as research tools, databases, and online resources), and problem-solving skills in dealing with these resources.
Definitions Reflection

Due: 7/6/13
Weighting: 0%

In no more than 200 words, reflect on how, if at all, your understanding of the terms 'religion', 'pagan', 'Jew', and 'Christian' has changed during the course. How do you understand the terms now? If your opinion on what they signify has changed, what factors caused this? Do you think they are useful terms in the study of the Roman Empire?

NB. This assessment has no weighting, but any student that does not submit it will fail the unit.

On successful completion you will be able to:
• Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
• Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.

Exam

Due: Examination Period
Weighting: 40%

There will be a two (2) hour examination during the exam period at the end of semester. Further guidance on the exam will be provided in the final lecture.

On successful completion you will be able to:
• Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
• Insight into inter- and intra religious interaction.
• Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
• Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
• Skills in the use of primary sources for the study of the ancient world.
Delivery and Resources

Textbook
The prescribed textbook for this unit is Ramsay Macmullen and Eugene N. Lane, Paganism And Christianity, 100-425 C.E.: A Sourcebook (Minneapolis : Fortress Press, 1992) available through the Macquarie University Co-Op Bookstore. Weekly readings will be taken from this, as well as from a Book of Readings, which must also be purchased from the Bookshop.

Robin Lane Fox, Pagans and Christians (London: Penguin, 2006 [new edition]) provides a readable and informative narrative of the historical themes on which this unit focuses. It is recommended that students also purchase this if they are able.

Frequent recourse will be made to the Ecclesiastical History of Eusebius of Caesarea, the first ever work of ‘Christian History’, written at the close of the period this course deals with. A readily available version of this work is published in Penguin Classics: Eusebius, The History of the Church from Christ to Constantine, trans. G.A. Williamson (London & New York, 1989). Students who are able to purchase this will find it useful, but a reasonable translation is also available online, at: http://www.ccel.org/ccel/schaff/npnf201.html.

Technology Used
The lectures for this unit will be recorded and the audio recordings will be available on the Echo 360 system. There is also a iLearn page for the unit. Readings will be available on e-reserve and iLearn; other digital resources will also be placed on the iLearn site.

Lectures and Tutorials
There will be two one-hour lectures per week, on Tuesday 4–5 pm in E6A 102 and Thursday 4–5 pm in W5C 320. These will be followed on both days by tutorials, Tuesday 5–6 pm in W5C 311 and Thursday 5–6 pm in E5A 130. There will also be a Tutorial on Thursday 11 am-12 pm in E7B 164.

Changes since last offering
Since the previous offering in 2011, the assessment and some lecture content has been adjusted.

Unit Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Lecture Topics</th>
<th>Tutorial Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>26/2</td>
<td>Introduction: Sources and the historical context.</td>
<td>No Tutorials</td>
</tr>
<tr>
<td></td>
<td>28/2</td>
<td>Terminology I: 'Paganism', 'Judaism', and 'Christianity'</td>
<td></td>
</tr>
</tbody>
</table>
### Policies and Procedures

Macquarie University policies and procedures are accessible from [Policy Central](https://policy.mq.edu.au). Students should be aware of the following policies in particular with regard to Learning and Teaching:

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#### AHIS253 Pagans, Jews and Christians: Athens and Jerusalem

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
<th>Description</th>
</tr>
</thead>
</table>
| 2    | 5/3   | Terminology II: The question of ‘Religion’ | Guest Lecturer: Brent Nongbri  
Roman and Hellenic Cults  
Graeco-Roman Belief and cult |
| 3    | 12/3  | Local Cults | The Imperial cult  
The Imperial cult and early Roman reactions to Christianity |
| 4    | 19/3  | Rome and the Jews after the Great Revolt | Romans, Jews, and Christians in the 1st–3rd centuries  
Judaism, proselytes, and Godfearers |
| 5    | 26/3  | Christians, Jews, and Greeks in the 2nd–3rd centuries | Sacred texts and Sacred Text  
Roman views of Judaism in the 2nd and 3rd centuries |
| 6    | 2/4   | Philosophy and Christianity I | Neoplatonism and the intellectual reaction to Christianity |
| 7    | 9/4   | No Lecture | No Tutorial |
|      | 11/4  | No Lecture | Semester break (2 weeks) |
| 8    | 30/4  | Christians and the Roman state in the 2nd–3rd century | Christians and the Roman state in 3rd-century papyri |
|      | 2/5   | Christians and the Roman state in the 3rd century |  
| 9    | 7/5   | Christianity in the papyri I | Christian responses to Roman oppression |
|      | 9/5   | Christianity in the papyri II |  
| 10   | 14/5  | Christianity in the papyri III | Signs of Religion in papyrus letters |
|      | 16/5  | Judaism in the third century and early fourth century |  
| 11   | 21/5  | Other Currents: Gnosticism, Hermeticism, and Manichaeism | Magic and ritual |
|      | 23/5  | Other Currents: Asceticism and Magic |  
| 12   | 28/5  | The ‘Great Persecution’ | The Martyrdom of Phileas |
|      | 30/5  | ‘The Birth of Christianity’ |  
| 13   | 4/6   | The new world: traditional religion and Christianity in the fourth century | ‘A World Full of Gods’ |
|      | 6/6   | | No Tutorials |
Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where appropriate, their understanding and application of concepts and principles of their discipline, as well as develop a range of transferable skills.


In addition, a number of other policies can be found in the Learning and Teaching Category of Policy Central.

**Student Support**

Macquarie University provides a range of Academic Student Support Services. Details of these services can be accessed at: [http://students.mq.edu.au/support/](http://students.mq.edu.au/support/)

**UniWISE provides:**

- Online learning resources and academic skills workshops [http://www.students.mq.edu.au/support/learning_skills/](http://www.students.mq.edu.au/support/learning_skills/)
- Personal assistance with your learning & study related questions.
- The Learning Help Desk is located in the Library foyer (level 2).
- Online and on-campus orientation events run by Mentors@Macquarie.

**Student Enquiry Service**

Details of these services can be accessed at [http://www.student.mq.edu.au/ses/](http://www.student.mq.edu.au/ses/).

**Equity Support**

Students with a disability are encouraged to contact the Disability Service who can provide appropriate help with any issues that arise during their studies.

**IT Help**

If you wish to receive IT help, we would be glad to assist you at [http://informatics.mq.edu.au/help/](http://informatics.mq.edu.au/help/).

When using the university’s IT, you must adhere to the Acceptable Use Policy. The policy applies to all who connect to the MQ network including students and it outlines what can be done.

**Graduate Capabilities**

**Discipline Specific Knowledge and Skills**

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where
relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

**Learning outcomes**

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- Skills in the use of primary sources for the study of the ancient world.
- Skills for the use of bibliographical resources for the study of the ancient world
- Skills for the identification of sources of information (such as research tools, databases, and online resources), and problem-solving skills in dealing with these resources.

**Assessment tasks**

- Definitions
- Tutorial Participation
- Essay
- Definitions Reflection
- Exam

**Critical, Analytical and Integrative Thinking**

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

**Learning outcomes**

- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- Skills in the use of primary sources for the study of the ancient world.
- Skills for the use of bibliographical resources for the study of the ancient world
Assessment tasks

• Tutorial Participation
• Essay
• Exam

Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcomes

• Insight into inter- and intra religious interaction.
• Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
• Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
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Assessment tasks

• Tutorial Participation
• Essay
• Exam

Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

Learning outcomes

• Insight into inter- and intra religious interaction.
• Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
• Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
• Skills in the use of primary sources for the study of the ancient world.
• Skills for the use of bibliographical resources for the study of the ancient world

Assessment tasks

• Tutorial Participation
• Essay
• Exam

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

Learning outcomes

• Insight into inter- and intra religious interaction.
• Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
• Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
• Skills in the use of primary sources for the study of the ancient world.
• Skills for the use of bibliographical resources for the study of the ancient world

Assessment tasks

• Definitions
• Tutorial Participation
• Essay
• Definitions Reflection
• Exam
Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation’s historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

**Learning outcomes**

- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.

**Assessment task**

- Tutorial Participation

Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

**Learning outcome**

- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other.

Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:
Assessment tasks

• Tutorial Participation
• Exam

Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

Learning outcome

• Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.

Assessment tasks

• Essay
• Definitions Reflection

General Bibliography

(1) Collections of documents


M. Harding *Early Christian Life and thought in Social Context: A Reader* (London & New York...
2003)


(2) *Jewish and Greek Culture in New Testament Times*


M. Goodman, *Who was a Jew?* (Oxford 1989)

E.S. Gruen, *Diaspora: Jews amidst Greeks and Romans* (Cambridge, MA ; London : Harvard
University Press, 2002.) DS122 .G78


(3) *Christians in the Graeco-Roman and Jewish worlds in the first 3 centuries*


†R. Selinger, *The Mid-Third Century Persecutions of Decius and Valerian* (Frankfurt am Main 2002) BR1604.23.S45

(4) *Roman And Greek Religion*


*A. Brent, The imperial cult and the development of church order : concepts and images of
authority in paganism and early Christianity before the Age of Cyprian (Leiden ; Boston : Brill, 1999.) BV648 .B73


D.L. Jones, 'Christianity and the Roman Imperial Cult', ANRW II.23.2 (1980) 1023-1054


(5) Philosophical disputes


E.A. Isichei, Political Thinking and Social Experience: Some Christian Interpretations of the Roman Empire from Tertullian to Salvian (Christchurch 1964) BR170.I8.


(6) Retrospect
Tutorial Guide

Tutorials

A guide to the Weekly Tutorials can be found on unit iLearn site, and should be downloaded from there.