

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>HISTORY OF CHRISTIANITY I</b> HIST 0561
<b>Date and Time</b>	SEPTEMBER 13 – DECEMBER 10, 2021 MONDAYS: 2:15 PM – 5:05 PM
<b>Instructor</b>	<b>DR. ASHOOR YOUSIF, PhD</b> Telephone/voice mail: (416) 226-6620 Ext. 2228 Email: <a href="mailto:ayousif@tyndale.ca">ayousif@tyndale.ca</a>
<b>Class Information</b>	The classes will be livestreamed on Mondays from 2:15 PM – 5:05 PM.  <u>Virtual Optional Meetings</u> Office Hours: Mondays 1:30 – 2:00 PM or at a separate time by appointment.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## I. COURSE DESCRIPTION

Long before the year 1500, global Christianity stretched from Iceland and Ireland to Mongolia and south to Ethiopia. Across this vast area, people of faith confronted dramatically differing and constantly changing circumstances. They made decisions about culture, political power, the spiritual life, the canon of Scripture, and doctrine, decisions that shaped the flow of human history, and they experienced both success and loss on the grand scale. The narrative of the course and the reading from materials they wrote carries students into the dynamism of early Christian life.

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Acquire comprehensive knowledge of the global history of Christianity from the Apostolic Age to the Protestant Reformation.
2. Evaluate critically and reflectively the events, people, themes, and issues encountered in the course.
3. Synthesize and relate the historical insights with contemporary realities.
4. Analyze critically and comparatively primary and secondary sources.
5. Conduct independent research and communicate complex content in clear academic writing.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Gonzalez, Justo L. *The Story of Christianity, Volume One: The Early Church to the Reformation*. Revised and Updated. HarperCollins: New York, 2010. **(Reading G)**

Jenkins, Philip. *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia - and how it died*, HarperOne: New York, 2008. **(Reading J)**

Online Primary Source Readings. **(Reading S)**

### B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

### C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

## D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## E. ASSIGNMENTS AND GRADING

- 1. Weekly Discussions and Written Responses:** 500 Words each (Total 30%). Initial posts are due on Wednesday (11:59pm) and responses to other students’ posts are due on Sunday (11:59pm). **Late participations are not accepted.**

Every week a set of discussion questions will be posted on the class page on [classes.tyndale.ca](http://classes.tyndale.ca) to be addressed by the students via the online discussion forums.

Students will be divided into equal number of groups (e.g. 6 groups). Every week, half of the groups (e.g. 3 groups) will write the initial posts, answering the weekly questions, and the other half of the class will write responses to posts. Then, all students are encouraged to participate in open discussion forums for further learning.

Each student will be assigned to a group that will gather weekly either virtually or in-person, depending on their preference as a group and using their choice of communication method (e.g. virtual video tools, written forums, etc.) to either discuss the questions and formulate ONE collective written post or discuss their colleagues’ post and formulate ONE collective written response. Each collective post or response should be 500 words.

In these discussions, aim for posts and responses that display a thorough understanding of the textbooks and primary sources relevant to each question and a clear engagement with the class lectures and discussions, especially identifying areas of your understanding of each week’s themes that have challenged, changed, and/or enriched you. This is not a summary of the readings and the lectures, but thoughtful analysis, reflection, and response to particular themes and/or arguments. Be specific and brief, but not superficial.

2. **Critical Analysis Paper (Primary Source):** 750 Words, 15%. Due on Sunday (11:59pm) BEFORE the particular week on which the reading is assigned, but NO later than Oct. 24th (see table). **Late papers are not accepted.**

Write only ONE critical analysis paper with a historical argument (a thesis) and a reflective conclusion on ONE of the primary sources (Select only ONE of S1 to S6). This assignment is designed to give you direct exposure to key texts from the historical context (place and time) we are investigating in this course. No additional/external research is required and permitted beyond the primary source itself.

In the paper, provide a brief summary of the source’s content in the introduction paragraph and highlight your thesis statement. Then, the body of the paper should support your thesis statement. It should offer an analysis of the source historical objectives and insights in the body of the paper. Finally, share your reaction to and/or reflection on its message in the conclusion paragraph.

This assignment involves a “close reading” of the text as a historian. Look for the author’s main ideas and themes, which should offer clues and information regarding his/her world (e.g. his/her theological, spiritual, and/or ecclesiastical realities). All this information should shape your analysis and reaction and will provide the foundation for an argument (a thesis) on the source context. Importantly, show how your argument is drawn from the primary source you read by carefully documenting it (i.e. citation).

<b>Option</b>	<b>Due Date</b>
S1 (all 3 texts)	Sept 19
S2	Sept 26
S3 or S7	Oct 3
S5 (both chapters) or S6	Oct 17
S4	Oct 24

3. **Critical Book Review (Secondary Source):** 750 Words, 15%. Due on Sunday Nov. 14th (11:59pm).

Write a critical book review of Jenkins’ *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia - and how it died.*

The review needs to concentrate more on the ideas than on the details. Talk about (1) the author’s overall theme and thesis of the book, (2) the author’s purpose and/or agenda of the book, (3) the book’s structure and/or order of the materials and its relation to the purpose of the book, (4) the book’s strengths and shortcomings, and (5) the book’s contributions and implications. To address these areas, you will need to

include some content, but try to focus on the main issues that he raises and deals with. Importantly, support your review by carefully documenting it (i.e. citation). No additional/external research is required and permitted beyond the book itself.

**4. Research Paper Proposal:** 250 Words, 5%. Due on Sunday Oct. 31 (11:59pm).

Write ONE paragraph proposal for your research paper. The paragraph should introduce (1) your topic/theme and (2) an organizing question and/or a thesis statement. Also, include in the proposal (1) a draft outline of your research paper and (2) a brief annotated bibliography of your possible used sources.

**5. Research Paper:** 2500 Words, 35%. Due on Sunday Dec. 5th (11:59pm).

Write an argumentative research paper with a thesis that directly engages with one of the issues, themes, events, or people encountered in the course using primary and/or secondary sources from the period understudy. The paper must demonstrate thoughtful engagement with the theme via research and engagement of external sources. The paper must be transparent, meaning that you will clearly state what your primary and secondary sources are, and how you have gone about turning them (i.e. their information, insights, and/or arguments) into “data” for your argument/thesis.

You need to demonstrate familiarity with the specifics and details of the issues, themes, events, or people you selected, as well as demonstrate your ability to place your topic within the larger context of Christian history. The paper should not simply report, summarize, or review materials, but demonstrate thoughtful analysis and reflection and embody an argument (thesis), which will be a summary of the paper’s argument, early in the introduction. The body of the paper will support your thesis. Show how your argument is drawn from the primary and secondary sources you used by carefully documenting it (i.e. citation).

### **Turnitin Text-Matching Software**

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca). When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](http://classes.tyndale.ca) course resource page

- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

## F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Weekly Discussions and Responses	30 %
Critical Analysis Paper	15 %
Critical Book Review	15 %
Research Paper Proposal	5 %
Research Paper	35 %
Total Grade	100 %

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

### Submission Method and Late Submission

**Submission:** Papers to be submitted electronically in .doc or .docx format ONLY via the class page on [classes.tyndale.ca](http://classes.tyndale.ca).

### Late Submission Penalties:

- Weekly Responses and Primary Source Analysis Paper will NOT be accepted as late.
- All other late assignments will be penalized 1% (1 point) per day.

### Citing References

In all assigned work, proper style guidelines must be used and followed exactly; failure to do so will render the submitted assignment unacceptable.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests

and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

<u>Date</u>	<u>Theme</u>	<u>Readings</u>
Sept 13	Introduction to History The World of Christ	G 1-2

Sept 20	The Birth of the Church	G 3-5, 7, 9 S 1 (all 3 texts)
Sept 27	Imperial Faith	G 6, 8, 10-14, 19 S 2
Oct 4	Dissident Christians	G 15-18, 20 S 3, 7
<i>Oct 11</i>	<i>NO CLASS</i>	
Oct 18	Fall of Rome	G 21-24 S 5 (2 parts), 6
Oct 25	A Global Faith	G 25-26, 28 S 4, 8
Nov 1	Islam	G 27 S 9
Nov 8	Investiture	G 29-30 S 11
Nov 15	Crusades	G 31 S 12
Nov 22	Reshaping the Christian Map	G 33 S 10
Nov 29	Christendom	G 32, 35 S 13, 14
Dec 6	Proto-Reforms	G 34, 36-38 S 15

#### **V. ONLINE PRIMARY SOURCE READINGS**

The readings below can be found as PDF files on the class at [classes.tyndale.ca](https://classes.tyndale.ca) under "Readings".

## I. THE EARLY CHURCH

**Reading S1: Early Christian Fathers (Didache, St. Clement of Rome and St. Ignatius of Antioch).** *Early Christian Fathers*. Vol. 1, LLC. Ed. C.C. Richardson. Westminster, 1953.

**Reading S2: St. Perpetua and Felicitas.** *The Martyrdom of Saints Perpetua and Felicitas*. In *Acts of Christian Martyrs*. Edited and Translated by Herbert Musurillo. Oxford, 1972.

**Reading S3: St. Athanasius of Alexandria.** *St. Athanasius: The Life of Saint Antony*. Translated by Robert T. Meyer. Paulist Press, 1978.

**Reading S4: St. Ephrem of Nisibis.** *St. Ephrem the Syrian: Hymns on Paradise*. Translated by Sebastian Brock. St. Vladimir's Seminary, 1990.

**Reading S5: St. Augustine of Hippo.** *Confessions*. Translated by F.J. Sheed. London, 1943.

**Reading S6: St. Patrick.** "Translation of St. Patrick's Works: The Confession." In *The Life and Writings of the Historical Saint Patrick*. Translated by R. P. C. Hanson. Seabury, 1983.

**Reading S7: St. Benedict of Nursia.** *The Rule of St. Benedict*. Tr. Boniface Verheyen, OSB.

## II. THE MEDIEVAL CHURCH

**Reading S8: The Jesus Sutras.** *The Jesus Sutras: Rediscovering the Lost Scrolls of Taoist Christianity*. Ed. Martin Palmer. Wllspring, 2001.

**Reading S9: Patriarch Timothy I and Caliph Mahdi.** "The Debate on the Christian Faith between Timothy I and Caliph Mahdi in 781 A.D." *Bulletin of the John Rylands Library* 12. Vol 2. Translated by A. Mingana. Cambridge, 1928.

**Reading S10: St. Symeon the New Theologian.** "On Faith" and "Three Methods of Prayer" in *The Philokalia*, Vol. 4. Translated by G.E.H. Palmer, Philip Sherrard, and Kallistos Ware. Faber and Faber, 1995.

**Reading S11: St. Anselm of Canterbury.** "Cur Deus Homo" In *Anselm, Basic Writings*. Edited and Translated by S. N. Deane, 2020.

**Reading S12: Patriarch Michael the Great.** *The Chronicle of Michael the Great, Books XV-XXI*. Edited and Translated by Amir Harrak, Gorgias, 2019.

**Reading S13: St. Francis of Assisi.** "The Rule of 1221." *St. Francis of Assisi: Writings and Early Biographies*. Edited by Marion A. Habig. Franciscan, 1991.

**Reading S14: Hildegard of Bingen.** “Christ’s Sacrifice and the Church” In *Hildegard of Bingen: Scivias*. Translated by Mother Columba Hart and Jane Bishop. Paulist, 1990.

### III. THE REFORMATION CHURCH

**Reading S15: Erasmus of Rotterdam.** *The Manual of Christian Knight*. Methun, 1905.

**Note:** ([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)