

*“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 W1
<b>Date and Time</b>	MAY 3 – JULY 25, 2021 WEB-BASED ONLINE
<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>	Web-based asynchronous online course.  <u>Virtual Optional Meetings</u> Class Discussions: Tuesdays 12:30 – 1:30 PM. Office Hours: Tuesdays 1:30 – 2:00 PM or by appointment.
<b>Course Material</b>	Access course material at <a href="http://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="http://Tyndale One">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. 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).

## D. ASSIGNMENTS AND GRADING

- Weekly Discussions and Written Responses:** 400-500 Words each (Total 35%). **Late responses are not accepted.** Each week's initial response is due on Wednesday (11:59pm) and interactions with other responses are due on Saturday (11:59pm).

Attendance in this course is demonstrated by regular log-ins and up-to-date participation in forums.

Every Monday a weekly discussion question will become visible. Each student will read through the question and take time to formulate a response.

Aim for responses that display a thorough understanding of the textbooks and primary sources relevant to each question and a clear engagement with the class discussions and lectures, 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 a response to particular themes/arguments. Be specific and brief, but not superficial.

The initial response should be 400-500 words but there is no set limit on words for the subsequent interactions between students. In order to maximize the benefit of this element of the course, the student should post his/her initial response by 11:59 pm on Wednesday of the week and then spend the remainder of that week interacting with their colleagues in the class until Saturday at 11:59pm.

Each weekly questions and themes will be discussed on following week during optional class meetings

### FORUM DISCUSSION GRADING RUBRIC

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed word limit; comprehensive response	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive	Addresses some parts of question; shorter length; incomplete post	Rarely addresses question; far too short or far too long; incomplete post
Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors	Unclear, poor spelling and grammar in most posts

			in spelling and grammar	
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources (quotations and/or references); active reflection & questioning; obvious integration with one's context	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's context	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's context
Promptness & quality of responses	Posting on time; responds to all group members' comments on your post, interacting with other students' postings in timely manner; thoughtful responses	Posting on time; responds to some of group members' comments on your post, limited interaction with other students' postings in timely manner; somewhat thoughtful responses	Posting mostly on time; interaction with only 1-2 students' postings; less thoughtful responses	Late posting; rarely responds to group members' comments on your post and/or students' postings; responses not thoughtful

2. **Critical Analysis Paper (Primary Source):** 600-750 Words, 15%.

**Late papers are not accepted.** Due on Sunday (11:59pm) BEFORE the particular week on which the reading is assigned, but NO later than July 11<sup>th</sup> (11:59pm) for S13, S14 or S15.

Write only ONE exegetical (i.e. a critical analysis) paper with an argument (a thesis) and a reflective conclusion on ONE of the primary sources. 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 beyond the primary source itself.

In the paper, (1) provide a brief summary of the source's content in the introduction paragraph, (2) an analysis of its objective in the body of the paper, (3) and a reaction to its message in the conclusion paragraph. It will involve a "close reading" of the text. First, look for the author's main ideas. Then, look for any clues/information regarding other details about the author (e.g., character, spirituality, biography, or historical situation). All of this information will shape your analysis and reaction, and will provide an argument (a thesis) which will be a summary of the paper's argument. The body of

the paper will support your thesis. Show how your argument is drawn from the primary source you read by carefully documenting it.

- 3. Critical Book Review (Secondary Source):** 600-750 Words, 15%.  
Due on Sunday June 27 (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.

- 4. Research Paper:** 2000-2500 Words, 35%. Due on Sunday July 25 (11:59pm).

Write a research paper that directly engages with one of the issues, themes, events, or people encountered in the course using secondary sources. In other words, research is required for this paper. 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 into "data" for your argument.

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.

## E. 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.

## F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

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

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

### Submission Method and Late Submission

**Submission:** Papers to be submitted electronically in .doc or .docx format via Moodle.

### 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.

## H. 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>
May 3-9	Introduction to History The World of Christ	G 1-2
May 10-16	The Birth of the Church	G 3-5, 7, 9 S 1 (all 3 texts)
May 17-23	Imperial Faith	G 6, 8, 10-14, 19 S 2
May 24-30	Dissident Christians	G 15-18, 20 S 3, 7
May 31-June 6	Fall of Rome	G 21-24 S 5 (all 2 parts), 6
June 7-13	A Global Faith	G 25-26, 28

		S 4, 8
June 14-20	Islam	G 27 S 9
June 21-27	Investiture	G 29-30 S 11
June 28-July 4	Crusades	G 31 S 12
July 5-11	Reshaping the Christian Map	G 33 S 10
July 12-18	Christendom	G 32, 35 S 13, 14
July 19-25	Proto-Reforms	G 34, 36-38 S 15

## V. ONLINE PRIMARY SOURCE READINGS

The readings below can be found as PDF files on the course web page 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.

## II. THE MEDIEVAL CHURCH

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

**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](#).)