



**Tyndale Seminary
Course Syllabus**

**SPRING SUMMER 2020
HISTORY OF CHRISTIANITY I
HIST 0561 W1**

**MAY 4 – JULY 24
ONLINE**

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Access course material at <http://classes.tyndale.ca/>
Course emails will be sent to your @MyTyndale.ca e-mail account only.
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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.

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 AND TOOLS

Gonzalez, Justo L. *The Story of Christianity, Volume I; The Early Church to the Reformation*. Revised and Updated. HarperCollins: New York, 2010. ISBN 978-0-06-185588-7
(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. ISBN 0061472808 **(Reading J)**

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

B. RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.com – a free and reputable online resource developed by Tyndale House (Cambridge University) – 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. ASSIGNMENTS AND GRADING

1. **Weekly Discussions and Written Responses:** 500-600 Words each (Total 35%). Initial Response is due on Wednesday of the particular week (11:59pm). **Late responses are not accepted.**

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 reading(s) relevant to each question and/or a clear engagement with the class discussions and lectures, especially identifying areas of your understanding of each week's assigned reading(s) that have challenged, changed, and/or enriched as a result of weekly lectures. This is not a summary of the readings and/or the lectures, but a response to particular

themes/arguments. Be specific and brief, but not superficial.

The initial response should be 500-600 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 aim to 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.

A weekly summary from the previous week's discussions will be posted by the Professor that will engage with the material and offer suggestions for future dialogue.

2. **Church Visit Reflection:** 900-1000 Words, 15%. Due on June 1 @ 11:59pm.

Each student will visit a church worship service outside his/her tradition. If the student is a Protestant, he or she is asked to attend the worship service of a Roman Catholic Church, Eastern Orthodox Church, or Oriental Church.

The student will then write a reflection from a historian's lens by looking on themes such as: whether the worship is ancient, classic or contemporary; the nature of scriptural readings, prayers, sermons and homilies; the recited Creeds, confessional statements, and liturgy; the types of rituals, music, and instruments of worship; the type of arts, icons and symbols used in the church; and the building and sanctuary structure and orientation. The reflection will be graded on the level of observation, challenges, and critiques as well as aspects of the worship and Tradition the student appreciated. Please try to include images of the church bulletin or literature (including website if available) as appendices of the paper.

NOTE: Please be respectful of the church you choose to attend and dress and act accordingly. You are there to observe and participate (as much as you feel comfortable) in another version of Christian worship. You are NOT there to evangelize people to your church.

3. **Critical Analysis Paper (Primary Source):** 600-750 Words, 10%. Due on Monday of the particular week (11:59pm). **Late papers are not accepted.**

Write an 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 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 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.

4. **Critical Book Review (Secondary Source):** 600-750 Words, 10%. Due on June 29 @ 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.

5. **Research Paper:** 2000-2500 Words, 30%. Due on July 27 @ 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.

D. 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.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Weekly Discussions and Responses	35 %
Church Visit Reflection	15 %
Critical Analysis Paper	10 %
Critical Book Review	10 %
Research Paper	30 %
Total Grade	100 %

F. 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% 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](#). You must credit all sources in research; plagiarism is a serious academic and moral offence.

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 College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#).

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 Office (Room B302; auu@tyndale.ca) before proceeding.

G. 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 4-10	Introduction to History World of Christ	G 1-2, 14
May 11-17	The Birth of the Church	G 3-4, 9 S 1
May 18-24	Imperial Faith	G 5-8, 10-13 S 2, 4
May 25-31	Dissident Christians	G 15-17, 19-20 S 3, 7
June 1-7	Fall of Rome	G 21-24 S 5
June 8-14	A Global Faith	G 25, 28-29 S 6, 8
June 15-21	Islam	G 27 S 9
June 22-28	Investiture	G 30 S 11

June 29-July 5	Crusades	G 31 S 12
July 6-12	Reshaping the Christian Map	G 33 S 9
July 13-19	Christendom	G 32 S 13, 14
July 20-26	Proto-Reforms	G 34-35 S 15

V. ONLINE PRIMARY SOURCE READINGS

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

The readings below can be found as PDF files on the course web page at [classes.tyndale.ca](#) under “handouts”.

(Please note that the questions or comments with each reading are there to kickstart thinking. They are not meant to serve as thesis statements. Do not try to answer them in your analysis paper.)

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. Anslem of Canterbury. "Cur Deus Homo" In *Anslem, 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.