

*“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 1A
<b>Date, Time, and Delivery Format</b>	JANUARY 8 – APRIL 7, 2024 ASYNCHRONOUS ONLINE
<b>Instructor</b>	<b>DR. JAMES TYLER ROBERTSON, PhD</b> Telephone/voice mail: (416) 226-6620 Ext. 2227 Email: <a href="mailto:jtrobertson@tyndale.ca">jtrobertson@tyndale.ca</a>
<b>Class Information</b>	The course is web-based asynchronous with no fixed class time.  <u>Virtual Office Hours and Meetings:</u> Weekly (TBC when semester begins)
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="https://TyndaleOne.com">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## 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 a 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.

Heath, Gordon L. *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity*. Toronto: Clements, 2008.

Online Primary Source Readings. (PDFs are available on the course page)

#### 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

**1. Community Discussion Forums: 40%, Due every three weeks for the semester.**

Students will be divided into groups of 8-10 fellow classmates at the beginning of the semester. For three weeks, each group will complete a task designed to increase cooperation and create a learning community.

After the three weeks, the group will submit their project on the course page and each

participant will be awarded a grade out of a possible 10 marks. Then students will be put into new groups for another three weeks to complete another project. Each group should pick an Ambassador (someone who can ask the Professor questions on behalf of the group), a Techie (someone comfortable with technology to upload the group projects), and—if needed—a Captain (someone who is comfortable organizing the group and/or assigning tasks). The projects are designed to be creative, fun, help students engage with the class material, and—most importantly—help everyone get to know each other better so that an online learning community is created. The four projects are as follows:

**Weeks 1-3: Getting to know you.** Each student will take a turn (the group can organize who goes when) uploading a picture, song, or item from his/her house and then offer a one-paragraph explanation what the item means to them, or how it applies to his/her personality. For example, share a little about your faith story or your interest in church history. Each group member responds in two or three sentences affirming their classmate and offering positive feedback. Each student must submit a “personality item” during the three weeks.

**Weeks 4-6: Create a Monastic Order.** During this point of the semester, each student will have learned about the formation of monastic orders in early Christianity. The group will use what they have learned to create their own monastic order. Each order must choose a name, explain the choice of the name, explain what it is their order stands for, and why it was formed. The new order must form a consensus about the following items: who can join, what the requirements for membership are, what an average week would look like in the order, and how the order will be structured (eg. what is the authority structure? Who is in charge? What do the acolytes do?).

**Weeks 7-9: 8-10 Angry People.** Using Gordon Heath’s *Doing Church History* book as a guide, the group is going to act as a jury and render a verdict in a historical “trial”. The details of the trial will be revealed at the beginning of the three weeks and the group will have conversations, explore possible options, and follow the examples given in Dr. Heath’s book to arrive at a conclusion. They will then provide their beliefs about the “case” and, in 300 words, explain the reasons behind the answer.

**Weeks 10-12: The Amazing Race.** The final project will involve the group exploring the internet to find clues and solve a historical riddle. Websites—and even a couple of museums—will be consulted for the group to discover a hidden artifact, located somewhere in the vast digital world. The group will submit their answer when they believe they have it and—here’s the fun part—the first group done gets a bonus prize! However, if the group gets the wrong answer, they start all over again.

Finally, because group work can be frustrating if certain members do not contribute, the grades for each person will be decided by the other members of the group. An

anonymous portal will be available for group members to assign a number out of 10 for their fellow classmates. The final grade awarded will be the median number generated by the other members. So...stay involved as much as possible!

Attendance in this course is demonstrated by participation in forums.

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.

## **2. Church Visit Reflection: 1000 Words, 20%. Due by Sunday, 18 February, @ 11.59pm**

Each student will visit a church Sunday 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. Not another Protestant denomination/church.

The student will then write a reflection from a historian's lens by looking at themes such as (1) the language and type of worship; whether the worship is ancient, classic or contemporary; (2) the types of rituals, music, and instruments of worship; (3) the nature of scriptural readings, prayers, sermons and homilies; (4) the recited Creeds, confessional statements, and liturgy; (5) the type of arts, icons and symbols used in the church; and (6) the building and sanctuary structure and orientation. The reflection will be graded on the level of in-depth (1) observation, (2) appreciation (things you liked), and (3) challenges (things you disliked or disagreed with) the student will offer. Try to include images of the church, its bulletin, and literature, including any website (if available) as appendices of the paper (if possible).

**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 and/or invite them to your church, tradition, or beliefs.

## **3. Primary Source Reading & Analysis: 1000-1200 words total, 10%. Must be completed by Sunday, 31<sup>st</sup> March @ 11:59pm.**

The student will pick any two (2) of the Primary Readings located on the Moodle Course page. Do a 500-600 word (2 pages approximately) explanation for **each** primary reading you have chosen (**that is 500-600 words per primary source NOT 500-600 words total**). You do not blend the two primary sources in order to find common themes, but offer an analysis of each, independently of the other one.

Ask yourself what is the historical context of this document? How does that inform the

content of the reading? Who is writing this and why? Is there a specific incident the reading is discussing? If so, what is it? Finally, does this document inform any of the perceived issues you are facing in the present age? Again, each analysis should not be more than 600 words so be brief in your answers and do not worry about referencing other sources. This assignment is designed to give you experience interacting with historical documents and hearing historical voices with less attention paid to the research element that is normally involved in such a task.

While the two analyses are independent of each other, submit them as one document with Primary Reading Analysis 1, a blank page or some kind of notable break, then Primary Reading Analysis 2.

**NOTE:** This assignment can be completed any time during the semester. The latest it can be submitted is Sunday, March 31<sup>st</sup> by 11:59pm. After that the portal closes and **there are no submissions permitted after that time for ANY reason**. There are no extensions for this assignment because it is available for the whole semester.

**4. Research Paper OR Historical Sermon: 3000 Words or 20-minute video, 30%. Due on Sunday, 7<sup>th</sup> April @ 11:59pm.**

**Research Paper: 3000 words, 30%. Due on Sunday, April 7<sup>th</sup> @ 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 under study. The paper must demonstrate thoughtful engagement with the theme via research and incorporation of external sources. The paper must be transparent, meaning that you will clearly and completely state what your primary and/or secondary sources are, and how you used them (i.e., their information, insights, and/or arguments) in your paper through clear and proper citations and bibliography.

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., citations). Finally, in the conclusion, the paper should/could engage with the implications of the research's findings on the contemporary reality of Christianity (e.g., lessons, applications, outcomes).

**OR**

**Historical Sermon: 20-minute video, 30%. Due on Sunday, 7<sup>th</sup> April @ 11:59pm.**

The student will pick a person, event, or series of events and present an historical sermon designed for his or her worshipping community based on their selection. The sermon must be recorded and marks will be awarded for creativity in the video presentation. In order to do well, the sermon should reference biblical teachings and how the person/event is connected to the teachings presented in the Bible. The sermon needs to explain the history behind the person/event selected, its relevance to the biblical teaching, and application/wisdom it can offer for Christians of today. Included with the video sermon, the student must also supply an outline for the sermon, a bibliography of sources cited, and a one-paragraph explanation of the type of worshipping community he or she is addressing (this information can be included in the video or uploaded as a Word Doc or PDF along with the video in the assignment portal). Even though this is an oral assignment, the student should note sources cited and bring in quotes from primary sources connected to the person/event he or she chose.

### **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](#))

### **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:

Community Building Discussion Forums	40 %
Church Visit Reflection	20 %
Primary Source Assignment	10 %
Research Paper/Historical Sermon	30 %
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 ONLY via the class page on [classes.tyndale.ca](http://classes.tyndale.ca).

### Late Submission Penalties:

- Weekly Responses will NOT be accepted as late.
- All other late assignments will be penalized 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 [tip sheet, “Documenting Chicago Style”](#) (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 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

### 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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

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

Students should also consult the current [Academic Calendar](#) for academic polices 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>
Jan 8-14	Introduction to History The World of Christ	G 1-2
Jan 15-21	The Birth of the Church	G 3-4, 7, 9
Jan 22-28	Imperial Faith <i>"Getting to know you" forum complete</i>	G 5-6, 8, 10-14, 19
Jan 29-Feb 4	Dissident Christians	G 15-18, 20
Feb 5-11	Fall of Rome	G 21-24, 27
Feb 12-18	A Global Faith	G 25-26, 28



***“Monastic Order” forum complete  
Church Visit Assignment Due by Feb. 18***

***Feb 19-25***

***No Class (Reading Week)***

Feb 26-Mar 3	Islam	Primary Reading
Mar 4-10	Investiture	G 29-30
Mar 11-17	Crusades <b><i>“8-10 Angry People” forum complete</i></b>	G 31
Mar 18-24	Reshaping the Christian Map	Primary Reading
Mar 26-31	Christendom <b><i>Primary Reading <u>must be done by Mar 31</u></i></b>	G 32-33, 35
Apr 1-7	Proto-Reforms <b><i>“Amazing Race” forum complete Research/Sermon Assignment due April 7<sup>th</sup></i></b>	G 34, 36-38

## **V. SELECTED BIBLIOGRAPHY AND SOURCES**

**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](#).)

### **ONLINE PRIMARY SOURCE READINGS**

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

**Reading 1: 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 2: 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 3: St. Athanasius of Alexandria.** *St. Athanasius: The Life of Saint Antony.* Translated by Robert T. Meyer. Paulist Press, 1978.

**Reading 4: St. Ephrem of Nisibis.** *St. Ephrem the Syrian: Hymns on Paradise.* Translated by Sebastian Brock. St. Vladimir's Seminary, 1990.

**Reading 5: St. Augustine of Hippo.** *Confessions.* Translated by F.J. Sheed. London, 1943.

**Reading 6: 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 7: St. Benedict of Nursia.** *The Rule of St. Benedict.* Tr. Boniface Verheyen, OSB.

**Reading 8: The Jesus Sutras.** *The Jesus Sutras: Rediscovering the Lost Scrolls of Taoist Christianity.* Ed. Martin Palmer. Wllspring, 2001.

**Reading 9: 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. **This is to be read during Week 8: Islam.**

**Reading 10: 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 11: St. Anselm of Canterbury.** "Cur Deus Homo" In *Anselm, Basic Writings.* Edited and Translated by S. N. Deane, 2020.

**Reading 12: Patriarch Michael the Great.** *The Chronicle of Michael the Great, Books XV-XXI.* Edited and Translated by Amir Harrak, Gorgias, 2019.

**Reading 13: St. Francis of Assisi.** "The Rule of 1221." *St. Francis of Assisi: Writings and Early Biographies.* Edited by Marion A. Habig. Franciscan, 1991.

**Reading 14: Hildegard of Bingen.** "Christ's Sacrifice and the Church" In *Hildegard of Bingen: Scivias.* Translated by Mother Columba Hart and Jane Bishop. Paulist, 1990.

**Reading 15: Erasmus of Rotterdam.** *The Manual of Christian Knight.* Methun, 1905.

## SELECTED BIBLIOGRAPHY

- Barnett, Paul. *After Jesus, Volume 1: The Birth of Christianity: The First Twenty Years..* Grand Rapids: Eerdmans, 2005.
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- Evan, G. R. *A Short History of Medieval Christianity.* New York: I.B. Tauris, 2017.
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- 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,* New York: HarperOne, 2008.
- Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present.* Grand Rapids: Eerdmans, 1995.
- Irvin, Dale T. and Scott W. Sunquist. *History of the World Christian Movement. Volume I: Earliest Christianity to 1453.* New York: Orbis Books, 2009.
- Kydd, Ronald A. N. *Finding Pieces of the Puzzle: A Fresh Look at the Christian Story.* Eugene: Wipf & Stock, 2011.
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- Marty, Martin. *The Christian World: A Global History.* New York: Modern Library, 2009.
- Mcculloch, Dirmaid. *Christianity: The First Three Thousand Years.* New York: Penguin, 2011.
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- Shawe, Ian J. *Christianity: The Biography: 2000 Years of Global History.* Grand Rapids: Zondervan, 2016.
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- Ware, Timothy. *The Orthodox Church: An Introduction to Eastern Christianity.* Third Ed. UK: Penguin Books, 2015.

Wilhite, David. *Ancient African Christianity: An Introduction to a Unique Context and Tradition*.  
New York: Routledge, 2017.