

*“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>Semester, Year</b>	Spring/Summer, 2025
<b>Course Title</b>	<b>HISTORY OF CHRISTIANITY I</b>
<b>Course Code</b>	<b>HIST 0561– 1A</b>
<b>Date</b>	From May 5, 2025 To June 15, 2025
<b>Delivery Format</b>	ASYNCHRONOUS ONLINE
<b>Class information</b>	The course is web-based asynchronous with no fixed class time.
<b>Instructor</b>	<b>Dr. ASHOOR YOUSIF, PhD</b>
<b>Contact Information</b>	Email: <a href="mailto:ayousif@tyndale.ca">ayousif@tyndale.ca</a> Tyndale Phone Number: (416) 226-6620 Ext.2228
<b>Office Hours</b>	By appointment only.
<b>Course Materials</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.

## 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 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 [STEPBible](#) – 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. ASSIGNMENTS AND GRADING

1. **Weekly Discussions (Written Posts and Responses): 300 Words each (Total 25%). Posts are due on Thursday (11:59 pm) and responses are due on Sunday (11:59 pm). Late submissions are not accepted.**

Attendance in this course is demonstrated by participation in forums.

Every week two sets of discussion questions, representing the two lessons, will be posted on the class page on [classes.tyndale.ca](#) to be addressed by the students via the online discussion forums.

Students will be divided into four equal groups according to a schedule, which will be created at the beginning of the course. Every two groups will participate in the discussions among themselves by dealing with one set of questions, while the other two groups will deal with a

second set of questions. The total number of participations for each student will be SIX (3 posts and 3 responses).

Groups A and B will deal with questions related to the ODD lessons. The members of Group A will write the initial posts (one post per student), answering the weekly questions, which are due on Thursday (11:59pm), and the members of Group B will write responses to Group A's posts and the lessons' questions (one response per student to one post only), which are due on Sunday (11:59pm). In the following week, the roles will be reversed. Group B will post, and Group A will respond. The same pattern will be followed by Groups C and D, which will deal with questions related to the EVEN lessons.

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, 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 thoughtful analysis, reflection, and response to particular themes and/or arguments. Be specific and brief, but not superficial.

## **2. Christian Tradition Research and Church Visit Reflection Paper: 2000 Words, 30%. Due on May 25 (11:59 pm).**

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. Critical Book Review: 1000 Words, 15%. Due on June 8 (11:59 pm).**

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, thesis, and purpose (agenda), (2) the book's structure and/or order of the materials (i.e., chapters) and their relation to the book's thesis and purpose, (3) the book's strengths and shortcomings, and (4) the book's contributions and implications to the modern reader and church. To address these areas, you will need to include some content (details) but try to focus on the main issues that he raises and deals with. Importantly, support your review by carefully documenting it (i.e., citations). No additional/external research is permitted beyond the book itself.

**4. Research Paper: 2000 Words, 30%. Due on June 22 (11:59 pm).**

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).

**D. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

Assignment	Due Date	Value
Weekly Discussions and Posts		25%
Christian Tradition-Church Paper	May 25	30%
Book Review Paper	June 8	15%
Research Paper	June 22	30%
<b>Total Grade</b>		<b>100%</b>

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

<u>Date</u>	<u>Theme</u>	<u>Readings</u>
<b>Week One</b> May 5-11	<b>Lesson One:</b> Introduction to History & The World of Christ	G 1-2
	<b>Lessons Two:</b> The Birth of the Church	G 3-4, 7, 9 S 1 (all 3 texts)
<b>Week Two</b> May 12-18	<b>Lesson Three:</b> Imperial Faith	G 5-6, 8, 10-14, 19 S 2
	<b>Lesson Four:</b> Dissident Christians	G 15-18, 20 S 3, 7
<b>Week Three</b> May 19-25	<b>Lesson Five:</b> Fall of Rome	G 21-24, 27 S 5 (all 2 parts), 6
	<b>Lesson Six:</b> A Global Faith	G 25-26, 28 S 4, 8
<b>Week Four</b> May 26-June 1	<b>Lesson Seven:</b> Islam	J 2-3 S 9
	<b>Lesson Eight:</b> Investiture	G 29-30 S 11
<b>Week Five</b> June 2-8	<b>Lesson Nine:</b> Crusades	G 31 S 12
	<b>Lesson Ten:</b> Reshaping the Christian Map	J 1,4-9 S 10
<b>Week Six</b> June 9-15	<b>Lesson Eleven:</b> Christendom	G 32-33, 35 S 13, 14
	<b>Lesson Twelve:</b> Proto-Reforms	G 34, 36-38 S 15

## V. SELECTED BIBLIOGRAPHY

### 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".

**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.

**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.

**Reading S15: 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.

Chidestre, David. *Christianity: A Global History*. New York: HarperOne, 2000.

Dowley, Tim (ed.). *Introduction to the history of Christianity*. Minneapolis: Lion Publishing, 1990.

Evan, G. R. *A Short History of Medieval Christianity*. New York: I.B. Tauris, 2017.

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

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.

Madigan, Kevin. *Medieval Christianity: A New History*. New Haven: Yale Press, 2015.

Marty, Martin. *The Christian World: A Global History*. New York: Modern Library, 2009.

Mcculloch, Dirmid. *Christianity: The First Three Thousand Years*. New York: Penguin, 2011.

Moffett, Samul Hugh. *A History of Christianity in Asia, Volume I: Beginnings to 1500*. New York: Orbis Books, 1998.

Shawe, Ian J. *Christianity: The Biography: 2000 Years of Global History*. Grand Rapids: Zondervan, 2016.

Spickard, Paul R. and Kevin M. Cragg. *a Global History of Christians: How Everyday Believers Experienced Their World*. Grand Rapids: Baker Academic, 1994.

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.

## **VI. GENERAL REQUIREMENTS FOR ALL COURSES**

### **A. 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.

### **B. INTERACTIVE LIVESTREAM AND/OR BLENDED COURSE REQUIREMENTS**

- Livestream attendance for the entire duration of the class 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
- Full name displayed on Zoom and Microsoft Teams for attendance purposes\*
- A commitment to having the camera on to foster community building\*

*\*exceptions with permission from professor*

### **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](https://classes.tyndale.ca).

## **D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

### **Grading Rubric**

Please consult the rubric provided for each individual assignment.

### **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.

For proper citation style, consult [Citation Guides](#) for different styles. 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.

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

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at [classes.tyndale.ca](https://classes.tyndale.ca). Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It’s advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](https://classes.tyndale.ca) course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

## **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.

## **Late Papers and Extensions Policy**

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the [Extension Request Form](#). The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

## **E. 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.

## **F. LIBRARY RESOURCES**

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

## **G. GRADING SYSTEM & SCALE**

For each course's grading rubric, please refer to your course syllabus or [classes.tyndale.ca](http://classes.tyndale.ca). For general grading guidelines, refer to Seminary [Grading System & Scale](#).