

“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.”

Course	HISTORY OF CHRISTIANITY I HIST 0561 1A
Date, Time, and Delivery Format	JANUARY 9 – APRIL 10, 2023 ASYNCHRONOUS ONLINE
Instructor	DR. ASHOOR YOUSIF, PhD Telephone/voice mail: (416) 226-6620 Ext. 2228 Email: ayousif@tyndale.ca
Class Information	Web-based asynchronous online course. <u>Virtual Office Hours and Meetings:</u> by appointment.
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One . 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 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 – 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.

D. ASSIGNMENTS AND GRADING

1. **Weekly Discussions (Written Posts and Responses): 500 Words each (Total 30%). Initial posts are due on Thursday (11:59pm) and responses are due on Saturday (11:59pm). Late responses are not accepted.**

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 to be addressed by the students via the online discussion forums.

Students will be divided into FOUR (4) equal number of groups according to a schedule, which will be created at the beginning of the course. Every week, TWO (2) groups will participate in the discussions, while the other Two (2) groups will observe. The total number of participations will be SIX (6) per students (3 posts & 3 responses).

In each week, the members of first group will write the initial posts (one 500-word post per student), answering the weekly questions, which is due on Thursday (11:59pm), and the members of the second group will write responses to posts and questions (one 500-word response per student to one post only), which is due on Saturday (11:59pm). Then, all students are encouraged to participate in open discussion forums for further learning until Sunday (11:59pm).

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

2. Church Visit Reflection: 750 Words, 10%. Due on Mar 6th @ 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 on themes such as: the language of worship; 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 in-depth observation, appreciation, and challenges the student will offer. Please try to include images of the church, its bulletin, literature (including 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 Analysis (Primary Source): 750 Words, 10%. Due on Sunday (11:59pm) BEFORE the particular week on which the reading is assigned, but no later than Feb 19th (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 S9). 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).

Option	Due Date
S1 (3 texts)	Jan 15
S2	Jan 22
S3 or S7	Jan 29
S5 (2 chapters) or S6	Feb 5
S4 or S8	Feb 12
S9	Feb 19

4. Critical Book Review (Secondary Source): 750 Words, 10%. Due on Sunday Mar 19th (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.

5. Research Paper: 3000 Words, 40%. Due on Sunday Apr 2nd (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 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. 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 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:

Weekly Discussions	30 %
Church Visit Reflection	10 %
Critical Analysis	10 %
Critical Book Review	10 %
Research Paper	40 %
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.

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 [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. 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 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) 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 9-15	Introduction to History The World of Christ	G 1-2

Jan 16-22	The Birth of the Church	G 3-4, 7, 9 S 1 (all 3 texts)
Jan 23-29	Imperial Faith	G 5-6, 8, 10-14, 19 S 2
Jan 30-Feb 5	Dissident Christians	G 15-18, 20 S 3, 7
Feb 6-12	Fall of Rome	G 21-24, 27 S 5 (all 2 parts), 6
Feb 13-19	A Global Faith	G 25-26, 28 S 4, 8
<i>Feb 20-26</i>	<i>No Class (Reading Week)</i>	
Feb 27-Mar 5	Islam	S 9
Mar 6-12	Investiture	G 29-30 S 11
Mar 13-19	Crusades	G 31 S 12
Mar 20-26	Reshaping the Christian Map	S 10
Mar 27-Apr 2	Christendom	G 32-33, 35 S 13, 14
Apr 2-9	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 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.

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](#).)