



HISTORY OF GLOBAL CHRISTIANITY II: 1450 – PRESENT

**Spring 2020, Online Synchronous Format
Friday, 6:30-9 pm**



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Virtual Office Hours: Wednesday and Friday, 1-2 pm, Available by Appointment; via Zoom Office Hours link in our SAKAI course site.

DESCRIPTION AND PURPOSE OF COURSE

This course explores the history of Christianity from 1450 to the Present. We will identify key themes and formative stages of Christianity's global development from the era of reformations Christian institutions and practices that followed, and the development of the Christian tradition as a world movement into the modern period.

We will engage various models of interpretation and pursue issues of identity and method within the Christian traditions to trace the issues and concepts that continue to inform contemporary Christian communities. Texts, terms, and traditions will be analyzed in historical context. We will examine the inter-relationship of Christianity with colonialism and imperialism, slavery and capitalism, race and racism, and structures of social and political power. In exploring these histories we seek a sense of our own place, individually and collectively, with respect to the Christian movement worldwide. *Prerequisite: CH 510 – History of Global Christianity I*

PROGRAM LEARNING OUTCOME:

MDiv and MATS Outcome 2: Identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.

COURSE LEARNING OBJECTIVES AND OUTCOMES

Successful completion of this course will require that we:

- Identify major movements, issues, persons and events in the history of Christianity from the fifteenth century to the present, in terms of time, place, and broad significance, in order to acquire a broad context and a sense of historical sequence for understanding ideas and issues relating to Christian faith.
- Think critically and engage in rigorous textual and contextual analysis. In examining the significance of particular Christian denominations, institutions, theologies and practices we will seek out direct evidence from primary texts and artifacts, and consider scholarly interpretation from secondary sources.
- Utilize a broad range of sources to construct a cogent explanation and interpretation of the development of Christianity as a global movement. Demonstrate a basic acquaintance the history and literature of your own denominational tradition, or a faith tradition with which you can identify, and an ability to explain its historical place within the Christian tradition.
- Develop cross-cultural competencies by comparing and contrasting Christian theological traditions from different cultural settings, and the history of Christianity as a global movement among various religious movements and diverse cultural and geographic landscapes and across time.
- Communicate effectively in writing assignments including written summaries, oral discussion, essay composition, small group participation, a collaborative digital project, and examinations covering the content of the course and demonstrating textual and historical analysis.

REQUIRED MATERIALS

The following are the books required for this course. All students are expected to have purchased the books by the first day of the class.

González, Justo. *The Story of Christianity. Vol. 2 The Reformation to the Present Day*. San Francisco: Harper Collins, 2010.

Koschorke, Klaus et al, editors, *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook*. Grand Rapids: Eerdmans, 2007.

Bettenson, Henry and Chris Maunder, editors, *Documents of the Christian Church*. New edition. New York: Oxford University Press, 2011.

These texts have been placed on reserve in our library. Any additional materials (e.g., articles, supplemental recommended readings, etc.) will be added to our Sakai as we proceed.

The following text is also recommended and we will have some assigned readings from it, but not required for purchase:

Irvin, Dale and Scott Sunquist, *History of the World Christian Movement, vol. II: Modern Christianity from 1454-1800*. Maryknoll, NY: Orbis Books, 2012.

You may purchase the course textbooks at a local bookstore and/or utilize a book distributor such as www.amazon.com; www.bn.com; <http://www.cokesbury.com>; or www.bibliofind.com. Books may be purchased in physical or electronic form, but if in electronic form make sure it includes the physical page numbers. Since online purchases can take a week or longer, make sure to order the textbooks as soon as possible. Most required material may be found in our library and some of it also can be downloaded from various academic websites. Any additional materials (e.g., articles, etc.) may be found on Sakai.

TECHNOLOGY NEEDED

- 1) Computer: desktop or laptop with these recommended minimum standards:
 - Windows 10 / OS X
 - 8 GB of RAM
 - 240GB of SSD Hard Drive
 - Camera [built in or additional purchase]

This amount of computing power will allow you use the software offered by NBTS. Note: Students will have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet minimum standards. For questions about computer equipment, please contact Jeanette Carrillo jcarrillo@nbts.edu

- 2) Ability to access to the Internet and a supported Web browser (Internet Explorer, Firefox, Chrome, or Safari). Note: Most of the components in Sakai work best with Firefox, Chrome or Safari
- 3) A headset for plugging into your computer for video conferencing and synchronous classes.
- 4) Students in hybrid and online courses usually need both a webcam and microphone for communication with students and instructors.

SOFTWARE REQUIREMENTS

You will need to make sure that you have an up-to-date version of your browser as well as an operating system and some additional software on your computer to take this class. Some of the documents in this course will be available to you in PDF form. If you do not have Adobe Acrobat Reader software on your computer, you can download it by going to <http://get.adobe.com/reader>, Microsoft Office products (or equivalent – Office 365 is included with a student's email account).

Sakai Use

SAKAI is the Learning Management System (LMS) for New Brunswick Theological Seminary. Course materials are available within this system. Please log-in and look over your classes on SAKAI as soon as you can. It is important that you familiarize yourself with how the course has been organized. **Online and hybrid classes begin on the first scheduled day of the class in the first week of the semester.** There may be assignments students need to complete before the first face-to-face meeting of the class.

If you have problems and/or are not able to login, have questions concerning the use of Sakai or NetClassroom, send an email to jcarrillo@nbts.edu . Describe the problem in detail and include

your full name, your email address, and telephone number(s). If you have technical problems, send an email to jchoi@nbts.edu. Describe the problem in detail and include your full name, your email address, and telephone number(s).

Internet Service Providers (ISP)

A reliable, preferably high speed, internet connection, which includes direct access to the worldwide web is needed. In situations of emergency (i.e. pandemic, etc.), students may be required to shelter in place and will need to access their courses from home.

COURSE DELIVERY

FULLY ONLINE COURSE

This course is conducted entirely online, which means you do not have to be on campus to complete any portion of it. You will participate in the course using New Brunswick Theological Seminary's Learning Management Systems (LMS) Sakai.

In Sakai, you will access online lessons, course materials, and resources. At designated times throughout the semester, students will participate in a blend of self-paced and group-paced activities using Sakai and alternative Internet-based technologies.

COURSE COMMUNICATION

All important announcements and communication for this class will take place through Sakai and the NBTS email system. Make sure that you periodically check the course and your NBTS email inbox to stay informed and communicate with your professor and classmates. Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response. The professor will make every effort to respond to email inquiries within 48 hours, but makes no commitment to do so, particularly around questions that have been addressed on the syllabus, in class, or in relevant assignment sheets.

Announcements will be posted in Sakai on a regular basis. They will appear when you log in and/or will be sent to you directly through Sakai messages. Please make certain to check them regularly as they will contain any important information about upcoming projects or class concerns. Note: professors will only communicate information concerning the course using the NBTS mail system. When submitting messages, please do the following:

- Put a subject in the subject box that describes the email content with your name, week and message subject. For example: YOURNAMEWK2ASSIGNMENT.
- Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.
- Send email only to and from your NBTS email account and not your personal email. Also, do not send emails to my personal account, please submit all emails through the messaging (email) feature in Sakai.
- Submit assignments in Sakai using the "assignments tab." Do not use submit by email or SAKAI messages.
- Make certain to check your messages frequently.

LIBRARY RESOURCES FOR ALL CAMPUSES

All NBTS students can access online resources including the Sage Library catalog, journals, databases, and ebooks 24/7, by visiting <https://www.nbts.edu/sage-library/>. Resource guides are on the Sage Library page link in Sakai. Reference services are available virtually by Zoom or telephone. For information contact, the Sage Circulation Desk at 732-247-5241 or sage.library@nbts.edu. Students also have access to Rutgers University Libraries and SEPTLA member institution libraries. Local libraries may also offer guest privileges. For more information contact Laura Giacobbe at 848-237-1773 or at lgiacobbe@nbts.edu. For help with theological writing, contact James Brumm at jbrumm@nbts.edu. Stay up to date on library news on Facebook @sagelibrary or on Instagram @sage.library.

Library Resources at the St. John's Campus

NBTS students studying on the St. John's campus have borrowing privileges at the University's Library. To obtain access, follow the instructions in the email sent out by Dr. Faye Taylor, Director of the NY Campus, at the beginning of the semester. For more information about St. John's Library, contact the Circulation Desk by phone at 719-990-6850, text at 719-652-6936, or by email at <http://stjohns.libanswers.com/>.

NBTS students taking St. John's electives have access to the St. John's databases (<http://campusguides.stjohns.edu/databasesA-Z>), To obtain access, contact Laura Giacobbe at 848-237-1773 or lgiacobbe@nbts.edu.

INCLUSIVE AND EMANCIPATORY LANGUAGE

NBTS is committed to an inclusive theological agenda. The use of inclusive language is a requirement for all written work and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as "mankind" or "sons of God" are not inclusive of women. Instead, students could say humanity and children of God. Students will be urged in classes to consider more inclusive ways of speaking about God as well.

Additional reflections on this policy by Dr. Jérémie-Brink:

Words have power. Human language is also wrapped in many layers of culture and embedded in historical contexts. We ought to commit to think careful about our language because our choices to include or exclude people or groups or to think in closed or expansive language for God both reveal and participate in structures that were designed to privilege and empower some at the disadvantage or for the oppression of others. Such structures include deep patterns of and various systems of patriarchy, sexism and heteronormativity, binary constructions of gender, ethnocentrism and White supremacy, Eurocentrism and Anglocentrism, and Christian domination or Protestant superiority. Let us commit to strive (albeit imperfectly, and with grace for one another) toward language that emancipates from oppressive structures and fosters creative possibilities in language (including and especially theological language) that seeks to empower and recognize common good and affirm shared humanity. Please do not hesitate to interrogate in our class the ways words and terms are used, or to openly discuss language used in our primary sources, secondary text, or by the instructor.

COURSE ASSIGNMENTS AND EVALUATION

This course will engage students in a diversity of assignments in order to spread out the workload throughout the semester, and to encourage students to think through the various ways history can be studied, interpreted, and presented through diverse platforms for diverse publics. Grading is a subjective process. The following breakdown of percentages will be subject to the flexibility of the instructor's discernment in evaluation.

Class Participation	10%
Quests (2, worth 15 points each)	30%
Annotated Bibliography	25%
* Christian Response to Pandemics Project	35% *

Capstone assignment
across 2 semesters, 2x years,
considering science &
Christian response to pandemic.

Assignments (unless otherwise instructed) will be submitted via Sakai.

Readings and Participation

Our textbook presents some consensus themes within the field of scholarship and attempts perhaps the broadest global scope of any textbook on our subject. Primary sources will provide windows into the thoughts and actions of particular historical actors and institutions, or explore theology and Christian practice from the author's various contexts, eras, and social locations. Our critical examination of these sources will hone our skill at historical interpretation. Unlike the first semester, students will not submit short reading response papers in this course. Students will be expected to come to class with notes and be prepared to discuss the assigned readings, Students may also post to the weekly discussion board if they have a question or consideration that came out of their careful reading. This semester, no weekly reading response posts will be required, but would be helpful to your participation grade.

At any point in this course, please ask how the methods of the course might inform your vocation and how class materials might be connected with your worship community. In what ways does the local experience of a person or community, or your interpretive context differ/reflect/broaden/complicate the historical narrative and our collective discussion of the readings? We ought to regularly consider how the themes of the course or particular readings might be taught to others in congregational settings or other public venues in which we serve.

Assignments

Quests (Due: I – March 15; II – May 15)

(Closed OR open book; Prompts to be posted in Assignments tab in SAKAI)

In lieu of traditional midterm and final exams, or weekly quizzes, the evaluation of students' engagement with the content and interpretation of the course material will take the form of quests. This portmanteau implies an intermediate frequency and weight to these assignments, that is aimed to spread the workload of exams, offering opportunities to share what students have learned without requiring constant evaluation.

Quests will be written at home on the student's own time, in either an open or closed book format. Each quest will be posted a week before it is due, and consist of multiple interpretive

essay questions. Students will select the quest prompt they would like to write and submit it under the appropriate assignment tab in SAKAI as a Microsoft Word document. Students have a choice whether their quest is open or closed book and note. They should indicate the prompt they are answering and their choice of open or closed book at the top of their page, along with their name and the course information.

The student will be given no more than two hours of writing to complete the closed book quest and must complete the open-book exam within a 12 hour period. For the open-book quest, the student can access lecture notes and all books during the 12 hour period, and each answer should be approximately 750 words. Citations are required only for the open book quest and conform to Chicago-Turabian footnote style. Both the open and closed book quests are to be typewritten, double spaced in 12 point, standard-style font, with 1 inch margins. The completed quests must be posted to Sakai within either 2 or 12 hours after the questions are read.

Annotated Bibliography on a Denominational Tradition

In this assignment, students will identify, analyze, and present in a formal annotated bibliography resources for the study of their denominational or church tradition. Students are encouraged to select the church or denominational tradition in which they are a participant or one in which they participated that was important in their faith formation.

After identifying a denominational tradition (e.g., Methodist, or Baptist, or Reformed Church in America, or Presbyterian, or Pentecostal, etc.), students will compile an annotated bibliography of eight resources as an introduction to the study of the history of that denominational tradition. Sources will include reference sources, historical monographs offering comprehensive histories of their selected tradition and key themes in its development, as well as scholarly articles or essays around particular issues or themes in that tradition's history.

Overall, the assignment aims at encouraging you to develop critical skills of analysis of secondary historical sources and to apply those skills to an area of the history of Christianity in which you have a personal stake. To those ends, the learning objectives of the assignment are for you to demonstrate the ability to:

- Identify and explain major events and themes in the history of a faith tradition.
- Apply rules of style to correctly format a bibliography.
- Analyze secondary historical sources (i.e., works by historians) in terms of their perspective, purpose and scope.
- Appraise and compare secondary historical sources in terms of their usefulness and importance for an understanding of the tradition you have chosen.
- Assemble and arrange a series of sources in a logical sequence that traces a clear and intentional path of approach to the tradition you have chosen.

Complete information on this assignment can be found in the assignments tab in SAKAI.

This semester, we will participate in collaborative work to understand Christian responses to pandemics across the past 2000 years. To do so, the instructor has designed a digital history platform for presenting historical events and information as an interactive timeline and map, created a digital archive for student exploration, and designed a multi-part partner assignment for students' online presentation of their findings.

Objectives for this assignment are as follows:

- Explore digital tools and presentation methods for the study of History.
- Consider the importance of biology and the history of science in developing a critical understanding of the history of Christianity as a global movement.
- Engage in primary and secondary source research, closely reading them, interpreting them in historical context, and sharing those interpretations through carefully developed and ethically engaged presentations.

This project will be done in pairs, with partners assigned by the professor.

These projects will provide students with an opportunity to work collaboratively, gain basic exposure to a digital platform for historical presentation, and practice brief presentation of historical evidence, interpretation, and ethical discussion aided by text and visual resources that demonstrate critical thinking about the broader subject but also engage in the usefulness of thinking historically and sharing examples from history in a congregational or organizational setting.

Complete information on this assignment can be found in the assignments tab in SAKAI.

...Also see assignment sheet

COURSE SCHEDULE

January 29

Week 1 – Introductions and Explanation of Assignments

- Discussion via Zoom

February 5

Week 2 – **A Much Larger World**

González, vol. I, pp. 407-491 (scanned and posted to Sakai)

González, vol. II, Introduction and Chapter 1

Koschorke, Documents 218, 221, 235, 225b, and 231. (Latin America)

Koschorke, Documents 110, 115, 118a and 118b, 121. (Africa)

Koschorke, Documents 2 and 14a. (Asia)

- Discussion via Zoom
- Digital Lab for Annotated Bibliography – Reference Sources

Included discussion of biological & virological contact previously not possible.

February 12

Week 3 - Luther and Lutheran Reform

González, Chapters 2-4, 9, and 20.

Bettenson, Section VII: I a-h (pp. 194-226) on the Lutheran Reformation.

Martin E. Marty, "Which Luther?" *Christian Century*, February 10, 2004), 30-31. (Sakai)

- Discussion via Zoom
- Digital Lab for Annotated Bibliography – Historical Monographs

February 19

Week 4 - "Radical" Reformations

González, Chapters 5 and 6.

Charles E. Hambrick-Stowe, "Ulrich Zwingli: Prophet of the Modern World"

Christian Century (April 4, 1984). (Sakai)

Twelve Articles of the Peasants (Sakai)

Schleitheim Confession (1527) at:

<https://courses.washington.edu/hist112/SCHLEITHEIM%20CONFESSION%20OF%20FAITH.htm>

Letter of Sebastian Franck to John Campanus (1531):

http://wadsworth.com/history_d/special_features/ilrn_legacy/wawc1c01c/content/wciv1/readings/campanus.html

- Discussion via Zoom
- Digital Lab for Annotated Bibliography – Essays/Articles/Research Databases

February 26

Week 5 - The Reformed Tradition

González, Chapters 7, 10-11, and 21.

Randall C. Zachman, "Theologian in the Service of Piety: A New Portrait of Calvin" *Christian Century*, April 23-30, 1997, pp. 413-418.

John Calvin, *Ecclesiastical Ordinances for Geneva*,” in Hillerbrand, *Protestant Reformation*, 205-212.

Katherine Zell. “Letter to the Suffering Women of the Community of Kentzingen, who believe in Christ, Sisters with me in Jesus Christ.” (1524).

Koschorke, D 233: Jean de Lery: *The Mission of the Huguenots in Brazil* (1557).

Bettenson Section VIII: III (Augsburg, 1555), IV (Nantes, 1598), Section IX: I a (Submission of the Clergy 1532), II b (Elizabeth’s... Uniformity, 1559), and II f (Against the Puritans, 1593); XI: IV (Westminster Confession, 1643).

- Discussion via Zoom
- Digital Lab for Annotated Bibliography – Writing Entries and Organization

March 5 – NO CLASS

Submit Annotated Bibliography, via Sakai, by Saturday, March 6, 11:59 pm.

March 12

Week 6 –Catholic Reformations

González, Chapters 12 – 16.

Irvin and Sunquist, Vol. II, Chapter 6.

Selections from Ignatius of Loyola, *Spiritual Exercises* (“Annotations” and “Second Week”) (Sakai).

- Discussion via Zoom

Quest I due via Sakai, by Monday, March 15, 11:59 pm.

March 19

Week 7 – World Christianity in Emergent Colonial Contexts

González, Chapters 17-19.

Koschorke, Documents 8, 9, 10 (Spanish and Portuguese in West Africa, Philippines, Goa, India), 15 (Jesuits and Buddhists 1551), 230 (Franciscans in Mexico 1596), 125 and 126 (Ethiopia), 245a (A Morning Prayer of the Evangelized Quechua, c1600).

Selections from Francis Le Jau, in Sernett, *African American Religious History*, 25-32 (Sakai).

- Discussion via Zoom
- Digital Lab for Christian Response to Pandemic Project – Intro to Timemapper & Step 1

March 26

Week 8 – Christianity and Power in Encounters of the Early Modern World

For this week’s readings, please select a region, and read corresponding secondary and primary sources. Secondary texts will be posted online.

[Africa]

Irvin and Sunquist, Vol. II, Chapters 9, 14.

Koschorke, Documents 132 (Warri, 1652), 134 (Zimbabwe, 1652), 140 (Lutherans Gold Coast, 1673), 141 (African Pastor India as Model).

[Latin America]

Irvin and Sunquist, Vol. II, Chapters 10, 18.

Explored, discussed various ecological perspectives between European & Indigenous American worldviews.

Koschorke, Documents 244b (Palafox y Mendoza: On the Piety and Life of the Indians, 1640), 242 (Mexico, the Virgin of Guadalupe, 1649), 243b (Sor Juana Ines de La Cruz, 1691), 247 (Mayan Priest: Christianity as the Origin of All Evil, 17th Century),

[Asia]

Irvin and Sunquist, Vol. II chapters 7, 8 & 17.

Koschorke, Documents 24b (Accommodation, Ricci, 1596 & 1609, 24c ("The True Meaning...of the Lord of Heaven," 1603), 24d (A Chinese Voice on Ricci, Li Zhi, c.1600), 25 (de Nobili in South India, 1606-1656), 23b ("Oath of Apostasy" [Japan; Mr. & Mrs. Kuyusuke], 1645), 27 (China: Emperor K'ang Hsi's Edict of Tolerance, 1692), 28 (Prohibition of Chinese Rites by Clement XI, 1704), 35 (Religious Dialogue with Hindu [Tranquebar, India], 1714), 37 (Ziegenbalg... "Malabarian Heathenism" [Tamils], 1711), 38 (Ordination [Lutheran] of the First Indian [Tamil] Pastor Aaron, 1733), 32 (Catholic Underground Church in Ceylon, 1751), 33a ("Peter" Seung Hoon Lee [Korea] (1789), 33b (Korean Underground Theology: ... "Essentials of the Lord's Teaching" by Chong Yak-jong Augustine, c1796), 33c (The First Martyrs [Korean], 1791).

- Discussion via Zoom
- Digital Lab for Christian Response to Pandemic – Intro to Digital Archive & Step 2

Over Break:

Work with Partner to Complete Steps 1 and 2 of the Christian Response to Pandemic Digital History Assignment

April 2 – No Class (Holy Week Break)

Resubmission of Annotated Bibliography (optional), via Sakai, by Monday, April 5.

April 9

Week 9 –Reason, Revolutions and “Religion of the Heart”

González, Chapters 22-25.

Bettenson section XI: V a, b, (Baptists); XI: XII (Quakers); and XII: II a, b, c, (Methodists).

“Nathan Cole, Connecticut Farmer, Hears the Preaching of George Whitefield and Is Born Again (1741)” in *MPARH* (SAKAI).

George Marsden, “Religion and Revolution,” in *MPARH*. (SAKAI).

Thomas Paine (1797), *A Letter to a Friend Regarding the Age of Reason* in

<http://www.deism.com/paine.htm>

John Wesley, *A Plain Account of Christian Perfection*, Sections 1-19, 26-28.

<https://www.ccel.org/ccel/wesley/perfection.html>

Peter Choi, “The Sins of Early Evangelicalism,” Blog Post from AnxiousBench (SAKAI).

Samson Occom, “A Short Narrative,” and “A Sermon.” (SAKAI).

Explore “The Christianity of Freedom” <http://librarycompany.org/blackfounders/section5.htm> in the “Black Founders” online exhibit from the Library Company of Philadelphia.

Olaudah Equiano, *The Interesting Narrative*, read summary:

<https://docsouth.unc.edu/neh/equiano1/summary.html>, and Chapter 2 (begins on page 45).

<https://docsouth.unc.edu/neh/equiano1/equiano1.html>

Alternate reading:

Explored, Discussed
Paine's appeal to
reason & scientific
method, even
in evaluating
religion

Explored, discussed
African American involu-
ment in response to the
1793/1794 Yellow Fever
Epidemic in Philadelphia

Irvin and Sunquist, Vol. II, Chapters 12-15.

- Discussion via Zoom

April 16

Week 10 – Faith and the Early US Republic, Slavery and Civil War

González, Chapters 26-27.

Jon Butler, “Awash in a Sea of Faith,” and Albert J. Raboteau, “The Slaves’ Own Religion;” Eugene Genovese and Elizabeth Fox-Genovese, “Slaveholders and the Bible; James Moorhead “Civil War as Battle of Armageddon,” in *MPARH*. (SAKAI)

“Angelina Grimke Uses the Bible to Justify Abolishing Slavery, 1838,” Frederick Douglass Compares Southern Slaveowners Religion with that of Jesus, 1845,” Thornton Stringfellow Argues that the Bible is Proslavery, 1860” in *MPARH* (SAKAI).

David Walker, *Appeal* (1829), read Preamble, Article II, Article III.

<https://docsouth.unc.edu/nc/walker/walker.html>

Jarena Lee, *The Life and Religious Experience* in Sernett, *African American Religious History*, 164-84), (Sakai); Explore the entries at the following site on Lee, through PBS “Africans in the Americas” Digital Exhibits: <https://www.pbs.org/wgbh/aia/part3/3h1638.html>

- Discussion via Zoom

Step 3 Part 1 – Christian Response to Pandemics Post 1 Due Monday, April 19.

April 23

Week 11 – World Christianity from the 19th to the early 20th Century, Missions and US Imperialism

González, Chapters 29-31, 33.

“Emily Conroy-Krutz, Christian Imperialism, Converting the World in the Early American Republic” Podcast Episode 047, of “Ben Franklin’s World: A Podcast about Early American History.” Available online:

<https://www.benfranklinworld.com/episode-047-emily-conroy-krutz-christian-imperialism-converting-the-world-in-the-early-american-republic/>

John W. Coakley, “The Seminary Years of the Missionaries Horace G. Underwood and Henry G. Appenzeller. (Sakai).

Henry McNeal Turner, “Emigration to Africa,” in Sernett, *African American Religious History*, 289-94. (Sakai).

Reverdy Ransom, “The Race Question in a Christian State, 1906,” in Sernett, *African American Religious History*, 337-46. (Sakai)

[Africa]

Koschorke, Documents 148b (Black African Nation), 156 (Lesotho, 1833), 150 (Samuel Ajayi Crowther, 1837), 165b (O. Payne: The Significance of Bishop Crowther, 1892)

[Asia]

Koschorke, Documents 39 (India: Decline of Catholicism, 1815), 45 (The Founding of Serampore College, India, 1818), 51a (Raja Rammohun Roy, 1820), 49 Struggle Against ... Hinduism, Wilson, 1833), 56a Trial of a Foreigner [in Japan], 1848), 57 (Vietnam: Edict, 1851), 61d (Taiping China and the “Christian Nations,” 1853), 59b (From Their [Japanese] Scripture), 61b (The 10 Commandments [China], found in 1854), 59a First Contacts with Western (s) [Japanese Hidden Christians], 1865), 50 (Burma ... Royal Court, 1868), 52 Religious Debates in

Discuss the role of science, medicine, scientific education, in “Western” missionary impulse.

Colonial Ceylon [de Silva], 1873), 76 (Ceylon: Petition for an "Independent Native Church," 1878).

[Latin America]

Koschorke, Documents 262 (Mexico: Historical-Theological Emancipation of the Creoles, 1794), 267 (Bolivar: On the Rights of the Indian, 1825), 272.

- Discussion via Zoom

Step 3 Part 2 - Christian Response to Pandemics Post 2 Due Monday April 26.

April 30

Week 12 – World Wars; Fundamentalism and Modern Christianity; Pentecostalism

González, Chapters 34-36.

Gail Bederman, "The Women Have Had Charge of the Church Work Long Enough': The Men and Religion Forward Movement of 1911–1912," in *A Mighty Baptism: Race, Gender, and the Creation of American Protestantism* ed. Susan Juster and Lisa MacFarlane.

(Sakai)

Readings on "Chapter 9: Intellectual Controversies, 1860-1920" in *MPARH* (Sakai)

Federal Council of Churches, Social Creed.

Harry Emerson Fosdick, "Shall the Fundamentalists Win?" (Sakai)

J. Gresham Machen, "The Bible" (Sakai)

Bettenson X: XI a (Rerum Novarum), XIV: II b (Barmen Declaration, 1934).

Koschorke, Documents 183 (Italian Occupation of Ethiopia, Nigerian Critique, 1935).

Bettenson XIV: II c (Bonhoeffer, 1944), XVI: V a (Constitution of the WCC, 1948).

Elsie Mason, "Bishop C. H. Mason, Church of God in Christ," in Sernett, *African American Religious History*, 314-324. (Sakai)

- Discussion via Zoom

Explore Darwin, evolution, & role of science in Fundamentalist, Modernist controversy

Step 3 Part 3 – Christian Response to Pandemics Presentations (1/3rd of the groups)

May 5

Week 13 – Neoliberal Capitalism, Globalization, and World Christianity

González, Chapters 37-38.

Catherine A. Brekus, "The Perils of Prosperity: Some Historical Reflections on Christianity, Capitalism, and Consumerism in America," in *American*. (SAKAI)

Koschorke, Documents 209 (Biko on Black Consciousness), 213 (South Africa), 302 (Revolution and Violence), 303 (Medellín, 1968), 304 (Liberation Theology), 313-317 (Multiplicity in Latin America).

James Cone, "Black Theology and the Black Church: Where do we go from here?" in Sernett, *African American Religious History*, 567-79. (Sakai)

George Vecsey, "Norman Vincent Peale, Preacher of Gospel Optimism, Dies at 95" *The New York Times* (December 26, 1993) (Sakai).

Anthea D. Butler, *The Black Church: From Prophecy to Prosperity*. Dissent, (Winter 2014), 38-41. (Sakai)

Lamin Sanneh, "Conclusion: Third Wave Awakening and Concurrent Cultural Shifts," in *Disciples of All Nations: Pillars of World Christianity*. (Sakai).

- Discussion via Zoom

Step 3 Part 3 – Christian Response to Pandemics Presentations (1/3rd of the groups)

May 12

Week 14 – Final Discussion and Final Presentations

- Discussion via Zoom

Step 3 Part 3 – Christian Response to Pandemics Presentations (1/3rd of the groups)

Quest II due via Sakai by Saturday, May 15 by 11:59 pm.

Capstone assignments were presented & discussed, exploring the view of science in various Christian responses to disease & pandemic

CAPSTONE ASSIGNMENT: integratly critical thinking about science in the history of the Christian Movement

* **Digital History Project – Christian Response to Pandemics**
CH 511 - History of Global Christianity II
New Brunswick Theological Seminary

This semester, we will participate in collaborative work to understand Christian responses to pandemics across the past 2000 years. To do so, the instructor has designed a digital history platform for presenting historical events and information as an interactive timeline and map, created a digital archive for student exploration, and designed a multi-part partner assignment for students' online presentation of their findings.

Objectives for this assignment are as follows:

- Explore digital tools and presentation methods for the study of history.
- Consider the importance of biology and the history of science in developing a critical understanding of the history of Christianity as a global movement.
- Engage in primary and secondary source research, closely reading them, interpreting them in historical context, and sharing those interpretations through carefully developed and ethically engaged presentations.

This project will be done in pairs, with partners assigned by the professor.

STEP 1: Students will utilize the Christian Response to Pandemics resource on the platform Timemapper, to explore the historical record through digital visualizations. The link to the digital timeline and map which serves as the starting point for this assignment will be posted to SAKAI, and as found here:

<http://timemapper.okfnlabs.org/njeremiebrink/christian-responses-to-pandemic-timemapper#0>

Students will connect (in a mode of their choosing) with their partners, to do or to reflect on this work. (They may explore this together over a zoom meeting they setup, or over the phone as they explore, or in a series of email or other exchanges. Establishing a working system for collaborative work is a key skill, that will be developed in this first step of the process and will assist in the development of the project in subsequent steps).

In addition, this resource will be accompanied on the SAKAI site with descriptions of some major types of diseases (also found below) that have been responsible for widespread sources of human death or threats to public health.

Variola Major Virus (Smallpox)

Smallpox origin is unknown but it is thought to date back to the Egyptian Empire around the 3rd century BCE. With the arrival of the Europeans in the Americas, smallpox (and measles) devastated native populations with as many as 90 percent dying throughout the north and south continents and contributed to the collapse of the Inca and Aztec civilizations. So widespread was the death (56 million Native Americans in the 16th and 17th century) that it may have altered Earth's climate as vegetation growth on previously tilled land drew more CO² from the atmosphere and caused a cooling event. The vastly reduced size of indigenous

groups were unable to oppose the European explorers and settlers that would arrive.

Viral Hemorrhagic Fever

A zoonotic pathogen causing hemorrhagic fevers. Possibly started in Ethiopia and then traveled northward to Rome and beyond as people attempted to escape the disease only spreading it further. Symptoms included fever, diarrhea, vomiting, oral lesions, conjunctival hemorrhage, and gangrenous extremities. Scientists are still not sure what caused this plague and have differing theories. Can be transmitted by mosquitoes (dengue, yellow fever, RVF), ticks (CCHF), rodents (Hantavirus, Lassa) or bats (Ebola, Marburg), body fluids, and secretions of infected patients. At last count, according to the CDC, there were 18 Viral Hemorrhagic fever variations.

Leoprosy/Hansens Disease

A slow developing bacterial disease. Leoprosy had been around for ages and was common in first century CE biblical narratives and other literature. Europe experienced a leoprosy pandemic in Europe resulting in the building of numerous hospitals to accommodate the victims. Although this bacterial disease progresses very gradually in most cases, it can be fatal if not treated with antibiotics.

Bubonic Plague

A zoonotic bacterium, transmitted between animals through their fleas, it can also be transmitted from animals to humans. The disease is usually spread via fleas living on rodents: rats, marmots, prairie dogs. It can also be spread by infectious droplets. Fatality is 30-100% if untreated. Found on every continent except Oceania. Congo, Madagascar, and Peru are the most endemic countries.

Cholera

Over 150 years there would be seven Cholera outbreaks beginning in Russia where one million people died from feces-infected water and food. British soldiers would bring it to India where millions more would die. Because of the reach of the British Empire and its navy, it would spread to Spain, Africa, Indonesia, China, Japan, Italy, Germany and America. Even with a vaccine created in 1885 pandemics continued. 1 million dead. In some places, Cholera was considered "the Blue Death," as victims often developed a blue tint to their skin.

Scarlet Fever

Although today it is considered to be a mild infection, initially due to its highly contagious nature and dire prognosis, all personal effects that came in contact with a scarlet fever victim were burned. Now it can be cured easily with antibiotic treatment. By the present, the disease has shown signs of antibiotic resistance.

Measles

Medical records of measles go back to the 9th century in Persia. Until 1963, when a vaccine became available nearly every child suffered measles before the age of 15 and 90% of those who came in contact with an infected person also became infected..

Influenza

Influenza appears in ancient (412 B.C.) documents written by Hippocrates. The word "influenza" was born from the Italian word for "influence." More than 31 instances of flue pandemics are known since 1580.

Typhoid

The highly contagious typhoid bacteria can be carried asymptotically and infect many. Long before the bacteria causing the illness would be discovered, Salmonella affected deprived people in large cities and was fatal 10% of the time. It was suggested that Typhoid was carried to NYC by an Irish immigrant named Mary Mallon, more than 3,000 New Yorkers would show signs of the infection and some died. An immunization was not developed until 1911 and antibiotic treatment wasn't available until 1948.

Polio

Starting in New York City, 27,000 cases and 6,000 deaths occurred in the U.S. Affecting mainly children, survivors had permanent disabilities. Dr. Jonas Salk developed a vaccine which became available in 1955 and there have not been any cases reported in the U.S. since 1979 although it is still present abroad.

Human Immunodeficiency Virus (HIV)

HIV is a virus that attacks the body's immune system. If not treated, it can lead to [AIDS](#) (acquired immunodeficiency syndrome). There is currently no effective cure. Once people get HIV, they have it for life. But with proper medical care, HIV can be controlled. People with HIV who get [effective HIV treatment](#) can live long, healthy lives and protect their partners. HIV infection in humans came from a type of chimpanzee in Central Africa, through a chimpanzee version of the virus (called simian immunodeficiency virus, or SIV). Some studies show that HIV may have jumped from chimpanzees to humans as far back as the late 1800s. Over decades, HIV slowly spread across Africa and later into other parts of the world. We know that the virus has existed in the United States since at least the mid to late 1970s. Treatments have slowed the progress of the disease but 35 million people have died of AIDS since its discovery. In 2018 1.7 million people were newly infected globally.

Coronavirus

First identified in humans in 1965, it is actually a large family of different viruses some of which cause the common cold in people. It can also infect animals such as bats, camels, and cattle.

Zika

Spread by mosquitos, the Zika virus can also be sexually transmitted in humans. Although not harmful to adults or children, it can attack infants who are still in the womb and cause birth defects. South and Central America, as well as parts of the southern U.S. are prime areas for this mosquito born illness to flourish.

STEP 2: Pick a Plague and Investigate a Response.

After doing the required set of readings and exploring the timeline, students will work with their partners to select a disease or pandemic or event that occurred **before 1970**, and explore the

additional primary and secondary readings that offer sources pertaining to the event or response of their choosing from the timeline and map visualization platform.

A plethora of resources (both Primary and Secondary Sources) can be found in SAKAI, under the resources tab, with subfolders indicating the virus or an instance of the virus in which Christian individual and community responses have been documented.

STEP 3: Interpret Sources, and Present Findings

Student pairs will then prepare share with the class two postings, and one presentation related to their work, to contribute to our collective understanding. (Please indicate if one posting is being submitted on behalf of the pair, by indicating both names on the discussion board post.)

- PART 1: Write 2 paragraphs, 500 words as a forum post, that identifies and offers a close reading of a primary source that describes Christian responses to the disease or pandemic of your choosing (10 points).
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Presentations are required to:

- Use at least one image (of the historical figure, an illustration of the disease, a visualization that illustrates a theme or contextual feature mentioned in the presentation),
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Weekly Schedule

Add Content + Add Layout Reorder ⚙

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Weekly Schedule>Digital History Project - Christian Response to Pandemic

Digital History Project - Christian Response to Pandemic

This semester, we will participate in collaborative work to understand Christian responses to pandemics across the past 2000 years. To do so, the instructor has designed a digital history platform for presenting historical events and information as an interactive timeline and map, created a digital archive for student exploration, and designed a multi-part partner assignment for students online presentation of their findings.

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Image of a Mesoamerican infected with smallpox. Adapted panel from the Florentine Codex, a compendium of information on Aztec people and history by Bernardino de Sahagún, a 16th century Spanish Franciscan missionary.

1507 - 1540 Smallpox Brought by Spaniards to the Caribbean and Central America

Smallpox arrived in the Western Hemisphere by 1507, with Spanish forces. Mayan accounts suggest that Spanish trade expeditions by canoe brought the disease from the islands to the Yucatan Peninsula. In 1520, the forces of Hernán Cortés brought smallpox inland in their war against the Aztecs, resulting in by some estimates more than 2 million deaths to indigenous peoples.

Source: Native Voices: Native Peoples' Concepts of Health and Illness, U.S. National Library of Medicine





Christian Responses to Disease and Pandemic - Timemapper by njeremiebrink using TimeMapper - License - Source Data

Leaflet | ©OpenStreetMap contributors

In addition, to exploration of the digital timemapper platform, review descriptions of some major types of diseases that have been responsible for widespread sources of human death or threats to public health.

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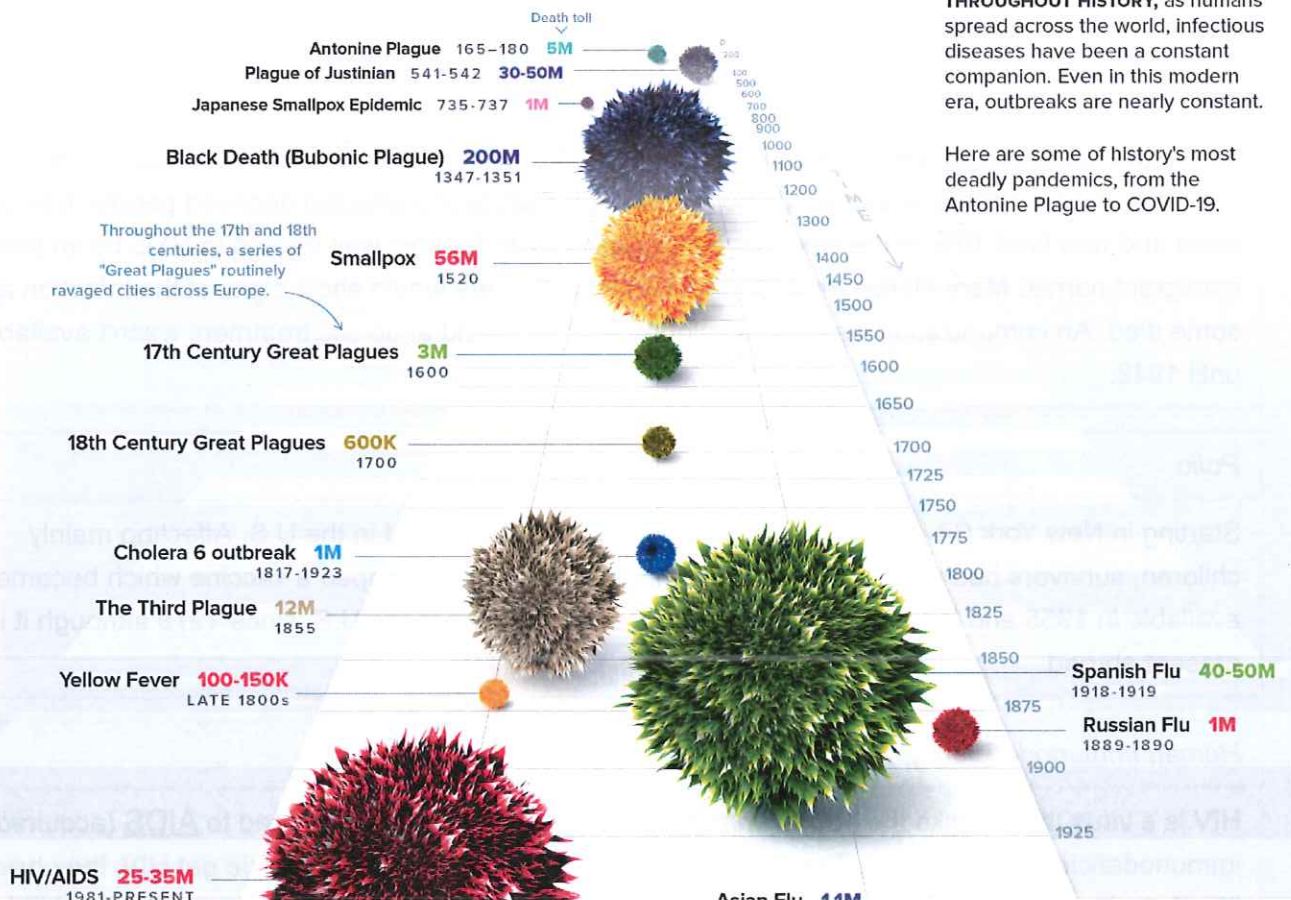
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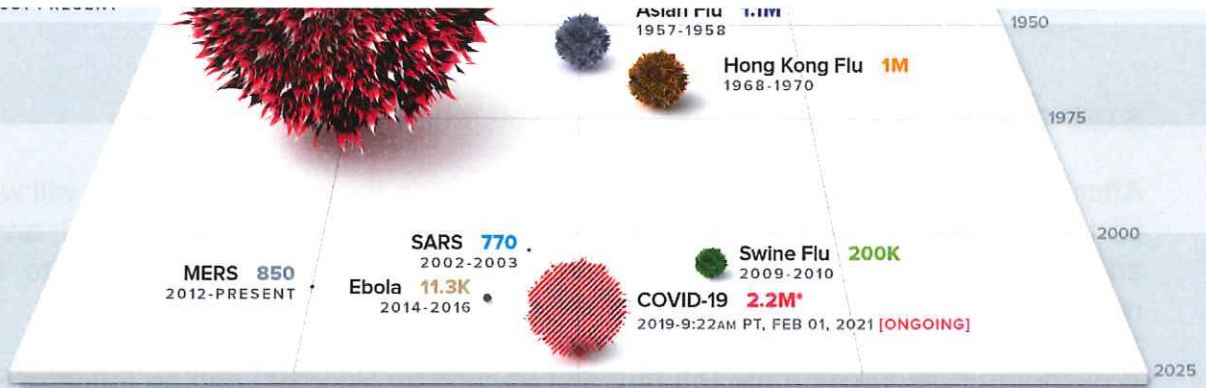
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HISTORY OF PANDEMICS

PAN-DEM-IC (of a disease) prevalent over a whole country or the world.





WHO officially declared COVID-19 a pandemic on Mar 11, 2020.

It is hard to calculate and forecast the impact of COVID-19 because the disease is new to medicine, and data is still coming in.

*Johns Hopkins University estimates

DEATH TOLL [HIGHEST TO LOWEST]



*Johns Hopkins University estimates

Sources:
CDC, WHO, BBC,
Wikipedia,
Historical records,
Encyclopedia Britannica
Johns Hopkins University



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Sign up here for your presentation date:



[Sign up for Christian Response to Pandemic Presentations](#)

 [Digital History Project Christian Response to Pandemic](#)



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* Timeline developed by instructor in 1st phase of Science for Seminars Grant, utilized to teach this capstone unit of CH 510, CH 511 History Sequence.

Christian Responses to Disease and Pandemic - Timemapper by njeremiebrink using TimeMapper



Relic of St. Cyprian

AC331111 (CC BY SA)

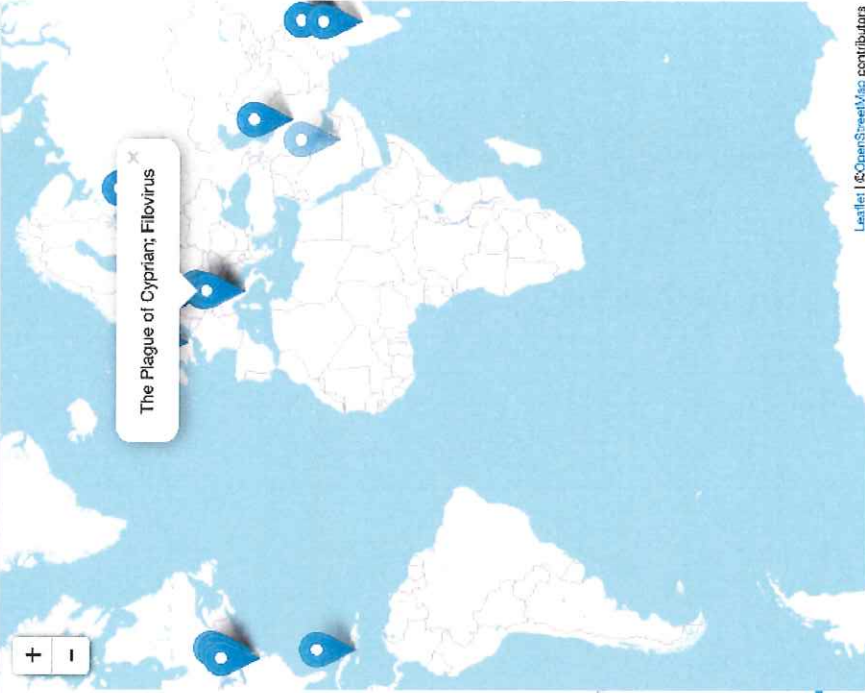
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Viral Hemorrhagic Fever

The Plague of Cyprian; Filovirus

Also called Filovirus, in Rome, up to 5,000 men died a day. Named after the Christian bishop who witnessed, wrote about it, and died as a result of it. The empire never fully recovered. Christian responses were largely defensive in nature.

Source: Flexenhar, "How Ancient Christians Responded to Pandemics."



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