HISTORY OF GLOBAL CHRISTIANITY II:
1450 – PRESENT

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

Professor: Nathan Jérémie-Brink, Ph.D.

E-mail: njeremiebrink@nbts.edu
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 anc
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 cut 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.


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:

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.biblioind.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 jcho@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: YOUMAMEWK2ASSIGNMENT.
- 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%

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.

Digital History Project – Christian Response to Pandemics
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, 225a, 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

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.
  • Discussion via Zoom
  • Digital Lab for Annotated Bibliography – Historical Monographs

February 19
Week 4 - “Radical” Reformation
González, Chapters 5 and 6.
Christian Century (April 4, 1984). (Sakai)
Twelve Articles of the Peasants (Sakai)
Schleitheim Confession (1527) at:
https://courses.washington.edu/hist112/SCHLEITHEIM%20CONFESSION%20OF%20F
AITH.htm
Letter of Sebastian Franck to John Campanus (1531):
http://wadsworth.com/history_d/special_features/ilrn_legacy/wawc1e01c/content/wciv1/r
edings/campenus.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.


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.


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).


- 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]

Koschorke, Documents 24b (Palafox y Mendoza: On the Piety and Life of the Indians, 1640), 242 (Mexico, the Virgin of Guadalupe, 1649), 243b (Sor Juana Inés 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... “Malabarism 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).
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

Alternate reading:
- Discussion via Zoom

April 16

**Week 10 – Faith and the Early US Republic, Slavery and Civil War**
González, Chapters 26-27.
“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](https://docsouth.unc.edu/nc/walker/walker.html)
Jarena Lee, *The Life and Religious Experience in Serenett, 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](https://www.pbs.org/wgbh/aia/part3/3h1638.html)
- Discussion via Zoom

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**Step 3 Part I – 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.

[Africa]
Koschorke, Documents 148b (Black African Nation), 156 (Lcsotho, 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
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.


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


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).


- Discussion via Zoom

**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)

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


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.
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.okflabs.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/Hansen's 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 leprosy 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.

_Colera_

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_

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_Measles_

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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.

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Weekly Schedule

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.

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
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.

**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.

**Leprosy/Hansens Disease**

A slow developing bacterial disease. Leprosy had been around for ages and was common in first century CE biblical narratives and other literature. Europe experienced a leprosy 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

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DEATH TOLL
[HIGHEST TO LOWEST]

200M
Black Death (Bubonic Plague)
1347-1351

The plague originated in rats and spread to humans via infected fleas.

The outbreak wiped out 30-50% of Europe's population. It took more than 200 years for the continent's population to recover.

Smallpox killed an estimated 90% of Native Americans. In Europe during the 1800s, an estimated 400,000 people were being killed by smallpox annually. The first ever vaccine was created to ward off smallpox.

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

56M
Smallpox
1520

40-50M
Spanish Flu
1918-1919

30-50M
Plague of Justinian
541-542

The death toll of this plague is still under debate as new evidence is uncovered, but many think it may have helped hasten the fall of the Roman Empire.

26.55M
HIV/AIDS
1981-PRESENT

13M
The Third Plague
1855

6M
Antonine Plague
165-180

7M
17th Century Great Plagues
1600

2.3M
COVID-19
2020-2021

1.1M
Asian Flu
1957-1958

4M
Russian Flu
1889-1890

1.6M
Hong Kong Flu
1968-1969

1M
Cholera 6
outbreak
1817-1923

117M
Japanese Smallpox Epidemic
1860

600K
19th Century Great Plagues
1700

200K
Swine Flu
2009-2010

100-150K
Yellow Fever
LATE 1800s

113K
Ebola
2014-2016

850
MERS
2012-PRESENT

770
SARS
2002-2003

*Johns Hopkins University estimates

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

https://sakai.lampschools.org/portal/site/62c5dc3e-6685-4851-9ef6-a2e2c5365d0f/tool/202bd58b-c23f-4cbe-b147-e4f01a27b74b/ShowPage?returnView=&attdentlte...
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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
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."