

History 5220: Christian History II: Global Christianity, 16–20 centuries
North Park Theological Seminary
Spring 2024, hybrid, synchronous: Tuesdays, 5:45-7:15 p.m. by Zoom (Central Standard Time)
3 credit hours



Nongenile Masithathu Zenani, Sotho (South Africa), ca. 1970. In mid-twentieth century South Africa, a religious war unfolded as Christians on both sides of a brutal racist struggle appealed to Christian faith and scriptures for nearly opposite purposes. To understand global Christianity we must look beyond institutions and teachings to lived experience. Photo by Harold Scheub, copyright University of Wisconsin Digital Collections.

INSTRUCTOR INFORMATION

Paul Grant
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Office hours by email, phone, or Zoom: by appointment – write me to schedule!

COURSE DESCRIPTION

As a continuation of HSTY 5210, Christian History II traces the expansion of the church from Europe into the Americas, Africa, and Asia as well as the division of the church into myriad denominational traditions. Attention is given to the theological, political, and economic contexts that attended this expansion and division, and to the question of unity in diversity.

COURSE OBJECTIVES

1. Define important historical questions. Evaluate the evidentiary and theoretical bases of pertinent historical conversations about global Christian history, from the early modern period to the present, in order to understand what is at stake in the life of the church of today.

2. Cross-cultural interpretation of Christian experience. Students will be able to (1) critically read voices from Christians whose lives are very unlike our own, and (2) evaluate and formulate historical arguments on the basis of original source evidence, for the purpose of:

3. Appropriation in the life and mission of the church. Students will grow in their capacity to (1) understand their faith tradition and ministry in their global, historical contexts; (2) interpret contemporary events, discussions, and assumptions in light of the complexity of the Christian past; and (3) demonstrate application of historical content and interpretation within Christian ministry.

4. Comparative analysis. Students will read experiments and mistakes made by Christians around the world and will develop the discipline needed to apply those lessons to other times and place (that is, the present).

This course contributes toward the following MDiv learning outcomes:

- (1) Interpret the Christian historical and theological tradition for appropriation in the life and mission of the church;
- (2) Engage diversity and exhibit growth towards inter-cultural competence for ministry reflective of God's global redemptive work.

READINGS

- Some readings are in common. These books are required:

1. Klaus Koschorke, Frieder Ludwig & Mariano Delgado (eds.), *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook* (Eerdmans, 2007)

NOTE: I (Paul Grant) strongly recommend against the ebook or Kindle version of this book. Get a paper copy!

2. Galawdewos, *The Life of Walatta-Petros*, CONCISE EDITION, (Princeton, 2018)
3. Ebenezer Obadare, *Pentecostal Republic* (Zed Books, 2018)

- Additional readings will be available on Canvas; these are indicated with an *asterisk.
- Other readings will be on your own: primary and secondary sources for your research paper.

ASSESSMENTS and GRADING SCALE

Grades are assigned on the basis of accumulation of points over the course of the term (up to 100). For the most part, you accumulate points through short written work.

<u>Participation</u>	30%
Presenting your research (four times, pre-recorded, various point values):	10%
Discussion (four times, pre-recorded, various point values):	5%
Ministry Journal: video journal: 5 x 1% =	5%

Reading Responses: video journal: 7 x 1% = 7%

Attendance and overall value of contributions: 3%

Evaluating Narratives: review essays (around 750 words): 3 x 5% = 15%

1. Thinking through Inspirational Literature (*The Life of Walatta Petros*)
2. Exegeting an AI-generated essay
3. Thinking through Christian Nationalism (Ebenezer Obadare, *Pentecostal Republic*).

Historian's Craft: essays on sources and scholarship (around 500 words): 5 x 5% = 25%

Pair 1: Primary and Secondary Sources

- a. Primary Sources from Early Colonial Mexico
- b. Evaluating a Scholarly Essay on the Early Colonial Mexico

Pair 2: Thinking across Disciplines

- a. A historian writes theology (Lamin Sanneh)
- b. A theologian writes history (Willie James Jennings)

Number 3: The "West" in Global Christianity

Thinking from Absence: *Where is the "West" in the Koschorke collection?*

Making History: Independent Historical Research Paper 30%

For this project, you have two options:

1. *Research into Christian History. Write a work of original research, drawn on primary sources and located within contemporary historical scholarship.*
2. *Situate a local congregation in Global Christian History: discuss Lamin Sanneh's theory of church history as translation in light of a local case study: your own congregation.*

Details to follow in class.

- a. Week 2: Preliminary conversation with instructor (email): 1%
- b. Week 3: Topic Narrowing Sheet: 1%
- c. Week 5: Research Proposal: 4%

NOTE: You will also present on this proposal, and will give and receive peer comments; these elements comprise part of your participation grade.

- d. Week 6: Primary Sources evaluated and submitted: 1%
- e. Week 7: Review of your most important secondary source: 5%
- f. Week 9: Annotated Bibliography submitted: 2%

NOTE: In week 10, you will present a mid-project update to the class (pre-recorded video) and will give and receive peer comments; these elements comprise part of your participation grade.

- g. Week 11: Abstract and Outline submitted: 1%
- h. Week 12: Complete paper draft (around 4,000 words) 5%

NOTE: In week 10, you will present a mid-project update to the class (pre-recorded video) and will give and receive peer comments; these elements comprise part of your participation grade.

- i. Exam Week Revised paper due: 10%

GRADES

Letter grades will be assigned according to scale printed in the [seminary academic catalog](#), p. 21:

A: Superior work (A = 95–100; A- = 93–94)

This grade applies to exceptional work, the quality achieved through excellence of performance, not merely the fulfillment of the course requirements.

B: Above average (B+ = 91-92; B = 88-90; B- = 86-87)

This grade applies to meritorious work, definitely above average, applied to more than the fulfillment of requirements.

C: Average (C+ = 84-85; C = 80-83; C- = 78-79)

This grade applies to average work that still fulfills the course requirements.

D: Unsatisfactory (D+ = 76-77; D = 72-75; D- = 70-71)

This grade, while indicating the student has completed a course, is to be understood as reflecting below average work. Course work receiving this grade will not be counted toward a degree.

F: Failure (69 and below)

ADDITIONAL COURSE GUIDELINES

Attendance. This class meets synchronously only once a week. Thus, to miss a session is to miss a week. Attendance is expected; two absences are tolerated. A third and beyond results in a reduced participation grade

Reading & participation. Reading and thinking critically about your reading intentionally comprises a substantial proportion of your course grade. The class is far more than time spent listening to lectures; it is most especially your direct engagement with course material and careful thinking about it. Some modules require more reading, some require less. There are weeks when little to nothing is due, and other weeks where several assessments are due. You are responsible for looking ahead at the syllabus and balancing your work. It is expected that you are consistently spending around six hours on course work each week, or about an hour per day.

Written Work. All assignments are due on the day indicated below. All work submitted late without prior arrangement will receive a letter grade reduction each week (e.g., an A grade would receive B after two, etc.). Work submitted over two weeks late will not receive credit.

Email. Please feel free to email me with any questions or concerns. I will make every effort to respond to your emails within a weekday.

ACADEMIC HONESTY

In keeping with our Christian heritage and commitment, North Park University is committed to the highest possible ethical and moral standards. Just as we will constantly strive to live up to these high standards, we expect our students to do the same. To that end, cheating of any sort will not be tolerated. Students who are discovered cheating will receive a failing grade on the assignment and are subject to discipline up to and including failure of a course and expulsion. Our definition of cheating includes but is not limited to:

1. Plagiarism – the use of another’s work as one’s own without giving credit to the individual. This includes using materials from the internet.
2. Copying another’s answers on an examination.
3. Deliberately allowing another to copy one’s answers or work.
4. Signing an attendance roster for another who is not present.
5. Use of ChatGPT or other AI composition software to impersonate individual assignments.

For additional information, see the [Seminary Academic Catalog](#), pp. 25–26.

ACCOMMODATIONS

Your experience in this class is important to me. North Park is committed to creating inclusive and accessible learning environments consistent with federal and state law. If you have already established your accommodations, please share your accommodation letter with me so we can discuss how your accommodations will be implemented in this course. If you have not yet established services and have a temporary health condition or permanent disability that requires accommodations, please email the Disability Access Specialist or contact by phone (773-244-5737). Student Engagement facilitates the interactive process that establishes reasonable accommodations.

Note: As a parent of a child with disabilities, this is a matter of more than professional interest to me. I deeply care about inclusion across ability. Please contact me as early as possible.

TITLE IX

Students who believe they may have experienced sexual misconduct, sexual harassment, domestic violence, dating violence, or stalking should contact the Title IX Coordinator (773) 244-5664 or TitleIX@northpark.edu to learn more about reporting options, resources, and support services.

As members of the North Park faculty, we are concerned about the well-being and development of our students and are available to discuss any concerns. Faculty members are private resources meaning we are legally obligated to share information about the behavior reported above with the University’s Title IX coordinator. If you are unsure whether you want your concerns disclosed to the Title IX Coordinator, we encourage you to contact Counseling Support Services at (773) 244-4897 or counseling@northpark.edu.

Please refer to North Park’s [Safe Community site](#) for contact information and further details.

INCOMPLETE GRADES

If, due to extenuating circumstances (specifically, pregnancy, illness, personal and family issues, military assignment, etc.), a student anticipates they will be unable to complete course work within the allotted time, that student may request a grade of incomplete from the course instructor before the last week of

class clearly stating the reason(s) for this request. Overscheduling and/or lack of self-discipline are not considered extenuating circumstances. If the request is timely and meets the criteria, student and instructor will submit the incomplete grade form and the grade for that class will be listed as “I” until the last day of the following semester. If coursework is not submitted by the last day of the following semester the listing of “I” will automatically be changed to “F.” For the full policy, see page 15 of the Seminary Academic Catalog.

COURSE SCHEDULE

Reading assignments are to be completed before the class for which they are listed.

K# = Koschorke; # refers to document number.

* = Reading available on Canvas.

Week 1: Introductions and the Big Picture

Meeting: January 16 (7:30-9:00 Chicago Time)

Read:

Galawdewos, *The Life of Walatta-Petros*, (roughly first half)

K1: India: St. Thomas Christians

K2: South Asia: Nestorians and Armenians

K3: Jews and Christians in China

K14b Jesuits on Filipino indigenous religion (1604)

K16: India: Mass conversion of the Paravas (1535-1538)

K108: Sahel: Leo Africanus on Africa (1526)

K110: Ethiopia: recognition of Egypt's Coptic Patriarch (1540)

K111: Sudan: traces of Nubian Christianity (1540)

Write:

Video Self-introduction due Monday, January 22

Register preferences for introducing a source from the Koschorke collection: any week between 3-12, EXCEPT weeks 4 and 8.

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No Meeting January 23: ECC midwinter meetings

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Week 2: Reconquista and Conquista

Meeting: January 30

Before meeting, watch classmates' self-introductions

Read:

*Huejotzingo (Mexico) Council letter to Spanish King

**Spirit Child* (the nativity, in Nahuatl)

K219: Hispaniola: On the religion of the Tainos (1498)
K226: Pope Paul III on the Humanity of the Indians (1537)
K235: Mexico: Religious Dialogue between Aztecs and Franciscans (1524)
K236: Mexico: Sahagún on the Rehabilitation of the Aztec Culture (1577)

Write:

Ministry Journal 1 (prayer guidance from Teresa Avila)
Historian's Craft essay 1A (Colonial Mexico) due Feb. 4.
Research Paper: Preliminary Interests: Email correspondence with Paul Grant
1. Initial inventory of interests and experiences due Jan 30;
2. Response to Grant's questions due Feb. 4.

Week 3: The Global Reformation Age

Meeting Feb. 6

Read:

Galawdewos, *The Life of Walatta-Petros* (roughly second half)
*Teresa of Avila, *The Way of Perfection* (1565) (excerpts)

K10: Jesuits in India (1542)
K11: Jesuits in Moluccas (1548)
K12: Jesuits in Japan (1548-9)
K13: Jesuit plans for China (1552)
K241: Peru: Monasteries, Hospitals, and the University in Lima (1629)
K250: Paraguay: Jesuit Reductions (1629-1630)
K251: Paraguay: Everyday Life in the Reductions (1697)
K252: Paraguay: Sunday in the Reductions (1771)

Write (by Feb. 11):

Historian's Craft essay 1B (Scholarship on Colonial Mexico).
Research Paper: use the Topic Narrowing worksheet (Canvas) to develop a question and keywords for search.
Video Response 1: Early Modern Women Leaders

Week 4: The Atlantic World

Meeting: Feb. 13

Read:

*Lamin Sanneh, excerpts from *Translating the Message*
K121: Angola: Congo King complains about unfit priests (1514)
K122: Angola: Congo King complains about slave trade (1526)
K132: Benin: The King of Warri to the Pope (1652)
K142d: Ghana: Christian Protten's letter of application to the Moravian Brotherhood (1735)
*Oludah Equiano to James Tobin

*Olaudah Equiano on his conversion
K146: Olaudah Equiano and his enslavement (1789)
K148: Sierra Leone: Freed Slaves from Canada (1792)

Write (by Feb. 18):

Evaluating Narratives Essay #1: *Thinking Through Inspirational History* (Galawdewos)
Research Paper: record a 3-5 minute presentation on your intended project (Canvas discussion thread)

Module 5: Evangelical Revivals + Research Proposals

Meeting: Feb. 20

Read:

*Willie James Jennings, excerpts from *The Christian Imagination*
*Philipp Jakob Spener, *Pious Hopes* (excerpts from Part 3, section 4) (1675)
K33: Korea: autonomously founded Christian communities (1789-1796)
K145: William Wilberforce: abolitionist speech at parliament (1789)
K242: Mexico: The cult of the Virgin of Guadalupe (1649)
K245: Andes: Morning Prayer of the Christian Quechua
K255: Brazil: African protests in Rome (1684 and 1686)
K256: West Indies: Jean Labat on African slave religion (ca. 1700)

Write:

Discussion: comments and questions on peer research presentations due Feb. 25
Research Paper: Prospectus (your questions + research plan + initial sources) due Feb. 26
Historian's Craft essay 2A (a historian writes theology) due Feb. 25

Week 6: Rejections, Receptions, Reformulations

Meeting: Feb. 27

Read:

*Voltaire, *On the Earthquake in Lisbon*
K259: Mexico: Creole protest to Spanish King (1771)
K260: Peru: Uprising of Túpac Amaru II (1780-1781)
K266: Colombia: Political Catechism (1814)
K267: Cuba: Afro-Caribbean religion (ca. 1880)

Write (by March 3):

Historian's Craft essay 2B (a theologian writes history)
Research Paper: discussion/analysis of one primary source
Ministry Journal 2 (conflicts in the church)
Video Response 2 : (Olaudah Equiano open letter to James Tobin)

Week 7: Indigenous Innovations

Meeting: Mar. 5

Read:

- *excerpt on the *Osu* from Chinua Achebe's *Things Fall Apart*
- *excerpt on the *Osu* from Chinua Achebe's *No Longer at Ease*

- K43: India: William Carey's Journal, 11 Jan. 1796
- K44: India: Letter from William Ward, 1811
- K46a: India: Anglicans and the St. Thomas Christians (1812)
- K49: India: Henry Wilson on the caste system (1833)
- K50: Burma: J.E. Marks at the Royal Court in Mandalay (1868)
- K164: Uganda: Christians at the Buganda Royal Court (1869-1890)
- K170a-d: Ethiopianism in West Africa

Write (by March 11):

Research Paper: Review of your main/most important secondary source

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READING WEEK: NO CLASS MARCH 11-15

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Week 8: Industrial Imperialism

Week eight is Mental Health Week. We meet as scheduled, but you have no readings or writings due (aside from working on your term paper)

Meeting: Mar. 19

Week 9: Strange New People

Meeting: Mar. 26

Read:

- *The story of sheep and python's shining stone (Nigeria, 1906)
- K286: Brazil: Beginnings of the Pentecostal Movement (1911)
- K82: Gandhi on Christian Conversion (1920)
- K83a: P. Chenchiah, "Jesus and Non-Christian Faiths" (excerpts)
- K83b: V.S. Azariah, letter to J. Mott, 1939
- K185a: Alexander Akinyele, Tambaram report (1939)
- K185b: Albert Luthuli, Tambaram memories (1962)

Write:

- Evaluating Narratives Essay #2: Exegeting an AI-generated historical essay, due March 31
- Research Paper: Annotated Bibliography due April 1
- Ministry Journal 3 (when justice is subversive)
- Video Response 3 (Sheep and Python)

Week 10: Militant Utopianism + Research Updates

Meeting: April 2

Read:

*Rosa Luxemburg, 1918

*Madhav Sadashiv Golwalkar, *We* (1938, excerpts)

*Sayyid Qutb, 1952

K91: North Korea: Kim Il Sung on the Sermon on the Mount

K95a-c: China: Christians during the Cultural Revolution

Present:

Research Paper: record a 3-5 minute research update by April 2 (Canvas discussion thread)

Write (by April 7):

Discussion: questions and comments on peer updates

Historian's Craft essay 3: Where is the "West" in the Koschorke collection?

Video Response 4 (M.S. Golwalkar)

Week 11: Cold War and Anticolonialism

Meeting: April 9

Read:

Ebenezer Obadare, *Pentecostal Republic* (roughly first half)

K94: Burma: Buddhist Nationalism and the Churches

K97: Indonesia: The Coup of 1965 and its Consequences

K301: Chilean Bishop Larraín, the prophetic task of the people of God (1963)

K90a-e: China: Christians in the People's Republic

K92: North Vietnam: one million Christians flee (1954)

K300: Brazil: "Brazil has Decided for Freedom," (1964)

K302a: Camilo Torres, Revolution as Christian Duty (1965)

K96: South Korea: explosive church growth (1986)

Write (by April 14):

Research Paper: Abstract + Detailed Outline

Primary Source Analysis 3 (M.S. Golwalkar; Christians as Indian minorities)

Ministry Journal 4 (Persecution)

Video Response 5 (Biko and Buthelezi)

Week 12: Apartheid and Islamic Nationalism

Meeting: April 16

Read:

Ebenezer Obadare, *Pentecostal Republic* (roughly second half)

K209: Steve Biko: Black Consciousness (1973)
K210: Manas Buthelezi: Black Theology (1973)
*Aliyu Dawda, "The Falsity of Nigeria's Secular Claims" (1989)
K105: Christians in Pakistan (1991)

Write:

Research Paper: Complete draft due April 22
Video Response 6 (Aliyu Dawda)
Final project video presentations due April 23 (Canvas Discussion)

Week 13: Presentations

Meeting: April 23

No Readings Due

Watch: Classmates' Video Presentations

Write (by April 28):

Discussion: Comment on other student presentations
Evaluating Narratives Essay #3: *Thinking Through Christian Nationalism* (Ebenezer Obadare)

Week 14: Pentecostalism and Migration

Meeting: April 30

Read / Watch:

*Grace Iwhere (Nigeria), *My Initiation into the Water Spirit World* (1990s, excerpts)
*Nigerian Pentecostal music videos (Youtube links in Canvas)

Write by May 2:

Video response 7 (Igbo Pentecostalism)

EXAM WEEK (No exam)

By May 4:
Ministry Journal 5: Your debt to world Christian history
Revised Final Paper (emailed to Paul Grant)