

## **BITH 577: World Christianity Since the Nineteenth Century**

**Tuesday/Thursday 8:30-10:20 am  
BGC 138**



### **I. CONTACT INFORMATION**

- A. Professor: Jeffrey W. Barbeau, Ph.D.
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- E. Office hours:  
  
Mon. 1:00–3:30 pm  
Tues./Thurs. 10:30–11:15 am  
Tues./Thurs. 1:05–2:05 pm
- F. Course documents may be found @ [www.JeffBarbeau.com](http://www.JeffBarbeau.com)

### **II. COURSE DESCRIPTION**

- A. BITH 577: World Christianity Since the Nineteenth Century. A survey of the history of world Christianity since the middle of the nineteenth century. This course includes some background on the earlier missionary expansion of the Church, but its emphasis is on the transition of Christianity from a western to a world religion in the last two centuries. Most of the course treats the modern history of Christianity outside of Europe and North America. David Barrett's *World Christian Encyclopedia* is the basic reference book for the material to be covered. (4 credits)

- B. The mission of the Biblical and Theological Studies Department is “to help cultivate Christians who are biblically rooted and theologically formed.” This course contributes to that mission by engaging the rich history of Christianity since the nineteenth century. During this period, Christianity expanded around the globe in an unparalleled manner. Scholars have become increasingly cognizant of the decidedly Western character given to Christianity in most standard histories. Although Christianity is often stereotypically identified with European and North American accounts of faith, the actual present-day reality is starkly different: the “Global South” now makes up a major facet of Christianity. Indeed, the so-called “Two-Thirds World” comprises the most dynamic and fruitful segment of the Christian faith today. This class, then, is about the stories, practices, and theologies of Christians around the world—up to the present day and looking forward into the future.

In light of the structure and goals I have set for the course, I encourage students to envision the class as a *conversation*. Students will participate in the production of the class rather than passively sitting through a series of lectures. Students will thereby participate in an ongoing *conversation* in the profession, even as they expand their knowledge of Christianity throughout the world. The fundamental question in the field today is pivotal: how should the history of Christianity be told? I have designed this class to help guide students as they explore this key question through an emphasis on (1) active discussion, (2) hands-on training in archival work, and (3) opportunities for student presentations/teaching/guiding.

As with any class in theological or historical studies here at Wheaton College, I ask students never to forget that *the study of theology is a form of worship*. As our class approaches the history, practices, and beliefs of Christians around the world, I encourage students to read and reflect with *charity*. Critical eyes *and* an open heart are vital for mutual understanding in a world where differences in race, gender, dogma/doctrine/opinion all too often divide people rather than promote opportunities for dialogue and conversation. This class invites students to recognize the journeys of others and to offer critical, scholarly reflections on the shaping of Christian beliefs and practices in the modern, global world.

### III. COURSE OBJECTIVES

The student who successfully completes the course will be able to do the following:

- Critically describe and assess the relationship between missionary endeavors and colonialist impulses in the nineteenth and twentieth centuries
- Identify major events and figures that shaped Christianity in the twentieth century (e.g. World War I & II, John Paul II, etc.)

- Describe the various denominational and ecclesiological patterns that predominate in different regions of the world (e.g. growth of Pentecostalism)
- Explain the use of archival material for the history of Christianity
- Discuss how works of fiction can help shape the exploration and teaching of Christian history

#### IV. TEXTBOOKS & LEARNING RESOURCES

Endo, Shusaku. *Silence*. Trans. William Johnston. New York: Taplinger, 1980.

Hastings, Adrian, ed. *A World History of Christianity*. Grand Rapids: Eerdmans, 1999.

*Reader in Christianity in the Modern World*. Students may purchase copies at the bookstore.

#### V. ASSIGNMENTS

##### A. Participation (10%)

**Participation** is based on class discussion & occasional leadership of the discussion of assigned topics in class. Excellent and regular, fruitful participation will receive an A-range grade. Occasional, fruitful participation will receive a B-range grade. Students who rarely speak but do show up on time regularly will receive a C-range grade. I will call on students throughout the course. Questions will be related to the topic at hand and the reading assignment. Readings should be done before the day of scheduled discussion. If students have read the assignment they ought to be able to discuss it with me and with others in the class.

##### B. Book Review (20%)

***Due February 11, 2010 (due in class with copies distributed to all students)***

**Book reviews** will be written about a *secondary source devoted to a topic of significance in a particular region of the modern, two-thirds world* selected in consultation with the professor. Ideally, the book selected should be longer than 200 pages. All student book reviews will be *no longer than four double-spaced pages* (12 point, Times New Roman font, 1 inch margins). Copies of student book reviews will be handed out to all members of the class on the due date and discussed during class on the same day. Reviews follow the standard academic format used in scholarly theological journals. All reviews should begin with a complete bibliographic reference at the top of the page. The first section ought to set the work in its scholarly milieu, noting where it ‘fits’ in the scholarship on the topic, and identifying the thesis of the work (all page references may be made in parentheses). The second section should attend to the ‘story’ of the text, not

necessarily by plodding through each chapter, but by giving readers an accurate sense of the material that the author develops in the course of the monograph. The final section should critically assess the work, not only addressing its effectiveness and ineffectiveness, but also clarifying the contribution the text makes towards understanding the aspects of Romanticism.

**C. Research Paper (35%)**

*Due April 16, 2010 at my office/mailbox by 4:00 pm.*

All students will complete a fifteen page **research paper** (using footnotes, double-spaced, 12 point, Times New Roman font, 1 in. margins, plus a title page, and bibliography). *The paper should explore a topic of social and theological significance to modern Christianity in the two-thirds world (e.g. curriculum on Christology in the early years of the Africa Inland Mission).* Students are expected to discuss paper topics with the professor *early* in the course. Each paper should make a specific argument based on close examination of primary sources (e.g. use of the BCG archives is highly recommended) and extensive engagement with peer-reviewed, secondary scholarship (e.g. journal articles).

**D. Final Exam (35%)**

The **final exam** provides students with an opportunity to connect the material studied throughout the course. The exam may contain short answer questions, interpretive passages from primary source literature, and essay questions.

**VI. GRADING**

**A. Grading Scale**

- A = 94–100
- A- = 90–93
- B+ = 87–89
- B = 84–86
- B- = 80–83
- C+ = 77–79
- C = 74–76
- C- = 70–73
- D = 60–69
- F = 0–59

## B. Assessment Criteria

The following criteria will be employed in grading all written assignments:

- ***Exemplary work exceeds assigned project standards with advanced writing & thinking skills.*** Contains a sophisticated introduction and critical thesis statement. Demonstrates sophisticated thought and engagement with scholarly literature, supporting facts, and historical context. Writes with creative and critical rigor. Restates the thesis and creatively concludes.
- ***Competent work fulfills assigned project standards with above-average writing & thinking skills.*** Contains a thoughtful and creative introduction and manageable thesis statement. Demonstrates consistent thought and engagement with scholarly literature, supporting facts, and historical context. Writes with some creativity. Restates the thesis and brings the paper to an effective conclusion.
- ***Average work completes assigned project standards with average writing & thinking skills.*** Contains a general introduction and general thesis statement. Demonstrates some thought and engagement with scholarly literature, supporting facts, and historical context. Writes clearly throughout. Restates the thesis and attempts a conclusion.
- ***Unacceptable work neglects assigned project standards with poor writing and thinking skills.*** Contains a weak introduction and a thesis statement that is broad and/or difficult to identify. Demonstrates inadequate thought and engagement with scholarly literature, supporting facts, and historical context. Fails to write with sustained clarity throughout. Fails to restate the thesis or fails to conclude.

## C. Other Policies

- Students are expected to arrive in class on time, stay for the duration of class, and actively engage in the discussion or material under consideration. Students who are absent more than four times in the semester will be penalized on the final grade. Incompletes are strongly discouraged by Wheaton College.
- Students are expected to write papers and exams using proper grammar, including following the contemporary practice in English of using inclusive language. Students may use traditional masculine language for God, but I do encourage students to be aware of context and the theological and contextual practices that surround the employment of these traditions.
- Students with special needs or disabilities are encouraged to speak to the professor *early* in the course in order to facilitate adequate and suitable arrangements to meet one's needs.

## VII. COURSE SCHEDULE

Week	Date	Topic	Reading
1	January 12	Course Introduction	<ul style="list-style-type: none"> <li>• <b>Internet (<i>Advance Reading for Discussion</i>):</b> Carpenter, “The Christian Scholar in an Age of Global Christianity.” <a href="http://www.calvin.edu/nagel/resources/carpenter_bakerpublication.html">http://www.calvin.edu/nagel/resources/carpenter_bakerpublication.html</a></li> </ul>
	January 14	Global Christianity	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Philip Jenkins, <i>The Next Christendom: The Coming of Global Christianity</i> (Oxford: Oxford University Press, 2007), 125-87 (chs. 6 &amp; 7).</li> </ul>
2	January 19	North America and Western Europe	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, chs. 11-12</li> </ul>
	January 21	Colonialism & Nationalism	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Brian Stanley, <i>The World Missionary Conference, Edinburgh 1910</i> (Grand Rapids: Eerdmans, 2009), 1-17 (ch. 1).</li> <li>• <b>Reader:</b> Adrian Hastings, <i>The Construction of Nationhood</i> (Cambridge: Cambridge University Press, 1997), 148-166 (ch. 6).</li> </ul>
3	January 26	World War I	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Richard Schweitzer, <i>The Cross and the Trenches: Religious Faith and Doubt among British and American Great War Soldiers</i> (Westport, Conn.: Praeger, 2004), 17-51, 195-213, 224-27 (chs. 2 &amp; 9).</li> <li>• <b>Reader:</b> Charles A. Blanchard, <i>The World War and the Bible</i> (Chicago: The Bible Institute Colportage Association, 1918) (<i>pamphlet</i>).</li> </ul>
	January 28	India	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 5</li> </ul>
4	February 2	<i>No Classes</i>	<ul style="list-style-type: none"> <li>• <b>No Reading</b></li> </ul>

	February 4	Gandhi	<ul style="list-style-type: none"> <li>• <b>Internet:</b> E. S. Jones, <i>Mahatma Gandhi—An Interpretation</i> (New York: Abingdon-Cokesbury, 1948), 17-34, 51-77 (chs. 2 &amp; 5). <a href="http://www.archive.org/details/mahatmagandhiani000019mbp">http://www.archive.org/details/mahatmagandhiani000019mbp</a></li> <li>• <b>Reader:</b> Mahatma Ghandi, <i>All Men are Brothers</i> (Paris: Unesco, 1958), 56-80 (ch. 3).</li> </ul>
5	February 9	E. S. Jones	<ul style="list-style-type: none"> <li>• <b>Reader:</b> E. Stanley Jones, <i>The Christ of the Indian Road</i> (New York: Grosset &amp; Dunlap, 1925), 21-58 (chs. 1 &amp; 2).</li> <li>• <b>Reader:</b> James Massey, “Ingredients for a <i>Dalit</i> Theology” (152-57) &amp; George Koonthanam, “Yahweh the Defender of the Dalits: A Reflection on Isaiah 2:12-15” (229-39) in <i>Readings in Indian Christian Theology</i>, vol. 1, ed. R. S. Sugirtharajah and Cecil Hargreaves (London: SPCK, 1993) (chs. 17 &amp; 25).</li> </ul>
	February 11	Archival Research	<ul style="list-style-type: none"> <li>• Introduction to Archival Research</li> <li>• <b>Book reports due!</b></li> </ul>
6	February 16	Northern Africa & Middle East	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 6</li> <li>• <b>Internet:</b> Anthony O’Mahony, “Tradition at the Heart of Renewal: the Coptic Orthodox Church and Monasticism in Modern Egypt,” <i>International Journal for the Study of the Christian Church</i> 7 (2007): 164-78.</li> </ul>
	February 18	Ghana & West Africa	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Paul Gifford, “A View of Ghana’s New Christianity” (81-96) &amp; Kwame Bediako, “Christian Witness in the Public Sphere: Some Lessons and Residual Challenges from the Recent Political History of Ghana” (117-32), in <i>The Changing Face of Christianity</i>, Lamin Sanneh and Joel A. Carpenter, eds. (Oxford: Oxford University Press, 2005) (chs. 4 &amp; 6).</li> </ul>

7	February 23	Case Studies from Eastern Africa	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Laurenti Magesa, <i>Anatomy of Inculturation: Transforming the Church in Africa</i> (Maryknoll: Orbis, 2004), 9-61 (chs. 1 &amp; 2).</li> </ul>
	February 25	Theology in Southern African Perspective	<ul style="list-style-type: none"> <li>• <b>Internet (Library):</b> André P. Czeglédy, “A New Christianity for a New South Africa: Charismatic Christians and the Post-Apartheid Order,” <i>Journal of Religion in Africa</i> 38 (2008): 284-311.</li> <li>• <b>Reader:</b> Tinyiko S. Maluleke, “What if We are Mistaken about the Bible and Christianity in Africa?” <i>Reading the Bible in the Global Village: Cape Town</i> (Atlanta: Society of Biblical Literature, 2002), 151-72 (ch. 7).</li> </ul>
8	March 2	Women in Africa	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Mercy Amba Oduyoye, <i>Beads and Strands: Reflections of an African Woman on Christianity in Africa</i> (Maryknoll: Orbis, 2004), 78-89 (ch. 9).</li> <li>• <b>Internet (Library):</b> Isabel Apawo Phiri, “Doing Theology in Community” <i>Journal of Theology for Southern Africa</i> 99 (1997): 68-76.</li> </ul>
	March 4	World War II	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Doris L. Bergen, “Storm Troopers of Christ: The German Christian Movement and the Ecclesiastical Final Solution,” in <i>Betrayal: German Churches and the Holocaust</i>, Robert P. Erickson and Susannah Heschel, eds. (Minneapolis: Fortress Press, 1999), 40-67 (ch. 3).</li> <li>• <b>Reader:</b> Michael Phayer, <i>The Catholic Church and the Holocaust, 1930-1965</i> (Bloomington: Indiana University Press, 2000), 41-66 (ch. 4).</li> </ul>
	<b>March 9-11</b>	<b>Spring Break</b>	<ul style="list-style-type: none"> <li>• <b>No Class</b></li> </ul>

9	March 16	Vatican Council II	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Adrian Hastings, ed., <i>Modern Catholicism: Vatican II and After</i> (London: SPCK, 1991), 35-47 (ch. 5).</li> <li>• <b>Internet:</b> <i>Gaudium et Spes</i> (Pastoral Constitution on the Church in the Modern World, 1965). <a href="http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html">http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html</a></li> </ul>
	March 18	Vatican II & World Catholicism	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Adrian Hastings, ed., <i>Modern Catholicism: Vatican II and After</i> (London: SPCK, 1991), 310-97 (ch. 12).</li> </ul>
10	March 23	Eastern Europe	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 8</li> </ul>
	March 25	Eastern Europe	<ul style="list-style-type: none"> <li>• <b>Internet (Library):</b> Nikloday Mitrokhin, “The Russian Orthodox Church in Contemporary Russia: Structural Problems and Contradictory Relations with the Government, 2000-2008,” <i>Social Research</i> 76 (2009): 289-320.</li> <li>• <b>Internet:</b> John Paul II, <i>Centesimus Annus</i> (esp. parts IV-VI). <a href="http://www.vatican.va/edocs/ENG0214/_INDEX.HTM">http://www.vatican.va/edocs/ENG0214/_INDEX.HTM</a></li> </ul>
11	March 30	Latin America	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 9</li> </ul>
	April 1	Poverty & Liberation in Latin America	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Gustavo Gutiérrez, <i>A Theology of Liberation: History, Politics, and Salvation</i> (Maryknoll: Orbis, 1988), xvii-xlvi (“Revised Introduction”).</li> <li>• <b>Reader:</b> Cecilia Loreto Mariz, <i>Coping with Poverty: Pentecostals and Christian Base Communities in Brazil</i> (Philadelphia: Temple University Press, 1994), 11-29 (ch. 1).</li> </ul>

12	April 6	China	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 10</li> <li>• <b>Internet (Library):</b> Joseph Tse-Hei Lee, "Christianity in Contemporary China: An Update," <i>Journal of Church and State</i> 49 (2007): 277-304.</li> </ul>
	April 8	Japan & <i>Silence</i>	<ul style="list-style-type: none"> <li>• <b>Text:</b> Endo, <i>Silence</i>, pp. 3-100</li> </ul>
13	April 13	<i>Silence</i>	<ul style="list-style-type: none"> <li>• <b>Text:</b> Endo, <i>Silence</i>, pp. 101-91</li> </ul>
	April 15	Australasia & Pacific	<ul style="list-style-type: none"> <li>• <b>Text:</b> Hastings, ch. 13</li> <li>• <b>Internet (Library):</b> Brian Howell, "Practical belief and the localization of Christianity: Pentecostal and denominational Christianity in global/local perspective," <i>Religion</i> 33 (2003) 233-48.</li> <li>• <b>Hard copies of research papers due by April 16, 2009 (4:00 pm)</b></li> </ul>
14	April 20	Poverty	<ul style="list-style-type: none"> <li>• <b>Internet (Library):</b> Daniel G. Groody, "Globalizing Solidarity," <i>Theological Studies</i> 69 (2008): 250-68.</li> <li>• <b>Reader:</b> Jeffrey Sachs, <i>The End of Poverty: Economic Possibilities for Our Time</i> (New York: Penguin, 2005), 188-209, 226-43 (chs. 10 &amp; 12).</li> </ul>
	April 22	HIV/AIDS	<ul style="list-style-type: none"> <li>• <b>Reader:</b> Elias K. Bongmba, <i>Facing a Pandemic: The African Church and the Crisis of Aids</i> (Waco: Baylor University Press, 2007), 9-39.</li> <li>• <b>Reader:</b> Donald E. Messer, <i>Breaking the Conspiracy of Silence: Christian Churches and</i></li> </ul>

			<p><i>the Global AIDS Crisis</i> (Minneapolis: Fortress, 2004), 1-26.</p> <ul style="list-style-type: none"> <li>• <b>Internet:</b> “Towards a Theology of Hope in a Time of HIV/AIDS”  <a href="http://www.recweb.org/files/resourcemodule/@random15ad2258292e0/1168974651_Towards_a_Theology_of_Hope_in_a_time_of_HIV.pdf">http://www.recweb.org/files/resourcemodule/@random15ad2258292e0/1168974651_Towards_a_Theology_of_Hope_in_a_time_of_HIV.pdf</a></li> </ul>
15	April 27	Pentecostalism	<ul style="list-style-type: none"> <li>• <b>Internet (Library):</b> Paul Freston, “Pentecostalism in Brazil: A Brief History,” <i>Religion</i> 25 (1995): 119–33.</li> <li>• <b>Reader:</b> Harvey Cox, <i>Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century</i> (Cambridge, Mass.: De Capo Press, 1995), 213-41 (ch. 11).</li> </ul>
	April 29	Pentecostalism	<ul style="list-style-type: none"> <li>• <b>Internet:</b> “Spirit and Power: A 10-Country Survey of Pentecostals”  <a href="http://pewforum.org/newassets/surveys/pentecostal/pentecostals-08.pdf">http://pewforum.org/newassets/surveys/pentecostal/pentecostals-08.pdf</a></li> </ul>
Final	TBA	Final Exam	<i>Finals Week</i>

### VIII. SELECT BIBLIOGRAPHY

The literature on global Christianity has grown at an exponential rate in the last decade. In addition to the literature required for the class, students are strongly advised to consult the bibliography of the *World Christian Encyclopedia*, available in the Reference Room of both Buswell and the BGC Library.

Barrett, David B., et al. *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*. Second edition (2001).

Hastings, Adrian, ed. *A World History of Christianity* (1999).

Jenkins, Phillip. *The Next Christendom: The Coming of Global Christianity* (2007).

Miller, Donald E. and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement* (2007).