Course Description

From initial encounters and exchanges between European colonists and Native Americans to the serpent-handling churches in rural Appalachia, this course will provide a thematic and chronological framework for understanding the diversity of Christianities in American history and culture. Christianity has been a dominant force in American history, and it has been a very diverse force. In America, it seems there is no one way to be Christian. During the course, we will investigate the powerful social, cultural, political, and intellectual role religion plays in our nation’s past.

Historically speaking, how one is Christian in the United States is closely related to one’s social status. Thus race and politics are key themes in this course.

This course will equip students with information to analyze arguments about religion in America’s past, present, and future.
Core Curriculum Learning Outcomes

1. Students will be able to identify the sources of Christian traditions: scripture, doctrines, historical developments, leading thinkers, or practices.

   In American Christianities, we'll map various themes, trends, texts, and people in American religious history across different time periods.

2. Students will be able to interpret and analyze sources of Christian tradition critically and creatively by employing contemporary scholarly methods that relate sources to historical contexts, to other sources, and to the experiences of faith.

   In American Christianities, we'll analyze and contextualize primary sources about American religious history and culture. Additionally, we'll compare and critique how various Christian groups have related to one another and found their place in American culture.

3. Students will be able to articulate how the sources of Christian tradition and methods of interpretation and analysis promote cultural transformation and social justice.

   In American Christianities, we'll assess how religion, power, and identity have intersected in American history and culture.

Student Responsibilities

As a student enrolled in this course, you agree to do the following:

1) Come to class, arrive on time, and stay for the entire meeting. Make-up accommodations will only be offered for documented University approved activities, extreme illness (i.e., not allergies or a cold), or family emergency.

2) Complete assigned readings, in their entirety, on schedule. You should complete assigned readings by the start of the class meeting. And bring the readings to class.

3) Contribute to class discussions. You should come to class with questions and comments, prepared to participate in a lively discussion.
4) Complete all assignments, in a timely manner. I will allow extensions for in distressing cases of family emergencies and extreme illness. Otherwise late papers will be deducted a full letter grade for every day it is late.

5) Ask for help when you need it. I am happy to assist students in their attempts to master course materials and successfully complete course assignments. Come to my office hours and I am always available via email.

Course Policies

RESPECT FOR MATERIAL, OUR SUBJECTS, AND YOUR PEERS

This is a course in religious studies and not confessional in nature; that is, we are not here to promote a particular religious viewpoint or to debate religious “truth.” Rather, we will be engaging religious materials as anthropologists, historians, and sociologists to understand their meanings for the people who have produced and used them. You may have your own religious commitment; if so, throughout this course you will likely encounter opinions and religious beliefs and activities with which you do not agree. This does not make them unworthy of your study, consideration, and respect. I ask you to imagine yourself in the shoes of someone else whose practices and beliefs may differ from your own and yet carry immense meaning and value for that person. If your personal religious commitment is causing you to have difficulties doing this, please feel free to discuss it with me privately.

Furthermore, students will be expected to communicate in a civil manner at all times, both in and out of the classroom. This means that interactions are to be carried out in a polite, courteous, and dignified way. Treat your peers and the subject material with respect.

A NOTE ON HARASSMENT, DISCRIMINATION AND SEXUAL MISCONDUCT

Consistent with its mission, Gonzaga seeks to assure all community members learn and work in a welcoming and inclusive environment. Title VII, Title IX and Gonzaga’s policy prohibit harassment, discrimination and sexual misconduct.
Gonzaga encourages anyone experiencing harassment, discrimination or sexual misconduct to talk to someone from the Campus and Local Resources list found in the Student Handbook: www.gonzaga.edu/studenthandbook about what happened so they can get the support they need and Gonzaga can respond appropriately. There are both confidential and non-confidential resources and reporting options available to you. Gonzaga is legally obligated to respond to reports of sexual misconduct, and therefore we cannot guarantee the confidentiality of a report, unless made to a confidential resource. Responses may vary from support services to formal investigations. As a faculty member, I am required to report incidents of sexual misconduct and thus cannot guarantee confidentiality. I must provide our Title IX coordinator with relevant details such as the names of those involved in the incident. For more information about policies and resources or reporting options, please visit the following website: www.gonzaga.edu/titleix. My office is a safe space, but I am legally required to report sexual misconduct.

**ATTENDANCE POLICY**

According to the Gonzaga University attendance policy, if you miss more than 6 class meetings, you will receive a “V” for this class, which is the same as a “F.”

## Requirements and Grading

1) Primary Source Worksheets: Over the course of the semester, you will be required to fill out 6 primary source worksheets. The worksheet is due the class period the reading was assigned. Each worksheet is worth 50 points. **At least two** should be completed before the first faux primary source is due. Only four will be accepted after February 17.

2) Take Home Midterm. Worth 200 points.

3) Faux Primary Sources: You will need to write two 250 faux primary sources about any 2 events of your choosing from the semester’s material. Each is worth 75 points. Their due dates are on the schedule.

4) Jesuit Archive Assignment: Details TBA. Worth 150 points.

5) Final Essay/Unessay: You will write a 1500 word essay in reflection of the semester or complete an [unessay](#).

6) Preparation: The least boring and most effective way to learn is to participate fully in the process. You are expected to contribute to the success of this course by: reading the assigned materials, attending every class, taking notes, listening respectfully, and contributing to class discussions. Also included in your preparation grade will be 11 pop quizzes each worth 20 points. These quizzes will cover the day’s reading assignment. At the end of the semester your lowest quiz grade will be dropped and your total quiz score determined from the remaining quizzes. Make up quizzes will only be offered for students with excused absences. Worth 300 points.
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<tr>
<th>Assignments</th>
<th>Points</th>
<th>Grade Range</th>
<th>Cutoffs</th>
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<tbody>
<tr>
<td>6 Worksheets</td>
<td>300 points</td>
<td>1400-1255</td>
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<tr>
<td>Jesuit Archives</td>
<td>150 points</td>
<td>1254-1115</td>
<td>A/A- cutoff at 1297</td>
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<tr>
<td>Take Home Midterm</td>
<td>200 points</td>
<td>1200-1115</td>
<td>B+/B cutoff at 1200</td>
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<td>Faux Primary Sources</td>
<td>150 points</td>
<td>1114-976</td>
<td>B/B- cutoff at 1158</td>
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<td>Final Essay/Unessay</td>
<td>300 points</td>
<td>975-837</td>
<td>D+/D cutoff at 920</td>
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<td>836 and below</td>
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<td>1400 points</td>
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<td>C+/C cutoff at 1060</td>
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**Course Schedule**

Important: You need to come to class having already read the assigned reading for that day; in other words, readings are due the date listed.

**Week 1: Course Introduction**

Wednesday, Jan 18: Syllabus; Class Expectations
Friday, Jan 20: What is religion? What are American religions?
Reading: “Introduction to The Color of Christ” on blackboard

**Week 2: Colonial Colonization**

Monday, Jan 23: Native American Religions
Reading: “Pueblo World of the 16th Century” on blackboard
Wednesday, Jan 25: New Spain
Reading: *Sublimis Deus*, pg 2 in *American Religions (AR)*; El Requerimiento” on blackboard
Friday, Jan 27: New France
Reading: “Jesuit Relations” on blackboard

**Week 3: Colonial Colonization**

Monday, Jan 30: New England
Reading: Winthrop “A Model of Christian Charity,” pg 16 in *AR*
Wednesday, Feb 1: Puritans
Reading: Mather “Sleeping at Sermons is a Great Evil,” pg 19 and Mather “Wonders of the Invisible World,” 80 in *AR*
Friday, Feb 3: Revivalism & the First Great Awakening
Reading: Edwards, “Some Thoughts Concerning the Present Revival of Religion,” pg 92 in *AR*
**Week 4: Making Early America**  
Monday, Feb 6: Religion and the Atlantic Slave Trade  
Reading: Armstrong “The Christian Doctrine of Slavery,” pg 239 in AR  
Wednesday, Feb 8: Slave Christianity  
Reading: Douglass “From Narrative of the Life of an American Slave,” pg 213 in AR  
Friday, Feb 10: Religion and America’s Founding  
Reading: Jefferson ‘A Bill for Establishing Religious Freedom,” pg 150 and Madison “Memorial and Remonstrance,” pg 152 in AR

**Week 5: 19th-century Christian Diversity**  
Monday, Feb 13: Revivalism & the Second Great Awakening  
Reading: Finney “From Memoirs,” pg 189 in AR  
Wednesday, Feb 15: Antebellum Spiritual Hothouse  
Reading: “Evidence from Scripture and History” on blackboard  
Friday, Feb 17: The Church of Jesus Christ of Latter-day Saints  
Reading: Smith “Articles of Faith” and “Revelation,” pg 164 in AR  

**Week 6: 19th-century Christian Diversity**  
Monday, Feb 20: No Class. Presidents’ Day.  
Wednesday, Feb 22: Nineteenth-century Utopianism  
Reading: “The Oneida Community” on blackboard  
Friday, Feb 24: Strong Bodies  
Reading: “The Living Temple” on blackboard

**Week 7: 19th & 20th-century Christian Diversity**  
Monday, Feb 27: Catholic Immigration  
Reading: Toth Meeting with Archbishop John Ireland, pg 382 in AR; and “The Italian Problem” on blackboard  
Wednesday, March 1: Anti-Catholicism  
Reading: Strong “From Our Country” (section on “Romanism” only), pg 365 in AR; and “Maria Monk” on blackboard  
Friday, March 3: Transcendentalism and Nature
Reading: Emerson “Harvard Divinity School Address,” pg 172 in AR

**Week 8: Internal American Wars**
**Monday, March 6:** Religion and the Civil War
Reading: “Second Inaugural Address” on blackboard
**Wednesday, March 8:** Indian Wars
Reading: Black Elk “From Black Elk Speaks,” pg 341 in AR
**Friday, March 10:** Massacre at Wounded Knee
Reading: “Ghost Dance Religion” on blackboard

**Take-Home Midterm Due by 5pm**

**March 13-17: Spring Break**

**Week 9: Modern America**
**Monday, March 20:** World’s Parliament of Religion
Reading: Clarke “The Ten Religions and Christianity,” pg 389 and Daggett “Heathen Invasion,” pg 384 in AR
**Wednesday, March 22:** Pentecostalism
Reading: “Searching for Eden with a Satellite Dish” on blackboard
**Friday, March 24:** Father Divine
Reading: “The Realness of God To You-wards” on blackboard

**Week 10: Modern America**
**Monday, March 27:** Social Gospel
Reading: Rauschenbusch “From A Theology for the Social Gospel,” pg 309 in AR (and optional additional reading: Day “From The Long Loneliness” in AR)
**Wednesday, March 29:** Fundamentalists & Modernists
Reading: Fosdick “Shall the Fundamentalists Win?” pg 418 in AR
**Friday, March 31:** America and “godless Communism”

Reading: “Is This Tomorrow?” on blackboard

**Faux Primary Source Due by 5pm**

**Week 11: Jesuit Archives, a field trip into the Archives!**
**Monday, April 3:** Jesuit Archives
Reading: TBA
**Wednesday, April 5:** Jesuit Archives
**Friday, April 7:** Jesuit Archives
Week 12: Civil Rights Crusades
Monday, April 10: The Black Church
Reading: DuBois The Sorrow Songs, Credo, and Litany of Atlanta, pg 328 in AR
Wednesday, April 12: Religion and Rights
Reading: King “Letter from Birmingham Jail,” pg 502 in AR
Jesuit Archive Reports Due Thursday, April 13th by 11:59pm
Friday, April 14: No Class. Good Friday.

Week 13: Salvation on Sand Mountain
Monday, April 17: No Class Easter Monday
Wednesday, April 19: Appalachian Mountain Religion
Reading: Chapters 1 and 2 in Salvation on Sand Mountain
Friday, April 21: Salvation on Sand Mountain
Reading: Chapters 3 and 4 in Salvation on Sand Mountain

Week 14: Salvation on Sand Mountain
Monday, April 24: No Class. Dr. Clark will be giving a talk at Yale University. Watch “Holy Ghost People” in lieu of class for Monday and Wednesday.
Reading: Chapters 5 and 6 in Salvation on Sand Mountain
Wednesday, April 26: No Class. Dr. Clark will be on her way back from Yale.
Reading: Chapters 7 and 8 in Salvation on Sand Mountain
Friday, April 28: Salvation on Sand Mountain
Reading: Chapters 9 and 10 in Salvation on Sand Mountain

Week 15: Conclusions
Monday, May 1: Salvation on Sand Mountain
Reading: Finish Salvation on Sand Mountain
Wednesday, May 3: Culture Wars and the Religious Right
Reading: Hauerwas “Gay Friendship,” pg 550 and U.S. Department of Education “Religious Expression in Public Schools,” pg 624 in AR

Friday, May 5: So what is/are American Christianities?

Final Exam Week
Thursday, May 11: 8:00 - 10:00 am