Course Description

Americans frequently debate on whether or not this is a Christian nation. Those same Americans have different understandings of what a “Christian nation” is. In America, it seems there is no one way to be Christian. From initial encounters and exchanges between European colonists and Native Americans to the serpent-handling churches in rural Appalachia, we will build 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. During the course, we will investigate the powerful social, cultural, political, and intellectual role Christianity 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, politics, and gender are key themes in this course. This course will equip you with knowledge, tools, and resources to analyze arguments about Christianity in America’s past, present, and future.
Christianity/Catholic Tradition 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.

How to Succeed in this Course

1) Come to class, arrive on time, and stay for the entire meeting. Make-up quizzes will only be offered for documented University approved activities, major illness (doctor’s note), or family emergencies.

2) Regularly check your email. I frequently email about grades, housekeeping issues, and more.

3) Complete assigned readings, in their entirety, on schedule. Engage with your reading. Consider coming to class with 3 Qs about the reading (a rich quote to unpack, a discussion question for the class, and a quandary that the reading left with you.) And bring the readings to class.

4) Contribute to class discussions. You should come to class with questions and comments, prepared to participate in a lively discussion.

5) Complete all assignments, in a timely manner. Due dates are firm but I allow requested extensions if requested 12 hours before due date. Otherwise late papers will be deducted a full letter grade for every day it is late.

6) Ask for help when you need it. I am happy to assist you in your attempts to master course materials and successfully complete course assignments (Really, I am). Come to my office hours and I am always available via email.
Course Policies

RESPECT FOR MATERIAL, OUR SUBJECTS, AND YOUR PEERS
This course is 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 in order 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. Furthermore, you 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.

COURSE POLICY ON RACE AND ETHNICITY
This class and classroom is one that respects and welcomes each other. Many of my classes cover topics related to race, colonialism, religion, and racism. These conversations and readings are difficult for some students, and I encourage you to live in that space of productive discomfort and allow yourself to be challenged. Gonzaga’s Mission Statement emphasizes a commitment to intercultural competence, diversity, and social justice. Let’s live that mission in the classroom. Through these sometimes-uncomfortable conversations, we will learn and grow together.

PLAGIARISM POLICY
I do not tolerate plagiarism or cheating. We are an intellectual and academic community, and all of us are responsible to act with integrity. All violations of the Gonzaga Academic Honesty Policy will result in a zero on the assignment. Plagiarism is the act of passing another’s work off as your own. Whether intentional or not, all plagiarized assignments will receive a zero. If you have questions or concerns about plagiarism, consult the guide on blackboard. Click here for more on Academic Citizenship at Gonzaga.

SCREEN POLICY
You are welcome to use your computer or tablet in class to take notes and refer to pdf readings you did not print out. Screens are not to be allowed for other purposes during class. If you have your screen open, you have agreed that I can cold-call on you at any time. The only exceptions to this rule are those with relevant disability accommodations.

DISABILITY ACCESS POLICY
Students with disabilities who need academic accommodations should:
1. Register with and provide documentation to the Disability Access.
2. Bring a letter to me from the Disability Access Office indicating the need for accommodation and what type. This should be done within the first two weeks of class. The sooner I know, the sooner we can work together.
For more information about services available to GU students with disabilities, contact: disability@gonzaga.edu; 313-4134; Foley Library 209.

ATTENDANCE POLICY
According to the Gonzaga University attendance policy, if you miss more than 6 class meetings (so 7 or more), you will receive a “V” for this class, which is the same as a “F.”

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 Gonzaga’s Harassment and Non-Discrimination Policy.

As a faculty member, I want get you connected to the resources here on campus specially trained in and experienced in assisting in such complaints, and therefore I will report all incidents of gender-based harassment, discrimination and sexual misconduct to Title IX. A representative from that office will reach out to you via phone and/or email to explore options for support, safety measures and reporting. I will provide our Title IX Director with all relevant details, including names and identifying information, of the information reported. For more information about policies and resources or reporting options, please visit the following websites: Equity and Inclusion and Title IX. If you would like to directly make a report of harassment, discrimination or sexual misconduct directly, you may contact our Title IX coordinator (Stephanie Whaley; 509-313-6910; Business Services Building 018; whaleys@gonzaga.edu). For more information about policies and resources or reporting options, please visit our Title IX website or the website for Equity and Inclusion.

Assignments and Grading

1) Reading Quizzes: There will be 11 pop quizzes each worth 15 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 (officially documented) absences. Worth 150 points.
2) Primary Source Worksheets: Over the course of the semester, you will be required to fill out 4 primary source worksheets. The worksheet is due the class period the reading was assigned. Each is worth 50 points. At least two should be completed before/on October 5’s class. No exceptions.
3) Take Home Midterm: This essay has you reflecting on the most significant reading so far in the semester and why. Full prompt posted to blackboard. Worth 100 points. (A general rubric for essays in this class is on blackboard in the Prompts/Guides area.)
4) **Primary Source Response Paper**: You will write a 750 word response paper to an assigned primary source of your choice. This is akin to an expanded primary source worksheet. Like the worksheets, it is due the class period the reading was assigned and must be completed before November 2’s class. No exceptions. Worth 100 points.

5) **Jesuit Archive Assignment**: We will spend a week in the archives of the Jesuits of the Oregon Province. In groups of 5, you will examine a small collection of material and write a group reflection on the material and the experience. More information will post to blackboard. Worth 100 points.

6) **Final Essay/Unessay**: You will write a 1500-word essay in reflection of the semester or complete an unessay. Worth 225 points.

7) **In-Class Participation**: 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, staying on task, and actively contributing to class discussions. Worth 125 points. (A rubric for class participation is on blackboard in the Prompts/Guides area.)

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<th>Course Component</th>
<th>A range: 1000-895 points</th>
<th>A/A- cutoff at 925</th>
<th>B range: 894-795 points</th>
<th>B+/B cutoff at 855</th>
<th>C range: 794-695 points</th>
<th>C+/C cutoff at 755</th>
<th>D range: 694-595 points</th>
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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, Aug 29**: What are American Christianities?
**Friday, Aug 31**: Why American Christianities?
Reading: “The Color of Christ” on blackboard

**Week 2: Colonial Encounters**

**Monday, Sept 3**: Labor Day. No Class
**Wednesday, Sept 5**: New Spain
Reading: *Sublimis Deus* in *American Religions*, 2 (*AR*, page # reading begins); El Requerimiento” on blackboard
**Friday, Sept 7**: New France
Reading: “Jesuit Relations” on blackboard
Week 3: Colonial Encounters
Monday, Sept 10: New England
Reading: Winthrop “A Model of Christian Charity” in AR, 16
Wednesday, Sept 12: Puritans
Reading: Mather “Sleeping at Sermons is a Great Evil” and Mather “Wonders of the Invisible World” in AR, 19 & 80
Friday, Sept 14: The First Great Awakening
Reading: Edwards, “Some Thoughts Concerning the Present Revival of Religion” in AR, 92

Week 4: Making Early America
Monday, Sept 17: Christianity and the Atlantic Slave Trade
Reading: Armstrong “The Christian Doctrine of Slavery” in AR, 239
Wednesday, Sept 19: Slave Christianity
Reading: Douglass “From Narrative of the Life of an American Slave” in AR, 213
Friday, Sept 21: Christianity and America’s Founding
Reading: Jefferson “A Bill for Establishing Religious Freedom” and Madison “Memorial and Remonstrance” in AR, 159 & 152

Week 5: 19th-Century Christian Diversity
Monday, Sept 24: The Second Great Awakening
Reading: Finney “From Memoirs” in AR, 189
Wednesday, Sept 26: Antebellum Spiritual Hothouse
Reading: “Evidence from Scripture and History” on blackboard
Friday, Sept 28: The Church of Jesus Christ of Latter-day Saints
Reading: Smith “Articles of Faith” and “Revelation” in AR, 164

Week 6: 19th & 20th-Century Christian Diversity
Monday, Oct 1: Nineteenth-century Utopianism
Reading: “The Oneida Community” on blackboard
Wednesday, Oct 3: Strong Bodies
Reading: “The Living Temple” on blackboard
Friday, Oct 5: Catholic Immigration
Reading: Toth Meeting with Archbishop John Ireland in AR, 382; and “The Italian Problem” on blackboard
Two Primary Source Worksheets Must be Completed before Oct 5th’s class
**Week 7: Christianity and Prejudice**  
**Monday, Oct 8**: Anti-Catholicism  
Reading: Strong “From Our Country” (section on “Romanism” only) in AR, 365; and “Maria Monk” on blackboard  
**Wednesday, Oct 10**: Christianity and the Civil War  
Reading: “Second Inaugural Address” on blackboard  
**Friday, Oct 12**: Massacre at Wounded Knee  
Reading: “Ghost Dance Religion” on blackboard  
**Take-Home Midterm Due by 5pm**

**Week 8: Modern America**  
**Monday, Oct 15**: World’s Parliament of Religion  
Reading: Clarke “The Ten Religions and Christianity” and Daggett “Heathen Invasion” in AR, 389 & 384  
**Wednesday, Oct 17**: Pentecostalism  
Reading: “Searching for Eden with a Satellite Dish” on blackboard  
**Friday, Oct 19**: Social Gospel  
Reading: Rauschenbusch “From A Theology for the Social Gospel” in AR, 309

**Week 9: Modern America**  
**Monday, Oct 22**: No Class. Founder’s Day  
**Wednesday, Oct 24**: Fundamentalists & Modernists  
Reading: Fosdick “Shall the Fundamentalists Win?” in AR, 418  
**Friday, Oct 26**: America and “godless Communism”  
Reading: “Is This Tomorrow?” on blackboard

**Week 10: Civil Rights Crusades**  
**Monday, Oct 29**: The Black Church  
Reading: DuBois, *Credo* and *Litany of Atlanta* in AR, 328  
**Wednesday, Oct 31**: The Black Church and Protest  
Reading: “How Far the Promised Land?” on blackboard  
**Friday, Nov 2**: Christianity and Rights  
Reading: King “Letter from Birmingham Jail” in AR, 502  
**Primary Source Response Paper Due before Nov 2’s class**

**Week 11: Jesuit Archives, a field trip into the Archives!**  
**Monday, Nov 5**: Jesuit Archive overview  
**Wednesday, Nov 7**: Meet in Cowles Rare Books Reading Room, 3rd Floor Foley Library  
**Friday, Nov 9**: Meet in Cowles Rare Books Reading Room, 3rd Floor Foley Library
Week 12: Christianity and Culture Wars
Monday, Nov 12: Culture Wars and the Religious Right
Reading: Hauerwas “Gay Friendship” in AR, 550
Wednesday, Nov 14: Culture Wars and the Religious Freedom
Reading: U.S. Department of Education “Religious Expression in Public Schools” in AR, 624
Friday, Nov 16: No Class. Dr. Clark will be away at the American Academy of Religion National Meeting
Jesuit Archive Reports Due by 5:00pm to blackboard

Week 13: No Class.
Nov 19 - Nov 23: No Class. Dr. Clark will still be out of town, and then Thanksgiving!

Week 14: In-Depth Case Study: Serpent Handling
Monday, Nov 26: Appalachian Mountain Religion
Reading: Chapters 1 and 2 in Salvation on Sand Mountain
Wednesday, Nov 28: Salvation on Sand Mountain
Reading: Chapters 3 and 4 in Salvation on Sand Mountain
Friday, Nov 30: Salvation on Sand Mountain
Reading: Chapters 5 and 6 in Salvation on Sand Mountain

Week 15: In-Depth Case Study: Serpent Handling
Monday, Dec 3: Holy Ghost People
Reading: Chapters 7 and 8 in Salvation on Sand Mountain
Wednesday, Dec 5: Salvation on Sand Mountain
Reading: Chapters 9 and 10 in Salvation on Sand Mountain
Friday, Dec 7: Salvation on Sand Mountain
Reading: Finish Salvation on Sand Mountain

Final Exam Week
10 am Class: Tuesday, Dec 11, 1:00 pm - 3:00 pm
11 am Class: Thursday, Dec 13, 8:00 am - 10:00 am