

# THEO5272 Church History III

## Modern Western Christianity

### BASIC INFORMATION

<b>Teacher</b> Naomi Thurston	<b>Office phone</b> 3943 1369	<a href="mailto:naomielainethurston@cuhk.edu.hk">naomielainethurston@cuhk.edu.hk</a>
<b>Term</b> 2021-2022, 1	<b>Quota</b> 40	<b>Language of instruction</b> English*  *written assignments may be submitted in English or Chinese
<b>Time and Day</b> Thursday, 9:30 am-12:15 pm Classes start 9 Sept. 2021	<b>Room</b> CCT T31	

### **1. COURSE DESCRIPTION**

The course is designed to familiarize students with major developments in the history of post-Reformation Christianities, the contours of the modern missionary enterprise and the study of World Christianity today. “Christianity” in various of its historical and diverse theological expressions will be approached from different vantage points in the lectures, shown in its dynamic interplays with global affairs and the history of ideas, and examined from within and outside traditionally ‘Christian’ perspectives. Throughout the course, we will explore the different ways in which Christianity was connected with, inspired and drove various movements of protest against social ills and existing orders, such as slavery, the marginalization of women and other (institutionalized) forms of social malaise, in which it was itself complicit at various times.

### **2. COURSE OBJECTIVES (LEARNING OUTCOMES)**

Students can gain a basic understanding of how Enlightenment and post-Enlightenment thought have shaped theological systems, religious culture, and interactions between church and state; they will be introduced to relevant theories in modern understandings of Christianity and religion generally, including secularization and post-secularization theories; they will learn about and discuss some of the main “paradigm shifts” in the study of Christian history, including from mission studies to World Christianity in the 20<sup>th</sup> century.

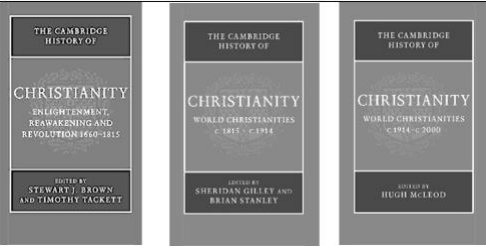



Students will be introduced not only to important historical events in the tumultuous historical era of modern mainstream Christianities and their many offshoots from the 17<sup>th</sup> century onward; more importantly, they will learn to place these events in the various contexts of European intellectual history, the global expansion of the Christian faith and case studies contemporary Christian movements, with a focus on the majority world.

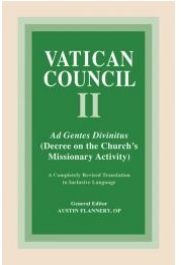
Following a basic introduction on historiographic approaches and a course overview, the sessions divide into three main parts: I “Church & Modernity,” II “Mission & Empire,” and III “World Christianity.”

Note: post-modernism is treated here as a phenomenon of modernity.

### 3. COURSE SYLLABUS

NOTE THAT SEVERAL OF THE ASSIGNED TEXTS LISTED BELOW ARE TAKEN FROM THE *CAMBRIDGE HISTORIES OF CHRISTIANITY* (“CH”), VOLUMES VII-IX. THE BACKGROUND READINGS (SEE MIDDLE COLUMN) ARE UNDERLINED. ASSIGNED READINGS ARE MARKED WITH AN ASTERISK (FOR EXAMPLE, “TEXT 2.1\*” ETC.). THE DOCUMENTS (“DOC. 1.1” ETC.) SERVE AS ADDITIONAL SOURCES FOR YOUR REFERENCE. TEXTS LISTED IN THE RIGHT COLUMN ARE POSTED TO BLACKBOARD.

<p><b>COURSE INTRODUCTION</b></p>	<p>COURSE OVERVIEW AND MAJOR CONCEPTS</p> <p><b>1 RELIGION AS A EUROPEAN IDEA? THEORIES OF RELIGION</b></p> <p><u>BACKGROUND: PALS, SEVEN THEORIES OF RELIGION</u></p> <p>TEXT 1.1 CASADIO, “HISTORICIZING &amp; TRANSLATING” DOC. 1.1 FROMM, “MARX”; 1.2 MARX, “INTRO”</p>	
<p><b>PART I. CHURCH AND MODERNITY</b></p>	<p><b>2 USE THE MIND GOD GAVE YOU! CHRISTIANITY AND ENLIGHTENMENT</b></p> <p><u>MANSCHRECK, “THE AGE OF REASON,” HISTORY</u></p> <p>TOLAND, “CHRISTIANITY NOT MYSTERIOUS,” 1696 PAINE, “PROFESSION OF FAITH,” <i>AGE OF REASON</i> HUME, <i>ENQUIRY CONCERNING THE HUMAN UNDERSTANDING</i>, 1748; LESSING, “RING PARABLE”</p> <p><b>3 ‘GOD IN THE GAPS’: EUROPEAN CHRISTIANITY IN CRISIS AND AN AGE OF REVOLUTIONS</b></p> <p><u>MACCULLOCH “ENLIGHTENMENT: ALLY OR ENEMY?” 3,000 YEARS</u></p> <p>BURKE, “REFLECTIONS ON THE FRENCH REVOLUTION”; HEINE, “THE SILESIAN WEAVERS”</p> <p><b>4 BEYOND THE AGE OF REASON: COUNTER-ENLIGHTENMENTS FROM PIETISM TO ROMANTICISM</b></p> <p><u>MANSCHRECK, “MODERNISM AND NEW FORMS,” HISTORY</u></p> <p>HEDLEY, “THEOLOGY AND THE REVOLT AGAINST ENLIGHTENMENT,” <i>CH VIII</i> SCHLEIERMACHER, “ON RELIGION,” 1799</p>	<p>TEXT 2.1* JACOB, “ENLIGHTENMENT CRITIQUE OF CHRISTIANITY,” <i>CAMBRIDGE HISTORY [CH] VII</i></p> <p>DOC. 2.1 LOCKE, “<u>THE REASONABLENESS OF CHRISTIANITY</u>”</p>  <p>TEXT 3.1* ROSENBLATT, “CHRISTIAN ENLIGHTENMENT,” <i>CH VII</i></p> <p>DOC. 3.1 KANT, “WHAT IS ENLIGHTENMENT?” DOC. 3.2 “DECLARATION OF THE RIGHTS OF MAN AND THE CITIZEN (<i>DÉCLARATION</i>),” 1789</p> <p>TEXT 4.1* GARRARD, “RETURN OF FAITH AND FEELING,” <i>COUNTER-ENLIGHTENMENTS</i></p> <p><u>MONK BY THE SEA</u></p>  <p>DOC 4.1 WORDSWORTH, “IN EARLY SPRING,” 1798 DOC. 4.2 CASPAR DAVID FRIEDRICH, <i>MONK BY THE SEA</i></p>
<p><b>PART II. MISSION AND EMPIRE</b></p>	<p><b>5 GOING BLOODY GLOBAL: MISSIONARIES AND CONQUISTADORS</b></p> <p><u>MACCULLOCH, “WORLDWIDE FAITH,” 3,000 YEARS</u></p> <p>HENDRICKX, “KIMPA VITA AND ‘AFRO-CATHOLICISM’”; THORNTON, “KONGOLESE SAINT”</p> <p><b>6 FRIENDS AND FOES: WOMEN PREACHERS AND THE RISE OF EVANGELICALISM</b></p> <p>BREKUS, “FEMALE EVANGELISM IN THE EIGHTEENTH CENTURY REVIVALS”; “EVANGELICAL WOMEN IN THE PULPIT,” <i>STRANGERS AND PILGRIMS</i> ASTELL, “A SERIOUS PROPOSAL TO THE LADIES”</p>	<p>TEXT 5.1* STANLEY, “CHRISTIAN MISSION, ANTISLAVERY, AND THE CLAIMS OF HUMANITY, c. 1813-1873” <i>CH VIII</i></p> <p>DOC. 5.1 BARTOLOMÉ DE LAS CASAS, “20 REASONS AGAINST THE ENCOMIENDA”</p>  <p>TEXT 6.1 HOLMES &amp; O’BRIEN, “WOMEN PREACHERS AND THE NEW ORDERS,” <i>CH VIII</i></p> <p>DOC. 6.1 FELL, “WOMEN’S SPEAKING JUSTIFIED, PROVED, AND ALLOWED OF BY THE SCRIPTURES” DOC. 6.2 ASTELL, “SOME REFLECTIONS UPON MARRIAGE”</p>

<p>"WOMEN ARE FROM THEIR VERY INFANCY DEBAR'D THOSE THOSE ADVANTAGES, WITH THE WANT OF WHICH THEY ARE AFTERWARDS REPROACHED" MARY ASTELL</p>	<p>LEWIS, <i>RELIGION IN ENLIGHTENMENT ENGLAND: AN ANTHOLOGY OF PRIMARY SOURCES</i></p> <p><b>7 PACTS WITH SATAN: CHRISTIANITY AND MODERN TOTALITARIANISM (RIGHT AND LEFT)</b></p> <p>ARENDT, <i>REPORT ON THE BANALITY OF EVIL</i></p> <p>MANSCHRECK, "THEOLOGICAL TRENDS AND TOTALITARIANISM," <i>HISTORY</i></p> <p>KISHLANSKY, "SECOND WORLD WAR," <i>SOURCES OF THE WEST: READINGS IN WESTERN CIVILIZATION</i></p> <p>JONGENEEL, "FROM WORLD WAR I TO THE END OF WORLD WAR II," <i>JESUS CHRIST IN WORLD HISTORY</i></p> <p>CHRISTIAN CENTURY, "GAZING INTO THE PIT" (MAY 9, 1945)</p> <p>KISHLANSKY, "THE TRANSFORMATION OF EASTERN EUROPE," <i>SOURCES OF THE WEST</i></p>	<p>DOC. 6.3 <u>TRIAL OF ANNE HUTCHINSON: ORDER OF EXCOMMUNICATION (MARCH 22, 1638)</u></p> <p>TEXT 7.1* LANGTON, "RELATIONS BETWEEN CHRISTIANS AND JEWS, 1914-2000," <i>CH IX</i></p> <p>DOC. 7.1 MARX, "ON THE JEWISH QUESTION 1843"</p> <p>DOC. 7.2 "PLATFORM OF THE GERMAN CHRISTIANS"</p> <p>DOC. 7.1 "THE BARMEN DECLARATION, MAY, 1934"</p> <p>"[POSSESSING] NEITHER DEPTH NOR DEMONIC DIMENSION...[EVIL] CAN OVERGROW AND LAY WASTE THE WHOLE WORLD PRECISELY BECAUSE IT SPREADS LIKE A FUNGUS ON THE SURFACE. IT IS 'THOUGHT-DEFYING,' AS I SAID, BECAUSE THOUGHT TRIES TO REACH SOME DEPTH, TO GO TO THE ROOTS, AND THE MOMENT IT CONCERNS ITSELF WITH EVIL, IT IS FRUSTRATED BECAUSE THERE IS NOTHING. THAT IS ITS "BANALITY." ONLY THE GOOD HAS DEPTH AND CAN BE RADICAL."</p> <p>HANNAH ARENDT</p>
<p><b>PART III. WORLD CHRISTIANITY</b></p>	<p><b>8 MORE OR LESS RELIGIOUS: SECULARIZATION AND ITS RESCINDMENTS/ MINI-LESSON ON WRITING (HABERMAS AND RATZINGER, <i>THE DIALECTICS OF SECULARIZATION</i>)</b></p> <p><b>9 "AD GENTES": FROM MISSION STUDIES TO WORLD CHRISTIANITY</b></p> <p>GONZÁLEZ, "VITALITY AND THE PERIPHERY," <i>STORY OF CHRISTIANITY II</i>; MANSCHRECK, "MISSIONS AND ECUMENICITY," <i>HISTORY</i></p> <p>BOSCH, "ELEMENTS OF AN EMERGING ECUMENICAL MISSIONARY PARADIGM," <i>TRANSFORMING MISSION</i></p> <p><b>10 WHERE THE SPIRIT LEADS: CHARISMATIC AND PENTECOSTAL CHRISTIANITIES IN LATIN AMERICA</b></p> <p>RAMIREZ, "PENTECOSTALISM IN LATIN AMERICA," <i>CAMBRIDGE COMPANION TO PENTECOSTALISM</i></p> <p>CLEARY, "LATIN AMERICAN CHRISTIANITY," <i>CH IX</i></p> <p><b>11 OUTSTRETCHED HANDS: ETHIOPIANISM AND AFRICAN CHRISTIANITIES</b></p> <p>TISHKEN &amp; HEUSER, "AFRICA ALWAYS BRINGS US SOMETHING NEW': A HISTORIOGRAPHY OF AFRICAN ZIONIST AND PENTECOSTAL CHRISTIANITIES"</p> <p>KALU, "ETHIOPIANISM AND THE ROOTS OF MODERN AFRICAN CHRISTIANITY"</p>	<p>TEXT 8.1* STARK, "SECULARIZATION, R.I.P."</p> <p>DOC 8.1: HABERMAS, "NOTES ON POST-SECULAR SOCIETY"</p> <p>TEXT 9.1* ANDERSON, "WORLD CHRISTIANITY, 'WORLD RELIGIONS' AND THE CHALLENGE OF INSIDER MOVEMENTS"</p> <p>DOC. 9.1 "AD GENTES"</p> <p>DOC. 9.2 WALLS, "PRISONER AND LIBERATOR"</p>  <p>TEXT 10.1* ANDERSON, "THE PENTECOSTAL AND CHARISMATIC MOVEMENTS," <i>CH IX</i></p> <p>DOC. 10.1 YOUNG, "A THEOLOGIAN'S INTERDISCIPLINARY MUSINGS," <i>CAMBRIDGE COMPANION TO PENTECOSTALISM</i></p> <p>TEXT 11.1* KALU, "AFRICAN CHRISTIANITY"</p> <p>TEXT 11.2 "MEN OF GOD: NEO-PENTECOSTALISM AND MASCULINITIES IN URBAN TANZANIA," <i>RELIGIONS</i></p> <p>DOC. 11.1 MAGESA, "AUTHENTIC AFRICAN CHRISTIANITY"</p> <p>DOC. 11.2 SANNEH, "OPENMINDED TRANSLATOR," <i>CLASSIC TEXTS IN MISSION AND WORLD CHRISTIANITY</i></p>
<p><b>COURSE CONCLUSION</b></p>	<p><b>12 "CULTURE WARS"</b></p> <p>MACCULLOCH, "A CULTURAL REVOLUTION FROM THE SIXTIES," <i>3,000 YEARS/</i></p> <p>STUDENT PRESENTATIONS</p> <p>*ASSIGNED READINGS ARE MARKED WITH AN ASTERISK * AND ARE POSTED TO BLACKBOARD. TITLES MARKED "DOC." GENERALLY REFER TO EXCERPTS FROM DOCUMENTS (ORIGINAL TEXTS). THESE ARE ALSO POSTED TO BLACKBOARD. TITLES OF TEXTS BELOW THE COURSE TOPICS REFER TO BACKGROUND READINGS THAT YOU CAN FIND IN THE LIBRARY OR ONLINE. LET ME KNOW SHOULD YOU HAVE TROUBLE LOCATING ANY OF THESE SOURCES.</p>	<p>TEXT 12.1* THATCHER, "MARRIAGE AND FAMILY"</p> <p>DOC. 12.1 "<u>LAMBETH CONFERENCE RESOLUTIONS ARCHIVE FROM 1930</u>"</p>

#### 4. COURSE COMPONENTS

Each course session will consist of two parts lecture and one part discussion (tutorial). Students are expected to participate in class discussions on a regular basis. Discussion prompts and questions will be provided in class.

Assignments are listed in the schedule below and must be submitted +/-12 hours within the due date, uploaded to Blackboard (confer “8. E-LEARNING PLATFORM: SUBMITTING ASSIGNMENTS” and “5. ASSESSMENT SCHEME”). Failure to submit assignments on time may result in a failing grade.

#### 5. ASSESSMENT SCHEME

##### A. Overview

1. General attendance: Students must attend no fewer than 8 sessions to pass the course.
  2. Presentation attendance: Students must attend presentation session to pass the course.
  3. Reading Summary & Reflection: 1,250 English words/2,000 字内 20% of final grade
  4. Proposal and Presentation: Outline and PowerPoint Presentation 30% of final grade
  5. Final Paper: 4,000 English words/6,500 字内 50% of final grade
- 100%

##### B. Reading Summary and Reflection (20%)

**The “reading summary and reflection” is due on 21 Oct. 2021.**

The reading summary and reflection should be around 1,250 English words or 2,000 Chinese characters in length and critically engage with one of the assigned readings from **Part I or Part II of the course**.

Please divide this short paper into two parts:

1. A concise summary. This may vary in length from 2-3 sentences to a full paragraph and may include some limited (not too extensive) contextual information about the text, its author and background, audience, immediate purpose and textual form.
2. Your own ideas about and critical reflection on the text. You may choose to engage with any of the assigned readings, but please avoid text excerpts unless you have time to read the texts they are taken from. You may consult other sources. Be sure to cite any references you use.

##### C. Proposal Presentation (30%)

**The proposal is due on 18 Nov 2021**

Prepare a short presentation on the topic of your final paper engaging with one of the themes from **Part III of the course**. Please supply a handout with your central argument (thesis), subsidiary points or questions, and a working bibliography of 5-8 sources.

**The proposal outline should contain the following:**

1. Statement of interest in the topic (why do I want to know more about this?)
2. Aim of the research or central research question (how does my research contribute?)
3. Paper outline with heading/title and sub-headings (a topic and a title are not the same)
4. List of initial sources (works cited, bibliography in progress)
5. Expected difficulties and plans to resolve these

**D. Final Paper (50%). The final paper is due on 10 Dec. 2021.**

For this semester's term paper, please select and narrow down one of the following topic prompts:

➤ *"Church & Modernity"*

Choose one of the Western philosophers mentioned in the course – Burke 埃德蒙·伯克 (1729-1797), Locke 約翰·洛克 (1632-1704), Kant 康德 (1724-1804), Hume 大衛·休謨 (1711-1776), Nietzsche 尼采 (1844-1900) – and examine his relationship with Christianity.

➤ *"Mission History" or "World Christianity"*

Introduce and critically discuss one aspect within the history of a particular theological or denominational proliferation in non-Western Christianity, such as Brazilian evangelicalism, Reformed theology in Latin America, African Pentecostalism etc.

Please limit this second topic to a community, country, or region in the majority world outside of Asia since Asian mission history and Asian contextual theologies are covered in other courses in the Divinity School curriculum.

You might approach your chosen topic by asking questions about the appeal of particular theologies, approaches, or a church denomination within a given setting, analyzing what you can discover about historical developments within a Christian group or addressing contemporary debates which are sufficiently covered in relevant literature.

Please make sure you can find adequate sources to write an informed and critically engaged paper on your chosen topic. Begin your research early enough to rule out any topic that will prove too difficult to research in the time you have. Feel free to consult me anytime during the semester regarding specific topic ideas.

**Grading of the final paper**

The final paper will be graded on the following points:

- **50% Research, Substance, Coherence, Relevance, and Innovation/Independent Critical Thought**
- **30% Structure and Organization (presentation of argument; introduction, body and conclusion)**
- **20% Style and Language (your language should be clear, concise and polished)**
  - Consistency and accuracy in bibliographic entries and footnotes (follow a style guide, such as the [Chicago Manual of Style](https://www.chicagomanualofstyle.org/home.html): <https://www.chicagomanualofstyle.org/home.html>)
  - Presentation (formatting, including 'front matter,' name, student ID, course title, date)
  - Clarity of language, accuracy and precision (avoid vague generalization), succinctness

**A. Submitting Your Work**

- a. Upload your assignment to BLACKBOARD or email it to the instructor. Only Word-format is accepted. PDF is regarded as non-submission. Clearly indicate your name, the date, and the course name and number on your submission. The paper must also contain a title, introduction & conclusion, and bibliography.
- b. At the same time also upload a soft copy of the completed assignment to the plagiarism detection engine VeriGuide, at the URL: <https://veriguide2.cse.cuhk.edu.hk/cuhk/>
- c. **The system will issue a receipt** that also contains a declaration of honesty, which is the same as that in <http://www.cuhk.edu.hk/policy/academichonesty/p10.htm>. **The declaration should be uploaded in PDF to BLACKBOARD or emailed to the instructor.**
- d. Check CUHK's academic honesty guide: <http://www.cuhk.edu.hk/policy/academichonesty/>.

**6. CLASS SCHEDULE**

<u>DATE</u>	<u>SESSION HEADING</u>	<u>ASSIGNED READINGS</u>	<u>WRITTEN ASSIGNMENT</u>
<b><i>COURSE INTRODUCTION</i></b>			
9 SEPT.	1 <i>RELIGION AS A EUROPEAN IDEA?</i> THEORIES OF RELIGION	TEXT 1.1*	COURSE ADD/DROP
<b><i>PART I. CHURCH AND MODERNITY</i></b>			
16 SEPT.	2 <i>USE THE MIND GOD GAVE YOU!</i> CHRISTIANITY AND ENLIGHTENMENT	TEXT 2.1	COURSE ADD/DROP
23 SEPT.	3 ' <i>GOD IN THE GAPS</i> ': EUROPEAN CHRISTIANITY IN CRISIS AND AN AGE OF REVOLUTIONS	TEXT 3.1	
30 SEPT.	4 <i>BEYOND THE AGE OF REASON: COUNTER-ENLIGHTENMENTS</i>	TEXT 4.1	
<b><i>PART II. MISSION AND EMPIRE</i></b>			
7 OCT.	5 <i>GOING BLOODY GLOBAL: MISSIONARIES AND CONQUISTADORS</i>	TEXT 5.1	
14 OCT.	NO CLASS. HOLIDAY		
21 OCT.	6 <i>FRIENDS AND FOES: WOMEN PREACHERS AND THE RISE OF EVANGELICALISM</i>	TEXT 6.1	READING SUMMARY & REFLECTION DUE
28 OCT.	7 <i>PACTS WITH SATAN: CHRISTIANITY AND MODERN TOTALITARIANISM</i>	TEXT 7.1	
<b><i>PART III. WORLD CHRISTIANITY</i></b>			
4 NOV.	8 <i>MORE OR LESS RELIGIOUS: SECULARIZATION AND ITS RESCINDMENTS</i>	TEXT 8.1	<b>PAPER TOPIC DUE</b>
11 NOV.	9 " <i>AD GENTES</i> ": FROM MISSION STUDIES TO WORLD CHRISTIANITY	TEXT 9.1	FEEDBACK ON PAPER TOPICS
18 NOV.	10 <i>WHERE THE SPIRIT LEADS: CHARISMATIC AND PENTECOSTAL CHRISTIANITIES</i>	TEXT 10.1	<b>PROPOSAL OUTLINE DUE</b>
25 NOV.	11 <i>OUTSTRETCHED HANDS: ETHIOPIANISM AND AFRICAN CHRISTIANITIES</i>	TEXT 11.1	<b>POWERPOINT PRESENTATION DUE</b>
2 DEC.	12 "CULTURE WARS" <b>STUDENT PRESENTATIONS</b>	TEXT 12.1	FEEDBACK ON PRESENTATIONS
	CLOSING DISCUSSION	*HISTORICAL DOCUMENT EXCERPTS (DOC. 1.1-DOC. 12.1) ARE POSTED WITH TEXTS FOR YOUR REFERENCE.	
10 DEC.	<b>FINAL PAPER DUE</b>		

## 7. REFERENCES

### MAIN TEXTS

- MacCulloch, Diarmaid. *A History of Christianity: The First Three Thousand Years*. London: Allen Lane, 2009. (Chapters. 19-24).
- Brown, Stewart J. and Timothy Tackett, editors. *The Cambridge History of Christianity VII: Enlightenment, Reawakening, and Revolution 1660–1815*. Cambridge: Cambridge UP, 2006. [E-Book 2006.]
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- González, Justo L. *The Story of Christianity II: The Reformation to the Present Day*, revised and updated, 2nd ed. New York: HarperCollins, 2010. In Chinese: González, Justo L. 《基督教史》, translated by 趙城藝. 第1版 ed. Shanghai: Shanghai Joint Publishing, 2016.
- McLeod, Hugh, editor. *The Cambridge History of Christianity IX: World Christianities C.1914-c.2000* Cambridge, Cambridge UP. 2006. [E-Book 2006.]

### DOCUMENTARY HISTORIES

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- Manschreck, Clyde L. *A History of Christianity: Readings in the History of the Church from the Reformation to the Present*. Englewood Cliffs, N.J: Prentice-Hall, 1962.

### HANDBOOKS

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- Grass, Tim: *Modern Church History* (SCM Core Text), London: SCM Press, 2008.
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- McManners, John. *The Oxford History of Christianity*. Oxford: Oxford UP, 1993 (784 pages). In Chinese: 《基督教二千年史：自第一世紀至當代》 (around 670 pages, covering the whole history of the church until the present).
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- Oduyoye, Mercy. *Introducing African Women's Theology*. Sheffield: Sheffield Academic Press, 2001.
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- Shelley, Bruce L. *Church History in Plain Language*, updated 4th edition, revised by R.L. Hatchett, editor. Nashville: Thomas Nelson, 2013. In Chinese (translation of an earlier edition): 布魯斯·雪萊 (Shelley, Bruce), 劉平譯. 《基督教會史》. 第 1 版 ed. 上海: 上海人民出版社, 2012.
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- Wen Yong 文庸, 樂峰, 王繼武, editors. 《基督教詞典》. 修訂版, 第 1 版 ed. 北京: 商務印書館, 2005.

### **OTHER READINGS**

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#### **RELEVANT JOURNALS**

*Church History: Studies in Christianity and Culture; International Bulletin of Mission Research; Missiology: An International Review; Studies in World Christianity*

#### **ONLINE RESOURCES**

- Bragg, Melvyn. *In Our Time*. BBC 4 Radio. 1998- (discussion series on world history and philosophy).
- Scroll Publishing Company. "100 Key Documents in Christian History: 2000 Years of Church History." *Scroll Publishing*. N. d. Accessed 31 July 2021. <https://www.scrollpublishing.com/store/documents.html>.
- Yale University Library. "Missions and World Christianity: Online Content." Curated by Christopher J. Anderson. Accessed 3 August 2021. <https://guides.library.yale.edu/c.php?g=296016&p=1976162>.

### **8. E-LEARNING PLATFORM: SUBMITTING ASSIGNMENTS**

All assignments must be submitted to **BLACKBOARD** +/- 12 hours within the due date specified on the syllabus, in class, or additional announcements via Blackboard relating to due dates. Not attending class and thus failing to follow assignment guidelines or keep specified due dates is not a valid excuse for late or faulty submissions, which may result in a failing grade.

Work submitted later than half a day late will not be accepted except under extenuating circumstances such as family bereavement, serious illness (in which case you must provide valid medical documentation), a family emergency (a sick or injured child or close family member in need of your attention), or unforeseen and unavoidable delays, of which you must inform me as soon as you can, preferably via email. Please note that I reserve the right to reject late and/or faulty assignments based on a case-by-case judgment.

## 9. ACADEMIC HONESTY

From: “Honesty in Academic Work: A Guide for Students and Teachers”:

The Chinese University of Hong Kong places very high importance on honesty in academic work submitted by students, and adopts a policy of zero tolerance on academic dishonesty. While "academic dishonesty" is the overall name, there are several sub-categories as follows:

Impersonation fraud in tests and examinations (including violation of rule 19 of the University's Examination Rules or rule 15 of the University's Online Examination Rules)

- i. Plagiarism
- ii. Undeclared multiple submissions
- iii. Employing or using services provided by a third party to undertake ones' submitted work, or providing services as a third party
- iv. Distribution/ Sharing/ Copying of teaching materials without the consent of the course teachers to gain unfair academic advantage in the courses
- v. Violating rules 15 or 16 of the University's Examination Rules ([Annex 1](#)) or rule 9 or 10 of the University's Online Examination Rules ([Annex 2](#))
- vi. Cheating in tests and examinations (including violation of rules 17 or 18 of the University's Examination Rules or rule 11, 12, 13, 14 or 16 of the University's Online Examination Rules) (
- vii. Impersonation fraud in tests and examinations (including violation of rule 19 of the University's Examination Rules or rule 15 of the University's Online Examination Rules)
- viii. All other acts of academic dishonesty Any related offence will lead to disciplinary action including termination of studies at the University. Everyone should make himself/herself familiar with the content of this website and thereby help avoid any practice that would not be acceptable.

香港中文大學對學生作業有嚴格的學術誠信要求，違反學術誠信的個案，一律以零容忍政策處理。「違反學術誠信」是一個統稱，包括以下類別：

- (i) 抄襲
- (ii) 未有聲明重覆使用作業
- (iii) 聘用或使用第三者服務以助其完成提交的作業，或作為第三者提供服務
- (iv) 未經科目老師事先同意下分發/分享/複製教學材料以在該科目獲得不公平的學術優勢
- (v) 違反大學考試試場規則（[附件一](#)）第十五或第十六條或違反大學網上考試規則（[附件二](#)）第九或第十條
- (vi) 測驗及考試作弊（包括違反大學考試試場規則第十七或第十八條或違反大學網上考試規則第十一、第十二、第十三、第十四或第十六條）
- (vii) 在測驗及考試中冒充他人的作弊行為（包括違反大學考試試場規則第十九條或違反大學網上考試規則第十五條）
- (viii) 所有其他違反學術誠信行為 違反有關規定的學生予以懲處，嚴重者包括開除學籍。

同學不能掉以輕心，應熟習本網頁內容，以免犯錯。

**10. GRADING RUBRIC FOR FINAL PAPER**

<b>CATEGORY</b>	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Inadequate</b>
<b>Introduction/ Thesis</b>	*exceptional introduction that sparks interest and states topic. ** exceptionally clear thesis, arguable, well-developed, statement.	*proficient introduction that is interesting and states topic. **thesis is clear and arguable statement of position.	*basic introduction that states topic but lacks interest. **thesis is somewhat clear and arguable.	*weak or no introduction of topic. **paper's purpose is unclear/thesis is weak or missing.
<b>Quality of Information/ Evidence</b>	*paper is exceptionally well researched and appropriately detailed; historical accuracy **information clearly relates to the thesis.	*information relates to the main topic. **paper is well-researched in detail and from a variety of sources.	*information relates to the main topic, few details and/or examples. ** limited variety of sources.	*information has little or nothing to do with the thesis. **information has weak or no connection to the thesis.
<b>Support of Thesis/Analysis</b>	*exceptionally critical, relevant and consistent connections between evidence and thesis. **rigorous analysis.	*consistent connections made between evidence and thesis **good analysis.	*some connections made between evidence and thesis. **some analysis.	*limited or no connections made between evidence and thesis. **lack of analysis.
<b>Conclusion</b>	*excellent summary of topic with concluding ideas that impact reader. **introduces no new information.	*good summary of topic with clear concluding ideas. **introduces no new information.	*basic summary of topic with some final concluding ideas. **introduces no new information.	*lack of summary of topic.
<b>Organization/ Development of Thesis</b>	*exceptionally clear, logical, mature, and thorough development of thesis, excellent transitions between/within paragraphs.	*clear and logical order that supports thesis with good transitions between and within paragraphs.	*somewhat clear and logical development with basic transitions between and within paragraphs.	*lacks development of ideas with weak or no transitions between and within paragraphs.
<b>Citation/ Bibliography Format</b>	*conforms to academic rules for formatting and citation of sources are perfect.	*conforms to academic rules for formatting and citation of sources with minor exceptions.	*frequent errors in academic format.	*lack of academic format/numerous errors.

## **11. GENERAL GRADING POLICY**

The OVERALL grading follows the general grading policy of the CUHK outlined below (in short form):

- Grade A / Excellent: Outstanding performance on ALL learning outcomes.  
Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would surpass the normal expectations at this level and typical of standards that may be common at higher levels of study.
- Grade A- / Very Good: Generally outstanding performance on all or almost all learning outcomes.  
Demonstrates the ability to synthesize and apply the principles or skills learned in the course in a manner that would fully fulfill the normal expectations at this level and occasionally reaches standards that may be common at higher levels of study.
- Grade B / Good: Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for slightly less satisfactory performance on others, resulting in overall substantial performance.  
Demonstrates the ability to apply the principles or skills learned in the course in a comprehensive manner that would sufficiently fulfill the normal expectations at this level.
- Grade C / Fair: Satisfactory performance on the majority of learning outcomes.  
Demonstrates the ability to partially apply the principles or skills learned in the course in a manner that would meet the basic requirement at this level.
- Grade D / Pass: Barely satisfactory performance on a number of learning outcomes.  
Addresses the task inadequately by meeting the basic requirement at this level only in some areas while responding minimally with possibly tangential content in others.
- Grade F / Failure: Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.  
Fails to address the task and likely does not understand what the task requires. In other words, the work completely misses the point.