

RLGN 171: INTRODUCING CHRISTIANITY

Prof. Jonathan Y. Tan

Tomlinson Hall 243G

jonathan.tan@case.edu

SPRING SEMESTER 2018

Class Schedule: Tue/Thu 10:00-11:15 AM (Crawford 11A)

Office Hours: Wed 10:00AM-12:00 PM / by appointment

ONLINE COURSE WEBSITE

<http://www.jonathantan.org/RLGN171/>

Please bookmark and visit the online course website regularly for announcements, links to online readings, etc.

I. COURSE DESCRIPTION & OBJECTIVES

This course introduces students to the academic discipline of World Christianity, with a focus on diversity and plurality within the Christian tradition as a world religion. Students will explore the global perspectives of Christianity, in recognition of the fact that more than two-thirds of the world's Christian population today are from the Majority or Two Thirds World, the so-called Global South. Students will also consider the challenges posed by, as well as the possibilities offered by the increasing diversity and plurality within the Christian tradition, as they examine the wider social, cultural, ethical, economic, and political dimensions of Christianity, and themes of community-making, identity constructions, and social movements in regions beyond Europe and North America, through both historical and contemporary perspectives. Students will also investigate the impact and implications of missionary expansion, religious reception, colonialism and imperialism, globalization, transnational migration, postcolonialism, and multiple belonging on the transformation of Christianity from a Eurocentric religious tradition to a truly global world religion.

Attention will be given to the challenges and rewards of understanding and engaging with the symbolic universe, as well as the socio-cultural and religious worldviews of religious traditions other than the students' own in an age of religious diversity and pluralism. Students are encouraged to explore and compare the convergences and divergences between the "European" or "Western" perspectives of the Christian tradition with those perspectives of the Christian tradition from beyond Europe and North America, critically considering how Christianity is acculturated and indigenized in these regions.

By the end of this course, students would have developed the ability to:

- appreciate the complexities of, and understand the implications arising from the global, transnational, and postcolonial dimensions of the Christian tradition beyond its classic Eurocentric roots;
- gain familiarity with how the central themes of the Christian tradition are expressed in different ethnic, social, and cultural contexts around the world;
- explore how the forces of cultural diversity and pluralism, historic colonialism and imperialism, globalization and migration, as well as contemporary postcolonial and transnational consciousness shape the diverse and pluralistic World or Global Christianity in all its complexities; and
- read critically, think analytically, as well as formulate basic explications, careful comparisons, reasoned critiques, constructive analysis and evaluation of the broader social, cultural, ethical, economic and political dimensions emerging from the Christian tradition generally, the themes of community, identity formation and constructions, personal experiences, and social movements within Global or World Christianity, as well as their contemporary significance and long term global and transnational implications, as migration brings Christians from around the world to North America

II. COURSE PROCEDURES & REQUIREMENTS

1. Organizational Structure and Procedures of Class Discussion

- (i) Unless otherwise indicated in the Weekly Schedule/Readings, all class sessions will be held in the seminar/discussion format according to the following procedures:
 - Each session will begin with a 5-10 minute presentation by a student presenter summarizing the salient facts, principal ideas, key players, and/or important events that are discussed in the required reading(s) assigned for the day.
 - For this purpose, student presenters are required to prepare a **one-page handout** summarizing the key points of the presentation (bullet points are acceptable) to be distributed to all students and the instructor. Each class presentation (oral presentation & presentation handout) will be evaluated on the following criteria:
 - evidence of engagement with assigned reading(s);

- potential for stimulating discussion;
- accuracy; and
- depth of analysis.

(ii) For the remainder of the class, the instructor will moderate a discussion and analysis of the materials and relevant issues among the students.

2. Active Class Participation

This course is structured around active student participation and in-depth engagement in critical discussions of assigned readings in a seminar setting. To prepare for each class, all students (except for the student presenter) are asked to prepare beforehand and bring to class **a typed and printed one- page summary (NB: No handwritten summaries, please!)** with the following:

- 2 or 3 insights that they have gleaned from the assigned reading(s) [bullet points are acceptable];
- 2 or 3 questions arising from the reading(s) for class discussion.

These insights and questions, as well as actively listening, asking questions, making relevant critical responses, and engaging in discussions will comprise active class participation for grading purposes. The instructor will collect these sheets from the students after each class. Students are reminded to include their name and student ID in their submissions. Because these insights and questions serve as a stimulus for class discussion, **they cannot be made up later (i.e., after the class session has been concluded)**. Students who attend class without bringing their insights and questions will only receive **50%** of the allocation for class participation for that day.

3. Completion of Requirements for Each Class Session

As the primary format of this course is seminar discussion, it is imperative that students complete all reading assignments before class, as well as attend and participate at all class sessions. Students are expected to do all the required readings assigned for every class before coming to class on that day, and encouraged to explore the "Recommended Resources," which complement the required readings and provide additional discussion for those who are interested to explore further.

4. Class Attendance

Class attendance is required of every student enrolled in this course. A **1% point** will be deducted for each class you miss without excuse. Excuses will be accepted only for grave emergency situations (e.g., major illness with proper written documentation, death in family) or university-approved activities off-campus, to be reported to the instructor through a Dean and only at the instructor's discretion. Every two late arrivals will count as an unexcused absence and a 1% point will be deducted accordingly. Please note that **any student with three or more unexcused absences will receive a grade of F for this course.**

5. Critical Reflection Papers (15%x4=60%)

Four short critical reflection papers (**about 1,000-1,500 words**) on the following topic:

i. **Reflection Paper #1: Studying World Christianity:**

Please write a critical reflection paper that answers the following questions: Why am I interested to study Christianity in general, and World Christianity in particular? When I hear the phrase "World Christianity," what comes to mind? What do I know about Christianity outside of Europe and North America? Complete this paragraph – "Studying World Christianity would help me..."

ii. **Reflection Paper #2: Martin Luther:**

Watch the 2-part PBS documentary on Martin Luther and the 2003 feature film, Luther – click on the youtube links under **Week 4**. Based on this documentary and feature film, write a critical reflection paper that answers the following questions: How do these two video resources present and explain: (1) the social, political, cultural, popular, and institutional religious developments during the historical period leading up to, and during Luther's lifetime; (2) Luther's childhood, upbringing, education, momentous/significant events in his life that resulted in him making life-changing decisions, religious worldviews, relations with church and political leadership; (3) the events that led to Luther's 95 Theses and the aftermath; (4) whether Luther was justified in what he did, (5) whether the various institutional religious leadership were justified in their responses to Luther; and (6) what have you learned about Luther and the Protestant Reformation of 1517 and whether more than 500 years later, there are lessons that are still relevant for today's world.

iii. Reflection Paper #3: From Jesus to Christ:

Watch the two part PBS documentary, From Jesus to Christ – click on the video links under **Week 6**. Based on this documentary, write a critical reflection paper that responds to these questions: What are the social, cultural, political, economic, and religious aspects of the world that Jesus lived in? Who is the Jesus of history? What sort of life did he lead? How did he end up getting executed and what were the reasons that he was executed (i.e., why did Jesus die and who killed Jesus? (NB: Be careful to separate the actual historical reasons [i.e., the primary historical layer] from the subsequent faith reflections of believers [i.e., the secondary/later reflections]). How did the popular movement around the charismatic leadership of Jesus evolved into an institutional religion and faith tradition (i.e., how did Jesus of history become the Christ of faith)? How do you see the relationship between original history and the subsequent institutional developments/evolutions of a powerful religious organization? Can a person follow Jesus and the teachings he espoused without joining the religious organization or institution that evolved from the popular movement around Jesus? Why or why not?

iv. Reflection Paper #4: My family’s religious or spiritual heritage(s).

Write an essay on your family’s religious or spiritual heritage(s). You are expected to interview members of your family to learn more about their religious or spiritual backgrounds, upbringings, affiliation, and practices, with the principal objective of learning more about the origins, beliefs, and distinctive practices that define your family’s religious or spiritual heritage(s). For example, if your family’s religious heritage is Catholic, you might ask about the religious traditions and practices known to your parents and/or grandparents that they found particularly significant in their lives and the impact of the great changes that have taken place in the Catholic Church since the 1960s (e.g., from Latin Mass to English Mass, etc.). If your family members are immigrants, you might want to ask them about their religious heritage and faith practices in their ancestral lands before they immigrated to the U.S., and discuss whether they tried/not tried to hand down their traditional religious/spiritual heritages to the younger generations in the family. Be attentive to ethnic or cultural variations within a given religious tradition (e.g., Lebanese Maronite Catholic contrasted with Irish or Italian Roman Catholic).

Begin your essay with an introduction to your family and give a brief description of your family members before moving on to summarize and discuss their religious/spiritual beliefs and practices. Conclude your essay by discussing your own position in relation to your family members’ positions and reflecting on your family members’ sense of the sacred/divine/ spiritual as compared with your own sense. Feel free to contrast what your family members have experienced with your own experiences. How strong has your family’s traditional religious or spiritual heritage remain in your family and how has it affected your own religious/spiritual heritage? Are you someone who is spiritual but not religious? Why/why not?

6. Project: Christianity in the News (20%)

This assignment requires you to read and monitor selected international and national news media sites in Table 1 for articles pertaining to Christianity around the world for two months from February 1, 2018 to March 31, 2018.

TABLE 1

International: <ul style="list-style-type: none">● Al-Jazeera: https://www.aljazeera.com/● South China Morning Post: http://www.scmp.com/● BBC: http://www.bbc.co.uk/news/● The Guardian: https://www.theguardian.com/● Spiegel Online: http://www.spiegel.de/international/● Sydney Morning Herald: http://www.smh.com.au/	National: <ul style="list-style-type: none">● New York Times: https://www.nytimes.com/● Washington Post: https://www.washingtonpost.com/● Los Angeles Times: http://www.latimes.com/● San Francisco Chronicle: http://www.sfgate.com/● Cleveland Plain Dealer: http://www.cleveland.com/● Huffington Post: https://www.huffingtonpost.com/● NPR: https://www.npr.org/● CNN: https://www.cnn.com/
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Prepare an annotated list of **twenty (20) news items** from the international and national news sites pertaining to Christianity around the world from **February 1, 2018** to **March 31, 2018** in the following format:

- a. Title of the article, report, etc. in full
- b. Source in full
- c. Date
- d. URL in full (for cross-checking by the instructor)

- e. Abstract: One paragraph per news item summarizing why you chose this report, article, etc., why you found it significant, and what insights have you gained from it.
- f. The 20 news items should be distributed across the world as follows:
 - i. Africa, Asia and Oceania: **10 articles**
 - ii. The Americas (North and South): **5 articles**
 - iii. Europe: **5 articles**
- g. Students will present their findings and insights from this project on **Thursday, April 26, 2018**.

7. **DEADLINES:**

Please note the following deadlines:

- (a) **Reflection Paper #1: Studying World Christianity:** by 5:00 PM on **January 22, 2018**
- (b) **Reflection Paper #2: Martin Luther:** by 5:00 PM on **February 12, 2018**
- (c) **Reflection Paper #3: From Jesus to Christ:** by 5:00 PM on **February 26, 2018**
- (d) **Reflection Paper #4: My Family's Religious Heritage:** by 5:00 PM on **March 19, 2018**
- (e) **Christianity in the News Project:** by 5:00 PM on **April 20, 2018**

Please email your papers (in PDF format) to jonathan.tan@case.edu

8. **Formatting**

All papers should be typed in 12-point font, double-spaced, printed, with a 1-inch margin on all 4 sides, paginated in the footer, with your name and student ID in the header on every page. Please check your spelling and grammar before submission.

9. **Late Submission**

All submissions that are 1-5 days late will automatically receive a full letter grade reduction. Please be warned that the instructor **will not accept any submission that is more than five (5) days late**, and will accordingly **assign a zero for non-submission**.

10. **Safe Space**

While we recognize that students come from diverse backgrounds with different life experiences, this course seeks to provide a safe space to engage in fruitful conversations and dialogue among students on issues of race, race relations, religion and race, etc., as they pertain to the subject matter of this course. Hence, all class participation should be *respectful*. Racist, sexist, homophobic, misogynistic, and other discriminatory remarks are unacceptable and would not be tolerated because of the sensitive subject matter on religion, race, ethnicity, culture, and identity constructions that we will discuss in this course. Students who violate this provision will be asked to leave and be counted as absent for that class.

11. **Fairness Provisions**

Every student must complete all the requirements of this course in order to receive a passing grade. The final grade for each student will be carefully determined according to the requirements specified in this syllabus. The final grade is absolutely final and will not be changed. If you are struggling in this course or not performing to expectations, please arrange to meet with the instructor as soon as possible to discuss strategies for improving one's grades. In fairness to all students, no extra credit or additional assignments will be assigned, over and above the requirements stated in this syllabus, to improve one's grades.

12. **Academic Integrity**

CWRU's Academic Integrity Policy: <http://students.case.edu/groups/aiboard/policy.html>

The instructor will strictly enforce the university's rules and regulations on proper academic conduct, including the university policy on academic integrity. Please be warned that there is a zero tolerance policy on academic dishonesty in this course. The instructor expects all work that appears under the student's name to be that student's own, and will follow up on evidence that a student has contravened the university's regulations on academic integrity. If an incident of academic dishonesty is established, the student will be subjected to the sanctions specified in CWRU's Academic Integrity Policy.

III. GRADE COMPUTATION

1. Class Presentations (oral presentations & presentation handouts)	10%
2. Active Class Participation (insights & questions, active listening & discussion)	10%
3. Short Critical Reflection Papers: 15% x 4	60%
4. Christianity in the News Project	20%
TOTAL	100%

IV. READINGS

The following textbook is required for this course. As this book is **not available** at the campus bookstore, please order them through the Amazon link below, via the course website (www.jonathantan.org/RLGN171/) or other online or brick-and-mortar sources. Do take advantage of the availability of cheap/low cost used copies of these titles on Amazon - click on the "**Other Sellers**" tab:

- Douglas Jacobsen, [The World's Christians: Who they are, Where they are, and How they got there](#) (Wiley Blackwell, 2011).

Additional required readings and resources, fulltexts of primary sources, class outlines, slides and handouts, video clips and commentaries, and various recommended resources are available at the course website: www.jonathantan.org/RLGN171/

V. COURSE SCHEDULE

PART I: OVERVIEW OF WORLD CHRISTIANITY

WEEK 1: Welcome, Introduction to the Course & the academic discipline of World Christianity

Jan 16: Reading: Jacobsen, preface (pp. xiii-xv)
No student presentation today

Jan 18: Reading: Jacobsen, Introduction & Introduction to Part I (pp. 1-11)
Student Presenter: _____

WEEK 2: The Christian Tradition, I: Orthodox Christianity

REMINDER: Reflection Paper #1 – due by 5:00 PM on MONDAY, JANUARY 22

Jan 23: Reading: Jacobsen, chapter 1, pp. 13-19
Student Presenter: _____

Jan 25: Reading: Jacobsen, chapter 1, pp. 19-25
Student Presenter: _____

WEEK 3: The Christian Tradition, II: Catholic Christianity

Jan 30: Reading: Jacobsen, chapter 2, pp. 26-32
Student Presenter: _____

Feb 1: Reading: Jacobsen, chapter 2, pp. 32-37
Student Presenter: _____

WEEK 4: The Christianity Tradition, III: Protestant Christianity

Feb 6: Reading: Jacobsen, chapter 3, pp. 38-44

Watch: Martin Luther, Part 1 of 2: <https://www.youtube.com/watch?v=PyVrPlp4QsA>

Student Presenter: _____

Feb 8: Reading: Jacobsen, chapter 3, pp. 44-49

Watch: Martin Luther, Part 2 of 2: <https://www.youtube.com/watch?v=xsDT1pYOW2c>

Student Presenter: _____

WEEK 5: The Christian Tradition, IV: Renewal Christianity (Pentecostal/Charismatic)

REMINDER: Reflection Paper #2 – due by 5:00 PM on MONDAY, FEBRUARY 12

Feb 13: Reading: Jacobsen, chapter 4, pp. 50-56

Student Presenter: _____

Feb 15: Reading: Jacobsen, chapter 4, pp. 56-61

Student Presenter: _____

PART II: FROM JESUS MOVEMENT TO WORLD CHRISTIANITY

WEEK 6: The Ancient Tradition: Beginnings to 500

Feb 20: Reading: Jacobsen, Introduction to Part III & chapter 14, pp. 267-279

Watch: From Jesus to Christ, Part I: <http://www.pbs.org/wgbh/pages/frontline/shows/religion/watch/>

Student Presenter: _____

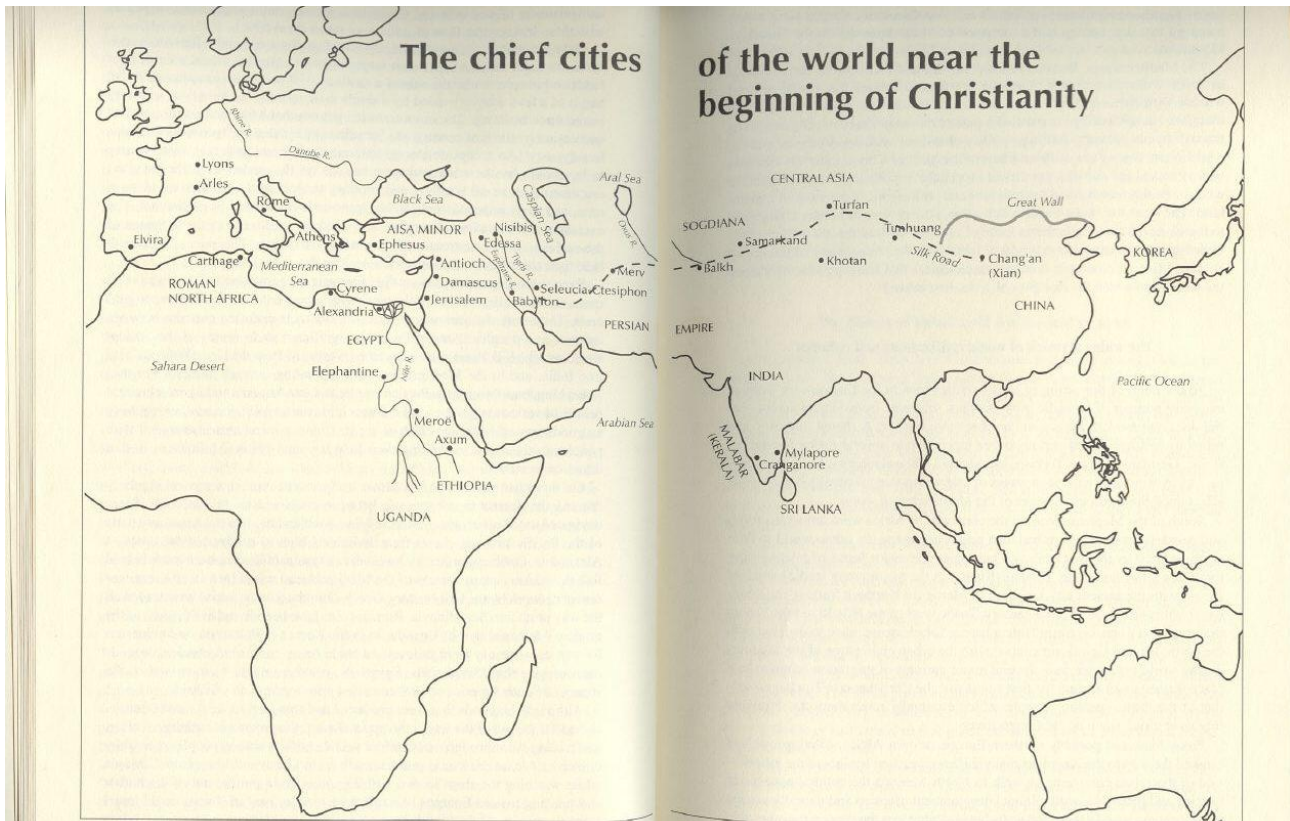
Feb 22: Reading: Jacobsen, chapter 14, pp. 279-292

Watch: From Jesus to Christ, Part 2: <http://www.pbs.org/wgbh/pages/frontline/shows/religion/watch/>

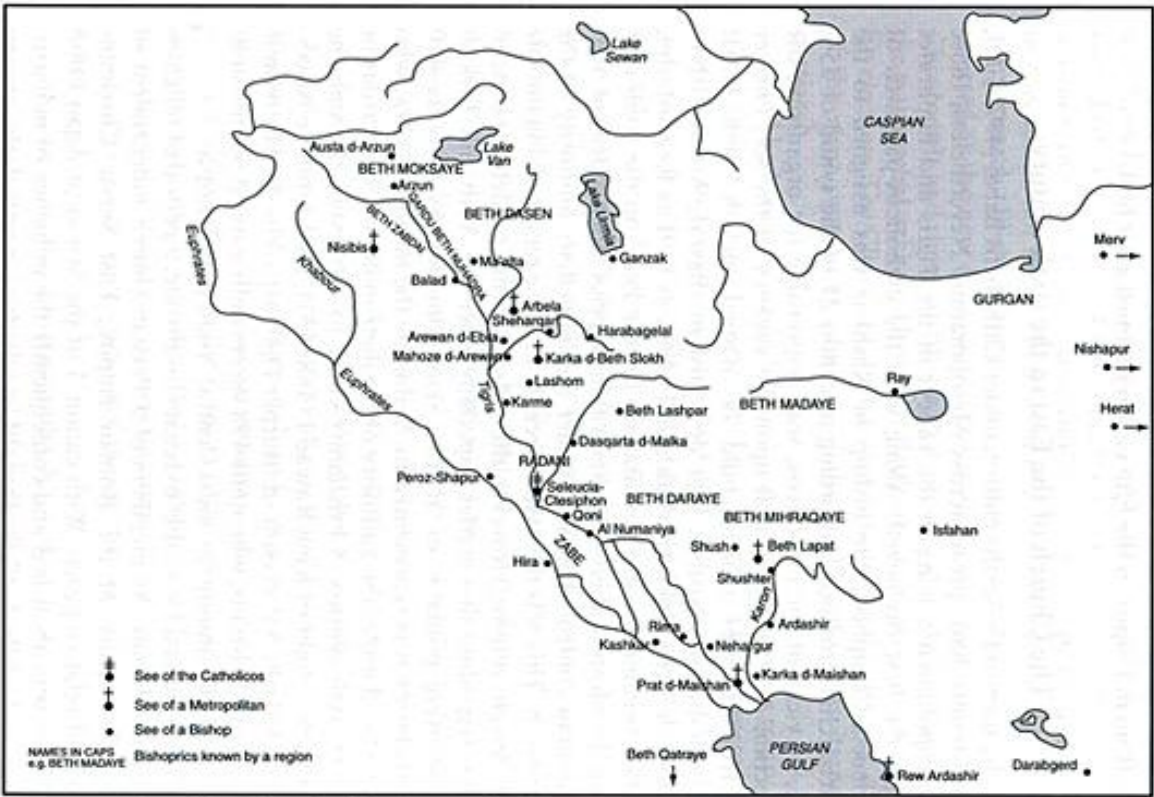
Student Presenter: _____



Mar Thoma (St. Thomas) Persian Cross



Source: Dale T. Irvin & Scott W. Sunquist, eds., *History of the World Christian Movement, Volume I: Earliest Christianity to 1453* (Maryknoll, NY: Orbis Books, 2001), 7-8.



Map of the Church of the East in the Sassanian empire (around AD 500). Map: D. W. Winkler.

WEEK 7: The Great Division and the Age of the East: 500 to 1000

REMINDER: Reflection Paper #3 – due by 5:00 PM on MONDAY, FEBRUARY 26

Feb 27: Reading: Jacobsen, chapter 15, pp. 293-303

Student Presenter: _____

Mar 1:

Readings:

- Jacobsen, chapter 15, pp. 303-318
- “Historic Christian site found in China” (UCA News, 17 January 2014)
<http://www.ucanews.com/news/historic-christian-site-found-in-china/70104>
- “Did Christianity Thrive in China?” (*U.S. News & World Report*, 5 March 2001)
<http://www.jonathantan.org/handouts2/c04-chinajingjiao01-usnwr.pdf>
- “Ruins of an Old Christian Church on Lao-tzu’s Turf” (*New York Times*, 24 February 2002)
<http://www.jonathantan.org/handouts2/c05-chinajingjiao02-nyt.pdf>
- “Faith in Shangri-La: Catholicism Maintains a Hold in China’s Tibetan Communities” (*Washington Post*, 4 December 2000): <http://www.jonathantan.org/handouts2/c06-chinatibetcatholicism-wp.pdf>

Student Presenter: _____



Assyrian Stele 大秦景教流行中國碑 (781 CE)

WEEK 8: The Rise of the West and the Decline of the East: 1000 to 1500

Mar 6: Reading: Jacobsen, chapter 16, pp. 319-331

Student Presenter: _____

Mar 8: Reading: Jacobsen, chapter 16, pp. 331-345

Student Presenter: _____

WEEK 9: Mar 13 & 15 – SPRING BREAK. No Classes.

WEEK 10: Christianity in a Global Era: 1500 to the Present

REMINDER: Reflection Paper #4 – due by 5:00 PM on MONDAY, MARCH 19

Mar 20:

Reading: Jacobsen, chapter 17, pp. 346-358

Student Presenter: _____

Mar 22: Reading: Jacobsen, chapter 17, pp. 358-374

Student Presenter: _____



Matteo Ricci & Paul Xu Guangqi 徐光啓



Korean Yangban 양반 (兩班) Catholics

PART III: GLOBAL SNAPSHOTS OF WORLD CHRISTIANITY

WEEK 11:

Mar 27: The Middle East and North Africa

Readings:

- Jacobsen, Introduction to Part II & chapter 5 (pp. 63-87)
- "Saving Syria: ISIS seeks to control the country's future by destroying its Christian past" (America, 18-25 Jan 2016) <http://www.americamagazine.org/issue/saving-syria>
- "ISIS Forces Last Iraqi Christians to Flee Mosul" (New York Times, 18 July 2014) <http://www.nytimes.com/2014/07/19/world/middleeast/isis-forces-last-iraqi-christians-to-leave-mosul.html>
- "For Arab World's Christians, An Uncertain Fate" (NPR All Things Considered, 25 Aug 2013) <http://www.npr.org/2013/08/25/215494243/for-arab-worlds-christians-an-uncertain-fate>
- "Syrian refugees swell Christian community in Turkey" (BBC News Magazine, 11 August 2013) <http://www.bbc.com/news/magazine-23614968>
- "Palestinian Christians 'bitter and left out' of Easter celebrations" (Al Jazeera America, 19 April 2014) <http://america.aljazeera.com/articles/2014/4/19/easter-palestinianchristians.html>

Student Presenter: _____

Mar 29: Eastern Europe

Reading: Jacobsen, chapter 6

Student Presenter: _____

WEEK 12:

Apr 3: Central & South Asia

Reading: Jacobsen, chapter 7

Student Presenter: _____

Apr 5: Western Europe

Reading: Jacobsen, chapter 8

Student Presenter: _____

WEEK 13:

Apr 10: Sub-Saharan Africa

Reading: Jacobsen, chapter 9

Student Presenter: _____

Apr 12: East & Southeast Asia

Readings:

- Jacobsen, chapter 10
- "Faith in Shangri-La: Catholicism Maintains a Hold in China's Tibetan Communities" (Washington Post, 4 December 2000): <http://www.jonathantan.org/handouts2/c06-chinatibetcatholicism-wp.pdf>
- "China on course to become 'world's most Christian nation' within 15 years" (*The Telegraph*, 19 Apr 2014) <http://www.telegraph.co.uk/news/worldnews/asia/china/10776023/China-on-course-to-become-worlds-most-Christian-nation-within-15-years.html>
- "The future of Christianity in China: Sino-Theology and the Pope" (CNN, 11 September 2014) <http://edition.cnn.com/2014/08/15/world/asia/china-christianity/>
- "Special Report: The bishop who stood up to China" (*Reuters*, 31 March 2014) <http://www.reuters.com/article/us-china-catholics-special-report-idUSBREA3001820140401>
- "Prophet or Judas? Son of China's church founder tackles thorny legacy" (*Washington Post*, 7 Sept 2014) https://www.washingtonpost.com/world/prophet-or-judas-son-of-chinas-church-founder-tackles-thorny-legacy/2014/09/06/9d56d584-2e8e-11e4-994d-202962a9150c_story.html
- "Inside China's Secret Churches: How Christians Practice Their Faith Under An Atheist Government" (HuffPo) http://www.huffingtonpost.com/2014/10/16/china-secret-churches_n_5997532.html
- "China's atheist leaders issue some striking new rules on religion" (*PRI The World*, 12 Oct 2016) <http://www.pri.org/stories/2016-10-12/chinas-atheist-leaders-issue-some-striking-new-rules-religion>
- "China Seeks Tighter Grip in Wake of a Religious Revival" (*New York Times*, 7 Oct 2016) https://www.nytimes.com/2016/10/08/world/asia/china-religion-regulations.html?_r=0

Student Presenter: _____

WEEK 14:

Apr 17: Latin America

Reading: Jacobsen, chapter 11

Student Presenter: _____

Apr 19: North America

Reading: Jacobsen, chapter 12

Student Presenter: _____

REMINDER: Christianity in the News Project – due by 5:00 PM on FRIDAY, APRIL 20

WEEK 15:

Apr 24: Oceania

Reading: Jacobsen, chapter 13

Student Presenter: _____

Apr 26: Student Presentations: Christianity in the News Project

VI. BIBLIOGRAPHY – FOR FURTHER READING

The following are recommended for further reading and research:

A. GENERAL

Irvin, Dale T. and Scott W. Sunquist. *History of the World Christian Movement, Volume I: Earliest Christianity to 1453, Volume II: Modern Christianity from 1454-1800* (Orbis Books, 2001, 2012).

Phan, Peter C., ed. *Christianities in Asia* (Wiley-Blackwell, 2011).

Tan, Jonathan Y. and Anh Q. Tran, S.J., eds. *World Christianity: Perspectives and Insights* (Orbis Books, 2016).

B. ASSYRIAN CHRISTIANITY – PERSIA & CHINA

- Baum, Wilhelm and Dietmar W. Winkler. *The Church of the East: A Concise History* (RoutledgeCurzon, 2003).
- Baumer, Christoph. *The Church of the East: An Illustrated History of Assyrian Christianity* (New York: IB Tauris, 2006).
- Griffith, Sidney H. *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*. (Princeton University Press, 2010).
- Jenkins, Philip. *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia--and How It Died* (HarperOne, 2009)
- Palmer, Martin. *The Jesus Sutras: Rediscovering the Lost Scrolls of Taoist Christianity* (Ballantine, 2001).
- Tang, Li. *A Study of the History of Nestorian Christianity in China and Its Literature in Chinese* (Peter Lang, 2001).

C. CHINA

- Bays, Daniel H. *A New History of Christianity in China* (Wiley-Blackwell, 2012).
- _____. *Christianity in China: From the Eighteenth Century to the Present* (Stanford University Press, 1996).
- Clark, Anthony E. *A Voluntary Exile: Chinese Christianity and Cultural Confluence since 1552* (Lehigh University Press, 2014).
- Clarke, Jeremy. *The Virgin Mary and Catholic Identities in Chinese History* (Hong Kong University Press, 2013).
- Cohen, Paul A. *History in Three Keys: The Boxers as Event, Experience and Myth* (Columbia University Press, 1997).
- Dunne, George H. *Generation of Giants: The Story of the Jesuits in China in the last Decades of the Ming Dynasty* (University of Notre Dame Press 1962).
- Harrison, Henrietta. *The Missionary's Curse and Other Tales from a Chinese Catholic Village* (University of California Press, 2013).
- Kwok, Pui-Lan. *Chinese Women and Christianity: 1860-1927* (Scholars Press, 1992).
- Laven, Mary. *Mission to China: Matteo Ricci and the Jesuit Encounter with the East* (Faber & Faber, 2011).
- Lian, Xi. *Redeemed by Fire: The Rise of Popular Christianity in Modern China* (Yale University Press, 2010).
- Minamiki, George. *The Chinese Rites Controversy from Its Beginning to Modern Times* (Loyola University Press, 1985).
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- _____, ed. *The Chinese Rites Controversy: Its History and Meaning* (Steyler Verlag, 1994).
- _____. *Curious Land: Jesuit Accommodation and the Origins of Sinology* (Franz Steiner Verlag, 1985).
- Platt, Stephen R. *Autumn in the Heavenly Kingdom: China, the West, and the Epic Story of the Taiping Civil War* (Knopf, 2012).
- Reilly, Thomas H. *The Taiping Heavenly Kingdom: Rebellion and the Blasphemy of Empire* (University of Washing Press, 2004).
- Spence, Jonathan D. *God's Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan* (W.W. Norton & Co, 1996).
- _____. *The Memory Palace of Matteo Ricci* (Viking, 1984).
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Uhalley, Stephen, Jr. and Xiaoxin Wu, eds., *China and Christianity: Burdened Past, Hopeful Future* (M.E. Sharpe, 2001).

Wickeri, Philip L. *Christian Encounters with Chinese Culture: Essays on Anglican and Episcopal History in China* (Hong Kong University Press, 2015).

Wilfred, Felix, Edmond Tang, and George Evers, eds. *China and Christianity: A New Phase of Encounter?* (SCM Press, 2008).

D. INDIA

Bauman, Chad M. and Richard Fox Young, eds., *Constructing Indian Christianities: Culture, Conversion and Caste* (Routledge, 2014).

Raj, Selva J and Corinne G. Dempsey, eds., *Popular Christianity in India: Riting between the Lines* (SUNY Press, 2002).

E. JAPAN

Boxer, C.R. *The Christian Century in Japan, 1549-1650* (University of California Press, 1951).

Elison, George. *Deus Destroyed: The Image of Christianity in Early Modern Japan* (Harvard University Press, 1973).

Endo, Shusaku, tr. William Johnston. *Silence* (Taplinger, 1979).

Ross, Andrew C. *A Vision Betrayed: The Jesuits in Japan and China, 1542-1742* (Orbis Books, 1994).

F. KOREA

Buswell, Robert E., Jr. and Timothy S. Lee, eds. *Christianity in Korea* (University of Hawai'i Press, 2006).

Chung David. *Syncretism: The Religious Context of Christian Beginnings in Korea* (SUNY Press, 2001)

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