

# Two Worlds: Exploration to Colonization

## The Foundations of Our Early Religious & Cultural History



### Instructions for completing the Religious Roots Listening Guide

Listen to the lecture in class, while doing so complete the underlined blanks in your listening guide. In the accompanying slideshow presentation the blanks with the correct words or concepts are completed and underlined for emphasis. There are a series of learning activities in the listening guide including: journal writes, geography links, reflection questions, textbook activities, and movie clips that accompany this listening guide. You should also take notes in the margins or in the note paper available at the end of the listening guide of additional information presented by the instructor during the lecture. **Make sure that you bring the listening guide with you to class daily. If you are absent from class it is your responsibility to get the information by downloading the Religious Roots Instructional PowerPoint available from a link on the class website, [nesshistory.org](http://nesshistory.org). Listening guides must be completed prior to taking a WalkAway.**

**The Role of Religion in American History:** What role has religion played in creating our collective story- our history?

- i. \_\_\_\_\_ were deeply \_\_\_\_\_ in the pre-Columbian North American continent.
- ii. America was born in the middle of \_\_\_\_\_ in Europe.
- iii. The \_\_\_\_\_ were the \_\_\_\_\_ of many groups searching for \_\_\_\_\_ to come to the Americas. Including, Catholics, Amish, Jews, Lutherans, Mennonites, and Huguenots.
- iv. The single most powerful \_\_\_\_\_ in America during the 17th, 18th and 19th centuries was \_\_\_\_\_.

### **Enduring Understanding:**

Students will recognize the role religion played in the development of American History.

#### **i. Essential Questions:**

- a. Students will be able to identify the beginnings and primary beliefs of Judaism, Christianity and Islam,
- b. Students will be able to compare and contrast these belief systems

### **Homework**

- i. Read the introduction and primary document's "Maryland Toleration Act" and/or "A Model of Christian Charity" (available in the appendix) when finished complete the questions for review that follow. Be prepared to discuss the content and questions with your peers.

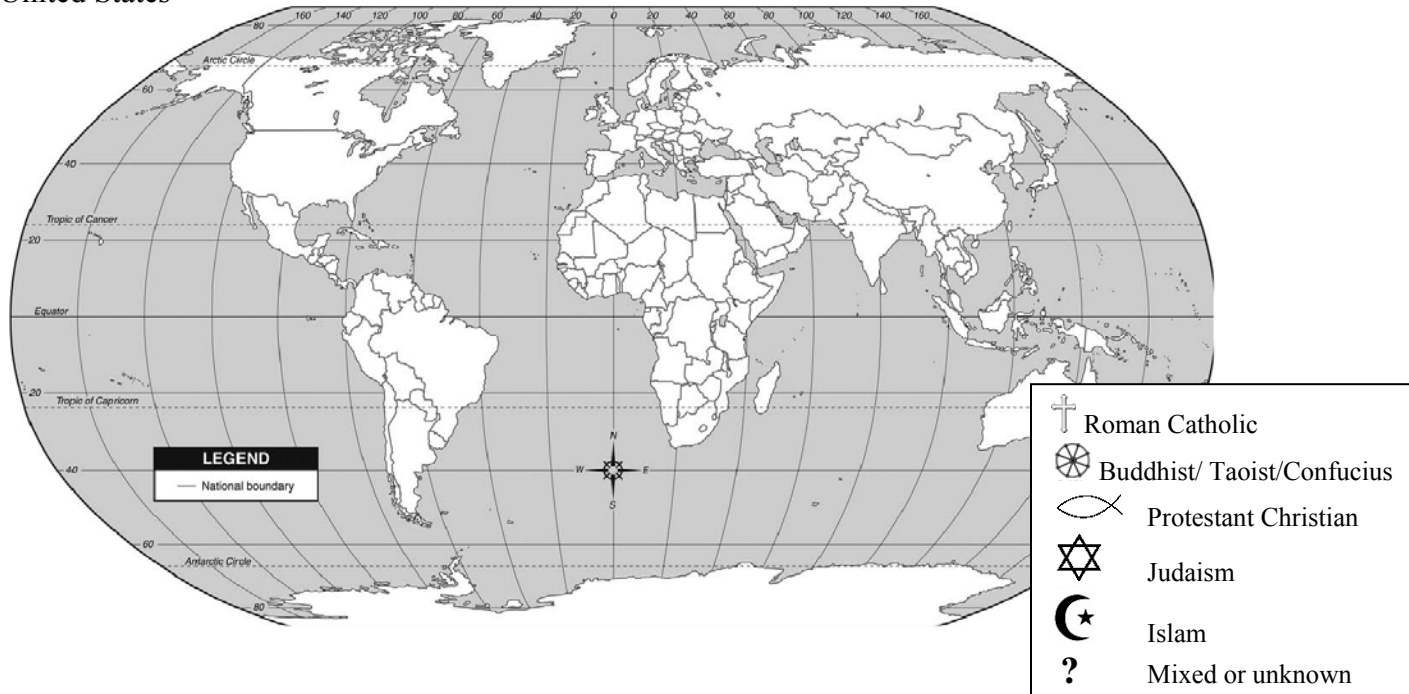


American culture is influenced by European and Middle Eastern religious traditions. For example, during Colonial America, the Ten Commandments were not just religious laws, they were THE law. Many of these laws have made their way into the American legal system.

VIDEO CLIP: The Ten Commandments: History Channel.

In the following section we will study three major world religions (Judaism, Christianity, and Islam), whose foundations are based on the Ten Commandments.

**Mapping World Religions:** Use the key below to indicate the primary world religions practiced in Western Europe, Eastern Europe, Asia, Africa, The Middle East, South America, and throughout the United States



**Primary Religions:** Religion impacting the exploration and colonization of the Americas:

- i. Judaism 2000 BCE
- ii. Christianity 0
- iii. Official Roman Religion -312 AD
- iv. Islam 570 AD

**Judaism:** Time frame/Founder

- i. Time frame: Judaism began about \_\_\_\_\_
  - i. The Jews lived in an area called the Fertile Crescent, along the Mediterranean in the Middle East.
- ii. Founder: \_\_\_\_\_
  - i. According to the Hebrew Bible, Abraham made a covenant with God's people.

**Judaism:** Basic Beliefs

- i. God: There is \_\_\_\_\_ (monotheism)
- ii. Unique Beliefs:
- iii. Based on Abraham's Covenant, they are God's "\_\_\_\_\_" people.
- iv. Dietary Laws "Kosher"
- v. Afterlife: Belief in \_\_\_\_\_ and \_\_\_\_\_.

**Judaism:** Scripture/Holy Cities/Place of Worship

- i. Scripture: \_\_\_\_\_: the first five books of the \_\_\_\_\_.
- ii. Holy Cities: \_\_\_\_\_ and Hebron
  - a. The Eastern Wall where it is believed the Messiah will enter Jerusalem and rebuild the temple.
- iii. Place of Worship: \_\_\_\_\_

**Christianity:** Time frame/Founder

- i. Time Frame: Began in the \_\_\_\_\_ AD as a \_\_\_\_\_ sect.
- ii. Founder: \_\_\_\_\_ 0-44 AD

**Christianity:** Basic Beliefs

- i. God: God is present in the \_\_\_\_\_, the \_\_\_\_\_, and the \_\_\_\_\_.
- ii. Unique Beliefs:
- iii. \_\_\_\_\_ is the son of God and the \_\_\_\_\_ that is mentioned in the Old Testament.
- iv. The \_\_\_\_\_ of Jesus, followed by his \_\_\_\_\_, is the most \_\_\_\_\_ event in history.
- v. Through \_\_\_\_\_ in \_\_\_\_\_ one can be \_\_\_\_\_ from sin and death.
- vi. Afterlife: They believe in \_\_\_\_\_ and an afterlife.

**Christianity:** Scripture/Holy Cities/Place of Worship

- i. Scripture: \_\_\_\_\_, based on the teachings of \_\_\_\_\_. They also use the Jewish \_\_\_\_\_.
- ii. Holy Cities: \_\_\_\_\_, Galilee, and Bethlehem
  - a. Jerusalem is the city where Christ preached and was later crucified and resurrected.
- iii. Place of worship: \_\_\_\_\_, cathedrals, temples, etc.

**Islam:** Time Frame/Founder

- i. Time Frame: Begin during the 7th century AD, specifically with the teachings of Muhammad (\_\_\_\_\_).
- ii. Founder: \_\_\_\_\_
  - a. Muslims do not believe in “graven images” so they do not use pictures of Muhammad. Instead, the name Muhammad is written in classic calligraphy.

**Islam:** Basic Beliefs

- i. God: Belief in ONE god (monotheism)... “Allah”
- ii. Unique Beliefs:
- iii. \_\_\_\_\_ means \_\_\_\_\_, referring to the total surrender of one's self to God, and a \_\_\_\_\_ is "one who submits to God".
- iv. Muhammad was the \_\_\_\_\_ prophet.
- v. The \_\_\_\_\_: (faith, prayer 5/day, zakat (tithes), fasting, and pilgrimage.)
- vi. Afterlife: Belief in salvation based on faith and in an Afterlife.

**Islam:** Scripture/Holy Cities/Place of Worship

- i. Scripture: \_\_\_\_\_
- ii. Holy Cities: Mecca, Medina, \_\_\_\_\_
  - a. Dome of the Rock where Muslims believed Muhammad ascended into heaven. It is built on the foundation of the Jewish Temple, where Jesus (the founder of Christianity) taught.
  - b. The *hajj* to the Kaaba in Mecca is an important practice for Muslims to perform
- iii. Place of Worship: \_\_\_\_\_

**Compare & Contrast:** Compare and Contrast the Three Religions that laid the foundations for America.

Religion	When was it founded?	Who was its founder?	Where was it founded?	Primary books of Scripture?	Primary Beliefs?	Holy City
Judaism						
Christianity						
Islam						

**Notes**

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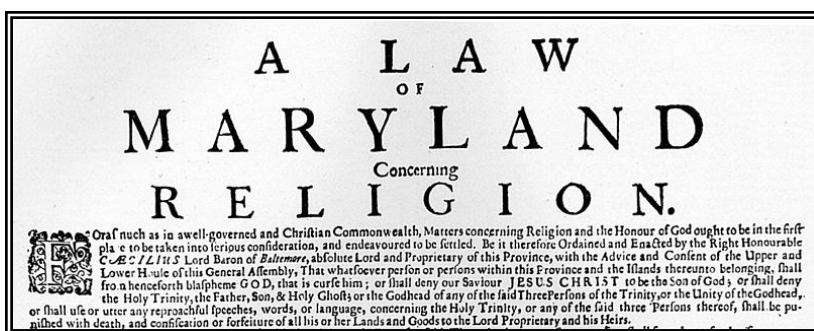
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## Appendix Religious Roots

### The Maryland Toleration Act (1649)



The Maryland Toleration Act, also known as the Act Concerning Religion, was a law mandating religious tolerance for Christians. Passed on April 21, 1649 by the assembly of the Maryland colony, it was the second law requiring religious tolerance in the British North American colonies and created the first legal limitations on hate speech in the world. It helped inspire later legal protections for freedom of religion in the United States. Maryland was partly founded as a refuge for English Catholics, enactment of the law sought to protect Catholic settlers and those of other religions that did not conform to the dominant Anglicanism of Britain and her colonies.

The Act allowed freedom of worship for all Christians in Maryland, but sentenced to death anyone who denied the divinity of Jesus. The Act was repealed (gotten rid of) in 1692. As the first law on religious tolerance in the British North America, it influenced related laws in other colonies and portions of it were echoed in the writing of the First Amendment to the United States Constitution, which enshrined religious freedom in American law.

#### *An Act Concerning Religion.*

*Forasmuch as in a well governed and Christian Common Weath matters concerning Religion and the honor of God ought in the first place to bee taken, into serious consideracion and endeavoured to bee settled, Be it therefore ordered and enacted by the Right Honourable Cecilius Lord Baron of Baltemore absolute Lord and Proprietary of this Province with the advise and consent of this Generall Assembly:*

*That whatsoever person or persons within this Province and the Islands thereunto helonging shall from henceforth blaspheme God, that is Curse him, or deny our Saviour Jesus Christ to bee the sonne of God, or shall deny the holy Trinity the father sonne and holy Ghost, or the Godhead of any of the said Three persons of the Trinity or the Unity of the Godhead, or shall use or utter any reproachfull Speeches, words or language concerning the said Holy Trinity, or any of the said three persons thereof, shalbe punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heires.*

*And bee it also Enacted by the Authority and with the advise and assent aforesaid, That whatsoever person or persons shall from henceforth use or utter any reproachfull words or Speeches concerning the blessed Virgin Mary the Mother of our Saviour or the holy Apostles or Evangelists or any of them shall in such case for the first offence forfeit to the said Lord Proprietary and his heirs Lords and Proprietaries of this Province the summe of five pound Sterling or the value thereof to be Levyed on the goods and chattells of every such person soe offending, but in case such Offender or Offenders, shall not then have goods and chattells sufficient for the satisfyeing of such forfeiture, or that the same bee not otherwise speedily satisfied that then such Offender or Offenders shalbe publicly whipt and bee imprisoned during the pleasure of the Lord Proprietary or the Lieutenant or cheife Governor of this Province for the time being. And that every such Offender or Offenders for every second offence shall*

*forfeit tenne pound sterling or the value thereof to bee levyed as aforesaid, or in case such offender or Offenders shall not then have goods and chattells within this Province sufficient for that purpose then to bee publicly and severely whipt and imprisoned as before is expressed. And that every person or persons before mentioned offending herein the third time, shall for such third Offence forfeit all his lands and Goods and bee for ever banished and expelled out of this Province.*

*And be it also further Enacted by the same authority advise and assent that whatsoever person or persons shall from henceforth upon any occasion of Offence or otherwise in a reproachful manner or Way declare call or denominate any person or persons whatsoever inhabiting, residing, traffiqueing, trading or comerceing within this Province or within any the Ports, Harbors, Creeks or Havens to the same belonging an heritick, Scismatick, Idolator, puritan, Independant, Prespiterian popish prest, Jesuite, Jesuited papist, Lutheran, Calvenist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or terme in a reproachfull manner relating to matter of Religion shall for every such Offence forfeit and loose the somme of tenne shillings sterling or the value thereof to bee levyed on the goods and chattells of every such Offender and Offenders, the one half thereof to be forfeited and paid unto the person and persons of whom such reproachfull words are or shalbe spoken or uttered, and the other half thereof to the Lord Proprietary and his heires Lords and Proprietaries of this Province. But if such person or persons who shall at any time utter or speake any such reproachfull words or Language shall not have Goods or Chattells sufficient and overt within this Province to bee taken to satisfie the penalty aforesaid or that the same bee not otherwise speedily satisfied, that then the person or persons soe offending shalbe publicly whipt, and shall suffer imprisonment without baile or maineprise [bail] untill hee, shee or they respectively shall satisfy the party soe offended or greived by such reproachfull Language by asking him or her respectively forgiveness publicly for such his Offence before the Magistrate of cheife Officer or Officers of the Towne or place where such Offence shalbe given.*

*And be it further likewise Enacted by the Authority and consent aforesaid That every person and persons within this Province that shall at any time hereafter prophane the Sabbath or Lords day called Sunday by frequent swearing, drunkennes or by any uncivill or disorderly recreacion, or by working on that day when absolute necessity doth not require it shall for every such first offence forfeit 2s 6d sterling or the value thereof, and for the second offence 5s sterling or the value thereof, and for the third offence and soe for every time he shall offend in like manner afterwards 10s sterling or the value thereof. And in case such offender and offenders shall not have sufficient goods or chattells within this Province to satisfy any of the said Penalties respectively hereby imposed for prophaning the Sabbath or Lords day called Sunday as aforesaid, That in Every such case the partie soe offending shall for the first and second offence in that kinde be imprisoned till hee or shee shall publicly in open Court before the cheife Commander Judge or Magistrate, of that County Towne or precinct where such offence shalbe committed acknowledge the Scandall and offence he hath in that respect given against God and the good and civill Governement of this Province, And for the third offence and for every time after shall also bee publicly whipt.*

*And whereas the inforceing of the conscience in matters of Religion hath frequently fallen out to be of dangerous Consequence in those commonwealthes where it hath been practised, And for the more quiett and peaceable governement of this Province, and the better to preserve mutuall Love and amity amongst the Inhabitants thereof, Be it Therefore also by the Lord Proprietary with the advise and consent of this Assembly Ordeyned and enacted (except as in this present Act is before Declared and sett forth) that noe person or persons whatsoever within this Province, or the Islands, Ports, Harbors, Creekes, or havens thereunto belonging professing to beleive in Jesus Christ, shall from henceforth bee any waies troubled, Molested or discountenanced for or in respect of his or her religion nor in the free exercise thereof within this Province or the Islands thereunto belonging nor any way compelled to the beleife or exercise of any other Religion against his or her consent, soe as they be not unfaithfull to the Lord Proprietary,*



*or molest or conspire against the civill Governement established or to bee established in this Province under him or his heires. And that all and every person and persons that shall presume Contrary to this Act and the true intent and meaning thereof directly or indirectly either in person or estate willfully to wrong disturbe trouble or molest any person whatsoever within this Province professing to beleive in Jesus Christ for or in respect of his or her religion or the free exercise thereof within this Province other than is provided for in this Act that such person or persons soe offending, shalbe compelled to pay trebble damages to the party soe wronged or molested, and for every such offence shall also forfeit 20s sterling in money or the value thereof, half thereof for the use of the Lord Proprietary, and his heires Lords and Proprietaries of this Province, and the other half for the use of the party soe wronged or molested as aforesaid, Or if the partie soe offending as aforesaid shall refuse or bee unable to recompense the party soe wronged, or to satisfy such fyne or forfeiture, then such Offender shalbe severely punished by publick whipping and imprisonment during the pleasure of the Lord Proprietary, or his Lieutenant or cheife Governor of this Province for the tyme being without baile or maineprise.*

*And bee it further alsoe Enacted by the authority and consent aforesaid That the Sheriff or other Officer or Officers from time to time to bee appointed and authorized for that purpose, of the County Towne or precinct where every particular offence in this present Act conteyned shall happen at any time to bee committed and whereupon there is hereby a forfeiture fyne or penalty imposed shall from time to time distraine and seise the goods and estate of every such person soe offending as aforesaid against this present Act or any part thereof, and sell the same or any part thereof for the full satisfaccion of such forfeiture, fine, or penalty as aforesaid, Restoring unto the partie soe offending the Remainder or overplus of the said goods or estate after such satisfaccion soe made as aforesaid.*

*The freemen have assented.*

Source: Text prepared by Garry Wiersema for From Revolution to Reconstruction

Maryland Toleration Act  
Questions for Review

1. Why was the Maryland Toleration Act significant (or important)?
2. Who (or which religious group) passed the Toleration Act in Maryland?
3. Why was the Toleration Act passed in Maryland?
4. What did the Maryland Act of Toleration prohibit (or attempt to stop)?
  - a.
  - b.
  - c.
  - d.
  - e.
5. What is the meaning (significance or long term consequences) of the Maryland Toleration Act?

Excerpts from "A Model of Christian Charity"  
John Winthrop 1630

The Puritans felt impelled to emigrate from England in order for them to escape religious persecution. Some decided to move to the New World. There they planned to establish, as their governor John Winthrop phrased it, a "city upon a hill" that was to set a shining example of piety and community for the rest of the world. Instead of pursuing property and profit, the Puritans were on a mission. Winthrop was the first to lead the first group of Puritans to the Massachusetts Bay colony, he listed some of the reasons why he was emigrating and why others should too. In 1630, as the colonists struggled, he chastised and encouraged them by reminding them that they were engaged in a labor of love and that their endeavors would be judged by both God and humanity.

*It rests now to make some application of this discourse....*

*1. For the persons. We are a company professing ourselves fellow members of Christ, in which respect only though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love, and live in the exercise of it, if we would have comfort of our being in Christ....*

*2ndly for the work we have in hand. It [our task] is by a mutual consent, through a special overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seek out a place of cohabitation... under a due form of Government both civil and ecclesiastical. In such cases as this, the care of the public must oversway all private respects, by which, not only conscience, but mere civil policy, does bind us. For it is a true rule that particular Estates cannot subsist in the ruin of the public.*

*3ly The end is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our Salvation under the power and purity of his holy ordinances.*

*4thly for the means whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual ordinary means. Whatsoever we did, or ought to have done, when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as truth in profession only, we must bring into familiar and constant practice; as in this duty of love, we must love brotherly without dissimulation, we must love one another with a pure heart fervently. We must bear one another's burdens. We must not look only on our own things, but also on the things of our brethren. Neither must we think that the Lord will bear with such failings at our hands as he does from those among whom we have lived.... When God gives a special commission he looks to have it strictly observed in every article...*

*Thus stands the cause between God and us. We are entered into Covenant with Him for this work. We have taken out a commission. The Lord has given us leave to draw our own articles.*

*...If the Lord shall please to hear us, and bring us in peace to the place we desire, then has he ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us; be revenged of such a perjured people and make us know the price of the breach of such a covenant.*

*Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make other's conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body.... The Lord will be our God, and delight to dwell among us, as his own people, and will command a blessing upon us in all our ways, so that we shall see much more of his wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when he shall make us a praise and glory that men shall say of succeeding plantations, "the Lord make it like that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God....*

Source: TeachingAmericanHistory.org

"A Model of Christian Charity" John Winthrop 1630

Questions for Review

1. Why did the Puritans leave England?
2. Who wrote "A Model of Christian Charity" and why?
3. Where did the Puritans emigrate (move to) in the Americas?
4. Why did Winthrop think that the Puritans were a special people? And why did he believe that they had to be especially careful in their new endeavor?
5. How might the Puritans creation and interpretation of a covenant have affected the relationships between church and state and people?