

**From the Broad Street Pump,
to *Call the Midwife*, to the Ebola Crisis:
Lessons for Partnerships in Religion and
Public Health for the COVID-19 Pandemic**

David B. Larson Memorial Lecture

Duke University

March 11, 2021

Ellen Idler

Emory University

THE
CARTER CENTER
OF EMORY UNIVERSITY



EMORY

ROLLINS
SCHOOL OF
PUBLIC
HEALTH

Interfaith Health Program
Hubert Department of Global Health

The Church's Challenge in Health

Occasional Paper Series
Volume I, Number 2

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Belongs to:
Mimi Kiser
Interfaith Health

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President and Mrs. Carter, C. Everett Koop, Reed Tuckson, William Foege, and James Mason meet in President Carter's office prior to the conference.



Nearly 200 religious and health leaders participated in the conference.

On October 25-27, 1989, The Carter Center of Emory University held a meeting of 200 faith leaders to focus on “The Church’s Challenge in Health”. President Carter said, “There is no church or synagogue in America that could not coordinate and carry out an immunization drive against measles.”

A photograph of three young children standing outdoors in a natural, green setting. The child on the left is a girl wearing a white and blue checkered dress. The child in the middle is a boy wearing a red and white striped shirt and light-colored pants. The child on the right is a boy wearing a white short-sleeved shirt and light-colored pants. They are all smiling and looking towards the camera.

IHP works at the intersection of faith and
health to generate knowledge and apply
practice that transforms communities

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VIDEO ARCHIVES

CALENDAR OF EVENTS

- March 12, 2020: *Partnerships in Religion and Public Health*, Duke University
- March 20-22, 2020: *True to Tradition? Religion, the Secular, and the Future of Medicine*, The Ohio State University
- March 27-29, 2020: *Faithful Census Weekend*
- April 21, 2020: *Emory Faculty Impact Forum on Religion and Public Health*
- January 10, 2020: *2020 Faithful Families Summit*, McKimmon Center, Raleigh, North Carolina
- May 28-30, 2020: *7th European Conference on Religion, Spirituality, and Health*, Lisbon, Portugal

*All events at Emory unless specified

FEATURED NEWS & VIDEOS



Community of Scholars Reception

On October 22, 2019, faculty and students interested in learning more about how religion and public health intersect convened to meet faculty and student scholars from other disciplines across the university to learn what is happening at the intersection of religion...

Ellen Idler, PhD, RPHC Director
Emory College
Graduate Division of Religion
Center for Ethics
School of Medicine
Rollins School of Public Health

RPHC Executive Committee
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Emmanuel Lartey, PhD, Candler School of Theology
George Grant, PhD, Woodruff Health Sciences Center

London

1854

The Cholera Epidemic in St. James Parish

Dr. John Snow

“The Father of Epidemiology”

Dr. John Snow, 1813-1858



humble origins in York, one of 9 children
attended the Hunterian School of Medicine, London

developed the science of anesthesia
administered ether to Queen Victoria for childbirth

member of the Royal College of Physicians
published frequently on his discoveries

sought to disprove the Miasma Theory of contagion

INSTANCES OF THE COMMUNICATION OF CHOLERA THROUGH THE MEDIUM OF POLLUTED WATER IN THE NEIGHBORHOOD OF BROAD STREET, GOLDEN SQUARE

(August 31 – September 9, 1854)

The most terrible outbreak of cholera which ever occurred in this kingdom, is probably that which took place in Broad Street, Golden Square, and the adjoining streets, a few weeks ago. Within two hundred and fifty yards of the spot where Cambridge Street joins Broad Street, there were upwards of five hundred fatal attacks of cholera in ten days.

Source: Snow J. *On the Mode of Communication of Cholera*, p 38.

The Golden Square or Soho District of London

The wealthy lived in grand houses on the avenues of Regent Street and Oxford Street.

The poor working people lived in crowded tenements in the narrow streets behind the avenues.

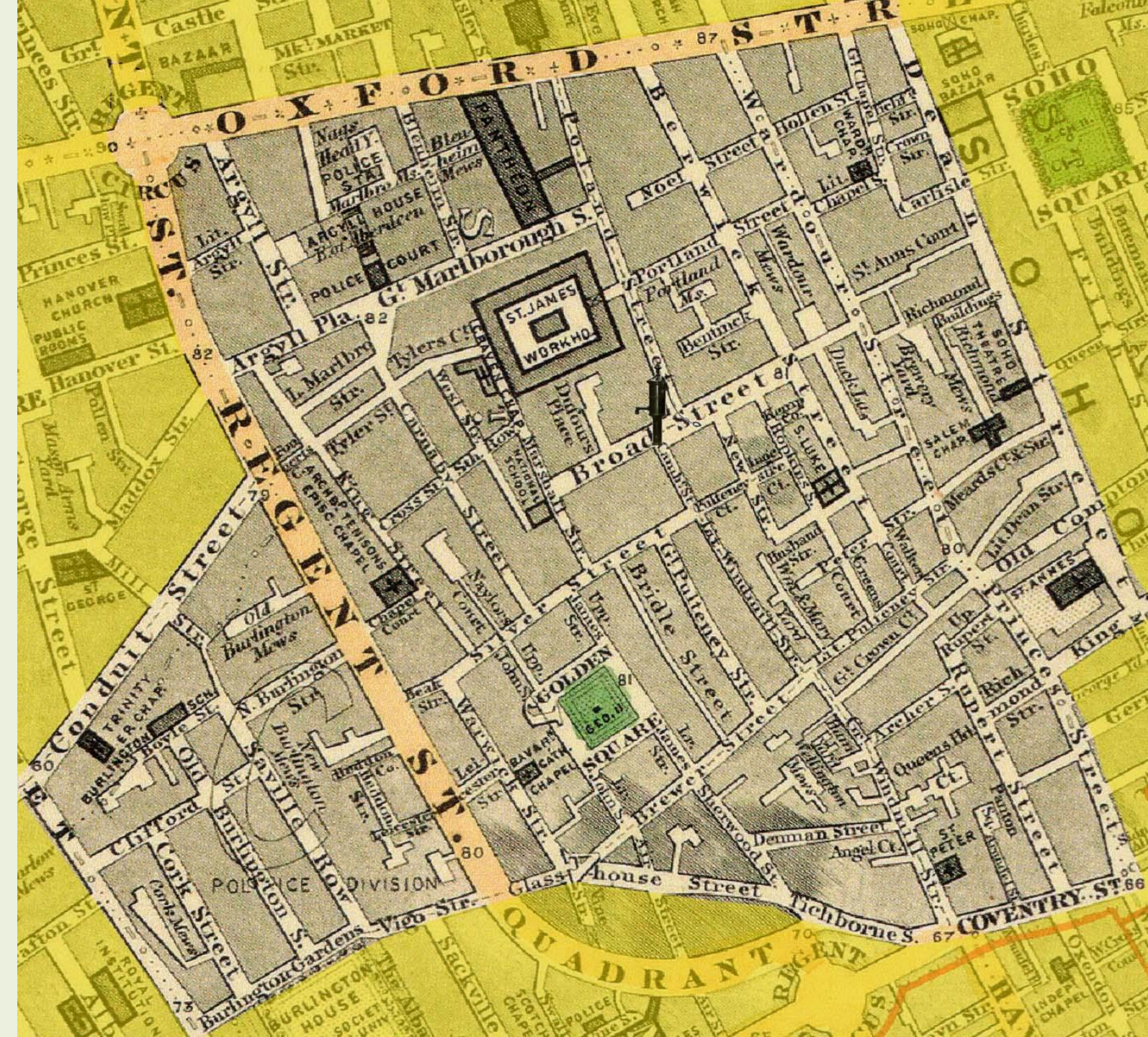
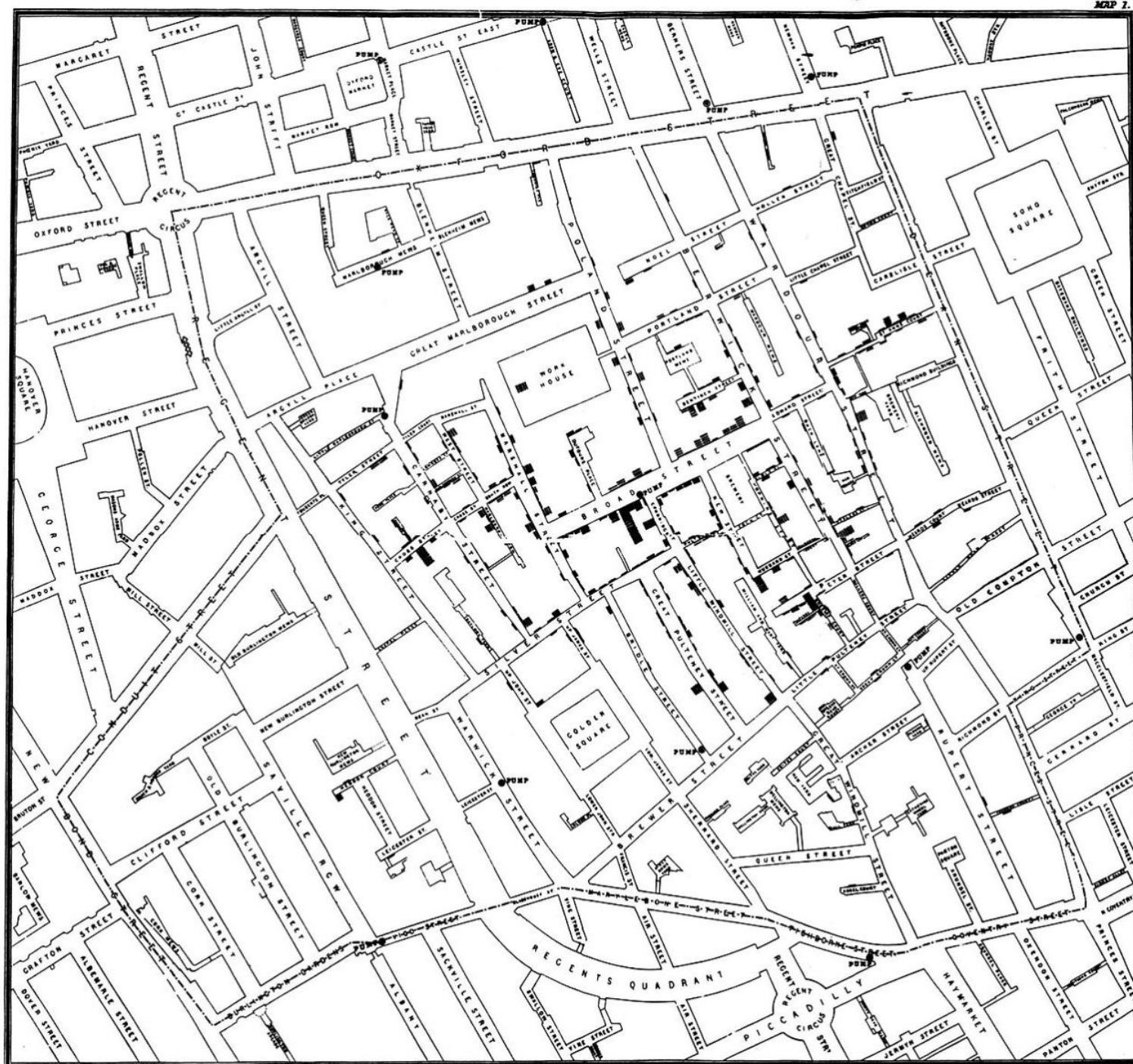


Table 1 Snow’s investigations into the Broad Street 1864 outbreak

Date	Activity
31 Aug/1 Sept	Cholera outbreak overnight
3 Sept	Collected water from Broad St pump
4 Sept	Analysed water samples
5 Sept	Collected from Registrar-General’s office a list of deaths from cholera for week ending 2 Sept
6 Sept	Investigated where deceased obtained water from
7 Sept	Attended vestry meeting
8 Sept	Pump handle was removed

Source: Snow J. *On the Mode of Communication of Cholera*, pp. 39–40.

Note: the date in the title is a typo; the Broad Street outbreak occurred in 1854, not 1864



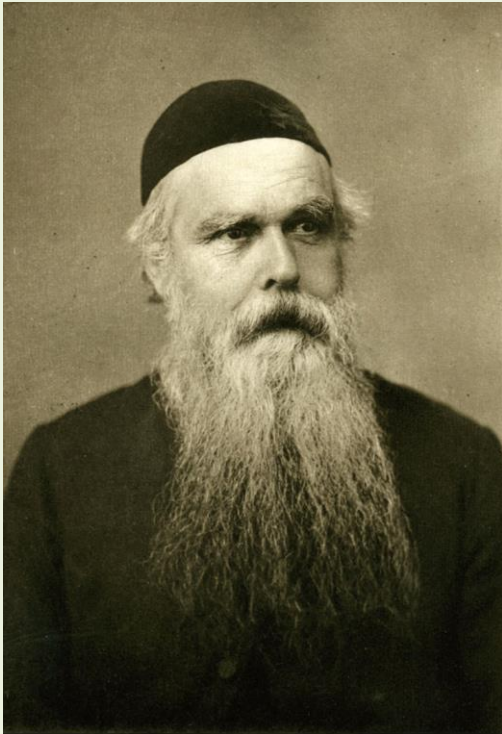
The Famous John Snow Map

The number of deaths that occurred at each address is indicated by the stacked bars.

Deaths are clustered around the Broad St. pump.

Snow based his map on one drawn by Edmund Cooper, Metropolitan Engineer. Snow's was published with the Vestry Report.

Snow's Partner in the Investigation: Whitehead



Rev. Henry Whitehead
Senior Curate
St. Luke's Church
Berwick St
1825-1896

He was 28 years old in 1854



Whitehead's Timeline of the Outbreak

Thursday August 31 – Wednesday September 6, 1854

- visited many parishioners who were sick and dying

- one was his good friend James Richardson, the Scripture reader

- he noted that those who had drunk water from the Broad St. well before Friday Sept. 1 had mostly died

- he also noted that some victims drank a great deal of water and survived

Thursday September 7, 1854

- St. James Parish Vestry meeting, John Snow attended

- the Board voted that the pump handle be removed, to prevent more deaths

Friday September 8, 1854

- preached his daily sermon on the outbreak

- observed that many elderly women survived

October 1854

- Whitehead published “The Cholera on Berwick Street”, his own investigation

- noted an apparent lack of connection between the deaths, and sanitation

November 1854

- the St. James Parish Vestry commissioned Whitehead and Snow to prepare a final report

- Whitehead was able to track down survivors who had fled the neighborhood

February 1855

- Whitehead discovers the “index case”: baby Lewis, who became sick on Monday August 28, died on Saturday September 2



Duke Humfrey's Reading Room, Bodleian Library, Oxford University

THE CHURCH AND THE PEOPLE.

Twelve Sermons

PREACHED AT

ST. LUKE'S CHURCH, BERWICK STREET.

BY

HENRY WHITEHEAD, M.A.,

CURATE OF ST. MATTHEW'S, WESTMINSTER; LATE CURATE OF
ST. LUKE'S, BERWICK STREET.

AUTHOR OF

"A HISTORY OF THE OUTCAST'S HOME," AND "A NARRATIVE OF
THE CHOLERA IN BERWICK STREET."



LONDON:

WILLIAM SKEFFINGTON, 163, PICCADILLY.

1856.

The sermon Rev. Henry Whitehead preached at the evening service on Friday of the first week of the outbreak, September 1854.

SERMON IV.

PERIL A BOND OF UNION.—THE CHOLERA.

FRIDAY EVENING, SEPTEMBER 8, 1854.

JONAH, III, 5.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

Photographed at the Bodleian Library, Oxford.
March 20, 2013.

THE
CHOLERA IN BERWICK STREET.



BY

THE SENIOR CURATE OF ST. LUKE'S,
BERWICK STREET.

Henry Whitehead

SECOND EDITION.

Gough Bell
London

LONDON:
HOPE & CO., 16, GREAT MARLBOROUGH STREET.

1854.

One Shilling.

The report that
Whitehead wrote a
month after the
epidemic, October 1854

Note the lead weights used to
hold open rare books

east side, 13; west, 16, including four* in the workhouse. Only 1 death in the part between Great Marlborough Street and Oxford Street.

WARDOUR STREET.†—Only the west side of it belongs to St. Luke's. Houses, 68; population, 731; deaths, 9, all of them, except two, between Edward Street and Tyler's Court.

In casting his eye over the list before him, the following observations occur to the writer:—

			Deaths.	
In	1 house there were		11	= 11
In each of	3 others	.	8	= 24
"	2 "	.	6	= 12
"	8 "	.	5	= 40
"	7 "	.	4	= 28
"	22 "	.	3	= 66
"	46 "	.	2	= 92
"	96 "	.	1	= 96
In the Workhouse	"	.	4	= 4

TOTAL 373

There were no less than 21 instances of husband and wife dying within a few days of each other. In one case, besides both parents, 4 children also died. In another, both parents and 3 of their 4 children. In another, a widow and 3 of her children.

At an average distance of 15 yards from St. Luke's Church, stand four houses, which collectively lost 32 persons.

Close to one of these houses, just to the north of the church, down a narrow passage, marked, but not named, in the map, is a small cottage, lately the residence of one whose timely removal from it, about two months before the outburst of pestilence, cannot but be regarded by his many friends as a special mercy of Divine Providence. He took up his abode there in July 1853, along with several destitute vagrant boys, whose only home for years had been the streets. Himself a poor and unknown man, he lived among them as a father, made them work and worked with them, gave them secular and religious instruction, and in course of time wrought in them so remarkable a change as to win both for himself and for them the most cordial sympathy of all his

* It is worthy of notice that there were only four deaths among the regular inmates of the workhouse, notwithstanding the great number of dying and dead that were constantly being carried in and out.

† The few deaths that took place on the east side of Wardour-street were confined to the vicinity of St. Ann's-court. The court itself was heavily visited, as it contains (including two smaller courts, which run out of it) 33 houses, and lost 43 of its inhabitants. No other court or street eastward of Wardour-street suffered at all severely.

The Cholera in Berwick Street

Rev. Henry Whitehead

1854

p.6

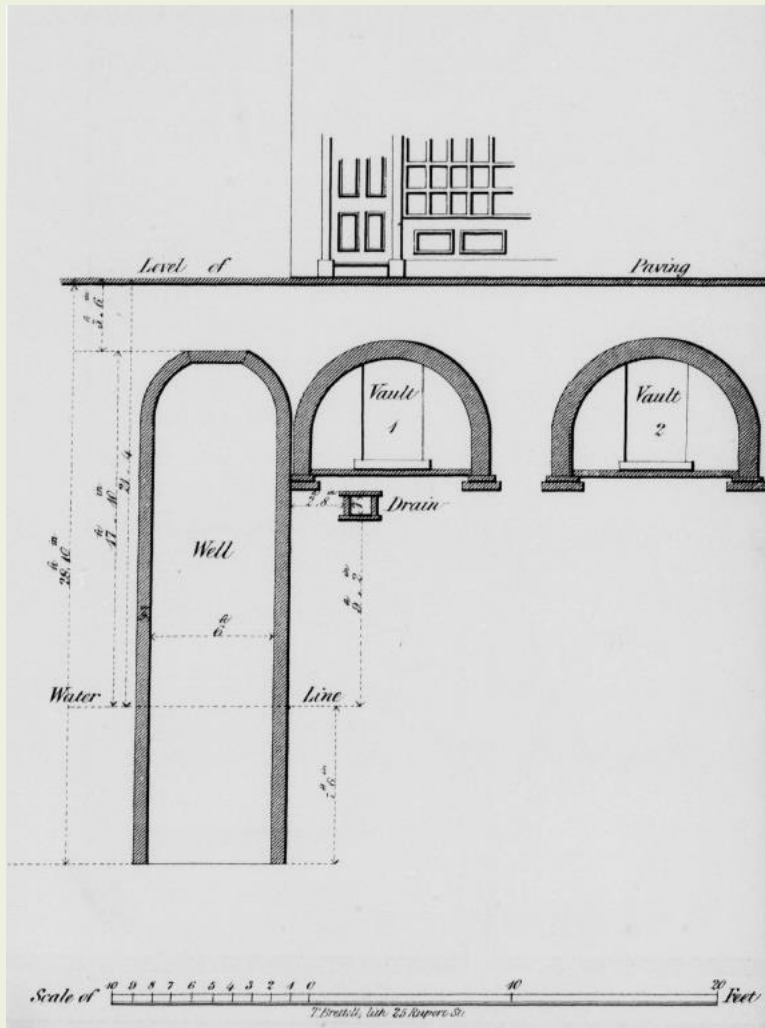
Whitehead notes the uneven location of deaths by address. Few inmates of the workhouse died.

12/03/2013

Rev. Whitehead's careful study of the death records identified the "index case", Baby Lewis, an infant who had survived for four days after contracting cholera. Others had died in the three days prior because they drank from the water that was contaminated by the water from the cesspool where her mother washed her diapers.

This is the above and below-ground drawing showing the close distance between the cesspool and the well.

After Whitehead's discovery of the index case, the street was excavated and the opening (deteriorated masonry) between the two was discovered.



Report on the Cholera Outbreak in the Parish of St. James, Westminster.

Presented to the Vestry by the Cholera Inquiry Committee. 1855. p. 170



Broadwick St., London July 2019

Prior to 2018 this replica of the original Broad Street Pump (missing its handle) was located a block away on what is now called Broadwick Street.

It has been reinstalled in its original location.

The pub in the background is the John Snow Pub.

London

1948

**The National Health Service and the
Community of St. John the Divine**

The Community of St. John the Divine began in 1848. This Order of the Church of England trained nurses and staffed King's College and St. John's Hospitals in London. In 1928 they began training as midwives and focused their services on the East End of London, where dock workers and their families lived.



Group of Sisters in Hastings 1967



The East End of London during and after World War II. The Docklands were the site of intense bombing by the Nazis.



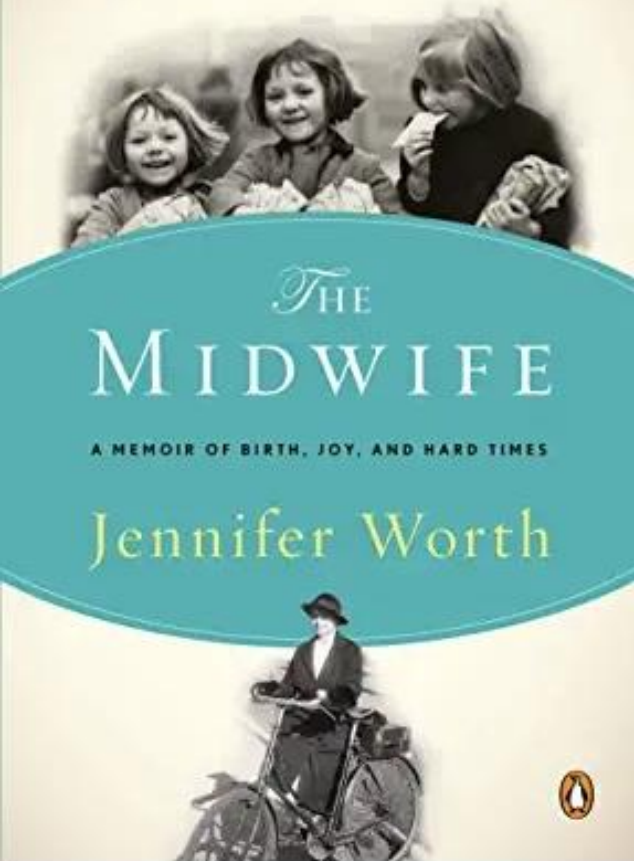
The bomb sites were known as “adventure playgrounds” for the many children who lived in Poplar, the children of the dockworkers. Birth rates were very high following the war.



The National Health Service began in 1948. It provided 'cradle to grave' coverage for all, and services were 'free at the point of service'.

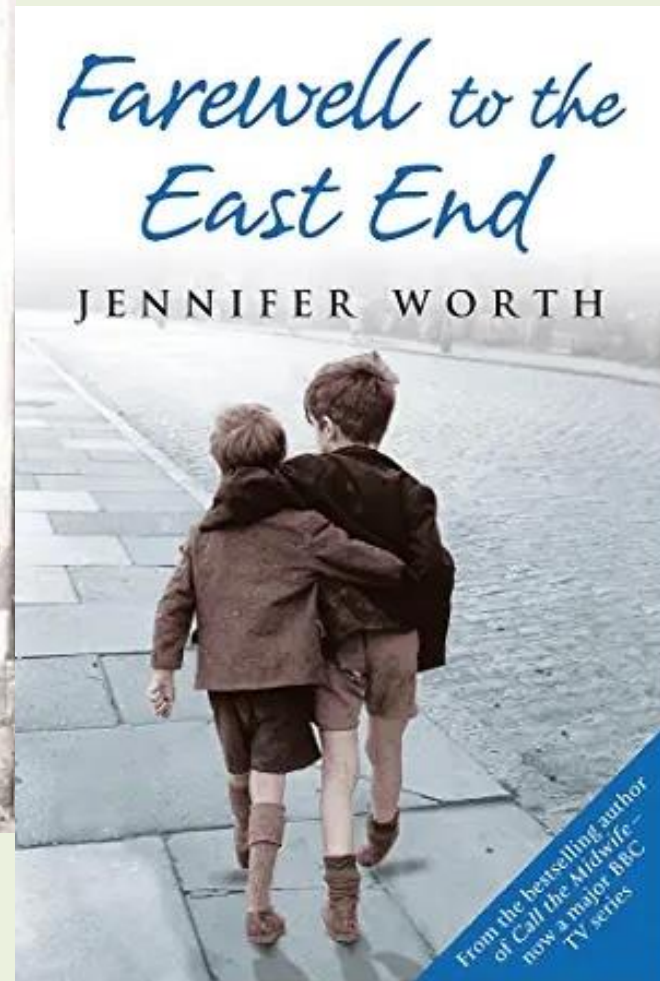
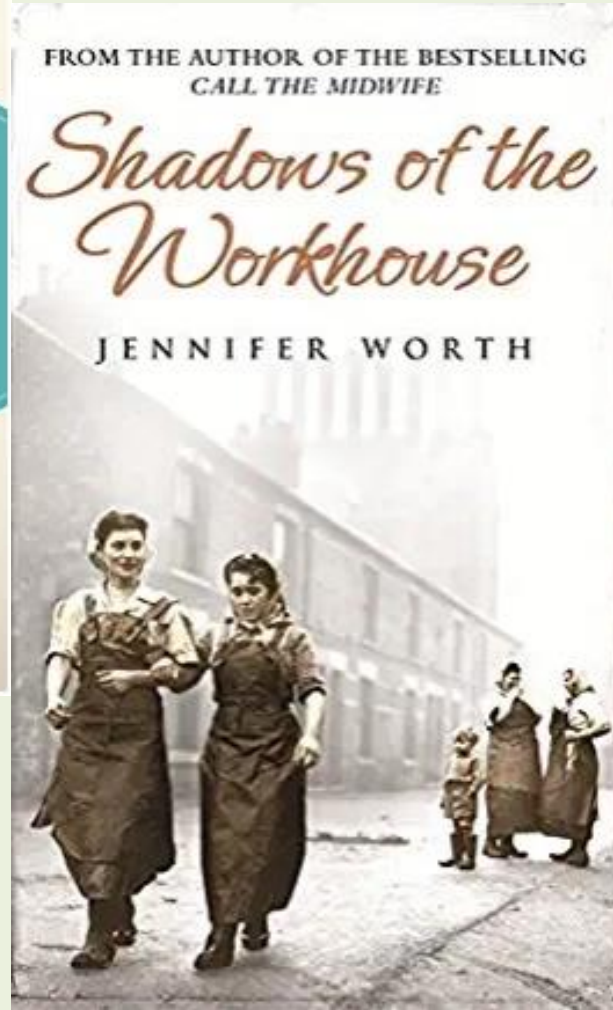
[illegible]

NOW A PBS SERIES, CALL THE MIDWIFE



Jennifer Worth was one of the original NHS midwives to be assigned to work in Poplar, and to live with the Community of St. John the Divine. Her memoirs were the basis for the BBC / PBS series "Call the Midwife".

In 1948 the National Health Service contracted with the midwives of the Community of St. John the Divine to continue providing midwifery services and to house the additional NHS midwives.



'Call the Midwife' Deserves More Respect for Its Depth and Daring



Scenes from the PBS series *Call the Midwife*, based on the memoirs of Jennifer Worth, now in its 9th season.



“Mingling the spiritual and the secular with a deftness that might be unique on television, the stories address moral challenges like prostitution and the contraceptive pill with bracing pragmatism.... The quotidian challenges of the poor and pregnant are enough to guarantee a swift return to narrative equilibrium.” Jeannette Catsoulis, *NYT* 5.23.2016

Sierra Leone

2014

The Ebola Crisis

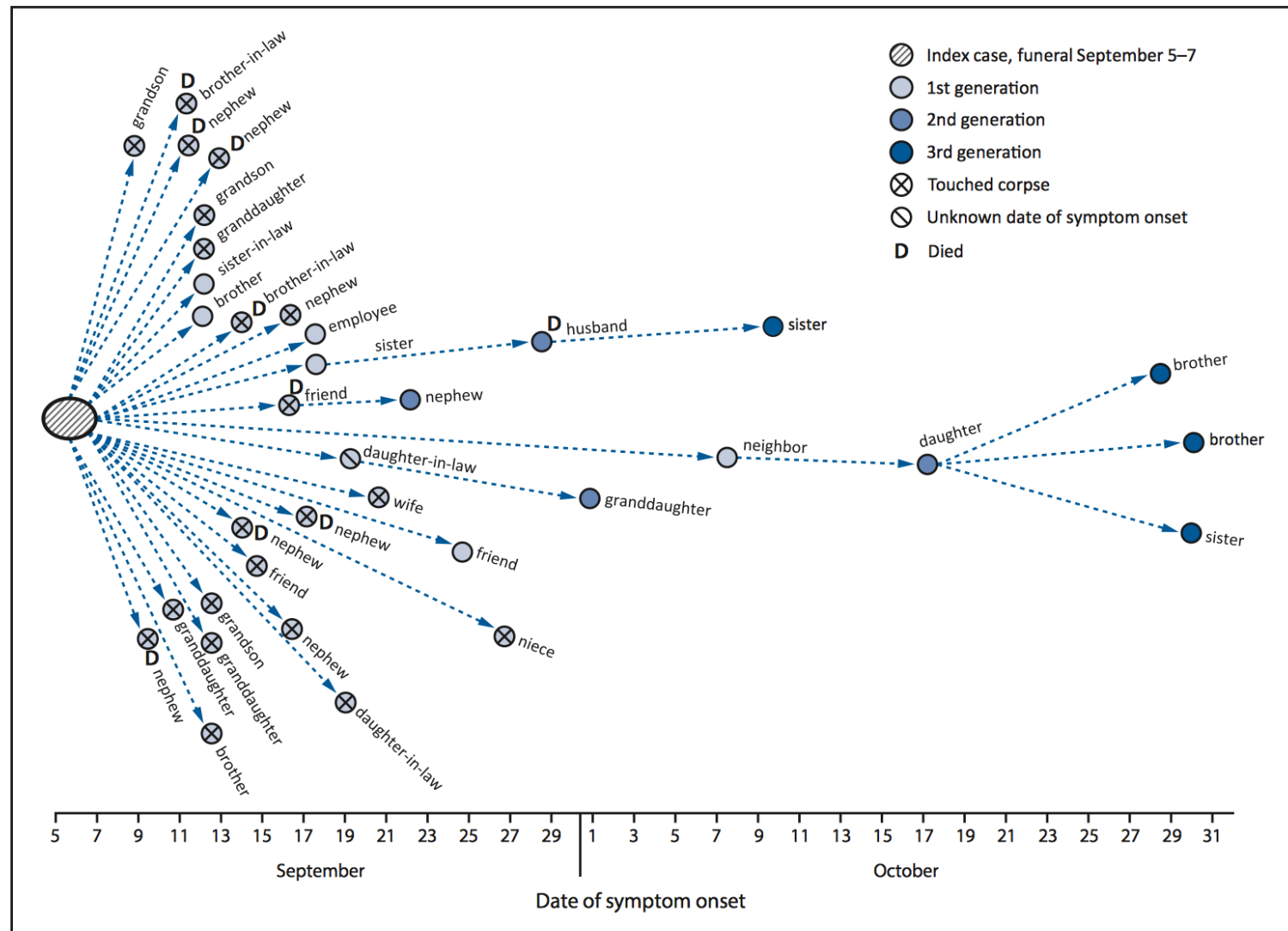
THE FIRST EBOLA PATIENTS ARRIVE IN THE U.S.



Kent Brantly, the first Ebola patient treated at Emory University, arriving at the hospital on August 2, 2014. Courtesy of Emory University

Many, if not most, Americans first learned of the Ebola crisis in West Africa when two American missionaries were transported to Atlanta.

FIGURE 2. Chain of Ebola transmission involving 28 attendees at a pharmacist's funeral (1st generation patients) and eight epidemiologically linked cases, by date of symptom onset — Moyamba District, Sierra Leone, September 5–October 30, 2014



Religion was also playing an important role in spreading the disease. 28 attendees at the funeral of a pharmacist in Sierra Leone contracted Ebola from contact with the body.

Curran et al. Cluster of Ebola Virus Disease Linked to a Single Funeral – Moyamba District, Sierra Leone 2014. *Morbidity and Mortality Weekly Report* 2016; 65:202-205.
<https://www.hsdl.org/?view&did=739749>

The Ebola Crisis in West Africa



Keeping the Faith

The Role of Faith Leaders in the Ebola Response



Faith leaders played important roles in the Ebola crisis.

There was a significant delay in engaging them at the start of the outbreak.

Initial WHO guidelines for “safe burial practices” were being disregarded.

International FBOs and WHO developed a new protocol for “safe and dignified burial practices” in October 2014.

FBO FOCUS 1000 organized a meeting of the Islamic Action Group (ISLAG) and the Christian Action Group (CHRISTAG) to prepare messages for faith communities and distribute them.

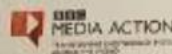
Once they became involved, faith leaders played a transformational role.

<http://reliefweb.int/sites/reliefweb.int/files/resources/Keeping%20the%20Faith%20-%20the%20role%20of%20faith%20leaders%20in%20the%20Ebola%20response.pdf>

UNITE AGAINST EBOLA



CONTINUE TO MAINTAIN ZERO



THIS MESSAGE IS FROM RELIGIOUS LEADERS AND FOCUS 1000

Banner representing interfaith leaders organized by FOCUS 1000 and international public health organizations.

<http://cdcmuseum.org/exhibits/show/ebola/summary>

SAFE & DIGNIFIED BURIALS



The family of the deceased look on and say a prayer before the body is removed for safe and dignified burial in Sierra Leone, November 7, 2014. From October 2014, families were allowed to attend burials again, and to invite an imam or minister to pray at a safe distance. Photograph by Lisa Pattison, IFRC

Religion and Public Health Partnerships in the Ebola Crisis

Dave Robinson
World Vision International
Senior Advisor, Operations/Faith & Development



April 3, 4:00-5:30 p.m. - Lecture

**"Fear, Death, Faith, and Trust:
Muslims and Christians Fighting Ebola Together
in Sierra Leone"**

Dave Robinson
World Vision International
Senior Advisor, Operations/ Faith & Development

Lawrence P. and Ann Estes Klamon Room
Claudia Nance Rollins Building
Rollins School of Public Health

April 4, 2:30-5:00 p.m. – Panel Discussions

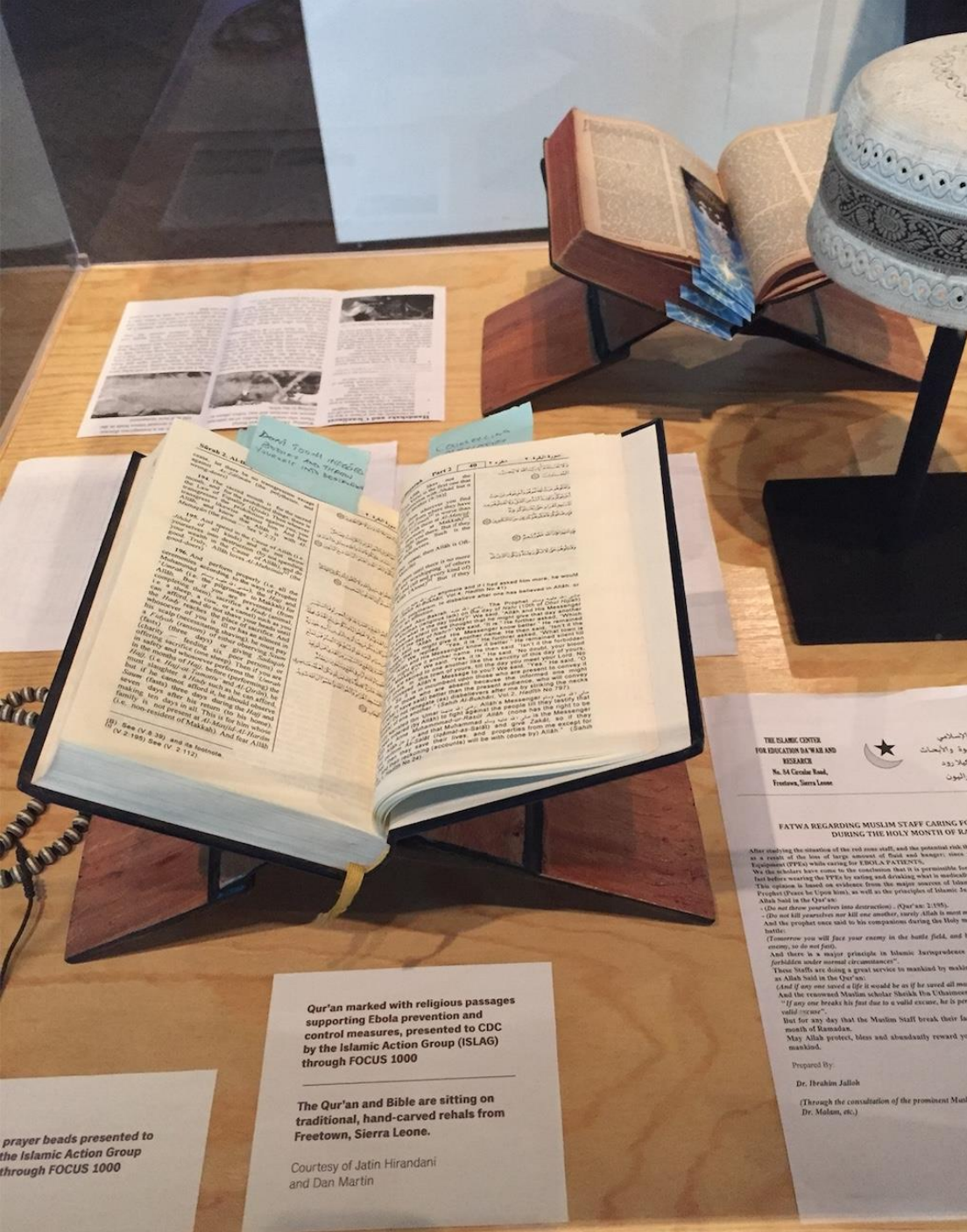
"The Many Faces of Global Multi-Faith Responses to Ebola"

Panel discussants:

Dr. Olusimbo Ige, United Methodist General Board of Global Ministries
Dave Robinson, World Vision International
Dr. David Addiss, Task Force for Global Health
Mohamad Jalloh, Centers for Disease Control and Prevention
Vira Tarpeh Keys, native of Liberia
John Blevins, Hubert Department of Global Health, RSPH
Jim Lavery, Hilton Chair of Global Health Ethics, RSPH

RARB 252, Candler School of Theology

In two days of events in April 2017 we highlighted the work of World Vision, the United Methodist Church, and faith-based organizations in Sierra Leone in combating the Ebola epidemic. The work faith groups and their work in developing a "safe and dignified burials program" with the World Health organization and the CDC was critical to ending the epidemic. [Video available at: http://www.rphcemory.org](http://www.rphcemory.org)



At the panel discussion, Mohamad Jalloh, CDC epidemiologist and son of the founder of Focus 1000, told us about an upcoming exhibit at the CDC's David J. Sencer Museum: *"EBOLA: People + Public Health + Political Will"* June 19, 2017 – May 25, 2018

Digital version available at: <http://cdcmuseum.org/exhibits/show/ebola/summary>

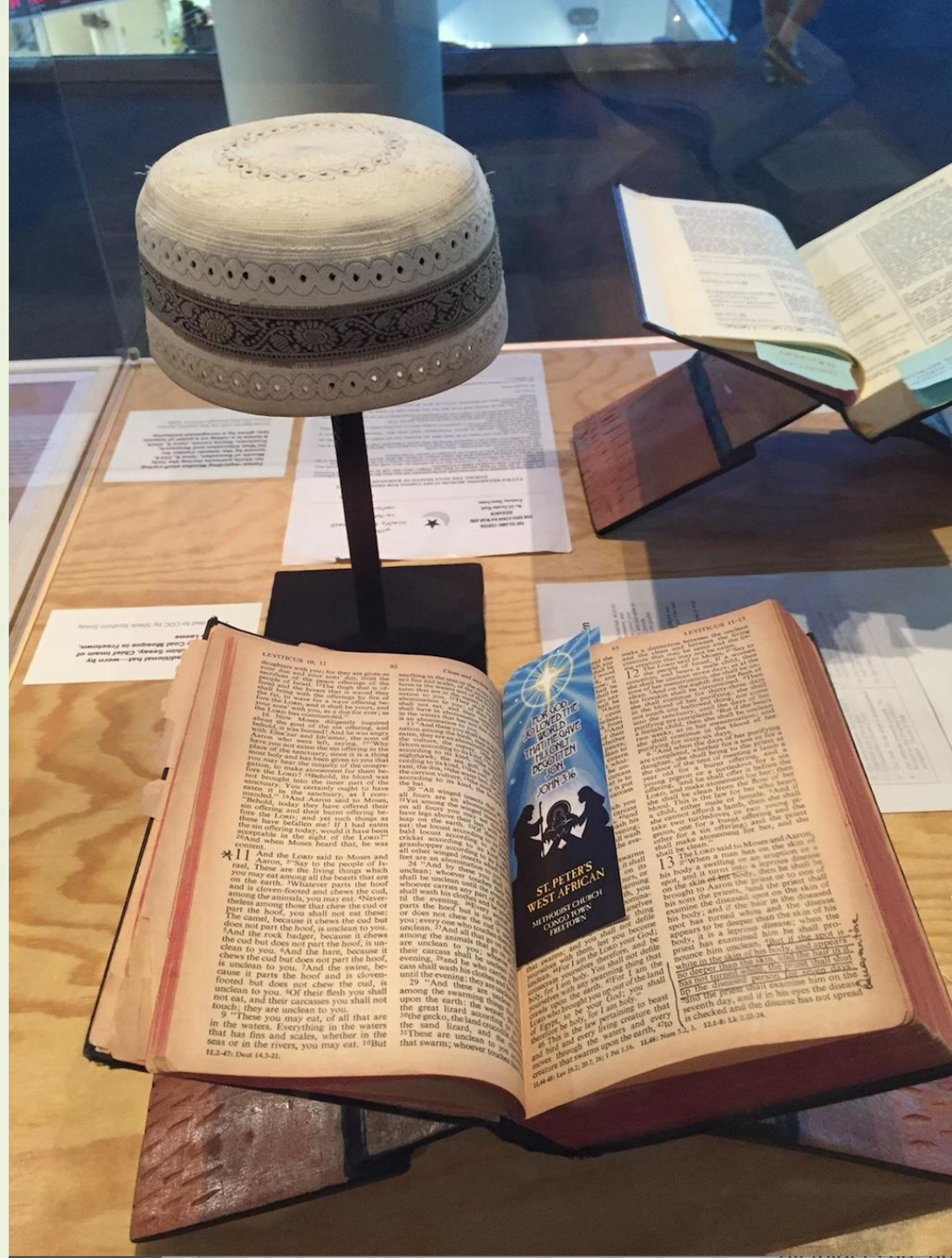
The sign in front of the Qu'ran says: *"Qu'ran marked with religious passages supporting Ebola prevention and control measures, presented to CDC by the Islamic Action Group (ISLAG) through FOCUS 1000."*

He knew about the exhibit because he would be bringing one of the Qu'rans, and one of the Bibles that the Focus 1000 group had used to identify passages for teaching “in a time of plague”.

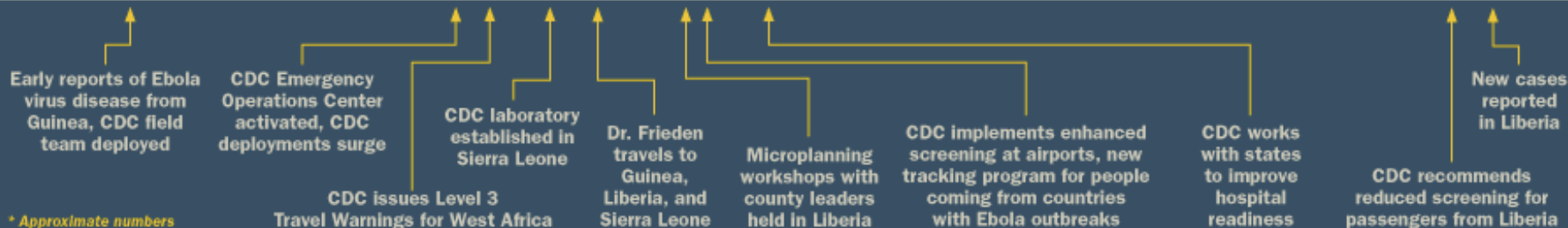
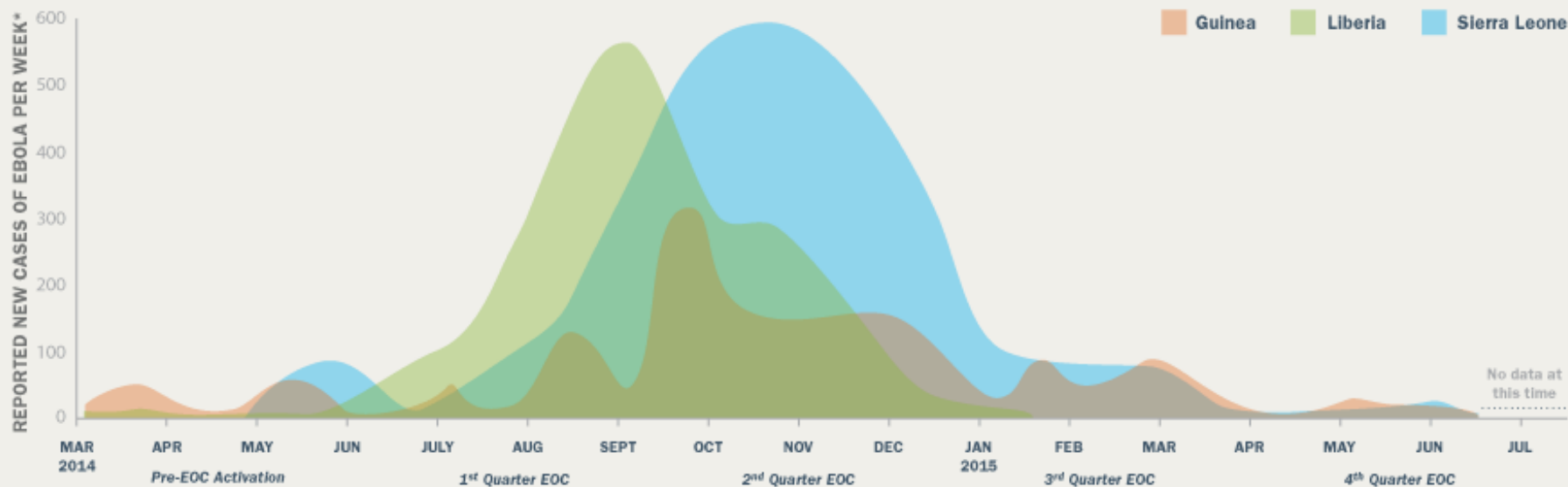
See Mohamad Jalloh and Louise Shaw, the curator of the exhibit, here:

<https://www.facebook.com/CDC/videos/10155703844596026/>

The marked passage from Leviticus 13:4 says: “But if the spot is white in the skin of the body, and appears no deeper than the skin ... the priest shall shut up the diseased person for seven days.” (the hand written word is Quarantine).



CDC's Response to Ebola: March 2014 – July 2015



* Approximate numbers

"Finding Common Ground: Partnerships in Religion and Public Health"

Rollins School of Public Health, Emory University , April 3, 2019



Ellen Idler, Emory University
Alfredo Morabia, *AJPH* Editor-in-Chief

Recognizing contributors to the *AJPH* Special Section
March 2019

Guest Editors:
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Five Lessons for the COVID-19 Response

1. Faith communities are expert organizers



1. Staff prepare to give the Pfizer COVID-19 vaccine to patients at a vaccination center set up inside Salisbury Cathedral on January 20, 2021 in Salisbury, England. #

Vaccine Centers in Cathedrals, Stadiums, and Parking Lots

ALAN TAYLOR | FEBRUARY 3, 2021 | 30 PHOTOS | IN FOCUS

The Atlantic

2. What may start as conflict can end as cooperation



By **Ronen Bergman**

Feb. 25, 2021

An anti-government demonstration
in Jerusalem.

New York Times Sunday Magazine

FEATURE

How the Pandemic Nearly Tore Israel Apart

Lockdowns brought tensions between secular and ultra-Orthodox communities to the boiling point. The political consequences could be felt for years to come.

3. Partnerships depend on trusted messengers and familiar spaces



(Photo courtesy of Calvary Baptist Church) The Rev. Oscar Moses, pastor of Calvary Baptist Church, Thursday, Sept. 17, 2020, in Salt Lake City. The church is being used as a vaccination center to reach Black congregants.

Salt Lake County taking COVID vaccines to Black churches, mosques to reach wary minority communities

By Peggy Fletcher Stack | Feb. 17, 2021, 9:00 a.m. | Updated: Feb. 18, 2021, 1:10 a.m.

The Salt Lake Tribune

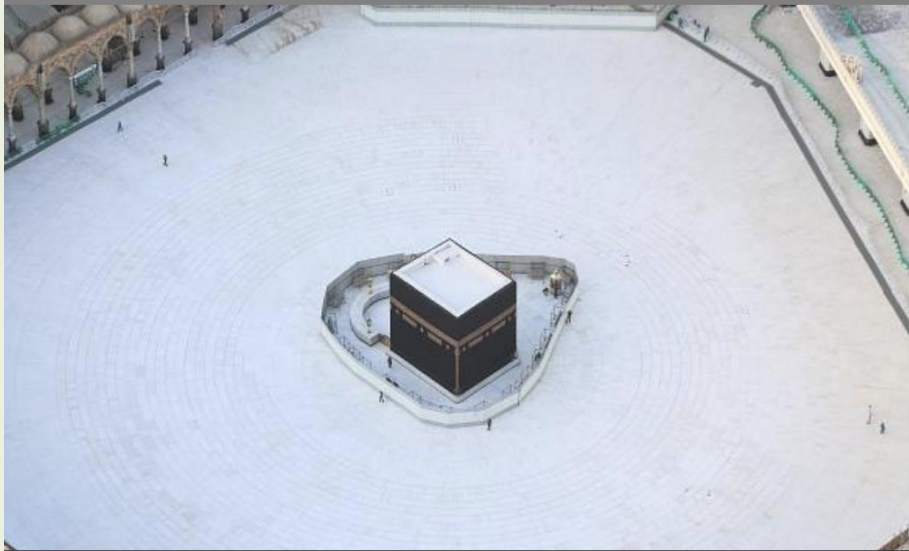
Officials hope the locations will build trust among underserved populations.

4. Interfaith alliances have the most reach



TONY BLAIR
INSTITUTE
FOR GLOBAL
CHANGE

Covid-19: Guide for Governments Working with Religious Leaders to Support Public-Health Measures



5. A preference for the most disadvantaged



Nationalism 'must not prevail,' Pope Francis says, addressing the United Nations

September 25, 2020

By *Claire Giangravé*

RNS Religion News Service

In Pope Francis' address to the empty chamber of the United Nations, he spoke forcefully on behalf of the poor.

“The pandemic has highlighted the urgent need to promote public health and to make every person’s right to basic medical care a reality,” Francis said, renewing his appeal that vaccines for the coronavirus be administered with every effort “to the poorest, the most vulnerable, those who so often experience discrimination because they have neither power nor economic resources.”

Five Lessons for the COVID-19 Response

The social determinants of health are on full display: wealth, education, income, race, ethnicity, gender, ... and religion.

Words of Comfort, Prayers for the People

From the National Council of Churches

February 25, 2021

<https://www.youtube.com/watch?v=LqDxc15uOQU>

“For those who have died and their loved ones

For stillness and silence

For lamenting the season

For those who are sick

For those suffering around the world house

For first responders and essential workers

For those struggling with economic loss

For comfort

For communities of faith searching for wholeness

For successful and equitable vaccine distribution

For words of hope”