

THE3070, Global Christianity

FALL 2022

Wednesdays, 8:15-9:30am

Colt Forum

COURSE DESCRIPTION: This survey course covers Christianity's 2,000 year history by exploring its origins and history in the Middle East, Africa, and Asia. The great expansion of Christianity into Europe and the West will be highlighted with special focus given also on Christian movements in the Global South.

COURSE LEARNING OUTCOMES: After taking this course, students will be able to:

1. Explain the intellectual integrity, rich diversity, and coherence of the Christian tradition in its historical and global development.
2. Explain the characteristic features of Wesleyan theology and the ways in which it embodies the central affirmations of the Christian tradition.

3. Appreciate an ongoing, lifelong commitment to and participation in the Christian tradition and congregational life.

FURTHER EXPLANATION OF COURSE OBJECTIVES & WHY THIS COURSE MATTERS

You have chosen to attend a university that is self-consciously and unapologetically Christian and which, as stated in the PLNU Core Values, seeks to foster an “intentionally Christian community” that is faithful to its “Nazarene heritage and a Wesleyan theological perspective.” This course is intended to fulfill this aspect of the PLNU mission by introducing you both to the history, beliefs and practices of Christians around the world.

If you are a Christian, this course provides an opportunity to develop a deeper appreciation for your own faith tradition. You will be given a rough sketch of the history of world Christianity and an introduction to many of the key teachings and practices of the historic Church, and therefore find opportunities for your own faith as a Christian to be challenged, deepened, and enriched.

If you are not a Christian, or have serious questions about Christianity, this course will provide an opportunity for you to have many of your questions answered, or, at the very least, will give you a better understanding of the largest religious movement in the world (with over two billion adherents) and one of the most significant social forces in the world today. My hope also is that you will walk away from this course with a deeper appreciation for Christian faith and life and perhaps even find yourself led to become a vital and active participant in and contributor to this tradition.

Any religious or faith tradition is a *living* tradition, comprised of the *collective beliefs, practices, and personal commitments of all the faithful across time and space*. Therefore, to engage deeply with the Christian tradition, you will be expected to do so at all three levels—intellectual, practical, and personal. So, first, we will look at the core beliefs held by all Christians as well as the distinct beliefs of different Christian groups/denominations in their distinct historical and cultural context. Second, we will learn about and experience various Christian practices, some of which may seem strange to you because they are not part of your own community traditions, but are nevertheless widely practiced throughout the Christian church. And, finally, this class will become personal not only through the practices you will engage in, but also through the adoption of a patron/matron ‘saint’ who will serve as a kind of entry point and guide for some of your work (both intellectually and spiritually) throughout the semester. Understood broadly, saints are those persons whom the Church has affirmed as the best examples of what it means to *be* Christian and therefore most effectively illuminate what the Christian tradition aspires to be and, therefore, perhaps, what Christianity most essentially *is*. But there is also great diversity among the saints—indeed, there is disagreement among different Christians concerning what constitutes a saint, and therefore the lives of saints also provide a window into the profound diversity of the Christian tradition. (See below, under *Course Assignments*, to understand how your saint will shape and guide your work during the semester.)

INTERACTION WITH PROFESSOR/OFFICE HOURS:

As long as we are doing this course remotely please simply email me at: markmann@pointloma.edu. If you wish, we can also schedule a 'live' meeting via Zoom, telephone, etc. Once we begin meeting in person, we can arrange a time to meet before or after class, or, if preferable, in my office on campus I Smee 206.

REQUIRED TEXTS

Additional readings will be made available to students within the modules.

Chinua Achebe, *Things Fall Apart*

Derek Cooper, *Introduction to World Christianity*

Douglas Jacobsen, *Global Gospel: Introduction to Christianity on Five Continents*

REQUIRED ASSIGNMENTS

All assignments are listed in the Modules, including complete directions, deadlines, grading rubrics, and point totals for each assignment.

Assignment	Possible Points
Passing the Peace	20
Weekly Readings and Discussions (14x20 points each)	280
Christian Practice Reflections (6x50 each)	300
Book/Movie Reviews (50 points each)	100
Adopt a Saint	10
Saint Biography	100
Saint Letter	50
Church Visits (2x50 each)	100
Final Exam	150
STCM Questionnaire	10
Total	1120

POINTS TO GRADE: The points-to-grade correlation is as follows:

A = >93%

A- = 90-93%

B+ = 87-90%

B = 83-87%

B- = 80-83%

C+ = 77-80%

C = 73-77%

C- = 70-73%

D+ = 67-70%

D = 63-67%

D- = 60-73%

F = below 60%

CREDIT HOUR INFORMATION: In the interest of providing sufficient time to accomplish the stated Course Learning Outcomes, this class meets the PLNU credit hour policy for a **three unit** class delivered over **fourteen weeks**. It is anticipated that students will spend a minimum of 37.5 participation hours per credit hour on their course work. The overall time expectations for this course are shown below and weekly expectations are found in the introduction to each week.

Assignment	Hours
Weekly Readings and Discussions	40
Practice Reflections	32
Saint Biography	6
Saint Letters	3
Church Visits and Reflections	10
In Class Time	21
Total	114

EXTRA CREDIT ASSIGNMENTS

Options for extra credit may become available as the semester progresses.

PLNU ATTENDANCE AND PARTICIPATION POLICY

Regular and punctual attendance at all class sessions is considered essential to optimum academic achievement. If the student is absent for more than 10 percent of class sessions, the faculty member will issue a written warning of de-enrollment. If the absences exceed 20 percent, the student may be de-enrolled without notice until the university drop date or, after that date, receive the appropriate grade for their work and participation.

Both Canvas and Zoom allow me to monitor the amount of time you have spent on assignments and in class sessions. Participation for at least 60 minutes of every session is required to count as present, unless otherwise arranged with the professor.

In some courses, a portion of the credit hour content will be delivered **asynchronously** and attendance will be determined by submitting the assignments by the posted due dates. See [Academic Policies](#)[Links to an external site.](#) in the Undergraduate Academic Catalog. If absences exceed these limits but are due to university excused health issues, an exception will be granted.

Asynchronous Attendance/Participation Definition

A day of attendance in asynchronous content is determined as contributing a substantive note, assignment, discussion, or submission by the posted due date. Failure to meet these standards will result in an absence for that day. Instructors will determine how many asynchronous attendance days are required each week.

LATE ASSIGNMENTS

All assignments are to be submitted in by the time dictated in Canvas for full credit. I do accept assignments turned in late, but for a 10% grade reduction for each 24 hours past the assigned deadline, bottoming out at 50%. So, there is always some credit available for every assignment, no matter how late. I only accept late assignments for full credit for unusual circumstances, and this should be addressed with me as soon as possible. I also recommend that you plan **not** to wait until the last minute to turn in assignment, as an assignment turned in five minutes late will be considered one day late.

ACADEMIC HONESTY

The PLNU catalog states, “Academic dishonesty is the act of presenting information, ideas, and/or concepts as one’s own when in reality they are the results of another person’s creativity and effort. Such acts include plagiarism, copying of class assignments, and copying or other fraudulent behavior on examinations.” Instances of academic dishonesty will be reported to administrators and will result in a zero on the assignment and potential failure and/or de-enrollment from the course. The safest way to avoid plagiarism is ALWAYS to give credit to your sources, and if you have any questions about when you need to give a source credit, err on the side of doing so. I am also more than happy to give you further instruction on how and when it is appropriate to cite a source.

INCLUSIVE LANGUAGE

The PLNU School of Theology and Christian Ministry is committed to the equality of women and men. Recognizing that people have often used language in ways that imply the exclusion or inferiority of women, the department urges students, faculty and staff to avoid sexist language in public discourse, in classroom discussions and especially in their writings. We do not, however, object to the use of any personal pronouns when referring to God.

ACADEMIC ACCOMMODATIONS

At PLNU students requesting academic accommodations must file documentation with the Educational Access Center (EAC), located in the Bond Academic Center. Once the student files documentation, the EAC will contact the student's instructors and provide written recommendations for reasonable and appropriate accommodations to meet the individual learning needs of the student. This policy assists the University in its commitment to full compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities (ADA) Act of 1990, and ADA Amendments Act of 2008, all of which prohibit discrimination against students with disabilities and guarantees all qualified students equal access to and benefits of PLNU programs and activities.

SEXUAL MISCONDUCT AND DISCRIMINATION

Point Loma Nazarene University faculty are committed to helping create a safe learning environment for all students. If you (or someone you know) have experienced any form of sexual discrimination or misconduct, including sexual assault, dating or domestic violence, or stalking, know that help and support are available through the [Title IX Office](#). Please be aware that under Title IX of the Education Amendments of 1972, it is required to disclose information about such misconduct to the Title IX Office.

If you wish to speak to a confidential employee who does not have this reporting responsibility, you can contact Counseling Services at counselingservices@pointloma.edu or find a list of campus pastors at the [Title IX Office | Get Help Now](#)

USE OF TECHNOLOGY

PLNU encourages the use of technology for learning, communication, and collaboration. In this course, we will rely on E-class for accessing course materials, submitting assignments, and collaborating in discussion boards and blogs. You'll want to make sure you are comfortable with these tools, so take advantage of our computer Lab Techs to answer questions and help you with any technology issues. You may also call the Help Desk at x2222.

You are welcome to bring your laptop, iPad, and/or cell phone to class—but please make sure you use them appropriately and responsibly. If a tech tool becomes a distraction or disruption while class is in session, I will ask you to put it away or invite you no longer to bring it to class.