School of Theology and Christian Ministry

THE3070, Global Christianity

3 Units

Summer 2024

May 8 - June 9

Online

Meeting Days: Online

Meeting Times: Online

Meeting Location: Zoom

Final Exam: (Day/Time): Online

Instructor: Prof. Mark Mann

Email: mmann1@pointloma.edu

Phone: By appointment

Office Location and Hours: By arrangement

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 while the primary focus will be on more Christian movements and theology from the Global South and East.

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 global 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 global Christian movement, 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 in their distinct geographical, 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 global 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.

REQUIRED TEXTS

The following texts are all readily available online. Given the PLNU relationship with Barnes & Noble, I have, when possible, embedded links to their website. You may, of course, obtain your texts wherever you wish. All additional readings will be made available to students within the modules.

- China Achebe, *Things Fall Apart*
- Derek Cooper, *Introduction to World Christianity*
- Douglas Jacobsen, *Global Gospel*: *Introduction to Christianity on Five Continents*

COURSE 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 3 unit class delivered over 5 weeks. It is anticipated that students will spend a minimum of 37.5 participation hours per credit hour on their coursework. For this course, students will spend an estimated 114 total hours meeting the course learning outcomes. The time estimations are provided in the Canvas modules.

Credit Hour Distribution	
Assignment	**Hours**
Weekly Readings and Discussions	40
Practice Reflections	32

Religious Autobiography	2
Saint Biography	6
Saint Letters	3
Church Visits and Reflections	10
In Class Time	21
Total	**114**

REQUIRED ASSIGNMENTS

Introductions:

Since this is primarily an online class, our work together in groups and in discussions will be of great importance, as is getting to know each other right away. You may find out about, post and reply to others in our [Passing the Peace](#)assignment.

Course Readings and Group Discussions:

Each week you will have assigned readings and will be responsible to answer a prompt and participate in online discussions three times per week. Typically you will be required both to provide a reflection and respond to at least two other posts of classmates. **Initial posts are due each Tuesday, Wednesday and Thursday by 11:59 pm and responses are due by 11:59 pm the next day (Wednesday, Thursday, Friday) and are worth 20 points each.**

Religious/Spiritual Autobiography:

You will write a brief essay that outlines your religious or spiritual background and experience, including what church(es) you grew up in (if any), how this background has shaped your relationship to God, and the theological convictions you have developed as a member of your church(es). It will be graded for clarity of writing, grammar, spelling, etc. Just to be clear, I am not looking for any particular answer or story. Each of your journeys is unique. The point is that you openly and honestly reflect on your own life so that you develop a greater sense of awareness about your own understanding of what it means to be Christian and can begin to locate yourself within or in relation to the various streams of the larger Christian movement.

If you have no church background, plan to speak with me in person so that we can talk about how you might approach this assignment. This assignment will be completed within the small groups that will also function as discussion groups throughout the semester. So, a secondary purpose of this assignment is that others (including me!) get to know you better as we forge open and honest dialogue as a class community. Each of you will be responsible to provide a hospitable response to every other member of your group. (Hospitality is a willingness to be

kind, humble, and generous to each other even when there is disagreement—even sharp disagreement.)

Please note: If for some reason you feel uncomfortable sharing your own story with others, please talk to me personally. My hope is that everyone will be able to share something significant about themselves with the rest of their group while also being able to maintain a sense of safe boundaries. The basic point is for group members to get to know others in their group as there will be a lot of other activities throughout the semester that will require connected and cohesive groups.

Adopt a Saint:

As noted in the course introduction, students will adopt Christian saints who will serve as an entry point for some of our work together as a class. There are four graded assignments related to the saint adoption:

1. **Saint Selection:** Each student will adopt a saint, reporting their saint selection on the appointed discussion board. There is only one saint per person, and it's first come first served, so if you wait too long you might not get the saint you want. The professor will provide a pre-approved list of saints, and students might request a non-list saint by contacting the professor directly.
2. **Saint Biography:** All students must produce a wiki-like biography (600-800 words) about a patron/matron saint of their choosing. Each biography must include:

    ▪ The story of the saint's life, including background, key events in the saint's life, etc.;
    ▪ A summary of the saint's chief ideas/beliefs;
    ▪ An outline of the saint's most significant contributions to the development of world Christianity; and
    ▪ An assessment of why the individual should (or should not!) be considered a saint.

Students may also include additional items of interest related to the saint, such as pictures, drawings, key writings of the saints, etc. In gathering information about their saints, students may draw upon online resources, but they **must**also draw upon **at least two** scholarly texts, such as a book-length biography. All sources should be listed in a bibliography. **Please cite all sources!**

3. **Saint Letter**: Students must write a letter *from the perspective of their saints* to their generation of young people. The letter should be **200-300** words in length and will be graded both for quality of writing and quality of engagement with the saint's perspective. Be as imaginative and creative as possible, as if you were channeling the heart of the saint in the letter you are writing. This may focus on what Americans need to hear today in order for them to approach their lives effectively as Christians in a global world: what they should believe, how it is important for them to act, the kinds of commitments they

should make (whether they should marry, have children, what kind of job and hobbies they should have), the kind of attitudes they should have about life and other people especially in other cultures, etc.

Christian Practice Reflections:

Many weeks during the semester, you will be required to participate in some form of historic Christian practice, including attending two churches for worship, fasting, quiet reflection and meditation, etc. You will be required to provide a reflection on each of these experiences, typically in discussion with your group. Each week the instructions will be slightly different, but all of these are **due on Mondays and Fridays by 11:59 pm, with responses to classmates due on Tuesdays and Saturdays at 11:59 pm and are worth 50 points each**.

Final Exam:

The **final exam** will be a 'take-home' exam distributed the last of class and **due by midnight on the Monday following the end of class**.

ASSESSMENT AND GRADING

Student grades will be posted in the Canvas grade book no later than midnight on Tuesday of each week beginning in Week Two of this course. It is important to read the comments posted in the grade book as these comments are intended to help students improve their work. Final grades will be posted within one week of the end of the class. Grades will be based on the following:

Standard Grade Scale Based on Percentages				
A	**B**	**C**	**D**	**F**
A 93-100	B+ 87-89	C+ 77-79	D+ 67-69	F Less than 59
A- 90-92	B 83-86	C 73-76	D 63-66	
	B- 80-82	C- 70-72	D- 60-62	

Distribution of Points	
Assignment	**Possible Points**
Introductions	20
Weekly Readings and Discussions (15x20 points each)	300
Christian Practice Reflections (9x50 each)	450
Book/Movie Reviews (50 points each)	100

Religious Autobiography	100
Adopt a Saint	10
Saint Biography	100
Saint Letter	50
Church Visits (2x50 each)	100
Final Exam	150
Total	**1380**

STATE AUTHORIZATION

State authorization is a formal determination by a state that Point Loma Nazarene University is approved to conduct activities regulated by that state. In certain states outside California, Point Loma Nazarene University is not authorized to enroll online (distance education) students. If a student moves to another state after admission to the program and/or enrollment in an online course, continuation within the program and/or course will depend on whether Point Loma Nazarene University is authorized to offer distance education courses in that state. It is the student's responsibility to notify the institution of any change in his or her physical location. Refer to the map on State Authorization to view which states allow online (distance education) outside of California.

LATE ASSIGNMENTS

For full credit, assignments are to be submitted/turned in by the proscribed date and time. Late assignments will also be accepted, but with reduced credit. Reductions are as follows: there is a 10% reduction in grade for each day late, maxing out at a 50% reduction. So, there is always, right up to the last day of the term, some value in turning in ALL of your assignments, even if they are not all on time.

PLNU COPYRIGHT POLICY

Point Loma Nazarene University, as a non-profit educational institution, is entitled by law to use materials protected by the US Copyright Act for classroom education. Any use of those materials outside the class may violate the law.

PLNU ACADEMIC HONESTY POLICY

Students should demonstrate academic honesty by doing original work and by giving appropriate credit to the ideas of others. 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. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for that assignment or examination, or, depending on the seriousness of the offense, for the course. Faculty should follow and students may appeal using the procedure in the university Catalog. See Academic Policies for definitions of kinds of academic dishonesty and for further policy information.

PLNU ACADEMIC ACCOMMODATIONS POLICY

PLNU is committed to providing equal opportunity for participation in all its programs, services, and activities. Students with disabilities may request course-related accommodations by contacting the Educational Access Center (EAC), located in the Bond Academic Center (EAC@pointloma.edu or 619-849-2486). Once a student's eligibility for an accommodation has been determined, the EAC will issue an academic accommodation plan ("AP") to all faculty who teach courses in which the student is enrolled each semester.

PLNU highly recommends that students speak with their professors during the first two weeks of each semester/term about the implementation of their AP in that particular course and/or if they do not wish to utilize some or all of the elements of their AP in that course.

Students who need accommodations for a disability should contact the EAC as early as possible (i.e., ideally before the beginning of the semester) to assure appropriate accommodations can be provided. It is the student's responsibility to make the first contact with the EAC.

ONLINE ASYNCHRONOUS ATTENDANCE POLICY

Students taking online courses with no specific scheduled meeting times are expected to actively engage throughout each week of the course. Attendance is defined as participating in an academic activity within the online classroom which includes, but is not limited to:

- Engaging in an online discussion
- Submitting an assignment
- Taking an exam
- Participating in online labs
- Initiating contact with faculty member within the learning management system to discuss course content.

Note: Logging into the course does not qualify as participation and will not be counted as meeting the attendance requirement.

Students who anticipate being absent for an entire week of a course should contact the instructor in advance for approval and make arrangements to complete the required coursework and/or alternative assignments assigned at the discretion of the instructor. Acceptance of late work is at the discretion of the instructor and does not waive attendance requirements.

Students may be warned if they demonstrate a lack of academic activity. After a warning, students who miss more than one week of academic activity without prior approval and arrangements with the instructor may be de-enrolled or withdrawn from a course. If the date of de-enrollment is past the last date to withdraw from a course, the student will be assigned a letter grade of "F" or "NC." There are no refunds for courses where a de-enrollment was processed after the last date to withdraw from a course.

COURSE MODALITY DEFINITIONS

1. **In-Person:** Course meetings are face-to-face with no more than 25% online delivery.
2. **Online:** Coursework is completed 100% online and asynchronously.
3. **Online Synchronous:** Coursework is completed 100% online with required weekly online class meetings.
4. **Hybrid:** Courses that meet face-to-face with required online components.

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

SPIRITUAL CARE

Please be aware PLNU strives to be a place where you grow as whole persons. To this end, we provide resources for our students to encounter God and grow in their Christian faith.
 If students have questions, a desire to meet with the chaplain or have prayer requests you can contact the Office of Spiritual Development.

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.

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

ARTIFICIAL INTELLIGENCE (AI) SYLLABUS POLICY

Use of Artificial Intelligence (AI) tools (e.g, ChatGPT, iA Writer, Marmot, Botowski) is not permitted, and use of these tools will be treated as plagiarism.

LANGUAGE AND BELONGING

Point Loma Nazarene University faculty are committed to helping create a safe and hospitable learning environment for all students. As Christian scholars we are keenly aware of the power of language and believe in treating others with dignity. As such, it is important that our language be

equitable, inclusive, and prejudice free. Inclusive/Bias-free language is the standard outlined by all major academic style guides, including MLA, APA, and Chicago, and it is the expected norm in university-level work. Good writing and speaking do not use unsubstantiated or irrelevant generalizations about personal qualities such as age, disability, economic class, ethnicity, marital status, parentage, political or religious beliefs, race, gender, sex, or sexual orientation. Inclusive language also avoids using stereotypes or terminology that demeans persons or groups based on age, disability, class, ethnicity, gender, race, language, or national origin. Respectful use of language is particularly important when referring to those outside of the religious and lifestyle commitments of those in the PLNU community. By working toward precision and clarity of language, we mark ourselves as serious and respectful scholars, and we model the Christ-like quality of hospitality.

You may report an incident(s) using the [Bias Incident Reporting Form](.).

USE OF TECHNOLOGY

In order to be successful in the online or hybrid environment, you'll need to meet the minimum technology and system requirements; please refer to the *Technology and System Requirements* information. Additionally, students are required to have headphone speakers, microphone, or webcams compatible with their computer available to use. Please note that any course with online proctored exams require a computer with a camera (tablets are not compatible) to complete exams online.

Problems with technology do not relieve you of the responsibility of participating, turning in your assignments, or completing your class work.