

**SYLLABUS**  
**Theologies of the Global South (TH 3663)**  
**Amy Plantinga Pauw and Clifton Kirkpatrick**  
**Fall, 2014**  
**Schlegel Hall, Room 123, T/Th 10:00-11:20 am**

“Theologians from the new (or younger) churches have made their pilgrimages to the theological learning of the older churches. We had no alternative. We have eaten theology with you; we have drunk theology with you; we have dreamed theology with you. But it has all been one-sided; it has all been, in a sense, your theology. ...We know you theologically. The question is, do you know us theologically? Would you like to know us theologically?” --Kenyan theologian John Mbiti

**Course Description:**

Christianity is a global religion whose population, spiritual energy, and theological center are increasingly centered south of the equator and in other non-western regions. This course will examine recent theologies coming from Latin America, Asia, and Africa.

**Objectives:**

1. To become acquainted with and learn from recent theologies of the global south
2. To reflect on the practice of ministry in the North American context from the perspective of theologies of the global south.

This course seeks more generally to contribute to these Student Learning Outcomes:

1. Students will demonstrate an understanding of multiple theological perspectives, historical and contemporary (M.Div. & MAR SLO3).
2. Students will demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues (M.Div. SLO8, MAR SLO4).
3. Students will be able to reason, write, and speak clearly (M.Div. SLO16).
4. Students will be able to articulate orally and in writing their own theological perspective, including a theology of ministry, mindful of their own distinctive ecclesial tradition and the global, multicultural, multi-religious context of contemporary ministry (QEPSLO2).

**LPTS CLASSROOM POLICIES:**

As with all LPTS classes, this course will honor these Seminary policies:

**Use of Inclusive Language**

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. For more information see:

<http://lpts.libguides.com/content.php?pid=469569&sid=4083885>

Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God.

## **Academic Honesty**

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

## **Citation Policy**

Citations in your papers should follow the Seminary standard, which is based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

*The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

## **Special Accommodations**

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two days of class (or, even better, before the class begins) and should speak with the instructors as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructors.

## **Attendance Policy**

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.

## **Required books (also on library reserve):**

John Parratt, ed., *An Introduction to Third World Theologies* (Cambridge: Cambridge University Press, 2004) (In the syllabus as Parratt)

Kwok Pui-lan, ed. *Hope Abundant: Third World and Indigenous Women's Theology* (Maryknoll, NY: Orbis, 2010). (In the syllabus as Kwok Pui-Lan)

Veli-Matti Kärkkäinen, ed., *Spirit in the World: Emerging Pentecostal Theologies in Global Contexts* (Grand Rapids: Eerdmans, 2009) (In the syllabus as Kärkkäinen)

**Recommended book (also on library reserve):**

Virginia Fabella, ed., *Dictionary of Third World Theologies* (Maryknoll: Orbis, 2003)

**On Overnight Library Reserve:**

Hugh McCullum and Terry Macarthur, eds., *In God's Hands: Common Prayer for the World* (Geneva: WCC Publications, 2006 – Ecumenical Prayer Cycle) (In the syllabus as Ecumenical Prayer Cycle)

Todd Johnson and Kenneth Ross, eds., *Atlas of Global Christianity* (Edinburgh University Press, 2009) (In the syllabus as Atlas)

**Sources for Readings on CAMS:**

Aram I, *The Christian Witness at the Crossroads In the Middle East* (Armenian Catholicosate of Cilicia, 2004)

Wesley Ariarajah, *My God, Your God, Our God* (Geneva: WCC Publications, 2014)

Patricia Sheerattan-Bisnauth, ed., *Righting Her-Story: Caribbean Women Encounter the Bible Story* (Geneva: World Communion of Reformed Churches, 2011)

Leonardo Boff, *Cry of the Earth, Cry of the Poor* (Maryknoll: Orbis, 1997)

Musa Wenkosi Dube, ch. 6 “The Challenge of HIV & AIDS and the Gospel” and ch. 7 “Toward an HIV & AIDS Christology,” in *The HIV & AIDS Bible: Selected Essays* (Scranton: University of Scranton Press, 2008).

William A. Dyrness, ed., *Voices in Global Christian Theology* (Grand Rapids: Zondervan Publishing House, 1994).

Noel Leo Erskine, *Decolonizing Theology: A Caribbean Perspective* (Trenton, NJ: Africa World Press, 1998)

Margaret Farley and Serene Jones, eds., *Liberating Eschatology: Essays in Honor of Letty M. Russell* (Louisville: Westminster/John Knox, 1999).

David F. Ford, ed. *The Modern Theologians: an Introduction to Christian Theology in the Twentieth Century*, 3rd edition (Oxford: Blackwell, 2005).

Benjamin F. Gutierrez and Dennis A. Smith, eds., *In the Power of the Spirit: the Pentecostal challenge to historic churches in Latin America* (Louisville: PC(USA) Worldwide Ministries Division, 1996).

Ross and Gloria Kinsler, eds. *God's Economy: Biblical Studies from Latin America* (Maryknoll: Orbis, 2005)

René Krüger, *Life in All Fullness* (Buenos Aires, ISADET, 2007)

Darren C. Marks, ed., *Shaping a Global Theological Mind* (Burlington: Ashgate, 2008)

Isabel Apowo Phiri and Sarojini Nadar, eds., *African Women, Religion, and Health: Essays in Honor of Mercy Amba Ewudziwa Oduyoye* (Maryknoll: Orbis Books, 2006)

Mitri Raheb, *Faith in the Face of Empire* (Maryknoll: Orbis, 2014)

R.S. Sugirtharajah, ed., *Frontiers in Asian Christian Theology: emerging trends* (Maryknoll: Orbis, 1994).

R.S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World*, 2<sup>nd</sup> edition (Maryknoll: Orbis, 1995) and 3<sup>rd</sup> edition (Maryknoll: Orbis, 2006).

G.W. Trompf, *The Gospel is not Western: Black Theologies from the Southwest Pacific* (Maryknoll: Orbis, 1987).

Miroslav Volf and Dorothy C. Bass, eds., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids: Eerdmans, 2001)

Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll: Orbis Books, 2002)

### Articles on CAMS:

Pope Francis, "Synthesis of the Apostolic Exhortation, The Joy of the Gospel," Vatican Information Service <http://www.news.va/en/news/synthesis-of-the-apostolic-exhortation-the-joy-of>

Wesley Granberg-Michaelson, "Navigating the Changing Landscape of World Christianity"

Hindu American Foundation, "Hinduism: Not Cast in Caste" <http://hafsite.org/media/pr/not-cast-caste-big-picture-and-executive-summary>

Andre Karamaga, "Hope and Dignity for Africa," in *The Ecumenical Review*, vol. 66, number 1 (March 2014):93-103.

Atola Longkumar, "Doing Asian Women's Theology" in the *Ecumenical Review*, vol. 66, number 1, March 2014, pp. 82-92.

Dennis A. Smith and Lenildo Silveira Campos, "'Concentrations of Faith': Mega churches in Brazil"

Jung Mo Song, "Greed, Desire, and Theology" in *The Ecumenical Review*, volume 63, number 3 (March 2010): 251-262.

Kwok Pui-Lan, "Mercy Amba Oduyoye and African Women's Theology," in *Journal of Feminist Studies in Religion*, vol. 20, no. 1 (Spring 2004): 7-22.

### Course Requirements for 3 credits:

**Note:** You may take this course for 2 credits and still fulfill an Area B elective requirement. Please see the instructors if you are interested in this 2-credit option.

1. Conscientious attendance, preparation, and participation in discussion. (33%)  
Showing up with your reading done is an important component of your work in this course. Lack of attendance and of thorough and timely class preparation will adversely affect your course grade. Please inform us ahead of time if you have to miss class. Missing more than 4 sessions of class puts you in danger of failing the course. Each student will prepare a brief opening class devotional, sharing with us the life and ministry of the church in that region. You may draw on the resources of the Ecumenical Prayer Cycle, the *Atlas of Global Christianity*, and other sources of your choice. The resource for the prayer cycle is Hugh McCullum and Terry Macarthur, eds., *In God's Hands: Common Prayer for the World* (Geneva: WCC Publications, 2006); it will be on overnight reserve at the library. Information on the context and life and ministry of the churches for whom we will be praying each week can be found on the World Council of Churches' website at <http://www.oikoumene.org/en/member-churches.html> and in the *Atlas of Global Christianity*. Students will also work collaboratively with the instructors on a World Communion service for LPTS Chapel on November 14.

2. 50-word sentences (33%)

Students will record their response to the reflection question posed in the syllabus for each class's reading; these will take the form of one 50-word sentence (see description by Professor Charles Cohen of the University of Wisconsin below). We will often start class by reading some of these aloud. You will e-mail these short assignments to both of us ([amypauw@lpts.edu](mailto:amypauw@lpts.edu) and [ckirkpatrick@lpts.edu](mailto:ckirkpatrick@lpts.edu)) by 9:00 pm on the day before the class for which they are assigned, and we will turn them back to you the following Tuesday. You are required to do your choice of 12 sentences. Late sentences will not be accepted.

Drawing upon these twelve 50-word sentences, each student will prepare a two-page summary reflection paper highlighting the major themes that have emerged in the course and their contribution to our ministry in this context. That reflection paper should be emailed to both professors by December 2, 2014, and these reflection papers will then be a resource for our discussion on the final day of class on the significance of theologies of the global south to our ministry.

3. Presentation on a theologian from the global south (33%)

Students will write a 7-8pp. paper on a theologian from the global south. They will present a brief version of it in class during the last two weeks of the semester. We have provided a list of theologians to get you started, but you are welcome to consult with us about a theologian not on the list. For a list of theologians and their works, see "2014 Bibliography" on CAMS.

Charles L. Cohen on the 50-word assignment:

"A single-sentence exercise with a finite word limit counters students' proclivity for aerating their prose with superfluities. Given at most fifty words, students must distill their arguments' fundamentals and phrase them concisely, for, as my syllabus warns, the fifty-first word and its successors face a terrible fate. (I have been known to cut out extraneous verbiage and turn the tattered remnant into a paper airplane—a practice proved sound pedagogically if not aerodynamically.)

Fifty words might appear too many—the contests cereal companies run, after all, ask for only twenty five—but I prefer giving students sufficient rope. For one thing, the fifty-word limit allows them to cope with the assignment, which often requires complicated responses. For another, it weans them from dependency on simple declarative sentences and challenges them to experiment with multiple clauses. Some can handle compound-complex sentences, but most require—and appreciate—tutelage in them. Nor are fifty words too few; no student has ever complained about an inability to pare down the verbiage. Had Goldilocks stumbled into my section instead of the Three Bears' den, she would have found the word limit "just right."

Consider, for example, the assignment that I recently gave students in History/Religious Studies 451, entitled "Constructing a hypothesis": "Using the maps in the front of the packet, compare the distribution of churches within Anglo-America east of the Mississippi River in 1750 with the distribution in 1850 and, in one sentence NOT EXCEEDING 50 words (need I say more?), hypothesize the reasons for the difference." To complete the exercise, students must examine a series of maps, aggregate data presented graphically and convert it into written form, analyze that data and develop a hypothesis to explain patterns they may have found. They must attend carefully to the material (not the least of the minor assignment's benefits is its

capacity to monitor students' preparation), read the maps against each other, and offer a succinct but accurate conclusion, thereby rehearsing several critical skills simultaneously.

The quality of the responses varied, as one might expect, but the best submission hit the mark exactly, intellectually and, at fifty words, quantitatively: 'The maps show a relative decline in Anglican and Congregational Churches in relation to the growth of other churches between 1750 and 1850, which reflects the shift towards the disestablishment of state churches and the demand for a constitutional guaranty of religious freedom that occurred during the American Revolutionary Settlement.' Even more impressive, English is not the writer's native language."

## CLASS SCHEDULE

### September 4, 2014

**Focus:** Introduction to One Another, the Course, and our Interest in Theologies of the Global South and in the Changing Landscape of World Christianity

**Reading:** Wesley Granberg-Michaelson, "Navigating the Changing Landscape of World Christianity," pp. 5-40 (on CAMS)

### September 9, 2014

**Focus:** Introduction and Overview of 'Two-Thirds World' Theology

**Devotional:** Week 25 of Ecumenical Prayer Cycle (Brazil), pp. 240-247

**Readings:** Parratt, Introduction, pp. 1-15

Andrew Walls, "Christianity in the Non-Western World," in *The Cross-Cultural Process in Christian History*, pp. 27-47 (on CAMS)

Pope Francis, "Synthesis of the Apostolic Exhortation, The Joy of the Gospel," Vatican Information Service (on CAMS)

Kwok Pui-lan, pp. 1-17

*Dictionary of Third World Theologies:* Bible-Introduction, Contextualization, Globalization, EATWOT, Feminist Theologians in the Third World, Globalization, Justice, Liberation, Narrative Theologies, Post Colonialism, Praxis, Theological Methodologies

**Reflection:** What are some of the characteristics of theologies of the global south that cut across different cultures?

## September 11, 2014

- Focus:** Introduction and Overview of Pentecostal Theologies of the Global South
- Devotional:** Week 26 of Ecumenical Prayer Cycle (Southern Cone), pp. 248-258
- Readings:** Kärkkäinen, pp. xiii-xxiv and 3-20  
*Dictionary of Third World Theologies: Pentecostalism*
- Special Feature:** Encounter with global Pentecostal leaders by DVD (from Donald Miller & Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*)
- Reflection:** Why is Pentecostalism such a powerful force in contemporary Christianity?

## September 16, 2014

- Focus:** Latin America – Liberation Theology
- Devotional:** Week 28 of Ecumenical Prayer Cycle (Colombia, Ecuador, and Venezuela), pp. 271-279
- Readings:** Parratt, pp. 16-43  
*Dictionary of Third World Theologies: Basic Ecclesial Communities, Bible – Latin America, Christologies – Latin America, Ecclesiologies – Latin America, Hermeneutical Circle, Liberation Theologies – Latin America, Marxism, Option for the Poor, Third World Women’s Theology – Latin America*  
Elsa Tamez, “The Bible and Five Hundred Years of Conquest,” in Kinsler, *God’s Economy* pp. 3-17 (on CAMS)  
Pablo Richard, “Now is the Time to Proclaim the Biblical Jubilee,” in Kinsler, *God’s Economy*, pp. 43-58 (on CAMS)  
Kwok Pui-Lan, pp. 51-71.
- Special Feature:** Viewing and Discussion of the film, *Romero* (on YouTube)
- Reflection:** What is the “option for the poor” in Latin American liberation theology and what are its roots?

## September 18, 2014

- Focus:** Latin America – Pentecostal Theology
- Devotional:** Week 29 of Ecumenical Prayer Cycle (Southern Central America), pp. 280-289
- Readings:** Gutierrez and Smith, *In the Power of the Spirit*, Introduction, pp 9-25 (on CAMS)
- Smith and Campos, “‘Concentrations of Faith’: Mega churches in Brazil” (on CAMS)
- Cecilia Loreto Mariz, “Pentecostalism and Confrontation with Poverty in Brazil,” in *In the Power of the Spirit*, pp. 125-146 (on CAMS)
- Kärkkäinen, pp. 53-66
- Special Guest** Dennis Smith, Regional Liaison for Latin America, PCUSA, and co-author of *In the Power of the Spirit*
- Reflection:** Is Pentecostalism in Latin America a response to the same realities that gave rise to Liberation Theology?

## September 23, 2014

- Focus:** Latin America – Post Globalization
- Devotional:** Week 30 of Ecumenical Prayer Cycle (Northern Central America and Mexico), pp. 290-301
- Readings:** Leonardo Boff, *Cry of the Earth, Cry of the Poor*, pp. 86-114 (on CAMS)
- Nancy E. Bedford, “Little Moves Against Destructiveness: Theology and the Practice of Discernment,” in Volf and Bass, *Practicing Theology*, pp. 157-181. (on CAMS)
- Jung Mo Song, “Greed, Desire, and Theology” in *The Ecumenical Review*, volume 63, number 3m March 2010, pp. 251-262 (on CAMS)
- Reflection:** How do you understand the Christian witness for economic and ecological justice? Are they different priorities or “two sides of the same coin”?



## September 25, 2014

**Focus:** The Caribbean

**Devotional:** Week 31 of Ecumenical Prayer Cycle (Caribbean), pp. 302-315

**Readings:** *Dictionary of Third World Theologies: Caribbean Emancipation Theology, Christologies – Caribbean, Decolonizing Theology*

Noel Erskine, *Decolonizing Theology*, pp. xv-xxix (on CAMS)

Nicole Ashwood, "Women in the Delivery Room," in Patricia Sheerattan-Bisnauth, ed., *Righting Her-Story: Caribbean Women Encounter the Bible Story* (Geneva: World Communion of Reformed Churches, 2011), pp. 186-193 (on CAMS)

Kwok Pui-lan, pp. 203-216

**Reflection:** What is the "decolonizing of the mind" (p. xix) that Noel Erskine calls for among Caribbean Christians?

## September 30, 2014

**Focus:** Middle East

**Devotional:** Week 1 of Ecumenical Prayer Cycle (Middle East), pp. 1-15

**Readings:** *Dictionary of Third World Theologies: Land, Palestinian Liberation Theology*

*Kairos Palestine Document*,  
<http://www.kairospalestine.ps/sites/default/Documents/English.pdf>

Mitri Raheb, *Faith in the Face of Empire: The Bible through Palestinian Eyes* (Maryknoll, NY: Orbis, 2014) pp. 125-130 (on CAMS)

Kwok Pui-Lan, pp. 123-137

Aram I, *The Christian Witness at the Crossroads In the Middle East*, chapter 1, "The Challenge to Christian Witness in the Middle East," pp. 19-33 (on CAMS)

**Reflection:** What do Raheb and the authors of the Kairos Document mean when they advocate "creative resistance" as the strategy for Palestinian Christians to witness for justice in Israel/Palestine today?

## October 2, 2014

**Focus:** Southern Africa

**Devotional:** Week 20 in Ecumenical Prayer Cycle (Kenya, Tanzania), pp. 194-200

**Readings:** Parratt, pp. 137-162

*Dictionary of Third World Theologies: African Independent Churches, African Traditional Religion, Apartheid, Bible – Africa, Christologies – African, Ecclesiologies – African, Liberation Theologies – African, Third World Women’s Theologies – African*

Andre Karamaga, “Hope and Dignity for Africa,” in *The Ecumenical Review*, vol. 66, number 1, March 2014, pp. 93-103 (on CAMS)

Tinyuko Maluleke, “African Theology,” in Ford, *The Modern Theologians*, pp. 485-497 (on CAMS)

Kwok Pui-lan, pp. 19-35

Walls, “African Christianity in the History of Religions, in Walls, *The Cross-Cultural Process in Christian History*, pp. 116-133 (on CAMS)

### **Special**

**Feature:** A portion of the film *African Christianity Rising* will be shown and discussed in the class.

**Reflection:** Explain Maluleke’s call for African theology to move from a “reactive” liberation paradigm to a “pro-active” theology of reconstruction. Do you agree?

## October 7, 2014

**Focus:** East/West Africa

**Devotional:** Week 52 of Ecumenical Prayer Cycle (Nigeria, Ghana), pp. 507-514

**Readings:** Parratt, pp. 105-136

Mercy Oduyoye, “A Coming Home to Myself,” in Jones and Farley, *Liberating Eschatology*, pp. 105-120 (on CAMS)

Kwame Bediako, “Jesus in African Culture,” in Dyrness, *Voices in Global Christian Theology*, pp. 93-121 (on CAMS)

Kwok Pui-Lan, "Mercy Amba Oduyoye and African Women's Theology," in *Journal of Feminist Studies in Religion*, vol. 20, no. 1 (Spring 2004): 7-22 (on CAMS)

**Special  
Feature:**

Video of a global dialogue at the Acrofi Christaller Institute of Ghana with a Columbia Theological Seminary delegation on the Bible and Same Gender Relations from African and North American perspectives.

**Reflection:** What is the role of ancestors in African Christian theology?

**October 9, 2014**

**Focus:** African Theology in the Face of HIV/AIDS

**Devotional:** Week 21 in Ecumenical Prayer Cycle (Malawi, Zambia), pp. 208-218

**Readings:** Sophia Chirongoma, "Women, Poverty, and HIV," in Phiri and Nadar, *African Women, Religion, and Health*, pp. 173-186 (on CAMS)

Kwok Pui-lan, pp. 219-228

Musa Wenkosi Dube, ch. 6 "The Challenge of HIV & AIDS and the Gospel" and ch. 7 "Toward an HIV & AIDS Christology," in *The HIV & AIDS Bible: Selected Essays* (Scranton: University of Scranton Press, 2008) (on CAMS)

**Reflection:** How has Christian faith in Africa been an instrument of both hope and condemnation for those who suffer from HIV/ AIDS?

**No class on October 14 or 16, 2014 - Research and Study Week**

**October 21, 2014**

**Focus:** Preparation for World Communion Worship Service at LPTS on November 14, 2014

**Resources:** See <https://www.pcusa.org/resource/world-communion-sunday/> for worship resources

**October 23, 2014**

**Focus:** African Theology - Inspiration for Global Confessions in 21<sup>st</sup> Century

**Devotional:** Week 23 of Ecumenical Prayer Cycle (South Africa, Namibia, Lesotho, and Swaziland), pp. 219-232

- Readings:** *Dictionary of Third World Theologies: Kairos Document*
- The Belhar Confession (<http://www.pcusa.org/resource/belhar-confession/>)
- General Assembly Special Committee, "The Bible and Belhar."  
([http://www.pcusa.org/site\\_media/media/uploads/oga/pdf/thebibleandbelhar.pdf](http://www.pcusa.org/site_media/media/uploads/oga/pdf/thebibleandbelhar.pdf))
- The Accra Confession  
(<http://www.ucc.org/justice/globalization/pdfs/Accra-new-final.pdf> )
- Pulang Lekabula, *Choose Life, Act in Hope*, section 1.3, pp. 19-23  
(<http://wcrc.ch/wp-content/uploads/2013/09/CHOOSE-LIFE-ACT-IN-HOPE-23AUG.pdf> )
- Dirkie Smit, "On Belonging: Doing theology Together," in Marks, *Shaping a Global Theological Mind*, pp. 153-162 (on CAMS)

**Special Guest**

Christopher Ferguson, General Secretary, World Communion of Reformed Churches

- Reflection:** What difference will it make to churches in the Global North to have these confessions growing out of African theology as a part of their confessional framework?

**October 28, 2014**

**Focus:** **India/South Asia - Inculturation**

**Devotional:** Week 40 of Ecumenical Prayer Cycle (Armenia, Azerbaijan, and Georgia), pp. 401-411

**Readings:** Parratt, pp. 44-73

Atola Longkumar, "Doing Asian Women's Theology" in *The Ecumenical Review*, vol. 66, number 1, March 2014, pp. 82-92 (on CAMS)

S.J. Samartha, "Hindu-Christian Funeral," in Sugirtharajah, *Frontiers*, pp. 179-182 (on CAMS)

Sr. Vandana, "Water – God's Extravaganza: John 2:1-11," in Sugirtharajah, *Voices from the Margin*, 2<sup>nd</sup> ed., pp. 156-167 (on CAMS)

Kärkkäinen, pp. 69-88

**Reflection:** What are the grounds for the charge that Christianity and colonialism are “synonymous” (Kärkkäinen, p. 87) in India, and what is Pulikottil’s response?

#### October 30, 2014

**Focus:** **India/South Asia – Christianity and Other Faiths**

**Devotional:** Week 42 of Ecumenical Prayer Cycle (Bangladesh, Bhutan, Nepal), pp. 420-426

**Readings:** *Dictionary of Third World Theologies: Bible – Asia, Christologies – Asia, Ecclesiologies – Asian, Inculturation, Syncretism*

Wesley Ariarajah, *Your God, My God, Our God: Rethinking Christian Theology for Religious Plurality* (Geneva: WCC Publications, 2014), pp. 3-6, 163-181 (on CAMS)

**Reflection:** How would Ariarajah understand Jesus’ affirmation that “I am the way, the truth, and the life” in relation to people of other faiths?

#### November 4, 2014

**Focus:** **India – Dalit Theology**

**Devotional:** Week 43 of Ecumenical Prayer Cycle (India, Pakistan, Sri Lanka), pp. 427-437

**Readings:** *Dictionary of Third World Theologies: Dalit Theology*

Hindu American Foundation, “Not Cast in Caste” (on CAMS)

Arvind Nirmal, “Toward a Christian Dalit Theology,” in Sugirtharajah, *Frontiers*, pp. 27-40 (on CAMS)

Kwok Pui-Lan, pp. 103-122

Wati Longchar, “Indigenous Peoples in Asia: Theological Trends and Challenges,” in Marks, *Shaping a Global Theological Mind*, pp. 95-107 (on CAMS)

**Reflection:** Contrast Nirmal and the Hindu American Foundation’s views of what benefit Christianity offers to Dalits.

#### November 6, 2014

**Focus:** **East Asia**

**Devotional:** Week 13 of the Ecumenical Prayer Cycle (China, Hong Kong, and Macau), pp. 129-137.

**Readings:** Parratt, pp. 74-104

Kwok Pui-Lan, pp. 229-240

*Dictionary of Third World Theologies: Bible – Asia, Chinese Theologies, Christologies – Asia, Cosmic Religions, Ecclesiologies – Asian, Ecofeminist Theology, Indonesian Theology, Liberation Theologies – Asian, Malaysian Theology, Third World Women’s Theologies – Asian, Vietnamese Theology*

**Reflection:** Identify three major contextual realities that have given rise and shape to Asian theologies.

#### **November 11, 2014**

**Focus:** East Asia – Korea

**Devotional:** Week 16 of Ecumenical Prayer Cycle (Japan, Korea, and Taiwan), pp. 160-170

**Readings:** *Dictionary of Third World Theologies: Han/Han-puri, Minjung Theology*

Chung Hyun Kyung, *Han Pu Ri*, in Sugirtharajah, *Frontiers*, pp. 52-64 (on CAMS)

Kärkkäinen, pp. 89-114

Seong-Won Park, “Toward Life-Enhancing Civilization: An Asian Ecumenical Contribution” in *The Ecumenical Review*, vol. 66, number 1, March 2014, pp. 104-116 (on CAMS)

Kwok Pui-Lan, pp. 165-66.

**Reflection:** Compare and contrast *minjung* theology and theologies that seek a “life-enhancing civilization.”

#### **November 13, 2014**

**Focus:** East Asia – Thailand, Philippines, Japan, and Taiwan

**Devotional:** Week 15 of Ecumenical Prayer Cycle (East Timor, Indonesia, and Philippines), pp. 147-159

**Readings:** *Dictionary of Third World Theologies: Burakumin Liberation Theology, Taiwanese Theologies, Thai Theology*

Hisao Kayama, "The Cornelius Story in Japanese Cultural Context," in Sugirtharajah, *Voices from the Margin*, 3<sup>rd</sup> ed., pp. 129-141 (on CAMS)

C.S. Song, "Christian Theology: Toward an Asian Reconstruction," at [www.religion-online.org/showarticle.asp?title=128](http://www.religion-online.org/showarticle.asp?title=128)

Kärkkäinen, pp. 203-226.

**Reflection:** How has the encounter with Buddhism shaped Asian Christian theologies?

### **November 13, 2014**

Class is asked to attend Edwards/Presler Lectures with Dr. Amos Yong and Dr. Susan Thistlewaite.

### **November 14, 2014**

The class will lead a World Communion Worship Service for the LPTS community in the Chapel at 11:30 am.

### **November 18, 2014**

Student Presentations in Small Groups

### **November 20, 2014**

Student Presentations in Small Groups

### **November 25, 2014**

**Focus:** The Pacific

**Devotional:** Week 34 of Ecumenical Prayer Cycle (Oceania), pp. 339-350

**Readings:** In Trompf, *The Gospel is Not Western* read the following:

- Pokawin, "Interactions between Indigenous and Christian Traditions," pp. 23-31
- Maeliau, "Searching for a Melanesian Way of Worship," pp. 119-127
- Kadiba, "In Search of a Melanesian Theology," pp. 139-147
- Lini, "Christians in Politics," pp. 183-185 (all on CAMS)

**Special**

**Guest:** Bruce Whearty will be the guest lecturer for this session.

**Reflection:** What are some of the aspects of Pacific cultures that have made this region the most Christian part of the world?

**November 27, 2014**

**Thanksgiving Break - No Class**

**December 2, 2014**

**Student Presentations in Small Groups**

**December 4, 2014**

**Final Reflections**