

**SYLLABUS**  
**Theologies of the Global South (TH 3663)**  
**Amy Plantinga Pauw and Clifton Kirkpatrick**  
**Spring Term 2020**  
**Schlegel Hall, Room 123, T/Th 10:00 am - 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, and their importance for ministry in North America. It satisfies the MDiv requirement for the Ministry in Religious Diversity course.

**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:

Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs. SLO 3

Students will be able to articulate their own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry. QEP-SLO 2

Students will demonstrate a capacity for ecumenical and interreligious relations. QEP-SLO 3

**LPTS CLASSROOM POLICIES:**

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

***Course Policies:***

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 Policy for Academic Honesty in the Student Handbook.

Citation Policy: Citations in your papers should follow Seminary standards, which are 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.

Accessibility and Accommodation: Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor 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 instructor.

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. 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. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

Policy on late work: *All written assignments are due on the date given in the syllabus. Late 50-word sentences will not be accepted. Course papers submitted late will be penalized in the grading by one letter grade increment for every day (a B+ paper becomes a B if one day late, a B- if two days, a C+ if three days, etc.). Assignments submitted more than ten days after the due date will not be accepted.*

Use of electronic devices in class: We ask that you create a time and space in the classroom to set aside such distractions as email, Facebook, and texting in order to engage our minds and hearts. Do not send or read text messages during class. In the event that you have a legitimate need to be accessible during class, you may ask us for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking. You may not access the Internet during class time. Any misuse of electronic devices during class time, including checking of email or social networking sites, will be grounds for dismissal from the session and will negatively affect the course grade.

#### 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. Four or more absences may result in a low or failing grade in the course.

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

- Peter C. Phan, *Christianities in Asia* (Chichester, UK: Wiley-Blackwell, 2011). In the syllabus as Phan)
- 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 and R.S. Sugirtharajah, eds., *Dictionary of Third World Theologies* (Maryknoll, NY: Orbis, 2000)

**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)
- Desmond Tutu, *An African Prayer Book* (New York: Doubleday, 1995)
- Margaret White and Robert Quigley, *How the Other Third Lives: Stories, poems, songs, prayers, and essays from Asia, Africa, and Latin America* (Maryknoll: Orbis, 1977)
- Daniel Carro, *Contemporary Gospel Accents: Doing Theology in Africa, Asia, Southeast Asia, and Latin America* (Macon, GA: Mercer, 1997).

**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)
- 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)
- Teresia Mbari Hinga, "Of Empty Granaries, Stolen Harvests, and the Weapon of Grain" and "The Food-Energy-Water Nexus in the Age of Climate Change" in *African, Christian, Feminist: The Enduring Search for What Matters* (Maryknoll: Orbis, 2017), 107-130.
- Ross and Gloria Kinsler, eds. *God's Economy: Biblical Studies from Latin America* (Maryknoll: Orbis, 2005)
- Darren C. Marks, ed., *Shaping a Global Theological Mind* (Burlington: Ashgate, 2008)

- Lalsangkima Pachuau, "The Significance and Limits of the Modern Missionary Movement in the Making of World Christianity," in *World Christianity: A Historical and Theological Introduction* (Nashville: Abingdon, 2018), 30-39.
- John Parratt, ed., *An Introduction to Third World Theologies* (Cambridge: Cambridge University Press, 2004)
- Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from its Western Cultural Captivity* (Intervarsity Press, 2009)
- Mitri Raheb, *Faith in the Face of Empire: The Bible Through Palestinian Eyes* (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)
- Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll: Orbis Books, 2002)

#### Articles on CAMS or online:

- 7 Key Changes in the Global Religious Landscape, <http://www.pewresearch.org/fact-tank/2015/04/02/7-key-changes-in-the-global-religious-landscape/>
- Allan Boesak, "Walking Humbly with God in a Scandalous World," in World Communion of Reformed Churches, *Prayerful Preparation: Exploring the 2017 General Council Theme*, 2017, pp. 35-37
- Edmund Kee-Fook Chia, "World Christianity in Dialogue with World Religions," *Interreligious Studies and Intercultural Theology* 1.1 (2017): 125-131
- 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\\*](http://www.news.va/en/news/synthesis-of-the-apostolic-exhortation-the-joy-of)
- Andre Karamaga, "Hope and Dignity for Africa," *The Ecumenical Review* 66, no. 1 (March 2014): 93-103
- Atola Longkumar, "Doing Asian Women's Theology," *The Ecumenical Review* 66, no. 1 (March 2014): 82-92
- Ofelia Ortega, "A Biblical Vision of Gender Justice." In World Communion of Reformed Churches, *Prayerful Preparation: Exploring the 2017 General Council Theme*, 2017, 49-51
- Seong-Won Park, "Toward Life-Enhancing Civilization: An Asian Ecumenical Contribution," *The Ecumenical Review* 66, no. 1 (March 2014): 104-116
- Philip Vinod Peacock, "Some Insights on Imago Dei in Light of our Present Context," *Reformed World*, 66, no. 2 (2017): 37-45
- Anantanand Rambachen, "Liberation from Caste," in *A Hindu Theology of Liberation* (New York: SUNY, 2014), 167-185
- Dennis A. Smith and Lenildo Silveira Campos, "'Concentrations of Faith': Mega churches in Brazil," in Jonathan D. James, ed., *A Moving Faith: Mega Churches Go South* (Los Angeles: Sage Publications, Inc., 2015)
- Claudia Tron, "Challenges for the Life and Mission of the Church: Our Lived Experience of Gender-based Violence," *Reformed World*, 66, no. 2 (2017): 26-36
- "China's Great Awakening," a panel at the Council on Foreign Relations on May 24, 2017 <https://www.cfr.org/event/chinas-great-awakening>

Jung Mo Song, "Greed, Desire, and Theology" *The Ecumenical Review*, 63, no. 3 (March 2010): 251-262

### **Course Requirements for 3 credits:**

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 a low or failing grade for 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 wish to draw on the resources of the Ecumenical Prayer Cycle (on overnight reserve; relevant pages are in the syllabus): Hugh McCullum and Terry Macarthur, eds., *In God's Hands: Common Prayer for the World* (Geneva: WCC Publications, 2006); the web address is <https://www.oikoumene.org/en/resources/prayer-cycle>. Also on reserve: *The Atlas of Global Christianity*; Desmond Tutu, *An African Prayer Book* (New York: Doubleday, 1995); Margaret White and Robert Quigley, *How the Other Third Lives: Stories, poems, songs, prayers, and essays from Asia, Africa, and Latin America* (Maryknoll: Orbis, 1977); and Daniel Carro, *Contemporary Gospel Accents: Doing Theology in Africa, Asia, Southeast Asia, and Latin America* (Macon, GA: Mercer, 1997).

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. 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.

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

Students will each write a 7-8pp. paper on a theologian from the global south, due Thursday, Nov. 20. Based on their choice of theologian, they will form three groups, representing Latin America, Asia, and Africa, and create a class presentation on the theology of that region 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 "2020 Bibliography" on CAMS.

## **CLASS SCHEDULE**

### **February 6, 2020 (APP/CK)**

**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:** 7 Key Changes in the Global Religious Landscape,  
<http://www.pewresearch.org/fact-tank/2015/04/02/7-key-changes-in-the-global-religious-landscape/>

Edmund Kee-Fook Chia, "World Christianity in Dialogue with World Religions (on CAMS)

### February 11, 2020 (APP)

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

**Readings:** John Parratt, *An Introduction to Third World Theologies*, pp. 1-12 (on CAMS)

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)

*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?

### February 13, 2020 (CK)

**Focus:** Introduction and Overview of Pentecostal Theologies of the Global South

**Readings:** Kärkkäinen, pp. xiii-xxiv and 3-20

*Dictionary of Third World Theologies: Pentecostalism*

Lalsangkima Pachuau, "The Significance and Limits of the Modern Missionary Movement in the Making of World Christianity," in *World Christianity: A Historical and Theological Introduction* (Nashville: Abingdon, 2018), 30-39.

#### **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?

### February 18, 2020 (APP/CK)

**Focus:** A Conversation and Dialogue with our Students

**Reading:** Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity*, pp. 143-208

**Special**

**Feature:** Discussion Questions: What issues should we address in our course? How do you see the realities of global Christianity impinging on Christian ministry in this country?

**Reflection:** What are a couple of major ways that the shift of the center of Christianity to the Global South can offer renewal to the church in the Global North?

**February 20, 2020 (CK)**

**Focus:** **Latin America - Liberation Theology**

**Readings:** *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. 87-88

Kwok Pui-Lan, pp. 241-254.

**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?

**February 25, 2020 (APP)**

**Focus:** **Latin America - Pentecostal Theology**

**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)

Claudia Tron, "Challenges for the Life and Mission of the Church: Our Lived Experience of Gender-based Violence," *Reformed World*, 66, no. 2 (2017): 26-36 (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

**Reflection:** Is Pentecostalism in Latin America a response to the same realities that gave rise to Liberation Theology?

**February 27, 2020 (APP)**

**Focus:** **The Caribbean**

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

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

Ofelia Ortega, “A Biblical Vision of Gender Justice” (on CAMS)

“Why a Caribbean Theology?” (Parts 1 & 2) (on CAMS)

Kwok Pui-lan, pp. 203-216

**Special**

**Feature:** Presbyterian Foundation video on the resurgence of the church in Cuba

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

**March 3, 2020 (CK)**

**Focus:** **Middle East**

**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*, 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)

**Special**

**Feature:** Video from Mitri Raheb on “Just Peace”

**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?

**March 5, 2020 (CK)**

**Focus:** **Theology Across the African Continent**

**Readings:** Isabel Apawo Phiri, “Southern Africa,” in Parratt, pp. 137-162 (on CAMS)



*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*

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

Kwok Pui-lan, pp. 19-35

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

**March 10, 2020 (APP)**

**Focus:** **African Theology in the Face of Climate Change**

**Readings:** Andre Karamaga, “Hope and Dignity for Africa” (on CAMS)

Teresia Mbari Hinga, “Of Empty Granaries, Stolen Harvests, and the Weapon of Grain” and “The Food-Energy-Water Nexus in the Age of Climate Change” in *African, Christian, Feminist: The Enduring Search for What Matters* (Maryknoll: Orbis, 2017), 107-130.

**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:** How are climate change and poverty in Africa related?

**March 12, 2020 (CK)**

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

**Readings:** *Dictionary of Third World Theologies: Kairos Document*

The Belhar Confession and Accompanying Letter,  
<https://www.presbyterianmission.org/wp-content/uploads/Confession-of-Belhar-text-2016.pdf>

Dirkie Smit, “On Belonging: Doing theology Together,” in Marks, *Shaping a Global Theological Mind*, pp. 153-162 (on CAMS)

The Accra Confession  
(<http://www.ucc.org/justice/globalization/pdfs/Accra-new-final.pdf>)

Allan Boesak, "Walking Humbly with God in a Scandalous World" (on CAMS)

**Special**

**Feature:** Choral Reading of the Confession of Belhar

**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?

**March 17 and 19, 2020**

**Research and Study Week (no class sessions)**

**March 24, 2020 (APP)**

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

**Readings:** Phan, pp. 9-42

Atola Longkumar, "Doing Asian Women's Theology" (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?

**March 26, 2020 (CK)**

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

**Readings:** Phan, pp. 41-59

*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)

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

**Special**

**Feature:** DVD conversation with LPTS alums Nosheen Khan and Majid Abel from Pakistan

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

**March 31, 2020 (APP)**

**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*  
Anantanand Rambachen, "Liberation from Caste," in *A Hindu Theology of Liberation* (on CAMS)  
Arvind Nirmal, "Toward a Christian Dalit Theology," in Sugirtharajah, *Frontiers*, pp. 27-40 (on CAMS)  
Philip Vinod Peacock, "Some Insights on Imago Dei in Light of our Present Context" (on CAMS)  
Kwok Pui-Lan, pp. 103-122

**Reflection:** Contrast Nirmal and Rambachen's views of the liberative potential of Hinduism for Dalits

**April 2, 2020 (CK)**

**Focus:** **Korea and East Asia**

**Readings:** Phan, pp. 217-230  
*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" (on CAMS)  
Jung Mo Song, "Greed, Desire, and Theology" *The Ecumenical Review*, 63, no. 3 (March 2010): 251-262

**Special Feature:** **(tentative)** Jieun and Martin Han, newly named as coordinators for the churches in East Asia for the PC(USA), will share their perspectives on the life and theology emerging from Korea and East Asia.

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

**April 7, 2020 (CK and APP out of town)**

**Focus:** Work on final projects

April 9 - 10, 2020

**Holy Week Break (no class sessions)**

April 14, 2020 (CK)

**Focus:** China - the next Great Awakening?

**Readings:** Phan, pp. 149-170

Kwok Pui-Lan, pp. 229-240

Informal papers written by Chinese Christians from Austin Seminary *Windows* and the Council on Foreign Relations will be shared with the class to read before our session.

**Preparation:** Read or Listen to the Council on Foreign Relations panel on "China's Great Awakening." <https://www.cfr.org/event/chinas-great-awakening>

**Reflection:** Fenggang Yang describes why Protestant Christianity seems to be drawing into its life so many urban young professionals? What do you think about this approach?

April 16, 2020 (APP)

**Focus:** Field Trip to Multicultural Congregation in Louisville

April, 21 and 23, 2020 (APP/CK)

**Focus:** Students engage in dialogue with insights from theologies of the global south around critical issues of our day, such as poverty, human sexuality, climate change, and migration.

**Preparation** Papers on your theologian of choice will be turned into the professors by April 21, and students will be assigned to one of three groups (Africa, Asia, and Latin America) to prepare a paper/presentation on the theology of each region in the final sessions of the course.

April 28 and 30 and May 5, 2020 (APP/CK)

**Focus:** Students make presentations on theologies of the global south and their relevance for Christian life in the USA. Groups of students will make 30-minute presentations, based in part on their papers, followed by group discussion.

April 28, 2020 Africa

April 30, 2020 Asia/ Middle East

May 5, 2020 Latin America/Caribbean

May 7, 2020 (APP/CK)

**Focus:**            **Wrapping up the course: how will what you have learned about global Christianity affect your ministry in North America?**