

SYLLABUS
Theologies of the Global South (TH 3663)
Cliff Kirkpatrick and Amy Plantinga Pauw
Fall, 2010

“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 is 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.

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)

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)

Books on Library Reserve/CAMS:

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

Wesley Ariarajah, *The Bible and People of Other Faiths* (Geneva: WCC Publications, 2000)

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

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)

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).

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

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

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)

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*, 2nd edition (Maryknoll: Orbis, 1995) and 3rd 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)

Journal articles on CAMS:

Tina Rosenberg, "When a Pill is Not Enough," *New York Times Magazine*, August 6, 2006, pp. 40-59, passim.

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. (25%)
 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, drawing on the appropriate week of the Ecumenical Prayer Cycle listed for each class period in the syllabus. The resource for this 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>. Students will also work collaboratively with the instructors on a World Communion service for LPTS Chapel on October 8.

2. 50-word sentences (50%)
 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 email these short assignments to both of us (amypauw@lpts.edu and ckirkpatrick@lpts.edu) anytime 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 8, 2010 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 (25%)

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.

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.”

School Policies

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. See for further assistance,
http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp.

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. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

Citation Policy

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

Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th ed. Chicago: University of Chicago Press, 2007.

The Chicago Manual of Style, 15th ed. Chicago, IL: University of Chicago Press, 2003.

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 weeks of a semester 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.

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. Missing 1/4 of the course or more may result in a low or failing grade in the course.

From the Dean's Office:

Plagiarism and Documentation Policy

“According to the MLA Handbook for Writers of Research Papers, plagiarism is defined as using ‘another person’s ideas or expressions in your writing without acknowledging the source’ (Gibaldi, MLA Handbook, Fourth ed., p. 26). Students in this course are required to abide by the Seminary’s academic honesty policy and are directed to observe the guidelines cited in the above-mentioned MLA Handbook which include matters of proper documentation and citation, use of work from a previous course, and collaborative work (pp. 26-29).” ... “where citations are required, they shall follow the form of the latest edition of **Turabian/Chicago Manual of Style**, except in Pastoral Care and Counseling courses, for which students may use APA form.”

CLASS SCHEDULE

September 9, 2010

Focus: Introduction to One Another, the Course, and our Interest in Theologies of the Global South

September 14, 2010

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

Devotional: Week 26 of Ecumenical Prayer Cycle (Southern Cone), pp. 248-258

Readings: Todd Johnson and Kenneth Ross, *Atlas of Global Christianity*, pp. 100-101

Kärkkäinen, pp. xiii-xxiv and 3-20

Dictionary of Third World Theologies: Pentecostalism

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

Special Feature:

Lewis Brogdon invited to join us for session.
Encounter with global Pentecostal leaders by DVD (from Donald Miller & Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*)

Reflection: Describe what Kärkkäinen calls the "experientialism" (p. xiv) of Pentecostalism. Why do you think it is such a powerful force in contemporary Christianity?

September 16, 2010

Focus: Introduction and Overview of 'Third World' Theology

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

Readings: Atlas, pp. 48-51, 54-55, and 88-89.

Parratt, Introduction, pp. 1-15

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 21, 2010

Focus: Latin America – Liberation Theology

Devotional: Week 28 of Ecumenical Prayer Cycle (Colombia, Ecuador, and Venezuela), pp. 271-279

Readings: Atlas, pp. 174-175

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

Oscar Romero, “Option for the Poor,” in *The Violence of Love*, pp. 175-97, available at <http://www.plough.com/ebooks/pdfs/ViolenceOfLove.pdf>

Elsa Tamez, “The Bible and Five Hundred Years of Conquest,” in Kinsler, *God’s Economy* pp. 3-17

Pablo Richard, “Now is the Time to Proclaim the Biblical Jubilee,” in Kinsler, *God’s Economy*, pp. 43-58

Reflection: What are the roots of the “option for the poor” in Latin American liberation theology?

September 23, 2010

Focus: Latin America – Pentecostal Theology

Devotional: Week 29 of Ecumenical Prayer Cycle (Southern Central America), pp. 280-289

Readings: Gutierrez, *In the Power of the Spirit*, Introduction, pp 9-25

Cecilia Loreto Mariz, “Pentecostalism and Confrontation with Poverty in Brazil,” in *In the Power of the Spirit*, pp. 125-146

Douglas Petersen, “A Moral Imagination: Pentecostals and Social Concern in Latin America,” in Kärkkäinen, pp. 53-66

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

September 28, 2010

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

Nancy E. Bedford, "Little Moves Against Destructiveness: Theology and the Practice of Discernment," in Volf and Bass, *Practicing Theology*, pp. 157-181.

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 30, 2010

Focus: Preparation for World Communion Worship Service at LPTS

Resources: See <http://www.pcusa.org/resource/2010-peacemaking-offering-worship-resource/> for worship resources

October 5, 2010

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

George M. Mulrain, "Is There a Calypso Exegesis?," in Sugirtharajah, *Voices from the Margin*, 2nd ed., pp. 37-47.

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

October 7, 2010

Focus: India – Dalit Theology

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

Readings: Atlas, pp. 134 - 135

Parratt, pp. 44-73

Dictionary of Third World Theologies: Dalit Theology

Arvind Nirmal, "Toward a Christian Dalit Theology," in Sugirtharajah, *Frontiers*, pp. 27-40

Sr. Vandana, "Water—God's Extravaganza: John 2:1-11," in Sugirtharajah, *Voices from the Margin*, 2nd ed., pp. 156-167

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

Reflection: Contrast Nirmal and Vandana's views of the relationship of Christianity to Hinduism.

October 12, 2010

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*

S.J. Samartha, *One Christ – Many Religions*, chapters 7-9, pp. 92-141, found at <http://www2.luthersem.edu/camjad/CM6420/Samartha%20OneChrist%20Ch7.pdf>. To get the other four chapters, simply replace the 7 in the above web address with an 8, then a 9.

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

October 14, 2010

Focus: India/South Asia – Inculturation

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

Readings: S.J. Samartha, "Hindu-Christian Funeral," in Sugirtharajah, *Frontiers*, pp. 179-182

Paulson Pulikottil, "One God, One Spirit, Two Memories: A Postcolonial Reading of the Encounter between Western Pentecostalism and Native Pentecostalism in Kerala," in Kärkkäinen, pp. 69-88

Reflection: What are the grounds for the charge that Christianity and colonialism are "synonymous" (Pulikottil, p. 87) in India, and what is Pulikottil's response?

October 19, 2010

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.oikoumene.org/fileadmin/files/wcc-main/2009pdfs/Kairos%20Palestine_En.pdf

Naim Ateek, "A Palestinian Perspective: Biblical Perspectives on the Land," in Sugirtharajah, *Voices from the Margin*, 3rd ed. pp. 227-234

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

Reflection: Explain Ateek's claim that "a biblical paradigm that is liberative and life-enhancing in one context may be hostile, hurtful and unhelpful and act as a colonizing agent in another." (p. 227)

October 21, 2010

Focus: East Asia

Readings: Atlas, pp. 138-139

Parratt, pp. 74-104

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.

No class on October 26 or 28, 2010 – Reading and Study Week

November 2, 2010

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

David Suh, "Theology of Reunification," in Sugirtharajah, *Frontiers*, pp. 196-205

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

Koo Dong Yun, "Pentecostalism from Below: Minjung Liberation and Asian Pentecostal Theology," in Kärkkäinen, pp. 89-114

"Full Gospel Theology" from Yoido Full Gospel Church. Access the history and theology of this Pentecostal movement at <http://english.fgtv.com/yoido/history.htm>. After reading the history, click the tab on the top, "Full Gospel Theology," and then the sub-tabs in that section.

Special Feature: DVD on Full Gospel Movement

Reflection: What are the parallels and differences between the theological perspectives of minjung theology and full gospel theology?

November 4, 2010

- 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*, 3rd ed., pp. 129-141
- C.S. Song, “Christian Theology: Toward an Asian Reconstruction,” at www.religion-online.org/showarticle.asp?title=128
- Amos Yong, “From Azusa Street to the Bo Tree and Back: Strange Babblings and Interreligious Interpretations in the Pentecostal Encounter with Buddhism,” in Kärkkäinen, pp. 203-226.
- Reflection:** How has the encounter with Buddhism shaped Asian Christian theologies?

November 9, 2010

- 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
 - Limi, “Christians in Politics,” pp. 183-185
- Special Feature:** Bruce Whearty to be invited to join the class for this session.
- Reflection:** What do you think are some of the aspects of Pacific cultures that have made this region the most Christian part of the world?

November 11, 2010

- Focus:** Southern Africa
- Devotional:** Week 52 of Ecumenical Prayer Cycle (Nigeria, Ghana), pp. 507-514
- Readings:** Atlas, pp. 110-111

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

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

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

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?

November 16, 2010

Focus: East/West Africa

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

Readings: Parratt, pp. 105-136

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

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

Nyambura J. Njoroge, “Beyond Suffering and Lament: Theology of Hope and Life,” in Marks, *Shaping a Global Theological Mind*, pp. 113-120

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

November 18, 2010

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

Denise Ackermann, “From Mere Existence to Tenacious Endurance,” in Phiri and Nadar, *African Women, Religion, and Health*, pp. 221-242

Tina Rosenberg, “When a Pill is not Enough,” *New York Times*, Aug. 6, 2006

Special Sarah Padoko will join us for this class session.

Feature:

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

November 23, 2010

Focus: African Theology – Inspiration for Global Confessions in 21st 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 (<https://www.rca.org/SSLPage.aspx?pid=304>)

The Accra Confession (<http://www.canaac.org/wp-content/uploads/2009/04/accrapamphlet.pdf>)

Pulang Lekabula, *Choose Life, Act in Hope*, section 1.3, pp. 19-23
(<http://warc.jalb.de/daten/Image/Choose%20life%20FINAL%2024AUG.pdf>)

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

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

November 25, 2010

Thanksgiving Break – No Class

November 30, 2010

Student Presentations in Small Groups

December 2, 2010

Student Presentations in Small Groups

December 7, 2010

Student Presentations in Small Groups

December 9, 2010

Final Reflections