

**NORTH PARK UNIVERSITY  
and SEMINARY**

**Course Syllabus  
Spring and Summer School 2012**

**Doctrine Topic: Emerging Theologies in the Global Church**

**TUESDAY, WEDNESDAY 8:30 AM TO 2:30 PM  
THURSDAY, 8:30 AM TO 4:30 PM AND 7:00 TO 9:00 PM  
FRIDAY, SATURDAY 8:30 AM TO 4:30 PM  
JUNE 5 THROUGH 9, 2012**

**INSTRUCTOR: TERRY LEBLANC PHD (ABD)**

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## **I. COURSE DESCRIPTION**

This course is an introduction to emergent and emerging theology. It is a focused effort to assess the nature of global theological influences and trends, with specific attention to ways in which local culture(s), philosophy(ies) and context(s) impact theological development. The course will utilize a biblical-theological method as the exegetical fulcrum through which an analysis of these trends will be made and an understanding of their contribution to the growing body of theological work will be undertaken.

The format will include lecture, critical reading, case analysis, and class discussion with assignments completed in the weeks following the week of class.

## **II. LEARNING OUTCOMES**

Upon completion of this course, the student should...

- *Understand* the wider global context with respect to theologies emanating from locations other than those typically understood to be of Western origins. Attention will be given to several of the primary schools of thought found in Asia, Africa and India as well as the growing Indigenous theological locus;
- Begin to *create a personal and communal framework for understanding* the intercultural and inter-religious foundations out of which these emerging theologies have grown, with a view to assessing their contribution to the wider Christian community from that standpoint;
- Have *developed analytic skills* for discerning key concepts which position a given theological framework within or in juxtaposition to some of the broader categories of historic Christian thought;
- *Develop necessary interpretative skills* to grapple with the inculcated meaning of historical events and narratives of non-Western and Indigenous contexts in the theologies that are being espoused within those localities.

- Be able to *dialogue* about the issues raised in the readings and class discussions in an informed and competent manner.

### III. COURSE REQUIREMENTS

#### A. REQUIRED TEXTS

Kidwell, Clara Sue, Homer Noley, and George E. Tinker. *A Native American Theology*. Maryknoll, N.Y.: Orbis Books, 2001.

Kwok, Pui-lan. *Hope Abundant: Third World and Indigenous Women's Theology*. Maryknoll, NY: Orbis Books, 2010.

Schwarz, Hans. *Theology in a Global Context: The Last Two Hundred Years*. Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2005.

#### B. SUPPLEMENTARY / RECOMMENDED READING:

Please consult the attached bibliography for further recommended reading. Any readings in article form below can be read and/or downloaded online.

Kwok, Pui-lan. *Postcolonial Imagination and Feminist Theology*. 1st ed. Louisville, Ky.: Westminster John Knox Press, 2005.

Oduyoye, Mercy Amba. *Introducing African Women's Theology* Introductions in Feminist Theology. Cleveland, Ohio: Pilgrim Press, 2001.

Stackhouse, Max L., Deirdre King Hainsworth, and Scott Paeth. *Public Theology for a Global Society: Essays in Honor of Max L. Stackhouse*. Grand Rapids, Mich.: W.B. Eerdmans, 2010.

Tamez, Elsa. *Through Her Eyes: Women's Theology from Latin America*. Maryknoll, N.Y.: Orbis Books, 1989.

#### C. ASSIGNMENTS AND GRADING

**NOTE 1:** All papers should follow the Seminary's [Research and Writing Guidelines](#) including (if relevant) footnotes and bibliography (normally [Turabian/Chicago](#)).

**NOTE 2:** Assignments automatically receive a 5% penalty for every week that they are late. Assignments late more than the period of time between classes (if appropriate to the means of course delivery) receive 0%. *All assignments must be submitted at the beginning of class* on the day they are due – including completed cases studies. Please consult the Tyndale Calendar under Academic Life for the grading system. Take note that simply fulfilling the basic course requirements rates a grade of C to C+.

#### 1. Class Participation: Discussion/Readings (15%)

Given the nature of the course and its delivery over five days, it is imperative to attend, arrive *on time*, and to be actively engaged in the discussion of topics.

**NAITS: Students will be expected to register for (student rates are available) and participate in the main presentations and discussions during the NAIITS symposium at Wheaton College (Thursday afternoon at 5:00 pm through Saturday afternoon at 4:00 pm). Immediately following the last NAIITS session on the 9th, there will be a 1.5 hour debrief of the class and a discussion about work to follow with the instructor(s). For more information and to register for the conference, go to <http://naiits.com/>**

Student participation will be graded on a scale of 1 to 4 as follows: 1 (or D): present, responds when called on but does not offer much in the discussion otherwise; infrequent involvement; 2 (or C): adequate preparation, but no evidence of interpretation or analysis; offers straight forward information; contributes moderately when called upon; 3 (or B): good preparation, offers interpretation and analysis, contributes well to discussion in on-going fashion; 4 (or A): excellent preparation, offers analysis, synthesis and evaluation of material; contributes significantly to ongoing discussion.

## 2. **NAITS Conference: Due June 29 (30%)**

Select two of the conference presenters and arrange an interview with each during the conference or, at a time of your and their convenience. The focus of your interview will be on the following questions:

1. Who or what do you consider to be the most significant influences on the Native North American theological landscape today? In what way have these factors/people contributed to the emergence or, lack of emergence of a specific metaphor or, set of metaphors that have defined Native North American evangelicalism?
2. How do Native North American and/or other global Indigenous worldview and philosophical perspectives contribute to unique points of view in the emerging global theological community?

Write a paper using the interviews as a foundation, with any additional materials that you feel are appropriate, that focuses on what you now understand and believe to be any specific and unique theological contributions that the Native North American and/or global Indigenous communities have to offer. Pay attention to any contrasts you feel are important with respect to the mainstream theological context.

## 3. **Critical Reflection Paper: Due July 27 (40%)**

Write a critical reflection paper on either: Kwok, Pui-lan. *Postcolonial Imagination and Feminist Theology*. 1st ed. Louisville, Ky.: Westminster John Knox Press, 2005 or, Sugirtharajah, R. S. *Voices from the Margin: Interpreting the Bible in the Third World*. The paper is **due the morning of the 26<sup>th</sup> of July**. Each paper should be seven (7) double-spaced pages. The paper should:

- a. Summarize briefly the main argument or points made in the book (2 pages);
- b. Identify areas of agreement, concern or, any questions you have about the theological issues/main reflections portrayed in the book; suggest ways in which they might be of interest to a globally aware church (2 pages);

- c. Explain any new insights concerning theological diversity and/or variations on historic themes in theological reflection you have gained from reading this book (2 pages);
- d. Apply some of these insights to your life and ministry, particularly as it applies to you becoming more “inter-culturally theological” (1 page).

4. **Reading Interaction - Three Articles: Due June 11, 18, 25 (15%)**

A 4Mat reading interaction form is expected to be completed and e-mailed to the instructor on the morning that each assignment is due following the 4Mat outline sample attached below. Please note this is not a book or article review. In the Abstract Summary portion of this assignment, DO NOT use first person or, authorial reference at all. This is a restatement of content approach not content interactive. In the other portions, Stories and Memories, Questions and Action, you are expected to engage on a very personal level. These are due on the dates given.

**D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The *Academic Calendar* is posted at [www.tyndale.ca/seminary/calendar](http://www.tyndale.ca/seminary/calendar). An excerpt is attached with this syllabus for easy reference.

Due to the nature of Spring & Summer school, **all assignments will be emailed to the instructor directly ([tlmikmaq@gmail.com](mailto:tlmikmaq@gmail.com)) to avoid delay in time or even loss of paper in transition. The student will be expected to produce a time-stamped electronic confirmation that the paper was sent and received if requested.**

**E. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

Required Reading and Class Participation	15 %
NAIITS Conference	30 %
Critical Reflection Paper	40 %
Reading Interaction (3@5%)	15 %
Total Grade	100 %

**IV. SELECTED BIBLIOGRAPHY**

**A. General Reference**

Fabella, Virginia, and R. S. Sugirtharajah. *Dictionary of Third World Theologies*. Maryknoll, N.Y.: Orbis Books, 2000.

Gira, Dennis, Diego Irrázaval, Elaine Mary Wainwright. *Oceania and Indigenous Theologies*. Norwich, United Kingdom. SCM Press, 2010

Ott, Craig, and Harold A. Netland. *Globalizing Theology: Belief and Practice in an Era of World Christianity*. Grand Rapids, Mich.: Baker Academic, 2006.

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Pedersen, Else Marie Wiberg. *For All People: Global Theologies in Contexts*. Grand Rapids, MI.: Wm. B. Eerdmans Publishing, 2002.

Yong, Amos. *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids, Mich.: Baker Academic, 2005.

## B. Specific Issues and Figures

Cook, Matthew, Rob Haskell, Ruth Julian et al (eds). *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*. Pasadena, CA. William Carey Library, 2010

Kärkkäinen, Veli-Matti. *Christology: A Global Introduction*. Grand Rapids, Mich.: Baker Academic, 2003.

## V. APPENDIX: 4MAT METHOD

### 1st Page:

Abstract Summary

### 2nd Page:

- Concrete Stories/ Memories Evoked by reading
- Reflection Expressed in Questions
- Action: What I Must Do with what I learned

Here are some guidelines adapted from Dr. Donald Joy, to help you get a better grasp of the four elements in the 4-MAT system.

(a) **ABSTRACT: Reader's Digest Summary.** Simply summarize the content of the assigned reading in your own words. Avoid just indicating the topics. There should be NO personal commentary or attempt to evaluate the content of the materials. Just summarize what the author or authors say. Include as many of the key concepts and ideas as you can. Strive to be both comprehensive and intensive. Your summary should be stylistically correct, coherent and clear. The abstract should be one single-spaced page in length. Sorry, no type fonts below number 12 please! Some assignments include more than one chapter and some more than one author. Summarize the whole reading assignment. The readings are all related, so you can integrate the readings into one summary on page one. By this I mean that some readings may illustrate the material in other readings or modify it in some way.

Remember that meaning making requires first that you transform the reading materials into your OWN words. Effective "note taking" is more than capturing another person's words; it requires transforming a communication into your own language and symbols. Use explicit and visible QUOTE marks to identify the author's words. All other written material not clearly cited should be your own constructions and abstracted summaries of what you read.

### (b) **CONCRETE STORIES and MEMORIES EVOKED BY READING: Get Vulnerable!**

Describe one or two personal experiences which reading this material reminded you of. Here is your chance to be a storyteller. Tell it here in "first person," describing action, quoting exact words you remember hearing or saying. Be as specific and concrete as you can, including who, what, when, where details. Make sure, however, that your personal

anecdotes are clearly grounded in the concepts of the reading assignment. The “Concrete” section should not exceed half a page.

If you can connect what you are reading and hearing with what you have previously lived or observed, you will be profoundly changed by the class. If you cannot connect the semester with past and present personal realities, you will never be able to teach or use what you are learning with any conviction and effectiveness.

(c) **REFLECTION EXPRESSED IN QUESTIONS: What questions popped up** as you read this material? Keep a rough note sheet at hand as you read so you can write them down. Then simply list three or four of them. Your questions may be critical or grounded in spontaneous curiosity or naive yearning for solutions. Make sure, however, they relate directly to the MATERIAL CONTENT of the reading materials NOT to the experience(s) you have just described in b. This section should take up about one fourth to a third of a page.

(d) **ACTION: WHAT I MUST DO WITH WHAT I LEARNED. So What Are You Going to Do about it?** All ministry related learning MUST lead to acts of ministry—whether through transformation of your inner person or your acquiring of useful knowledge or skills. Here describe what you simply must DO if you keep faith with what you have now discovered as a result of reading this material. Ideally, your actions will comply with the acronym **MAST**. They will be **Measurable, Attainable, Specific and achievable within a given Time frame**. For example, “For the next month during my quiet time, I will meditate on a symbol called forth by my Bible reading.” Do not report reflective responses like “I need to learn or read more about Christian symbols.” This section should comprise one fourth to one third of a page.

### **Application reflections.**

Although some of the readings originate from social science and religious studies, each reading assignment has been selected with the conviction that the material relates to Christian ministry in any cultural context. Part of your task is to apply the reading material to the life of the church and the practice of Christian ministry in your anticipated or actual setting. For this reason, it is important that the reflections on the second page of your 4-MAT INTEGRATE with what you have already experienced in ministry. For example, you may have given leadership in youth retreats without realizing they have the essential structure of a rite of passage or pilgrimage. Taking this important integrative function of your reflections seriously will prevent you from simply making “off the cuff” responses. I have specified the length of these application reflections partly to nudge you in the direction of selecting the most essential dimensions of the reading material. You may not include any commentary or evaluation on page one of your 4-MAT Reflection because one of the most basic tasks of ministry involves accurate discernment of what others are saying. Always understand the Other before reflecting and responding. Page one will therefore contain only a summary in your own words of what the authors of the reading material have written.

McCarthy, Bernice. *The 4MAT System: Teaching to Learning Styles with Right/Left Mode Techniques*. Rev. ed. Barrington, IL: Excel, Inc., 1987.