



The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

I. Faculty Information



Name: Dr. Clement Wen

Office hours: Room 210, M/W 11:00-13:00 or by appointment
(Zoom appointments are also available by request)

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II. Course Description

This in-person/live-streamed synchronous course will explore the recent theological conversation surrounding both World Christianity and Global Evangelicalism through a focus on selected primary and secondary source readings from both streams. (The assigned textual selections are not in any way meant to be exhaustive or even generally representative of African, Asian, and Latin American theologies, but are merely a small sampling of the available literature in an attempt to give students a taste of the emerging conversation). Students will take turns presenting and leading discussions about the assigned readings throughout the semester and will also write a major research paper that will be presented towards the end of the course.

III. Course Objectives

With respect to MDC's transformational paradigm of "Knowing...Being...Doing," by the end of the course, students will:

Knowing (K)

- Demonstrate a working knowledge of essential figures, themes, concepts, and theological implications regarding World Christianity and Global Evangelicalism.

Being (B)

- Cultivate further awareness of the limits of one's own theological positions, so as to be self-aware of the continual need for humility and a pastoral dialogical posture with regard to theological engagement, even while having the courage to maintain theological convictions.
- Appropriately develop convictions about the theologies of World Christianity and Global Evangelicalism to oneself so as to "be transformed by the renewing of your mind" (Rom. 12:2).

Doing (D)

- Use their own words to explain relevant concepts and their significance concerning the various World Christian and Global Evangelical theologies which will be explored.
- Engage critically and constructively with the essential discussions and themes which have to do with the aforementioned theological loci.

IV. Course Resources

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

Due to the eclectic nature of this course, I have made every effort to ensure that all the required readings chosen are available full text through McMaster Divinity College's different online databases (or by way of other free resources that are available online). The assigned readings listed below are ordered in accordance with the suggested sequence for reading. A select bibliography of recommended resources can also be found below.

Required Readings

Multiple Weeks

Pardue, Stephen T. *Why Evangelical Theology Needs the Global Church*. Grand Rapids, MI: Baker Academic, 2023.

Week 1 (Course Introduction)

Phan, Peter C. "World Christianity: Its Implications for History, Religious Studies, and Theology." *Horizons* 39:2 (2012): pp. 171–88.

Noll, Mark A. "Defining Evangelicalism." In *Global Evangelicalism: Theology, History and Culture in Regional Perspective*, edited by Donald M. Lewis and Richard V. Pierard, pp. 17-37. Downers Grove, IL: IVP Academic, 2014.

Pardue, Introduction (pp. 1-11).

Week 2 (World Christianity and Global Evangelicalism in Conversation)

Irvin, Dale T. "What is World Christianity?" In *World Christianity: Perspectives and Insights. Essays in Honor of Peter C. Phan*, edited by Jonathan Y. Tan and Anh Q. Tran, S.J., pp. 3–26. Maryknoll, NY: Orbis, 2016.

Shenk, Wilbert R. "The Theological Impulse of Evangelical Expansion." In *Global Evangelicalism: Theology, History and Culture in Regional Perspective*, edited by Donald M. Lewis and Richard V. Pierard, pp. 38-59. Downers Grove, IL: IVP Academic, 2014.

Week 3 (Models of Contextual Theology)

Walls, Andrew F. "The Gospel as Prisoner and Liberator of Culture." In *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, 3–15. Maryknoll, NY: Orbis, 1996.

Bevans, Stephen. "Models of Contextual Theology." *Missiology* 13:2 (April 1985): 185-202.

Pardue, ch. 1 (pp. 13-33).

Week 4 (Latin America: Liberation Theology and Integral Mission)

Gutiérrez, Gustavo. "Liberation and Salvation." In *A Theology of Liberation: History Politics and Salvation*. Revised edition. Maryknoll, NY: Orbis Books, 1988, pp. 83-105.

Costas, Orlando E. "Missiology in Contemporary Latin America: A Survey." *Missiology* 5:1 (January 1977): pp. 89-114.

Padilla, Rene C. "The Mission of the Church in Light of the Kingdom of God." In *Mission Between the Times: Essays on the Kingdom*. Revised edition. Carlisle: Langham Monographs, 2013, pp. 199-211.

Pardue, ch. 2 (pp. 35-62).

Week 5 (Asia: Hermeneutics and the Doctrine of God)

Lee, Archie C. C. "Cross-Textual Hermeneutics and Identity in Multi-Scriptural Asia." In *Christian Theology in Asia*, edited by Sebastian C. H. Kim, pp. 179-204. Cambridge: Cambridge University Press, 2008).

Nelavala, Surekha. "Smart Syrophoenician Woman: A Dalit Feminist Reading of Mark 7:24-31." *The Expository Times* 118:2 (2006): pp. 64-69.

Lee, Jung Young. "Trinitarian Thinking." In *The Trinity in Asian Perspective*. Nashville, TN: Abingdon Press, 1996, pp. 50-69.

Pardue, ch. 3 (pp. 63-89).

Week 7 (Asia: Mission and Ecclesiology)

Ahn, Byung-mu. "Jesus and the Minjung in the Gospel of Mark." In *Minjung Theology: People as the Subjects of History*, edited by CTCCCA, pp. 138-52. Maryknoll, NY: Orbis Books, 1983.

Chow, Alexander. "The East Asian Rediscovery of 'Sin'." *Studies in World Christianity* 19:2 (2013): pp. 126-140.

Chia, Edmund Kee-Fook. "Ecumenical Pilgrimage toward World Christianity." *Theological Studies* 76:3 (2015), 503–30.

Pardue, ch. 4 (pp. 91-114).

Week 8 (Christology in World and Global Perspectives)

Isherwood, Lisa. "Feminist Christologies." In *The Blackwell Companion to Jesus*, edited by Delbert Burkett, pp. 427-42. Oxford: Wiley-Blackwell, 2010.

Nyamti, Charles Nyamiti. "African Christologies Today." In *Faces of Jesus in Africa*, edited by Robert Schreiter, pp. 3-23. Maryknoll, NY: Orbis Books, 1991).

Phan, Peter C. "Jesus as the Eldest Son and Ancestor." In *Christianity with an Asian Face: Asian American Theology in the Making*. Maryknoll, NY: Orbis Books, 2003, pp. 125-45.

Tang, Edmond. "The Cosmic Christ: The Search for a Chinese Theology." *Studies in World Christianity* 1:2 (1995): pp. 131-142.

Pardue, ch. 5 (pp. 115-40).

Week 9 (Africa: The Primal Imagination):

Bediako, Kwame. *Christianity in Africa: The Renewal of a Non-Western Religion*. Edinburgh: Edinburgh University Press, 1995, chapters 6-8 (pp. 91-151).

Mbiti, John S. "Time, History and Eschatology." In *New Testament Eschatology in an African Background: A Study of the Encounter Between New Testament Theology and African Traditional Concepts*. London: SPCK, 1978, pp. 24-61.

Pardue, ch. 6 (pp. 141-66).

Week 10 (Pneumatology in World and Global Perspectives)

Bialecki, Jon. "The Third Wave and the Third World." *Pneuma* 37:2 (2015): pp. 177-200.

Kim, Kirsteen. "Theology of the Holy Spirit in a Plural World." In *The Holy Spirit in the World: A Global Conversation*. Maryknoll, NY: Orbis Books, 2008, pp. 140-176.

Yong, Amos. "A Typology of Prosperity Theology: A Religious Economy of Global Renewal or a Renewal Economics?" In *Pentecostalism and the Socio-Economics of the Global Charismatic Movement*, edited by Katy Attanasi and Amos Yong, pp. 15-33. New York: Palgrave Macmillan, 2012.

Pardue, Conclusion (pp. 167-71).

*At the discretion of the instructor, other shorter journal- or chapter(s)-length readings might be assigned for specific weeks as the semester progresses.

Recommended Resources

- Ateek, Naim Stifan. *Justice, and Only Justice: A Palestinian Theology of Liberation*. Maryknoll, NY: Orbis Books, 1989. ISBN: 978-0883445457.
- Bediako, Kwame. *Christianity in Africa: The Renewal of a Non-Western Religion*. Edinburgh: Edinburgh University Press, 1995.
- Bell, Daniel, Jr. *Liberation Theology After the End of History: The Refusal to Cease Suffering*. Radical Orthodoxy. London: Routledge, 2001.
- Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Translated by Paul Burns. Liberation and Theology 1. 1987; reprint, Maryknoll, NY: Orbis, 1992.
- Bongmba, Elias Kifon, ed. *The Routledge Handbook of African Theology*. Abingdon: Routledge, 2020.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Twentieth Anniversary Edition. Maryknoll, NY: Orbis, 2014.
- Boyd, Robin H. S. *An Introduction to Indian Christian Theology*. New Delhi: ISPCK, 1975.
- Cabrita, Joel, David Maxwell, and Emma Wild-Wood, eds. *Relocating World Christianity: Interdisciplinary Studies in Universal and Local Expressions of the Christian Faith*. Theology and Mission in World Christianity 7. Leiden: Brill, 2017.
- Chan, Simon. *Grassroots Asian Theology: Thinking the Faith from the Ground Up*. Downers Grove, IL: IVP Academic, 2014.
- Chia, Edmund Kee-Fook. "Receptive Ecumenism through Asia's Triple Dialogue Theology." *Pacifica* 28:2 (2015), 126–36.
- Cone, James H. *A Black Theology of Liberation*. 20th anniv. ed. Maryknoll, NY: Orbis, 1990.
- Cone, James H. *God of the Oppressed*. Rev. ed. Maryknoll, NY: Orbis, 1997.
- Cone, James H. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis Books, 2013.
- Cooper, Thia, ed. *The Reemergence of Liberation Theologies: Models for the Twenty-First Century*. New York: Palgrave Macmillan, 2013.
- Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christendom*. Eugene, OR: Wipf and Stock Publishers, 2005.
- Farhadian, Charles E., ed. *Introducing World Christianity*. Chichester: Wiley-Blackwell, 2012.
- Flett, John G. *Apostolicity: The Ecumenical Question in World Christian Perspective*. Missiological Engagements. Downers Grove, IL: IVP Academic, 2016.
- Gener, Timoteo D. and Stephen T. Pardue, eds. *Asian Christian Theology: Evangelical Perspectives*. Carlisle: Langham, 2019.
- Grant, Jacquelyn. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*. Atlanta, GA: Scholars Press, 1989.

- Green, Gene L., Stephen T. Pardue, and K.K. Yeo. *Majority World Theology: Christian Doctrine in Global Context*. Westmont: InterVarsity Press, 2020.
- Greenman, Jeffrey P. and Gene L. Green, eds. *Global Theology in Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission*. Downers Grove, IL: IVP Academic, 2012.
- Gruber, Judith. *Intercultural Theology: Exploring World Christianity after the Cultural Turn*. Research in Contemporary Religion 25. Göttingen: Vandenhoeck & Ruprecht, 2013.
- Heaney, Robert S. *From Historical to Critical Post-Colonial Theology: The Contribution of John S. Mbiti and Jesse N.K. Mugambi*. Cambridge: James Clarke & Co., 2016.
- Hunt, Robert A. "The History of the Lausanne Movement, 1974–2010." *International Bulletin of Missionary Research* 35:2 (April 2011), 81–84.
- Irvin, Dale T. *Christian Histories, Christian Traditioning: Rendering Accounts*. Maryknoll, NY: Orbis, 1998.
- Irvin, Dale T. and Peter C. Phan, eds. *Christian Mission, Contextual Theology, Prophetic Dialogue: Essays in Honor of Stephen B. Bevans, SVD*. American Society of Missiology Series 57. Maryknoll, NY: Orbis, 2018.
- Irvin, Dale T. and Scott W. Sunquist. *History of the World Christian Movement*. Vol. 1. *Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2001.
- Irvin, Dale T. and Scott W. Sunquist. *History of the World Christian Movement*. Vol. 2. *Modern Christianity from 1454–1800*. Maryknoll, NY: Orbis, 2012.
- Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. 3rd ed. New York: Oxford University Press, 2011.
- Kärkkäinen, Veli-Matti. *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives*. Revised and Expanded Edition. Downers Grove, IL: IVP Academic, 2021.
- Kärkkäinen, Veli-Matti. *Christology: A Global Introduction*, 2nd ed. Grand Rapids, MI: Baker Academic, 2016.
- Kärkkäinen, Veli-Matti. *The Doctrine of God: A Global Introduction*, 2nd ed. Grand Rapids, MI: Baker Academic, 2017.
- Kärkkäinen, Veli-Matti. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 2nd ed. Grand Rapids, MI: Baker Academic, 2018.
- Kärkkäinen, Veli-Matti. *The Trinity: Global Perspectives*. Louisville, KY: Westminster John Knox Press, 2007.
- Kidwell, Clara Sue, Homer Noley, and George E. Tinker. *A Native American Theology*. Maryknoll, NY: Orbis Books, 2001.
- Kim, Heup Young. *Christ and the Tao*. Eugene, OR: Wipf and Stock Publishers, 2010.
- Kim, Kirsteen. *The Holy Spirit in the World: A Global Conversation*. Maryknoll, NY: Orbis, 2007.

- Kim, Kirsteen. *Joining in the Spirit: Connecting World Church and Local Mission*. London: Epworth Press, 2009.
- Kim, Sebastian C. H., ed. *Christian Theology in Asia*. Cambridge: Cambridge University Press, 2008.
- Kollman, Paul. "Understanding the World-Christian Turn in the History of Christianity and Theology." *Theology Today* 71:2 (2014), 164–77.
- Korschke, Klaus and Adrian Hermann, eds. *Polycentric Structures in the History of World Christianity. Studien zur Außereuropäischen Christentumsgeschichte (Asien, Afrika, Lateinamerika)* 25. Wiesbaden: Harrassowitz, 2014.
- Küster, Volker. *Einführung in die Interkulturelle Theologie*. Göttingen: Vandenhoeck & Ruprecht, 2011.
- Küster, Volker. *The Many Faces of Jesus Christ*. London: SCM Press, 2001.
- Michael, Matthew. *Christian Theology and African Traditions*. Eugene, OR: Wipf and Stock, 2013.
- Mong, Ambrose. *Accommodation and Acceptance: An Exploration in Interfaith Relations*. Cambridge: James Clarke & Co, 2015.
- Oduyoye, Mercy. *Hearing and Knowing: Theological Reflections on Christianity in Africa*. Maryknoll, NY: Orbis, 1986.
- Orabator, Agbo. *Theology Brewed in an African Pot*. Maryknoll, NY: Orbis, 2008.
- Paratt, John. *An Introduction to Third World Theologies*. Cambridge: Cambridge University Press, 2004.
- Paratt, John. *Reinventing Christianity: African Theology Today*. Grand Rapids, MI: Eerdmans, 1995.
- Pope-Levison, Priscilla and John R. Levison. *Jesus in Global Contexts*. Louisville, KY: Westminster John Knox Press, 1992.
- Prior, Randall G. *Contextualizing Theology in the South Pacific: The Shape of Theology in Oral Cultures*. Eugene, OR: Pickwick, 2019.
- Raheb, Mitri. *Faith in the Face of Empire*. Maryknoll, NY: Orbis, 2014.
- Robert, Dana L. "Shifting Southward: Global Christianity Since 1945." *International Bulletin of Missionary Research* 24:2 (April 2000), 50–58.
- Rosales, Gaudencio and C. G. Arevalo, eds. *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1970–1991*. Philippines: Claretian Publications, 1992.
- Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press, 1999.
- Sanneh, Lamin. *Translating the Message: The Missionary Impact on Culture*. 2nd ed. American Society of Missiology Series 42. Maryknoll, NY: Orbis, 2009.
- Sanneh, Lamin. *Whose Religion is Christianity? The Gospel Beyond the West*. Grand Rapids, MI: Eerdmans, 2003.

- Smith, Christian. *The Emergence of Liberation Theology: Radical Religion and Social Movement Theory*. Chicago: University of Chicago Press, 1991.
- Sobrino, Jon and Ignacio Ellacuría, eds. *Systematic Theology: Perspectives from Liberation Theology*. Maryknoll, NY: Orbis, 1996.
- Song, Choan-Seng. *Jesus, the Crucified People*. Minneapolis, MN: Fortress Press, 1990.
- Stanley, Brian. *Christianity in the Twentieth Century: A World History*. The Princeton History of Christianity. Princeton, NJ: Princeton University Press, 2018.
- Starr, Chloë F. *Chinese Theology: Text and Context*. New Haven, CT: Yale University Press, 2016.
- Tan, Jonathan Y. and Anh Q. Tran, S.J., eds. *World Christianity: Perspectives and Insights. Essays in Honor of Peter C. Phan*. Maryknoll, NY: Orbis, 2016.
- Tinker, George E. *American Indian Liberation: A Theology of Sovereignty*. Maryknoll, NY: Orbis Books, 2008.
- Tomlinson, Matt. *God is Samoan: Dialogues between Culture and Theology in the Pacific*. Honolulu: University of Hawaii Press, 2020.
- Walls, Andrew F. *Crossing Cultural Frontiers: Studies in the History of World Christianity*. Edited by Mark R. Gornik. Maryknoll, NY: Orbis, 2017.
- Walls, Andrew F. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. Maryknoll, NY: Orbis, 1996.

V. Course Grading Scale and Activity/Assignment Weights

Grading Scale

| Percent Grade | *Letter Grade | Grade Point (12pt scale) | Grade Point (4pt scale) | Grading Guidelines |
|---------------|---------------|--------------------------|-------------------------|---|
| 90–100 | A+ | 12 | 4.0 | for work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship(s) |
| 85–89 | A | 11 | 4.0 | |
| 80–84 | A- | 10 | 3.7 | |
| 77–79 | B+ | 9 | 3.3 | for work displaying a good level of competence and comprehension |
| 73–76 | B | 8 | 3.0 | |
| 70–72 | B- | 7 | 2.7 | |
| 67–69 | C+ | 6 | 2.3 | for work which meets basic course requirements but demonstrates a low level of comprehension |
| 63–66 | C | 5 | 2.0 | |
| 60–62 | C- | 4 | 1.7 | |
| 57–59 | D+ | 3 | 1.3 | for work that falls below minimum standards |
| 53–56 | D | 2 | 1.0 | |
| 50–52 | D- | 1 | 0.7 | |
| 0–49 | F | 0 | 0 | unsatisfactory work and/or failure to meet course requirements |

*Note that in order to earn credit for this course, you must pass with a grade higher than a D+ (i.e., C- or better). Please see the appropriate handbook for more information about the grading scale, esp. if you are an Advanced Elective (e.g., DPT) student.

Assignment Category Weights

| Category | Weight |
|--|--------|
| Class Attendance and Participation | 10% |
| Reading Log | 10% |
| Reading Presentation and Discussion Facilitation (1) | 15% |
| Reading Presentation and Discussion Facilitation (2) | 15% |
| Oral Presentation of Research Paper | 10% |
| Critical-Constructive Research Paper | 40% |
| | 100% |

VI. Course Requirements and Expectations

Advanced Elective Students: Students taking this course for Advanced Elective credit (e.g., DPT) will be provided with a syllabus supplement outlining additional requirements that they must meet to receive credit towards their degree program. Advanced Elective students can expect their course requirements to include doctoral levels of reading and research-supported writing, as well as a presentation of their research in a format appropriate to the course. For any questions about what to expect for Advanced Elective requirements in this particular course, please contact the course instructor. **Note:** The syllabus supplement will be made available no sooner than ten days after enrollment in the course. Advanced Elective students are encouraged to register for this course as early as possible so as to ensure that they are made aware of their course requirements well in advance of the course start date.

Expectations and Requirements for ALL STUDENTS Regardless of Program or Specialization

– Class Attendance and Participation (10% of Final Grade)

As graduate-level students, you will be expected to attend all classes in person and actively participate in the interactive portions of the course. By way of in-class lectures and discussion, this component of the course incorporates all three categories of our course objectives as knowledge is built upon (K), the transformational cultivation of both humility and courage of conviction is exemplified in our interactions (B), and as the use of one's own words to express theological ideas and their significance as well as to critically and constructively engage in theological discussion is practiced (D). Due to the give-and-take nature of theological discussions, it is inevitable that there will be differing opinions that are held and expressed. While students (and instructor) are allowed to sincerely express their honest views, it is expected that such will be done respectfully, especially amidst instances of controversy and/or disagreement. As the course instructor, it is my responsibility to manage the classroom environment so that the classroom is a safe place for respectful theological conversation. In instances where an individual is dominating the discussion, I also reserve the right to ask them to take a step back for the purpose of allowing others ample opportunity to participate. Students who violate our classroom guidelines may be dismissed from class.

– Reading Log (10% of Final Grade)

To meet the objective of developing the desired working knowledge of essential figures, themes, concepts, and ongoing debates and discussions regarding World Christianity and Global Evangelicalism (K), students are required to read the "Required Readings" that have been assigned above. On their honor, they will fill out a "Reading Log" form (essentially, a check-list provided by the instructor via the course's [A2L](#) site) prior to **this assignment's deadline (10:00pm on Friday, December 5, 2025)**. The "Reading Log" can be submitted in any desired format (e.g., MS Word .doc or .docx, PDF, JPEG, etc.) using the course's [A2L](#) site.

- *Reading Presentation and Discussion Facilitation (1) (15% of Final Grade)*
- *Reading Presentation and Discussion Facilitation (2) (15% of Final Grade)*

Due to the intended seminar format of this course, students will take turns leading portions of our in-class group discussion through a brief 10–15-minute summary presentation of the selected assigned reading material (more on this during the first day of class) followed by facilitation of the ensuing conversation through at least three or four questions for discussion. A one-to-two-page handout which serves as the presentation’s outline and in-class discussion guide is also to be prepared for the entire group. Outside research beyond the assigned readings is encouraged if such will help students to understand the theological figure or perspective that they are presenting about.

This type of presentation and discussion facilitation fulfills our class objectives of helping students to absorb and consolidate knowledge (K), cultivate a humble theological tone as well as courage of conviction, both of which are transformational in nature (B), and use one’s own words to explain theological content and their significance while also critically and constructively engaging that content (D). Assessment will be based upon overall preparedness whose quality of presentation style and theological content, both orally and as written on the class handout/discussion guide, reflects the course objectives of (K), (B), and (D) while staying within allocated time limits.

Depending on final enrolment numbers, students should expect to play this role twice during the semester, each time counting for 15% of their final grade. Date and theological figure assignments will be allocated during the first or second week of the course. Please note that if class enrollment exceeds ideal conditions for this type of seminar-style of instruction, an adjustment to the syllabus will be made to accommodate a larger class size (e.g., replacing this type of assignment with a different assignment).

- *Oral Presentation of Research (10% of Final Grade)*
- *Critical-Constructive Research Paper (40% of Final Grade)*

A critical-constructive research paper of 3,750-5,750 words which meticulously follows the [MDC style guide](#) can be on anything that is of interest to the student so long as it has something to do with the course content (i.e., World Christianity and/or Global Evangelicalism in *theological* rather than historical or phenomenological perspective) and so long as it clearly argues a main thesis from beginning to end (with a proper “thesis statement” explicitly included in the introduction section of the paper). Unless otherwise approved by the instructor, students should choose one or two main theological figures or perspectives to engage with in this paper regarding their respective theological thought and its implications.

The research paper assignment fulfills the course objectives of demonstrating key knowledge (K), allowing transformational opportunity to further cultivate a humble theological posture, yet at the same time maintaining courage of theological convictions (B), and the use of one’s own words to explain theological content and its significance while also entering into critical and constructive engagement with that content (D).

While a more comprehensive list of suggested topics for this research paper will be provided via [A2L](#), *students who wish to write about something else should ask me for permission prior to writing the paper or its proposal.* Along such lines, research questions should be framed in

a way that leads to argumentation (e.g., “How might the discursive style of Liu Xiaofeng’s theology serve as a critically-constructive resource beyond his Sino-Christian context?”) rather than merely description (e.g., “What is Liu Xiaofeng’s Sino-Christian theological method?”).

In terms of program specializations, the following are examples of research topics which can be written about:

- CC: Critically and/or constructively analyze and theologically respond to a World Christian and/or Global Evangelical proposal that comes from Africa, Asia, or Latin America, with special attention to how cultural and situational context shapes the way in which the proposal
- CW: Critically and/or constructively discuss how a “Christian worldview” might carry different perspectives and nuances in a non-Western context.

For professional masters-level students, a *minimum* of 8-10 academic sources should be consulted (e.g., peer-reviewed books, chapters from edited volumes, journal articles, etc., and not devotional books, blog posts, Wikipedia, etc.) and along with footnotes, a full bibliography is to be included at the end of the paper which is inclusive of every source cited within the paper while *not including* sources which were not cited in the paper.

A “Research Paper Checklist” will be made available via the course’s [A2L](#) site and more information about this assignment will be given on the first day of class. In the meantime, please keep in mind the following key dates:

- **10:00pm on Friday, September 26, 2025:** a research paper proposal of at least one paragraph that speaks to your proposed research question, tentative thesis statement, and motivation for research is to be submitted via the course’s [A2L](#) site along with a tentative bibliography at the end of the same document.
- **10:00pm on Friday, November 14, 2025:** a full first draft of the research paper is due via the course’s [A2L](#) site so that I have the opportunity to give you formative feedback along with an initial grade for the assignment.
- **Tuesdays during class time on November 24, December 1, and December 8, 2025:** students will be assigned one of these three dates to orally present about their research papers to others in the class. The grade given for the oral presentations will be based upon overall preparedness whose quality of presentation style and theological content reflects the course objectives of (K), (B), and (D) while staying within the allocated time limit.
- **10:00pm on Friday, December 5, 2025:** the final draft of the research paper is due via the course’s [A2L](#) site for those interested in making revisions to their earlier submitted first draft, as per the formative feedback received.

VII. Tentative Course Schedule

(subject to change, especially in consideration of final course enrolment)

| Week | Dates | Topic | Readings and Assignments |
|------|---------------|--|--|
| 1 | Sept 8, 2025 | Course Introduction | Phan; Noll; Pardue (Intro) |
| 2 | Sept 15, 2025 | World Christianity and Global Evangelicalism in Conversation | Irvin; Shenk |
| 3 | Sept 22, 2025 | Models of Contextualization | Walls; Bevans; Pardue (ch. 1) Friday 9/26 – Research Paper Proposal Due. |
| 4 | Sept 29, 2025 | Latin America: Liberation Theology and Integral Mission | Gutiérrez; Costas; Padilla; Pardue (ch. 2) |
| 5 | Oct 6, 2025 | Asia: Hermeneutics and the Doctrine of God | Lee; Nelavala; Lee; Pardue (ch. 3) |
| 6 | Oct 13, 2025 | No Class – Reading Week | |
| 7 | Oct 20, 2025 | Asia: Mission and Ecclesiology | Ahn; Chow; Chia; Pardue (ch. 4) |
| 8 | Oct 27, 2025 | Christology in World and Global Perspectives | Isherwood; Nyamti; Phan; Tang; Pardue (ch. 5) |
| 9 | Nov 3, 2025 | Africa: The Primal Imagination | Bediako; Mbiti; Pardue (ch. 6) |
| 10 | Nov 10, 2025 | Pneumatology in World and Global Perspectives | Bialecki; Kim; Yong Pardue (Conclusion) Friday, 11/14 – Research Paper First Draft Due. |
| 11 | Nov 17, 2025 | No Class – ETS | |
| 12 | Nov 24, 2025 | Research Paper Presentations (1) | |
| 13 | Dec 1, 2025 | Research Paper Presentations (2) | Friday, 12/5 – Reading Log Due; Research Paper Final Draft Due. |
| 14 | Dec 8, 2025 | Research Paper Presentations (3) Course Conclusion | |

VIII. Course Policies.

It is the responsibility of the student to consult the student handbook(s)/catalogue for additional institutional policies.

Submission of Assignments – Unless otherwise indicated, all assignments are to be submitted via the [A2L](#) platform in MS Word (.docx) format so that I am more easily able to provide comments and feedback. Assignments submitted in PDF format may receive less comment and feedback. All written assignments will be run through TurnItIn (a plagiarism checking software).

Late Assignments – “Late” is defined as any time after the above stated deadlines (e.g., if the stated deadline is 10:00pm, 10:01pm on the same day counts as “one day late”; 10:01pm on the next day counts as “two days late,” etc.). Assignments will be penalized 5 points per day late.

Style – All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses, <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>. Failure to observe appropriate form will result in points/grade reductions.

Illness Policy – If you need to miss any part of the course due to illness, please contact me as soon as possible so as to ensure that you do not get behind with regard to the course content (and, where applicable, especially when assignments are due).

Academic Honesty – Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one’s own (regardless of the means of its production, including AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student’s dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

A special note about AI: You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you “tidy up” your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content *as if you created it* is considered plagiarism (i.e., submitting work that is not one’s own as if it is one’s own) and is a violation of the academic honesty policy.

AODA – In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for

the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

Gender Inclusive Language – McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

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