



McMaster Divinity College

A Theology of Global Ministry

MS 6P1000

David J. Courey, Ph.D.
Email: david.courey@etf.edu

Winter 2025
Online Asynchronous Course

I. Course Description:



This course is ahead of its time. As yet, it seems, no one has directly addressed the question of a global theology of ministry. Yet we are living in a globalized world in more ways than when the term was coined. The nations have come to us in North America (and particularly here in Canada), and often they are bringing new forms of Christianity and novel conceptions of church and ministry with them. Of equal and growing importance is the question of how biblical, and theologically sound paradigms of ministry can be proposed among the nations, as well as in the west.

What are the transcendent elements of a theology of ministry, what are the locally determined approaches, and what are the principles that should condition our theology of ministry in a global and diverse context? Particularly what are the theological foundations and the issues of praxis in settings where Christianity is a minority religion, in a world of religious multiplicity or surrounded by a monolithic majority religion? How does Christianity speak to increasing secularity or increasing (non-Christian) spirituality? This course seeks to provide the appropriate input by which the student may formulate their own theology of global ministry and incarnate it within their local context.

II. Course Objectives:

Through the course work and assignments, the student will:

Knowing

- Identify biblical components of a theology of ministry that are essential to both local and global contexts.
- Explore the church's relation to local context, culture, and the kingdom.
- Consider the multifaceted nature of global ministry and develop strategies that are both theologically sound and practically effective in diverse contexts.

Being

- Appreciate the richness of different traditions and perspectives, fostering a more inclusive and harmonious approach to ministry and theology.
- Develop a greater sense of empathy and compassion for people from diverse cultural and religious backgrounds.
- Live more deeply in the essence of Christianity while continually exploring the frontiers of their belief system.

Doing

- Consider ministry praxis and theological reflection through the lens of global contextualization.
- Develop cultural sensitivity, sustainability, and justice, ensuring that their ministry practices are respectful and beneficial to the communities they serve.
- Navigate ethical dilemmas, intercultural communication barriers, and the impacts of colonialism with a thoughtful and strategic approach.

III. Course Delivery Mode

This semester-long course will be delivered entirely online asynchronously, which means that there are no “live” class sessions on Zoom or in person. All weekly activities (readings, assignments, etc.) are assigned at the beginning of each week (of course, you can see the tentative schedule below) and are due at the end of each week. A “week” in this course runs from **12:00 AM Monday to 11:59 PM on Sunday EDT/EST**. Lessons will be produced and delivered in various ways, largely through video but sometimes through other media/means. All assignments and artifacts must be submitted via A2L. Do not submit assignments to me by email unless I instruct you to do so. If you have any issues with A2L or any of the tools that I use, contact me right away.

IV. Course Resource Requirements and Recommendations

Important Note: There is no required textbook, but important texts for this course are available for purchase through www.amazon.com or other (online) bookstores, catering to the needs of international students. I will try to indicate when resources are accessible electronically, either through Mills Library or other online platforms.

Required Technology (see the [MDC Educational Technology Help Page](#))

- An up-to-date, working laptop or desktop computer
- Google Chrome or Firefox browser – these work the best with some of the tech I will be using. Actually, I am not a techie and will be using Google Chrome.
- A reliable high-speed internet connection
- An app to record screen + webcam videos (with audio, of course) for presentations (if you don’t have one, check out Screencast-o-matic or OBS for those of you who are more tech-savvy)

- Good quality microphone—in most cases, especially with PCs (MacBook mics are generally ok), it's better to use an external USB mic than the built-in mic on your laptop.
- High-resolution Webcam if one is not already built into your laptop

Online Etiquette

It is critical in any MDC class that students show respect for classmates and the instructor. This is even truer in the online environment because many of the non-verbal cues that we use to interpret what a person is communicating to us are not present online (except, perhaps in video posts—or by emojis (! 😲), excessive use of which may be penalized!). Therefore, it is especially critical that we be mindful of how our words will be interpreted by those who are reading them.

As the instructor of the course, it is my responsibility to monitor communications to ensure that all students feel comfortable expressing their views in a respectful manner. Most if not all courses at MDC, *and this one in particular*, are devoted to the interpretation of Scripture. Invariably there will be disagreements; these disagreements must be discussed and negotiated in a respectful manner. This applies to individual and group communications involving the instructor and the others enrolled in the course. The instructor will expect that you will give some thought to your postings. Excessive postings are also frowned upon because these amount to dominating the discussion. Please limit your postings to suggested lengths. Instructors reserve the right to ask students to take a step back to allow others discussion time if she or he feels that an individual is dominating the discussion. In your responses, please try to be clear which point your response refers to. Students who violate these guidelines may be dismissed from class.

V. Course Requirements

Presence and participation in this course are expected. Faculty know from many years of experience that a student's level of presence and participation in the course will impact how well she or he will score in the course. Although there are exceptions to this rule of thumb, low levels of presence and participation tend to translate to low grades; mediocre presence and participation tend to translate to mediocre grades; and high levels of presence and participation tend to translate to higher grades.

A word needs to be said about what constitutes “presence” (attendance) and “participation” in an asynchronous course. Students must establish a record of participation in academically related activities to meet the expected level of attendance and meaningful participation. Be aware that merely logging into the online class is not, by itself, sufficient as a demonstration of attendance and participation by the student. “Academically related activities” certainly includes participation in and completion of the course requirements that are described below.

Additionally, just as students are expected to engage with the course content/materials throughout the week outside of the learning management system (A2L), so also students are expected to engage one another in formative dialogue “outside of class.”

This is an important part of belonging to and maintaining a community of learning and is a staple ingredient in what constitutes “presence.”

Video Interaction

Each week I will post video materials of my own making or from others. Your interaction with these videos is critical to the course. You are expected to watch them, and comment on them in your reflections.

By **January 9, 2025 @ 11:59 p.m.** post a brief video (no more than 3 minutes) that introduces you, and your ministry or church background to our class.

Quotes, Comments and Insights (20%)

For each of the 13 weeks, numerous readings are *suggested*. On seven (7) of these weeks read at least 100 pages, which you will note in Turabian form on the accompanying Reading Log.

Find a significant quotation from each set of readings, and in 400 words explain its meaning for you, and reflect on its contribution to the discourse at hand. Then, comment on two of your colleagues' posts.

For the remaining six (6) weeks, either create a post in writing or a short video of no more than 3 minutes, with a quotation, a poem, a brief devotional thought, or find a music video that connects with themes of the course. **Please post by the end of the week in question (11:59 PM on Sunday EDT/EST).**

This structure will allow you to plan your reading throughout the course, while developing an 'asynchronous' sense of community.

Critical Reading (20%)

This course is broken into four sections. Find an issue highlighted by one of these sections, and read 200 pages each of two authors who take opposing or at least differing points of view, and in 2000 words, offer a critical account of the way the two interact with your thoughts.

Global Ministry Project (35%)

Describe the salient features of a cultural context different than the one you are working in (about 1000 words). This will require research in order to properly situate your target group and their socioeconomic status, religious posture, and how they fit within the larger cultural matrix in which they find themselves (for instance, Filipino nannies in Dubai). Propose an appropriate ministry project for that context, showing how it reflects your global perspective (about 1500 words). This will mean integrating some of the course discussion with your own creativity. Then finish with a reflection on how this perspective enhances your current ministry. (about 500 words). These word totals are guides... don't feel limited by them. Note the relative grading weight of this project. While requiring fewer words, it will call for deeper research to present a meaningful account of context, and ministry.

A Theology of Global Ministry (25%)

Outline the fundamentals of your own emerging theology of global ministry in about 4000 words. You will need to enlarge on the material we have discussed. You should use at least

20 scholarly sources in shaping your theology, but it is also essential that I hear your voice reflecting, as a (potential) practitioner.

All papers are due Friday, April 11, 2025 @ 11:59 PM. All papers must be submitted on A2L.

VI. Tentative Course Schedule

Week/Date	Topic (Readings etc. will be posted on A2L)
1 (Jan. 6-10)	I. Christianity and the Global Conundrum A. Christianity, World Views and their Consequences
2 (Jan. 13-17)	B. World View and Social Imaginary
3 (Jan. 20-24)	C. Biblical Images of Ministry: Accessing the New Testament Imaginary
4 (Jan. 27-31)	D. Interpreting Ecclesiology and Ministry in Global Context
5 (Feb. 3-7)	II. Theological Negotiations A. Brunner's Two Scandals
6 (Feb. 10-14)	B. Christianity and the Religions
Feb. 17-21	MDC READING WEEK
7 (Feb. 24-28)	C. Christian Hospitality
8 (Mar. 3-7)	III. Ministry Praxis in Fragmented World A. Christopraxis: An Appropriate Posture of Christian Ministry
9 (Mar. 10-14)	B. Effective Intercultural Communication
10 (Mar. 17-21)	C. Ethical Dilemmas in Global Ministry
11 (Mar. 24-28)	D. Reckoning with Colonialism
12 (Mar. 31-Apr. 4)	E. Models of Ministry in the Global Church
13 (Apr. 7-11)	IV. Forming a Global Theology of Ministry A. The Church in the Power of the Holy Spirit B. (Sanctified) Imagination in Theology

VII. Course Grading Scale

Grading Summary

Quotes, Comments and Insights	20%
Critical Reading	20%
Global Ministry Project	35%
A Theology of Global Ministry	25%

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

Important Notes Regarding the Grading Scale:

- Letter grades are given for all courses. Plus and minus signs indicate work of higher or lower quality within the guidelines for each letter grade. Some courses, such as Ministry Formation, may be evaluated on a Pass/Fail basis.
- In the M.Div., M.T.S., Dip. Min. and Cert. C.S., and Occasional programs, any course below C- does not count for credit and must be repeated if it is a required course.
- Students who repeat a course and fail a second time will not be permitted to register in that course again, even in the case of a required course. If the failed course is an elective course, a substitute course may be permitted with the approval of the Academic Dean or designate.
- The absolute deadline for all course assignments is the last day of the examination schedule. Any missing assignments will receive a grade of “0”.
- Once the final grade sheet has been submitted, the course instructor may not change a grade without consultation with the Academic Dean or designate.

VIII. MDC Policies

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).

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: [MDC Style Guide](#). Failure to observe appropriate form will result in grade reductions.

Appointments

Contact me if I can assist you in any way via e-mail (most effective):
david.courey@etf.edu

Disclaimer

This syllabus is the property of the instructor and is prepared with currently available information. The instructor reserves the right to make changes and revisions up to and including the first day of class.

IX. Bibliography

The following bibliography is eclectic and interdisciplinary. There's plenty of room for expansion... and maybe for a few off-target deletions. The divisions presented are somewhat arbitrary. In the course of our interactions, you are more than welcome to send in your own additions which I will compile for others to see, and to consider for addition for future iterations of this course.

Ecclesiology

Baker, Mark D. *Centered-Set Church: Discipleship and Community Without Judgmentalism*. Downers Grove, Illinois: IVP Academic, 2022.

Beach, Lee. *The Church in Exile: Living in Hope After Christendom*. Downers Grove, IL: IVP Academic, 2015.

Hauerwas, Stanley, and William H. Willimon. *Resident Aliens*. Nashville: Abingdon Press, 2014.

Root, Andrew. *Churches and the Crisis of Decline: A Hopeful, Practical Ecclesiology for a Secular Age*. Grand Rapids, MI: Baker Academic, 2022.

Stiller, Brian, Todd M. Johnson, Karen Stiller, and Mark Hutchinson, eds. *Evangelicals Around the World: A Global Handbook for the 21st Century*. Nashville, TN: Thomas Nelson, 2015.

Vondey, Wolfgang. *People of Bread: Rediscovering Ecclesiology*. New York: Paulist Press, 2008.

Global Theology

Gener, Timoteo D., and Stephen T. Pardue, eds. *Asian Christian Theology: Evangelical Perspectives*. Carlisle, UK: Langham Global Library, 2019.

Green, Gene L., Stephen T. Pardue, and K. K. Yeo, eds. *Majority World Theology: Christian Doctrine in Global Context*. 1st edition. Downers Grove, Illinois: IVP Academic, 2020.

Loewen, Jacob A. *The Bible in Cross Cultural Perspective*. Revised ed. edition. Littleton, CO: William Carey, 2020.

Nell, Ian. *Together in God's Theatre: 'Practical Theology in an African Context*. Wellington, South Africa: CLF Publishers, 2020.

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

Pittman, Don A., Ruben L. F. Habito, and Terry C. Muck, eds. *Ministry & Theology In Global Perspective Cont Ch*. Grand Rapids, MI: Eerdmans, 2001.

Yeh, Allen, and Tite Tienou. *Majority World Theologies: Theologizing From Africa, Asia, Latin America, and the Ends of the Earth*. Littleton: William Carey Library, 2018.

Global Christian History

Hastings, Adrian, ed. *A World History of Christianity*. Grand Rapids, MI, Cambridge, U.K: Eerdmans, 2000.

Stanley, Brian. *Christianity in the Twentieth Century: A World History*. Princeton, NJ: Princeton University Press, 2018.

Homiletics and Intercultural Communication

Knowles, Michael P. *Third Voice: Preaching Resurrection*. Eugene, OR: Cascade Books, 2021.

Moreau, A. Scott, Evvy Hay Campbell, and Susan Greener. *Effective Intercultural Communication: A Christian Perspective*. Encountering Mission. Grand Rapids, MI: Baker Academic, 2014.

Neuliep, James W. *Intercultural Communication: A Contextual Approach*. 8th edition. Los Angeles: SAGE Publications, Inc, 2020.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Eerdmans, 1989.

Sorrells, Kathryn. *Intercultural Communication: Globalization and Social Justice*. 3rd edition. Los Angeles: SAGE Publications, Inc, 2021.

Willimon, Will. *The Intrusive Word: Preaching to the Unbaptized*. Grand Rapids, Mich: Eerdmans, 1994.

———. *Peculiar Speech: Preaching to the Baptized*. Grand Rapids, MI: Eerdmans, 1992.

Pastoral Theology

Akin, Daniel L., and R. Scott Pace. *Pastoral Theology: Theological Foundations for Who a Pastor Is and What He Does*. Nashville, Tennessee: B&H Academic, 2017.

Jamieson, Philip D. *The Face of Forgiveness: A Pastoral Theology of Shame and Redemption*. Downers Grove, IL: IVP Academic, 2016.

Purves, Andrew. *Reconstructing Pastoral Theology: A Christological Foundation*. Westminster John Knox Press, 2004.

———. *The Crucifixion of Ministry: Surrendering Our Ambitions to the Service of Christ*. Downers Grove, IL: IVP, 2007.

———. *The Resurrection of Ministry: Serving in the Hope of the Risen Lord*. Downers Grove, IL: IVP, 2010.

Root, Andrew. *Christopraxis: A Practical Theology of the Cross*. Minneapolis, MN: Fortress Press, 2014.

———. *The Pastor in a Secular Age: Ministry to People Who No Longer Need a God*. Ministry in a Secular Age. Grand Rapids, MI: Baker Academic, 2019.

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Theology & Ministry

Cross, Terry L. *People of God's Presence: An Introduction to Ecclesiology*. Grand Rapids, MI: Baker Academic, 2019.

———. *Serving the People of God's Presence: A Theology of Ministry*. Grand Rapids, MI: Baker Academic, 2020.

Dixhoorn, Chad Van, William R. Edwards, and Ferguson John, eds. *Theology for Ministry: How Doctrine Affects Pastoral Life and Practice*. Phillipsburg, NJ: P & R Publishing, 2022.

Seamands, Stephen. *Ministry in the Image of God: The Trinitarian Shape of Christian Service*. Downers Grove, IL: IVP, 2005.

Whitehead, James D., and Evelyn Eaton Whitehead. *Method in Ministry: Theological*

Reflection and Christian Ministry. Revised and Updated. Kansas City, MO: Sheed & Ward, 1995.

World Religions

Barker, Gregory, ed. *Jesus in the World's Faiths: Leading Thinkers from Five Religions Reflect on His Meaning*. Maryknoll, N.Y: Orbis Books, 2005.

D'Costa, Gavin. *Christianity and World Religions: Disputed Questions in the Theology of Religions*. Malden, MA: Wiley-Blackwell, 2009.

McDermott, Gerald R., and Harold A. Netland. *A Trinitarian Theology of Religions: An Evangelical Proposal*. Oxford ; New York: Oxford University Press, 2014.

Muck, Terry, and Frances Adeney. *Christianity Encountering World Religions: The*

Practice of Mission in the Twenty-First Century. Encountering Mission. Grand Rapids, MI: Baker Academic, 2009.

Netland, Harold A. *Christianity and Religious Diversity: Clarifying Christian Commitments in a Globalizing Age*. Grand Rapids, MI: Baker Academic, 2015.

Netland, Harold A., and D. A. Carson. *Are All Religions True?* Bellingham, WA: Lexham Press, 2022.

Strange, Daniel. *Their Rock Is Not Like Our Rock: A Theology of Religions*. Grand Rapids, MI: Zondervan Academic, 2015.

Tennent, Timothy. *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam*. 1st edition. Grand Rapids, MI: Baker Academic, 2002.

World View & Culture

Elmer, Duane. *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. Downers Grove, Ill: IVP Academic, 2002.

Flanders, Christopher and Werner Mischke, eds. *Honor, Shame, and the Gospel: Reframing Our Message and Ministry*. Littleton, CO: William Carey Library, 2020.

Georges, Jayson. *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. N.p.: PTime, 2014.

———. *Ministering in Patronage Cultures: Biblical Models and Missional Implications*. Downers Grove, IL: IVP Academic, 2019.

Georges, Jayson, and Mark D. Baker. *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials*. 1st edition. Downers Grove, Illinois: IVP Academic, 2016.

Netland, Harold A. *Religious Experience and the Knowledge of God: The Evidential Force of Divine Encounters*. Grand Rapids, Michigan: Baker Academic, 2022.

Tangney, June Price, and Ronda L. Dearing. *Shame and Guilt*. New York London: Guilford Publications, 2003.