

BRIERCREST

THEO 751/CO 819 Life in the Mess: A Theology of Forgiveness and Reconciliation Spring 2021

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Course Dates: June 7-11, 2021

3 Credit Hours

COURSE DESCRIPTION

This course will evaluate contemporary models of forgiveness and reconciliation from both a theological and counselling perspective. A Gospel-centered model of forgiveness and reconciliation will be presented out of which practices of forgiveness and reconciliation can be explored. Issues to be considered may include, but are not be limited to: the semantics of forgiveness and reconciliation; systemic and corporate dynamics of forgiveness and reconciliation; the problem of unrepentance; forgiveness and memory; forgiveness and reconciliation in non-ecclesial/non-Christian contexts; and the role of the local church in fostering forgiveness and reconciliation.

Note: May count as a Counselling elective.

COURSE INTEGRATION

Jesus teaches his followers to pray, "Forgive us our debts as we forgive our debtors." Despite the simplicity of this line in the Lord's Prayer, the practice of asking and extending forgiveness remains one of the most difficult challenges of the Christian life. This is probably because forgiveness is able to be practiced, paradoxically, only in the midst of broken relationships and in the context of broken structures of family, church, and society. In this regard, there is no Christian calling or ministry that will not, at one level or another, be required to discern how to work toward the goal of seeing human relationships reconciled through the practice of giving and receiving forgiveness. This course will be of interest to anyone who faces the ordinary messiness of human interaction, including pastors, Christian counselors, mediators, organizational leaders, and parents.

COURSE TEXTS

Required for all credit students:

Allender, Dan B. and Tremper Longman III, *Bold Love*. Colorado Spring, CO: NavPress, 1992.

Truth and Reconciliation Commission. What we have Learned: Principles of Truth and Reconciliation, 2015. http://www.trc.ca/assets/pdf/Principles_English_Web.pdf (Available online as PDF).

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon, rev. ed. 2019.

MA Theological Studies, MA Biblical Languages & Exegesis and MDiv students are required to read:

Either:

Davis, James Calvin. *Forbearance: A Theological Ethic for a Disagreeable Church*. Grand Rapids: Eerdmans, 2017.

Or:

Martin, Ralph P. *Reconciliation: A Study of Paul's Theology*. Eugene, OR: Wipf & Stock, 1989, 1997.

MA Leadership, MA Marriage & Family Therapy; Master of Christian Ministry students are required to read:

Sande, Ken. *The Peacemaker*. 3d ed. Grand Rapids, MI: Baker, 2004.

Certificate or non-degree students: Read either Davis, Martin or Sande above according to interest.

Recommended for all but not Required

Brauns, Chris. *Unpacking Forgiveness: Biblical Answers for Complex Questions and Deep Wounds*. Wheaton, IL: Crossway, 2008.

Students are expected to refer to Briercrest Seminary's Format and Style Guides and Guide for Writing Research Papers, available as PDF documents here: <https://www.mybriercrest.ca/seminary/documents/>.

These texts are available in store and online at the Briercrest Bookstore: <http://briercrest.ca/bookstore>.

Students are responsible for course materials and communication on Canvas (<https://briercrest.instructure.com>; cf. <http://briercrest.ca/online/canvas>) and their myBriercrest.ca email account.

COURSE OUTCOMES

Upon completion of this course, it is my hope that students will:

- Develop a more thoroughly biblical understanding of the meaning and practices of forgiveness as theologically centred in the reconciling work of God in Jesus Christ;
- Grapple with and critically assess current attitudes and models to forgiveness;
- Become more self-aware (and self-critical) in how personal life narratives, gender, ethnicity, and ecclesiastical backgrounds shape attitudes and practices of forgiveness;
- Recognize the theological implications (positive and negative) implicit in commonly used practices and procedures of dealing with conflict in relationships;
- View the process of reconciliation in holistic terms such that individual and corporate issues are more closely linked;
- Begin to work with a practical model of forgiveness and reconciliation when dealing with issues of forgiveness and reconciliation in interpersonal and corporate relationships;
- Sharpen their ability to identify problems and to propose theologically consistent and practical solutions to pastoral situations where forgiveness and reconciliation is required;
- Be better informed about the findings of Canada's Truth and Reconciliation Commission;
- Be intentional on identifying how Christians can contribute to seeing reconciliation between Canada's Indigenous and non-indigenous peoples.

COURSE OUTLINE AND CONTENT

Note: The following is a conceptual outline of topics to be covered and may not be dealt with in the order listed.

I. Forgiveness and Reconciliation: Why we're confused

II. Contemporary Models of Forgiveness

III. The God and Gospel of Reconciliation: Theological Foundation

IV. The Cycle of Reconciliation: A Biblical Model

- Reconciliation/Peace (Shalom)/Fellowship
- Love
 - Forbearance
- Sin/Enmity
- Truth telling and Confrontation
 - Separation/Excommunication
- Confession
- Repentance
- Forgiveness
- Discipline
- Restitution and Restoration

V. Short-circuiting Reconciliation: Making Life Messier Than It Already Is

VI. Pastoral Problems in Reconciliation: Getting Our Hands Messy

Note: These are only meant as starting points. We will seek to identify and sharpen the issues as a class and work together toward proposing initial solutions to these problems as part of the seminar.

- What if I can't forgive?
- What if one of the parties dies?
- What if it is someone in authority over me?
- What if it is an issue of sexual or physical abuse/violence?
- What if it is a corporate or systemic wrong?
- Can organizations/institutions/governments "repent" and/or "forgive"?
- Is repayment necessary? To what extent?
- When should forgiveness and reconciliation go public?
- Can I/we ever forget the wrong/survive the pain?

VII. The Challenge of Reconciliation in Canada: What does the TRC mean for the Church in Canada?

ASSIGNMENTS

Please submit all written assignments to Canvas.

PRE-COURSE ASSIGNMENTS – Due June 7, 2021**A. Reading: Course text reading**

Read the Allender, Volf, Truth and Reconciliation Commission (TRC), and Davis or Sande books (4 texts) in preparation for the course. You will be asked the first day of class to report on your pre-course reading on a sheet provided in class. Although there are no marks awarded for reading, there is a 2% deduction for each 100 pages (or part thereof) of textbook reading not completed before the first day of class.

As soon as possible after you have read the *What We Have Learned* text (i.e., TRC text), journal a page or two on your reactions to having read this document. Your reactions should be honest and can be positive and/or negative. You can reflect on theological, factual, spiritual, or any aspect you wish. These reflections will be called into use both in a mid-week class discussion and in a post-course assignment.

B. Pre-Course Quotation Collection (20%)

As you read through the Volf, Allender, and Sande, Davis or Martin texts (3 texts total), highlight/sticky-note/underline (however you wish) a collection of “Quotable Quotes” from each book. Each quote should be about 1-5 sentences in length maximum. Compile them together into a document with no more than 2 pages, single spaced, for each text (i.e., maximum of 6 pages single-spaced quotations).

Aim to collect quotations that will be useful to you later in teaching, preaching, or resource development. In other words, aim to find “quotable quotes” that can be of use to you in your ministry context.

Be sure to separate each section with Book title at the top, and make sure page or Kindle location is included after each quotation.

MID-COURSE ASSIGNMENTS:**C. Discussion from *What we Have Learned: Principles of Reconciliation***

The class will be divided into groups for a minimum 1 hour out-of-class discussion that must be completed before Thursday's class. The reflections and journaling from the pre-course reading of the TRC document *What We Have Learned* will prepare you for this discussion.

There will be no marks for this group discussion or class discussion time, but this exercise will be preparatory to a post-course assignment.

POST-COURSE ASSIGNMENTS**D. What We Have Learned Ministry Context Reflection (30%)****Due June 25, 2021** (2 weeks after course)

In light of the both the reading of this document and the in-class discussion, complete the following reflective assignment.

Part 1: Pre-Course reflection – These reflections should be included as they were completed before class. Do not edit in light of course or class discussion. (1-2 pages)

Part 2: In point form (no more than 10 points), list items of information, facts, perspectives, etc. that had the greatest impact on you and why. (1 page)

Part 3: Incorporating Scripture, course material, the group discussions, and/or other class texts, write about how you think an aspect of the theology of forgiveness and reconciliation modelled in class might come into play in the national TRC conversation, keeping in mind that the TRC exercise is inherently non-theological and only about reconciliation between people groups and not necessarily about reconciliation between God and humans. I am not looking for anything specific here as much as seeking to push you to apply the concepts you've learned and processed in class toward a contemporary national Canadian issue.

It may be helpful to think on the following: *How might Canadian Christians—whether Indigenous or non-Indigenous—working with a biblical model of forgiveness and reconciliation might complement, supplement, and/or challenge some of the working assumptions or practices inherent in the TRC document?* (3 pages)

Part 4: Review the 10 Principles of Reconciliation (pp. 3-4) and describe one or two ways you might personally, in either your current or anticipated ministry context, make a practical effort to help individuals to whom and with whom you minister to improve Indigenous/Non-Indigenous relationships in Canada. (1-2 pages).

E. Major Research Paper (50%)**Due August 6, 2021**

Please note well: Due to my own work obligations, it will be impossible for me to give extensions for the major paper beyond August 6, 2021. Please plan accordingly.

It is expected that the major research paper for this course will provide an opportunity for you to apply what has been learned in the course and in your own research to a topic within your own academic discipline (major) or ministry. Choose one of the subpoints in the Cycle of Reconciliation model presented in class (and reflected in point IV in Class Outline above) on which to do your major paper. Choose from one of the options below on how to structure your paper. The examples are just there to get your mind thinking about the possibilities.

- 1) *Choose a biblical text or set of texts on which to do focused exegesis and exploration related to the topic.* e.g., Who is the "Church" Matthew 18 to whom the unrepentant brother is brought? What is historical background that illumines Paul's use of term Reconciliation? Are there various types of Forgiveness spoken of in the Psalms? What is the nature of restoration in the account of Nathan's confrontation of King David's sin? Why is repentance declared impossible for some in Hebrews 6? How does Jesus practice confrontation in the Gospel of Luke? etc.
- 2) *Identify various theological theories related to the model and argue for the superiority of one.* e.g., Is forgiveness possible for the unrepentant? Must confession of sin be made to the person sinned against? What is the sign that repentance is genuine? What are the sins against the body vs. sins outside the body? Can there be true reconciliation between Christians and non-Christians? etc.
- 3) *Explore how one or two aspects of the cycle of reconciliation could be used in professional practice.* e.g., Is seeking forgiveness and reconciliation in a secular workplace appropriate? Should fallen leaders of Churches be given opportunity for restoration? What is the role of counselling confidentiality in view of a confession in a Christian counselling session? etc.
- 4) *Do an analysis and biblical evaluation of a theologian or comparison of theologians or traditions on one of the topics in the cycle of reconciliation.* e.g., What did Dietrich Bonhoeffer believe about the requirements for a "good confession"? How did Luther and Calvin view repentance? How does Roman Catholic theology differ from Protestant theology on the role of a confessor in confession? etc.
- 5) *Other.* If you have another topic that does not quite fit in the categories above, please consult with the instructor for approval before proceeding.

In whatever way you choose to do your paper, all papers will be evaluated on the following:

- 1) Is there clear focus and a well-stated research question?
- 2) Has there been sufficient engagement with the Biblical text? (i.e., in-depth engagement and not merely cursory "proof-texting" of biblical texts)
- 3) Is there evidence of both quality, quantity, and breadth of secondary research (books, commentaries, articles, etc.) for a graduate level paper? (Note: It is difficult to gauge a minimum of sources, but at least 10 sources besides the Bible is probably a good starting point).
- 4) Is there an attempt to identify practical or ministry implications?
- 5) Is the paper well organized, well written, engaging, and properly documented according to Briercrest Seminary guidelines? (i.e., structure, grammar, compelling argument, footnotes/parenthetical citations).

SEMINARY CALENDAR

Students are expected to be aware of the policies that govern course work at Briercrest Seminary, all of which are published in the current Seminary Calendar:

<https://www.briercrestseminary.ca/academics/calendar/>.

Attendance Policy

In order to benefit fully from a seminary education, to be good stewards of time and finances, and to be considerate of their classmates and faculty members, students must be in class at every opportunity.

Modular Courses

Students are expected to attend 100 per cent of each modular for which they register. If this is impossible due to extenuating circumstances, arrangements must be made with the course professor before the first day of class. If extenuating circumstances prevent a student from attending class, a maximum of one (1) full day of class can be foregone. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Online Courses

If extenuating circumstances prevent a student from attending scheduled meeting times, then up to 20% of meeting time can be foregone. Students missing scheduled meeting times should make every effort to inform the course professor prior to any time missed. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Semester-Based Courses

All students missing more than two full weeks of a particular course from registration to the last day of classes will receive an automatic fail (0%). A student may appeal a course failure due to excessive absences. Successful appeals will be granted only in rare cases where all absences are clearly beyond the student's control. Appeals must be made through the Academic Appeal Process.

Course Schedules

Classes begin at 9:00 a.m. on Monday morning and run a minimum of 30 hours through the course of the week. The schedule is determined by the course professor. Students should check the syllabus for specifics. When the syllabus does not state class times, students are responsible to check with the professor prior to making travel plans.

Assignment Submission

All assignments must be submitted no later than eight weeks after the last day of class as stated in the syllabus. The correct due dates will be clearly noted in the syllabus and each faculty member will state in their syllabus how assignments should be submitted. Assignments submitted within a week after the due date will be accepted with a 10 per cent penalty. For additional information refer to the late assignment policy or the extension policy in the [academic calendar](#).

Return of Graded Assignments

Professors are expected to return graded assignments within six weeks of the due date. If they fail to do so, students may submit an inquiry to the [Seminary](#). If an extension is granted, the professor is no longer obligated to meet this deadline.

Academic Honesty

Students are accountable to perform each task according to principles of academic honesty. Please refer to pages 24-25 in the [academic calendar](#) for more information.

Academic Accommodations

Any student with a disability, injury, or health condition who may need academic accommodations (permanent or temporary) should discuss them with the course instructor after contacting the Director of the Academic Resource Centre in person (L234 in the Library), by telephone (1-306-756-3230) or by email (academicresourcecentre@briercrest.ca). Documentation from a qualified practitioner will be required (i.e., medical doctor, psychologist, etc.).

SELECT BIBLIOGRAPHY**Biblical Teaching on Forgiveness and Reconciliation**

Adams, Jay E. *From Forgiven to Forgiving*. Victor Books, 1989.

Allender, Dan B. and Tremper Longman III. *Bold Love*. Colorado Springs, CO: Navpress, 1992.

Augsburger, David W. *Caring Enough to Forgive; Caring Enough to Not Forgive*. Ventura, CA: Regal Books, 1981.

Binau, Brad A. "Holding On" and "Letting Go": The Dynamics of Forgiveness." *Word & World* 27, no. 1 (Winter 2007): 23-31.

Brauns, Chris. *Unpacking Forgiveness: Biblical Answers for Complex Questions and Deep Wounds*. Wheaton, IL: Crossway, 2008.

Brunner, Peter. "The Forgiveness of God and the Judgment of God." *Word & World* 21 (2001): 279-88

Cline, Darrel. "The Myth that Forgiveness is a Solution to Bitterness", 2002. Online article: <http://biblical-thinking.org/cgi-bin/article.pl?306>

Gowan, Donald E. *The Bible on Forgiveness*. Pickwick Publications, 2010.

Guretzki, David. "Should we forgive those who show no repentance?" in *Faith Today*. Sept/October 2007, 36.

_____. "What's So Christian about reconciliation?" in *Faith Today*. May/June 2009, 36. (Can be accessed online here: <http://www.faithtoday-digital.ca/faithtoday/20090506?pg=36#pg36>)

Lederbach, John Paul. *Reconcile*. Harrisonberg/Kitchener: Herald Press, 2014.

Martin, Ralph P. *Reconciliation*. Wipf & Stock Publishers, 1997.

_____. "Reconciliation and Forgiveness in the Letter to the Colossians." In *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology presented to L. L. Morris on his 60th Birthday*, edited by Robert Banks, 104-24. Grand Rapids, MI: Eerdmans, 1974.

Martin, Troy. "The Christian's Obligation Not to Forgive." *The Expository Times* 108, no. 12 (September 1997): 360-2.

Mbabazi, Isaac K. *The Significance of Interpersonal Forgiveness in the Gospel of Matthew*. Eugene, OR: Pickwick Publications, 2013.

Moule, C. F. D. "' . . . As we forgive . . . ': A Note on the Distinction between Deserts and Capacity in the Understanding of Forgiveness." In *Essays in New Testament Interpretation*, 278-86. Cambridge, UK: Cambridge University Press, 1982.

Murray, Andrew. *Confession and Forgiveness*. Grand Rapids, MI: Zondervan, 1978.

Sakenfeld, Katharine D. "The Problem of Divine Forgiveness in Numbers 14." *Catholic Biblical Quarterly* 37 (1975): 317-30.

Taylor, Vincent. *Forgiveness and Reconciliation: A Study in New Testament Theology*. London, UK: Macmillan, 1941.

Watson, Thomas. *The Doctrine of Repentance*. Banner of Truth Trust Publishing, 1988.

Wells, Samuel. "The Logic of Forgiveness: A Friend Like Peter." *Christian Century*, 6 February 2007, 24-30.

Yates, Roy. "Colossians 2,14: Metaphor of Forgiveness." *Biblica* 71 (1990):248-59.

Theological and Philosophical Explorations on Forgiveness and Reconciliation

Boersma, Hans. "Being Reconciled: Atonement As the Ecclesio-Christological Practice of Forgiveness in John Milbank." In *Radical Orthodoxy and the Reformed Tradition*, edited by James K. A. Smith and James H. Olthuis, 183-202. Grand Rapids, MI: Baker Academic, 2005.

Bråkenhielm, Carl Reinhold. *Forgiveness*. Translated by Thor Hall. Minneapolis, MN: Fortress, 1993.

Browning, Robert L. and Roy A. Reed. *Forgiveness, Reconciliation and Moral Courage: Motives and Designs for Ministry in a Troubled World*. Grand Rapids, MI: Eerdmans, 2004.

Cox, Harvey. "Best of Intentions: The Ethics of Forgiveness." *Christian Century*, 20 November 2004, 32-8.

Gassin, Elizabeth A. "Are Christians Obligated Not to Forgive? A Response to Martin (1997)." *Journal of Psychology and Theology* 28, no. 1 (Spring 2000): 36-42.

Griswold, Charles. *Forgiveness: A Philosophical Exploration*. Cambridge University Press, 2007.

Harakas, Stanley S. "Forgiveness & Reconciliation: An Orthodox Perspective." In *Forgiveness and Reconciliation: Religion, Public Policy, & Conflict Resolution*, edited by Raymond G. Helmick and Rodney L. Petersen, 51-78. Philadelphia & London: Templeton Foundation Press, 2001.

Harris, R. Laird. "Forgiveness." In *Baker's Dictionary of Christian Ethics*, edited by Carl F. H. Henry, 250-1. Grand Rapids, MI: Baker Book House, 1973.

Hunsinger, George. "Baptism and the Soteriology of Forgiveness." *International Journal of Systematic Theology* 2, no. 3 (November 2000): 247-69.

Jones, L. Gregory. "The Craft of Forgiveness." *Theology Today* 50, no. 3 (October 1993): 345-57.

_____. *Embodying Forgiveness: A Theological Analysis*. Grand Rapids, MI: William B. Eerdmans Publishing, 1995.

Mackintosh, H. R. *The Christian Experience of Forgiveness*. Rev. ed. Library of Constructive Theology. London: Nisbet, 1934.

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Müller-Fahrenholz, Geiko. *The Art of Forgiveness: Theological Reflections on Healing and Reconciliation*. Geneva: WCC Publications, 1997.

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Volf, Miroslav. *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Abingdon Press, 1996.

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Forgiveness in Psychology and Counselling

Ashby, Homer U. "Being Forgiven: Toward a Thicker Description of Forgiveness." *The Journal of Pastoral Care & Counselling* 57, no. 2 (Summer 2003): 143-52.

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Forgiveness in Community and Political Contexts

- Bergen, Jeremy M. *Ecclesial Repentance: The Churches Confront Their Sinful Pasts*. New York, NY: T&T Clark, 2011.
- Gingras, Donald. *Window of Hope and Reconciliation*. Essence Publishing, 2008.
- Petersen, Rodney L. "A Theology of Forgiveness: Terminology, Rhetoric, & the Dialectic of Interfaith Relationships." In *Forgiveness and Reconciliation: Religion, Public Policy, & Conflict Resolution*, edited by Raymond G. Helmick and Rodney L. Petersen, 3-25. Philadelphia & London: Templeton Foundation Press, 2001.
- Ruchyahana, John. *The Bishop of Rwanda: Finding Forgiveness amidst a Pile of Bones*. Nashville, TN: Thomas Nelson, 2007.
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The Practice of Forgiveness and Reconciliation

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_____. *Forgiving and Reconciling: Bridges to Wholeness and Hope*. Revised. Downers Grove, IL: IVP Books, 2003.

Canada's Truth and Reconciliation Commission

Many resources on Canada's Truth and Reconciliation Commission (TRC) can be viewed online:

<http://nctr.ca/reports.php>

Although far beyond the focus of this course (and the instructor's expertise), I recommend the following book if you are seeking to better understand Indigenous issues in Canada. (This is not a theological book, but a widely regarded primer).

Vowel, Chelsea. *Indigenous Writes*. High Water Press: Winnipeg, 2016.