



# TYNDALE

• SEMINARY •

## Course Syllabus

**SPRING SUMMER 2019**  
**COMPASSION, SOCIAL JUSTICE AND THE MISSION OF GOD**  
**MISS 0603 / THEO 0603**

**JULY 8 – 12**  
**MONDAY – FRIDAY, 9 AM – 4 PM**

**INSTRUCTOR: DR. RUPEN DAS**  
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Access course material at <http://classes.tyndale.ca/>  
Course emails will be sent to your @MyTyndale.ca e-mail account only.  
[Learn how to access and forward emails to your personal account.](#)

The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.

## I. COURSE DESCRIPTION

Compassion and justice are integral to who God is. These are reflected in God's acts in history and God's actions today, and are fundamental to God's mission (missio Dei). What are the biblical and theological foundations for compassion and social justice? How has the Church historically related to the issue of social justice and how has it understood and demonstrated compassion? This course will trace the issue of compassion and social justice through scripture, church history, and missions, and examine different models used. The students will develop a comprehensive theological framework to understand the role and practice of compassion and social justice within the ministry of the church and mission agencies.

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Explain the various theological issues that influence discussions on addressing poverty and social injustice. Use these issues to crucially evaluate their understanding of why poverty and injustice exists.
- Describe what the Old and New Testaments, as well as the Early Church Fathers say about poverty and social justice; identify the contexts of the various teachings on compassion and justice, and explain how the contexts influenced the teachings.
- Demonstrate how the various theologies of compassion and justice have influenced missions; and identify a particular theology and how it has affected mission strategy.
- Examine various issues involved in implementing ministries of compassion and social justice – issues such as transformation, prophetic witness (including conditionality, manipulation, proselytism and conversion), political alignment, etc.
- Analyze the various models of ministry that already exist in the community. This will be done through inviting guest speakers. The student should be able to critical assess each ministry using a framework that they will develop in class.
- Design a program at a local church that addresses issues of poverty, marginalization and social injustice in the community. This program will demonstrate how the planned strategy and activities can be integrated into the identity of the church and its existing activities. It will identify ways of understanding the community and the issues they face and it will identify the niche that the church will occupy while developing a network of other agencies and churches.

### **III. COURSE REQUIREMENTS**

#### **A. REQUIRED READING**

Das, Rupen. *Compassion and the Mission of God: Revealing the Invisible Kingdom*. Leicester: Langham Global Library, 2016.

Das, Rupen and Brent Hamoud, *Strangers in the Kingdom: Refugees, Migrants and the Stateless*. Carlisle: Langham Global Library, 2017.

Chester, Tim, ed. *Justice, Mercy and Humility: Integral Mission and the Poor*. Milton Keynes, UK: Paternoster Press, 2002.

#### **B. SUPPLEMENTARY / RECOMMENDED READING**

Brown, Peter. *Poverty and Leadership in the Later Roman Empire*. Hanover, NH: University Press of New England, 2002.

Longenecker, Bruce W. *Remember the Poor: Paul, Poverty and the Greco-Roman World*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010.

Padilla, C. Rene, and Tetsunao Yamamori. *The Local Church, Agent of Transformation: An Ecclesiology for Integral Mission*. Buenos Aires: Kairos Ediciones, 2004.

Nelson, Gary. *Borderland Churches: A Congregation's Introduction To Missional Living*. St. Louis, MO: Chalice Press, 2008.

\_\_\_\_\_, Gordon W. King, and Terry G. Smith. *Going Global: A Congregation's Introduction To Missions Beyond Our Borders*. St. Louis, MO: Chalice Press, 2011.

Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*. Maryknoll, NY: Orbis Books, 2006.

Wright, Christopher J.H. *The Mission of God's People: A biblical theology of the Church's Mission*. Grand Rapids, MI: Zonervan, 2010.

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

### **C. ASSIGNMENTS AND GRADING**

Students are expected to critically engage with biblical texts, theological issues, mission history and strategy, as well as models of ministry. Class participation is an important element in the learning process as students reflect and interact with other students and guest speakers. Written assignments are meant to enable students to explore in-depth ideas and concepts using, biblical, theological and missiological frameworks.

Guidelines for written assignments are outlined in *Section F. General Guidelines for the Submission of Written Work*. All assignments should be submitted on the date they are due. Late assignments will be penalized two (2) points per day that it is late. If there are valid reasons as to why an assignment will be submitted late, these need to be discussed with the professor beforehand and there needs to be a written request (via email) to the professor. The professor needs to approve it in writing.

#### **1. Required Reading and Class Participation during the Intensive: 10% of final grade.**

*Student participation* will be graded on a scale of 1 to 4: 1 (or D): present, not disruptive; responds when called on but does not offer much; infrequent involvement; 2 (or C): adequate preparation, but no evidence of interpretation or analysis; offers straightforward 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. Compassion Ministry Reflection: 15% of final grade. Due: 22 July 2019.**

See Course Schedule (Section IV). Read Chester, Tim, ed. *Justice, Mercy and Humility: Integral Mission and the Poor*. Milton Keynes: Paternoster Press, 2002 (from required reading). Based on your reading, identify and describe what ministries of Christian community engagement, compassion and social justice would look like in a local community. Discuss in detail how each ministry you have identified would fit within the larger ministry of the local churches. Finally, identify the challenges you will face in trying to implement such ministries. Assignment should be between 1,000-1,500 words.

**3. Critical Book Review: 25% of final grade. Due: 5 August 2019.**

Choose and review a book from the Supplementary/Recommended Reading list (above). Write and submit a critical book review of about 2,000 words in length. The assigned task is to provide a careful and thorough examination of the basic issue(s) at stake in the text, and to evaluate the relative strength(s) and/or weakness(es) of the author's case. Seek to review the work critically: don't merely summarize but, rather, seek to express the dominant issue(s) and argument of the work.

**4. Final Paper: 50% of final grade. Due: 5 September, 2019.**

The paper should be a substantial piece of theological and ministerial reflection based on a topic that the student chooses and is discussed and approved by the professor.

The essay should not simply report, summarize, or review class materials (though you are encouraged to draw from class lectures, discussion and readings). It should concentrate upon theological (method or history) rather than biblical questions (though an understanding of biblical issues may be relevant to the argument of your paper). It should demonstrate thoughtful reflection, analysis, and should embody a conceptual argument in which various angles of the questions are explored in fairness and at length. The paper should be in the range of 3,250 to 4,500 words.

#### **D. EQUITY OF ACCESS**

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Required Reading and Class Participation	10%
Compassion Ministry Reflection	15%
Critical Book Review	25%
Final Paper	50%
Total Grade	100 %

## F. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

1. Your work should demonstrate the following characteristics:

- 12-point font, double-spaced, using either Times New Roman, Arial or Calibri.
- All written work should have a title page with the title of the assignment, course title and number, name of the student and contact details, and the date the work was submitted.
- All pages should be numbered.
- All written work should have footnotes and a complete bibliography.
- All written assignments should be sent to the professor as a Word document via an email attachment.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [writing resources](#).

Students should also 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.

## Research Ethics

All course-based assignments involving human participants requires ethical review and approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; [aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## G. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Topic	Assignment
Pre-Intensive		Read Chapters 1 and 2 <i>Compassion and the Mission of God</i>
8 July 2019 (Monday)	Issues that frame the discussions on poverty and justice	Read Chapters 3-5 <i>Compassion and the Mission of God</i>
9 July 2019 (Tuesday)	The biblical basis and the understanding of the Early Church for addressing poverty and injustice	Read Chapters 6 and 7 <i>Compassion and the Mission of God</i>
10 July 2019 (Wednesday)	Theological challenges and history of missions	Read Chapters 8 and 9 <i>Compassion and the Mission of God</i>
11 July 2019 (Thursday)	Models of ministries of compassion and social justice	Read Chapters 10-11 <i>Compassion and the Mission of God</i>
12 July 2019 (Friday)	Synthesis of learning and discussion of final assignment	
22 July 2019 (Monday)	Chester, Tim, ed. <i>Justice, Mercy and Humility: Integral Mission and the Poor.</i>	Compassion Ministry Reflection due

5 August 2019 (Monday)	Book of your choice from the Supplementary/Recommended reading list	Critical Book Review due
5 September 2019 (Thursday)	Final Paper – topic finalized after discussion with professor	Final Paper due

## V. SELECTED BIBLIOGRAPHY

(Tyndale Library supports this course with [e-journals and e-books](#). See the [Library FAQ page](#).)

Baker, Ash. *Slum Life Rising: How To Enflesh Hope Within A New Urban World*. Kindle version. Amazon Digital Services Inc. May 24, 2012.

Boff, Leonardo, and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll, NY: Orbis Books, 2008.

Bosch, David J. *Transforming Mission*. New York: Orbis Books, 2008.

Brackney, William H. *Human Rights and the World's Religion, Revised and Updated*. Westport, CT: Praeger Publishers, 2013.

Christian, Jayakumar. *God of the Empty-Handed: Poverty, Power and the Kingdom of God*. Revised ed. Victoria (Australia): Acorn Press, 2011.

Corbett, Steve, and Brian Fikkert. *When Helping Hurts: How To Alleviate Poverty Without Hurting The Poor And Yourself*. Chicago: Moody Publishers, 2009.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: The Seabury Press, 1970.

Glasser, Arthur. *Announcing The Kingdom: The Story Of God's Mission In The Bible*. Grand Rapids: Baker Academic, 2003.

Gutierrez, Gustavo. *A Theology of Liberation*. Maryknoll, NY: Orbis Books, 2009.

Hughes, Dewi. *God of the Poor: A Biblical Vision Of God's Present Rule*. Milton Keynes, UK: Authentic Media, 2006.

Nelson, Gary. *Borderland Churches: A Congregation's Introduction To Missional Living*. St. Louis, MO: Chalice Press, 2008.

\_\_\_\_\_, Gordon W. King, and Terry G. Smith. *Going Global: A Congregation's Introduction To Missions Beyond Our Borders*. St. Louis, MO: Chalice Press, 2011.

Newbigin, Leslie. *The Open Secret: Sketches For A Missionary Theology*. Revised. Grand Rapids: Eerdmans, 1995.

Sanneh, Lamin. *Encountering the West: Christianity and the global cultural process*. London: Orbis Books, 1993.

\_\_\_\_\_. *Translating the Message: The missionary impact on culture*. London: Orbis Books, 2009.

Sider, Ronald J. "An Evangelical Theology of Liberation." *Christian Century*, March 1980: 314.

\_\_\_\_\_. *Good News and Good Works: A Theology for the Whole Gospel*. Grand Rapids: Baker Books, 1993.

Simon, Wolfgang. *The Starfish Manifesto*. Antioch: Asteroidea Books, 2009.

Tizon, Al. *Transformation after Lausanne: Radical Evangelical Mission in Global-Local Perspective*. Eugene, OR: Wipf and Stock Publishers, 2008.

Yoder, John Howard. *The Politics of Jesus: Vicit Agnus Noster, 2<sup>nd</sup> ed.* Grand Rapids, MI: Eerdmans, 1994.