

*“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.”*

<b>Course</b>	<b>LIFE IN THE MESS: A THEOLOGY OF FORGIVENESS AND RECONCILIATION</b> THEO 0606
<b>Date and Time</b>	JUNE 13 - 17, 2022 MONDAY – FRIDAY 9:00 AM – 4:00 PM SYNCHRONOUS ONLINE
<b>Instructor</b>	<b>DAVID GURETZKI, PhD</b> Telephone/voice mail: (905) 479-5885 Ext. 231 Email: <a href="mailto:David.Guretzki@theEFC.ca">David.Guretzki@theEFC.ca</a> (preferred) or <a href="mailto:dguretzki@Tyndale.ca">dguretzki@Tyndale.ca</a>
<b>Class Information</b>	The classes will be livestreamed daily from Monday to Friday 9:00 AM – 4:00 PM.  Office Hours: If you wish to have a phone or Zoom call any time before the course date or up to the end of July, please contact my administrative assistant, Anita Levesque ( <a href="mailto:Anita.Levesque@theEFC.ca">Anita.Levesque@theEFC.ca</a> ) who will arrange a time to speak. Otherwise, feel free to email.  Please note I will be out of country the first two weeks of July and so will have minimal time for email.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## I. COURSE DESCRIPTION

This course will evaluate contemporary models of forgiveness and reconciliation from biblical, theological and pastoral perspectives. 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 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.

## II. LEARNING OUTCOMES

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

- 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.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Allender, Dan B. and Tremper Longman III. *Bold Love*. Colorado Spring, CO: NavPress, 1992. ISBN: 0891097031

Truth and Reconciliation Commission. [\*What we have Learned: Principles of Truth and Reconciliation\*](#), 2015. (Available online as PDF).

Volf, Miroslav. [\*Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation\*](#). Nashville: Abingdon, rev. ed. 2019. ISBN: 1501861077 [The first edition of Volf is also acceptable].

For theological or biblical studies programs:

Choose EITHER of the following:

Davis, James Calvin. *Forbearance: A Theological Ethic for a Disagreeable Church*. Grand Rapids: Eerdmans, 2017. ISBN: 0802875106

Or:

Martin, Ralph P. *Reconciliation: A Study of Paul's Theology*. Eugene, OR: Wipf & Stock, 1989, 1997. ISBN: 1579100341

For ministry or counselling programs:

Sande, Ken. *The Peacemaker*. 3d ed. Grand Rapids, MI: Baker, 2004. ISBN: 0801064856

For Intercultural programs:

Elmer, Duane. *Cross-Cultural Conflict: Building Relationships for Effective Ministry*. Downers Grove, IL: InterVarsity Press, 1993. ISBN: 0830816577

**B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS**

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

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. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS**

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

**D. GUIDELINES FOR INTERACTIONS**

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each

other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## E. ASSIGNMENTS AND GRADING

### 1. *Pre-Course Text Reading and Synopses: 20% of final grade*

- a) Read Allender (*Bold Love*), Volf (*Exclusion and Embrace*), Truth and Reconciliation Commission (*What we have Learned*), and one of the Davis, Martin, Sande or Elmer books (4 texts total) in preparation for the course.
- b) As soon as possible after you have read the *What We have Learned* text (i.e., TRC text), journal 1-3 pages (300-900 words) 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.  
(Note: This reflection is not marked separately but will be evaluated as part of the post-course assignment.)
- c) Choose one chapter from each of the three other texts you have read (total three chapters) on which to write a single page (300 word) critical synopsis of each chapter (900 words total). For the purposes of this assignment, a critical synopsis:
  - a. Is a concise, carefully written, carefully edit summary;
  - b. Has no traditional introduction or conclusion, but launches directly into the summary;
  - c. Concludes with a single, carefully worded sentence which describes your evaluation of why this chapter is so important to understand relative to the theology or practice of forgiveness and reconciliation;
  - d. Does not exceed 300 words.

Evaluation: clarity, conciseness, faithfulness to text summarized, thoughtful

Due: June 13 before class begins.

2. **Mid-course discussion**: 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 is mandatory and preparatory to a post-course assignment.

### **3. Post-course Reflections – 5% of final grade**

In the days immediately after the course, take some time to journal your personal reactions to the course material and discussion. In no more than 3 pages double spaced, reflect on some of the following questions. What are some things you have been personally challenged to think differently about?

- What are some things you remain unconvinced about?
- How would you describe the personal impact certain concepts, discussions, or readings had on you?
- What are practical actions you intend to do as a result of something you've learned or been challenged by in the course?
- What is something you are still struggling to work out or understand?
- What do you think a major lesson the Holy Spirit has been teaching you this week?
- Anything else you want to reflect on?

It is not necessary to answer all or even any of these questions, but the point of this exercise is to push you to seek to process and apply the course while the content is fresh in your mind. It is acceptable to make mention of personal relationships or contexts, but ensure anonymity of names when necessary. Also note that it is entirely acceptable to disagree with something that has been dealt with in the class and can be a good point of reflection to help you verbalize why you disagree.

This is purely a self-reflective exercise and no additional sources are necessary. However, if you do cite something from one of the texts, be sure to document properly.

Evaluation: Clarity, thoughtfulness, evidence of engagement with concepts of class.

**Due:** June 20, 2022

### **4. *What We Have Learned* Ministry Context Reflection - 25% of final grade**

In light of the both the reading of this document and the in-class content and discussion, complete and compile 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).

**Due: July 4, 2022**

## **5. Major Research Paper - 50% of final grade**

It is expected that the maximum 15 page (double spaced) 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 on which to do your major paper. Choose from one of the options below on how to structure your paper. These examples are just to get your mind thinking about the possibilities.

- 1) *Choose a biblical text or set of texts on which to do a 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 a 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 aim for a minimum of at least 10 sources besides the Bible. This can include citations from the course textbooks.)
- 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 Tyndale Seminary guidelines? (i.e., structure, grammar, compelling argument, footnotes/parenthetical citations).

**Due:** August 5, 2022

## F. 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.

## G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Pre-course Reading and Synopses	20 %
Post-course reflections	5 %
What Have we Learned Ministry Context Reflection	25 %
Major Research Paper	50 %
Total Grade	100 %

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

1. Your work should demonstrate the following characteristics:

For proper citation style, consult the [tip sheet, "Documenting Chicago Style"](#) (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 from the *Chicago Manual of Style* or reference the [tip sheet, "How to Cite Sources in Theology"](#).

### 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 takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

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 may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **I. 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**

**Pre-reading is expected prior to start of class. Late registrants are responsible for the consequences of partial preparation.**

**There will be one short piece assigned mid-week for reading but will not take more than ½ hour to read.**

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?

## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

### **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.
- McKenna, Andrew J. "Derrida, Death, and Forgiveness." *First things* 71 (March 1997): 34-37.
- Müller-Fahrenholz, Geiko. *The Art of Forgiveness: Theological Reflections on Healing and Reconciliation*. Geneva: WCC Publications, 1997.
- Murphy, Jeffrie G. *Getting Even: Forgiveness and Its Limits*. Oxford University Press, USA, 2004.
- Shults, F. LeRon, and Steven J. Sandage. *The Faces of Forgiveness: Searching for Wholeness and Salvation*. Grand Rapids, MI: Baker Academic, 2003.
- Volf, Miroslav. *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Abingdon Press, 1996.
- \_\_\_\_\_. *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace*. Grand Rapids, MI: Zondervan, 2006.
- \_\_\_\_\_. "Forgiveness, Reconciliation, & Justice: A Christian Contribution to a More Peaceful Social Environment." In *Forgiveness and Reconciliation: Religion, Public Policy, & Conflict Resolution*, edited by Raymond G. Helmick and Rodney L. Petersen, 27-49. Philadelphia & London: Templeton Foundation Press, 2001.
- Wiesenthal, Simon. *The Sunflower: On the Possibilities and Limits of Forgiveness*. Rev. Ed. New York, NY: Schocken Books, 1997.
- Wyschogrod, Edith. "Repentance and Forgiveness: The Undoing of Time." *International Journal for Philosophy of Religion* 60, no. 1-3 (December 2006): 157-68.

## **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.

Augsburger, David W. *Helping People Forgive*. Westminster John Knox Press, 1996.

Ecker, Patti. "Forgiveness: A Part of the Journey to Healing." *Ministry*, September 2009, 25-7.

Enright, Robert D., Joanna North, and Archbishop Desmond Tutu. *Exploring Forgiveness*. University of Wisconsin Press, 1998.

Gobodo-Madikizela, Pumla. *A Human Being Died that Night: A South African Story of Forgiveness*. Boston, MA: Houghton Mifflin, 2003.

Luskin, Frederic, Ken Silvestri and Jed Rosen. "Learning Forgiveness: Peacemaking Skills for Couples." *Psychotherapy Networker*, September/October 2009, 61-5.

Pingleton, Jared P. "Why We Don't Forgive: A Biblical and Object Relations Theoretical Model for Understanding Failure in Forgiveness Process." *Journal of Psychology and Theology* (Winter 1997).

Shults, F. LeRon, and Steven J. Sandage. *Faces of Forgiveness, The Search for Wholeness and Salvation*. Grand Rapids, MI: Baker Academic, 2003.

Worthington, Everett L. *Dimensions of Forgiveness: Psychological Research & Theological Perspectives*. Templeton Press, 1998.

### **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.

Shriver, Donald W. Jr. *An Ethic For Enemies: Forgiveness in Politics*. Oxford University Press, USA, 1998.

Tutu, Desmond. *No Hope without Forgiveness*. New York, NY: Doubleday, 1999.

### **The Practice of Forgiveness and Reconciliation**

Andrews, Molly. "Forgiveness in Context." *Journal of Moral Education* 29, no. 1 (March 2000): 75-86.

Augsburger, David W. *Helping People Forgive*. 1st ed. Louisville, KY: Westminster John Knox Press, 1996.

Jones, L. Gregory, and Célestin Musekura. *Forgiving As We've Been Forgiven: Community Practices for Making Peace*. Downers Grove, IL: IVP Books, 2010.

Nouwen, Henri J. M. *The Return of the Prodigal Son: A Story of Homecoming*. Toronto, ON: Image Books, 1992.

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

Worthington, Everett. *Forgiveness and Reconciliation: Theory and Application*. 1st ed. Routledge, 2006.

\_\_\_\_\_. *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*. Winnipeg, MB: High Water Press, 2016.