

*“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>MINISTRY IN THE MARGINS: POVERTY, INEQUALITY AND JUSTICE</b> MISS 0655 / PAST 0655
<b>Date and Time</b>	JANUARY 13 – APRIL 12, 2022 THURSDAYS 2:15 – 5:05 PM
<b>Instructor</b>	<b>JESSE SUDIRGO, PhD Candidate</b> Telephone/voice mail: (416) 226-6620 Email: <a href="mailto:jsudirgo@tyndale.ca">jsudirgo@tyndale.ca</a>
<b>Class Information</b>	The classes will be livestreamed on Thursdays 2:15 PM–5:05 PM.  Office Hours: By appointment only
<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>

Tyndale Undergraduate students may enroll in this course under the following course code:

CHRI 3553

NOTE: This course is joint-listed between Undergraduate Studies and Seminary. It is a graduate level course and operates on the Seminary schedule related to reading days, start and end of semester, exam schedule and according to the Seminary Academic Calendar.

## I. COURSE DESCRIPTION

An interdisciplinary course that explores theology and practical ministry through a socio-economic lens. Students will seek to discover how one’s social location and economic status impact theological priorities, ethical positions, ecclesiological emphases, biblical hermeneutics and spiritual formation. Amidst such self-reflection, the course will present alternative approaches to theology and ministry that stem from the perspective of the poor and marginalized.

## II. LEARNING OUTCOMES

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

Course Outcomes	In Practice
<p>LISTENING: Ethnography</p> <p>A. Understand how the poor see themselves</p> <p>B. Evaluate epistemologies (ways of knowing) and Christian social ethics from the margins and their influence to one’s spiritual formation and relationship with the church</p>	<ul style="list-style-type: none"> <li>✓ Reflection Assignment</li> <li>✓ Devotion Leading</li> <li>✓ 1 Corinthians 11 simulation exercise</li> <li>✓ Site visit</li> </ul>
<p>BEING: Self-awareness and social location</p> <p>C. Understand of the Cultural Competency Continuum</p> <p>D. Examine and unearth unconscious/conscious assumptions of the poor</p> <p>E. Identify the way power and privilege impact theological persuasions, practical ministry, ecclesiology and leadership</p>	<ul style="list-style-type: none"> <li>✓ Reflection Assignment</li> <li>✓ Cultural Competency assessment</li> <li>✓ Class Discussions</li> </ul>
<p>EXEGETING: Hermeneutics from the margins</p> <p>F. Define a hermeneutics from the margins and exegete scriptures through that lens</p>	<ul style="list-style-type: none"> <li>✓ Exegete a passage through the lens of the margins (analyze)</li> <li>✓ Class Discussion</li> </ul>
<p>APPLYING: Integration</p> <p>G. Construct a personal theology and philosophy informed by the margins and how it will be embedded into one’s spiritual formation</p> <p>H. Adapt ministry approach and practice from a collective theology and philosophy informed by the margins; either by reforming an existing ministry or starting a new ministry</p>	<ul style="list-style-type: none"> <li>✓ Final integration assignment and presentation (integrative)</li> <li>✓ Class Discussion</li> </ul>

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING

Das, Rupen. [Compassion and the Mission of God: Revealing the Invisible Kingdom](#). Carlisle, U.K.: Langham Global Library, 2016.

Lupton, Robert D., and Barbara R. Thompson. *Theirs Is the Kingdom: Celebrating the Gospel in Urban America*. 1st ed. San Francisco: Harper & Row, 1989.

Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006.

Required readings include the books above as well as pdf inserts that will be provided electronically for each class.

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

Finger, Reta Halteman. *Creating a Scene in Corinth: A Simulation*. Harrisonburg, VA: Herald Press, 2013.

Paul, Greg. *God in the Alley: Being and Seeing Jesus in a Broken World*. Colorado Springs, CO: WaterBrook Press, 2004.

Wells, Samuel, Ben Quash, and Rebekah Ann Eklund. [Introducing Christian Ethics](#). Second edition. Hoboken, NJ: John Wiley & Sons, 2017.

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](https://classes.tyndale.ca).

## **E. ASSIGNMENTS AND GRADING**

### **1. Class Participation: 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. Biblical Exegesis Paper: Due on March 3, 2022; 1250 words (5 pages double spaced); 25% of final grade**

Exegete a chapter from scripture utilizing the emerging hermeneutics from the margins. With reference to the “Last Supper” exercise, imagine the socio-economic factors present in the scene of the chapter (of your choice) and explore how it might affirm or alter your view of the passage.

### **3. Reflection paper: Due on March 17, 2022; 1250 words (5 pages double spaced); 20% of final grade**

Write a reflection paper that exegetes your current ministry practice in light of the emerging perspectives of the margins delivered in this course. You can explore one or various aspects of your faith which may include your spirituality, theology, community, church or denomination. Utilize self-reflection, scriptures, course readings and key themes from the first 6 classes to construct this reflection paper. External sources are not required.

**4. Final Integrative Paper Proposal: Due on March 24, 2022; 125 words (½ page double spaced); 2.5% of final grade (pass/fail)**

Submit your 1) Thesis for the final integrative paper 2) Bibliography of three key readings (outside of the courses readings) you are exploring and planning to use for this paper

**5. Final Integrative Paper Outline Presentation: Due on April 7, 2022; 10 minute time length, 2.5% of final grade (pass/fail)**

Present your 1) initial research (key readings or site visits), 2) thesis and 3) essay structure of your Final Integrative Paper. This is a pass/fail assignment which requires that you completed the preliminary work to begin constructing your final paper. The purpose of this presentation is to elicit feedback from your peers and instructors on your current argument and writing progress.

**6. Final Integrative Paper: Due on April 14, 2022; 3750 words (15 pages double spaced); 40% of final grade**

Write an integrative research paper that investigates one or two of the main themes in the course that are most relevant for your current or future ministry practice. Critically reflect upon the relevant course literature and expound on its premise with engagement with external resources that deepen the premise. The essay should not simply report, summarize, or review class materials, but concentrate on how to shape theology, mission and/or ecclesiology through the lens of the marginalized. It should demonstrate thoughtful reflection, analysis, and should embody a conceptual argument that is translated into practical application for ministry to/for/with the poor.

**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:

Required Reading and Class Participation	10 %
--	------

Biblical Exegesis Paper	25 %
Reflection Paper	20 %
Final Integrative Paper Proposal (pass/fail)	2.5 %
Final Integrative Outline Presentation (pass/fail)	2.5 %
Final Integrative Paper	40 %
Total Grade	100 %

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

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 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

##### Part I, Exegete Scripture & Communion

<b>Week 1: Introductions and Personal Goals – January 13, 2022</b>
<p>To start, we will set the stage for our learning journey by reviewing the vision for this course, discussing expectations, and getting to know one another. We will begin by looking at how the poor define themselves and explore diverse epistemologies that stem from various time periods and cultures. This class will also overview various disciplines that will be used throughout the course such as epistemology, ecclesiology, ethics, missiology, and ethnography.</p>
<p>Before Class:</p> <p>Required Readings:</p> <p><input type="checkbox"/> Das, Rupen. Compassion and the Mission of God. Pg 1-41</p>
<p>After Class:</p> <p>Reflection Questions:</p> <ul style="list-style-type: none"><li>➤ Who are you and how did you end up here in this course?</li><li>➤ Where or/and what is the “margins” and who is in it?</li><li>➤ What is your experience with poverty? Your own experience, interaction with poverty, relationship with those in poverty.</li><li>➤ Why should we use an interdisciplinary method when discussing matters about poverty?</li></ul>

**Week 2: 1 Corinthians 11:17-33: The Lord's Supper – January 20, 2022**

We will begin to look at a scene from 1 Corinthians 11:17-33 where Paul rebukes the church for the way they are facilitating Holy Communion in their gatherings. This passage will function as the framework of this course and help us to explore the various characters that are in the passage. We will examine how the socio-economic divide may still play out in our very own churches today.

Before Class:

Required Readings:

- 1 Corinthians 10-13, Galatians 4
- Finger, Reta Halteman. *Creating a Scene in Corinth: A Simulation*. Harrisonburg, Virginia: Herald Press, 2013. Pg. 162-171
- Friesen, Steven J., ed. *Corinth in Contrast: Studies in Inequality*. Lieden; Boston: Brill, 2014. Pg. 38-53

Supplementary Readings:

- Horsley, Richard A., ed. *Paul and Empire: Religion and Power in Roman Imperial Society*. Harrisburg, PA: Trinity Press International, 1997. Pg. 120-130

After Class:

Reflection Journal Questions:

- How would you approach the next gathering a week after Paul's rebuke?

**Week 3: Towards a Biblical Understanding of Poverty - January 27, 2022**

A biblical overview of the poverty in the Old and New Testament

Before class:

Required Readings:

- Das, Rupen. *Compassion and the Mission of God*. (p. 43-86)

After Class:



- How does this biblical overview of poverty in the scriptures change the way you see characters in the scripture?
- How does the role of “power” play a role in the way you prioritize your reading of scripture? How does it impact your hermeneutics?

#### **Week 4: The Lord’s Supper II: After 1 month – February 3, 2022**

During the first half of the class we will revisit the scene of 1 Corinthians 11 and flesh out our reflections of the characters we portrayed on the second class. We will review what types of changes would have been made a few weeks after Paul’s rebuke and examine how our amendments or adjustments would have impacted the community. What kind of disruption would have ensued? The second part of the class will focus on the Eucharist and the gospel and the functional reconciliation it brings between socio-economic divisions.

Before Class:

Required Readings:

- TBC
- Das, Rupen. Compassion and the Mission of God. (p. 105-134)

Supplementary Readings:

- Paul, Greg. The Twenty Piece Shuffle. 13-26

After Class:

- How do the new ideas about the Eucharist impact your reflections on 1 Corinthians 11?

#### **Week 5: Christian Ethics and Liberation Theology – February 10, 2022**

At this point in the course, we would have explored several approaches to the scriptures through the lens of the poor. This class will outline various approaches to Christian Ethics

and how it relates to the socio-economic divisions within society. There will be particular engagement between the various streams of Christian Ethics and Liberation theology to consider the impact of our current assumptions on how we would respond to Paul's rebuke in 1 Corinthians 11:17-33.

Before class:

Required Readings:

- Wells, Samuel, Ben Quash, and Rebekah Ann Eklund. *Introducing Christian Ethics*. Second edition. Hoboken, NJ: John Wiley & Sons, 2017. The Questions Christian Ethics Asks: Universal, Subversive and Ecclesial Ethics
- Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. 160-175
- Adiprasetya, Joas. "Beyond Universality and Particularity: The Problem of the Human Rights Language in Liberation Theology." *Religion & Human Rights: An International Journal* 8 (2013): 163–72.

After class:

- How do the categories of Christian Ethics shape the way reconciliation occurs between the rich and the poor?

## Part II, Exegete Self

### Week 6: Ministry in the Margins as Formation – February 17, 2022

This class will explore Ministry in the Margins as a form of discipleship and worship. While some believe that ministry to the poor as a specialized program of the church, this class will consider the role such a mission plays in personal and corporate sanctification.

Before Class:

Required Readings:

- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon Press, 1996 – Chapter 3

- Nouwen, Henri J. M. *Adam: God's Beloved*. Maryknoll, N.Y.: Orbis Books, 2012. Pg. 40-54

**READING WEEK: No Class - February 24, 2022**

**Week 7: Economics vs. Grace: Theological reflection on social sector trends – March 03, 2022**

This class will examine the various perspectives that are guiding non-profit organization is their engagement with the poor. While some continue to advocate a relief model, many organizations are shifting to a more proactive community development model that focuses on stewarding the strength of communities. The class will explore the theological implications of each model and discern how the gospel fits into such approaches.

**Before Class:**

**Required readings:**

- Nouwen, Henri J. M. *The Wounded Healer: Ministry in Contemporary Society*. 1st Image ed. New York, NY: Image Books, 02. pg. 55-83
- Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006, pg 19-37
- McKnight, John. *The Careless Society: Community and Its Counterfeits*. New York: BasicBooks, 1995, pg. 3-25

**Supplementary Readings:**

- Kennedy-Kish, Banakonda, Ben Carniol, Donna Baines, and Raven Sinclair. *Case Critical: Social Services & Social Justice in Canada*, 2017 pg. 66-88
- Matthew 18 - 20
- Luke 15

**\* EXEGESIS ASSIGNMENT DUE AT THE BEGINNING OF CLASS**

**Week 8: Public Life and Cultural Competency – March 10, 2022**

This session will focus on the churches role in the public square. We will consider how the church might best engage in today's public arena. In diverse cities around the world, cultural awareness and sensitivity has become a prominent value in society. In relating with people and groups that differ than our own, one must overcome different barriers that prevent us from engaging as equal human beings. This class will focus on the second chapter of Palmers book as well as explore the 5 levels of cultural competency and apply this continuum to the socio-economic barriers.

Before Class:

Required Readings:

- Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006, pg 38-62
- Haidt, Jonathan. *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. New York: Vintage Books, 2013. Pg 111-130

After class:

- Work on upcoming assignments and presentations

### **Week 9: Self-Reflections - March 17, 2022**

This class will focus on the self-reflection papers that will be presented throughout the class in dialogue with the Parker Palmer reading.

Before Class:

Required Readings:

- Lupton, Robert D., and Barbara R. Thompson. *Theirs Is the Kingdom: Celebrating the Gospel in Urban America*. 1st ed. San Francisco: Harper & Row, 1989. Pg 3-13, 40-50.
- Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006, pg 63-79

**\* REFLECTION ASSIGNMENT DUE AT THE BEGINNING OF CLASS**

After class:

- How has the reflections of your peers contributed to your understanding of what has been taught thus far?

### Part III, Collective Response, Integration

#### Week 10: The Last Supper III: 2 years later – March 24, 2022

In this class, we will focus on the **collective** response 2 years after Paul's rebuke to the church in Corinth. We will imagine the steps that took place to help form a community of mutuality, equality and reseeded, or how it might have all gone wrong. While the first Reflection Assignment focused on individual responses, this week will shift the class towards possible collective responses.

**\* FINAL INTEGRATION PAPER PROPOSAL ASSIGNMENT DUE AT THE BEGINNING OF CLASS**

Before Class:

Required Readings:

- Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006 pg. 102-119, 134-153.
- 1 Corinthian 12-13

#### Week 11: Forming inclusive rhythms in the Church – March 31, 2022

This class will reflect upon the theological and philosophical ideas formed in the previous weeks and seek to integrate them into a practical rhythm for ministry. The discussion will revolve around how we will organize the next weeks Eucharist meal. We will seek to plan out our ideal socio-economically diverse service which we will experience in the last class. Furthermore, we will discuss the theological and biblical formations that undergird these decisions.

Before Class:

Required Readings:

- Palmer, Parker J. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad Publ., 2006 pg. 154-173.
- Lupton, Robert D., and Barbara R. Thompson. *Theirs Is the Kingdom: Celebrating the Gospel in Urban America*. 1st ed. San Francisco: Harper & Row, 1989. Pg. 98-100, 109-110, 114-115

**Week 12: The Last Supper: Lessons from the church in Corinth – Conclusion – April 7, 2022**

We will end this course with a meal together. We will experience what we envision to be the best version of a socio-economically diverse church. We will use this time to reflect upon how this course has changed the way we exegete scripture, how we understand theology and how we form community. This will be an opportunity for students to present a section of their final paper.

**\* FINAL INTEGRATION OUTLINE READY TO PRESENT**

The presentation will be a pass/fail assignment and will represent a working document that will allow you to elicit feedback from fellow peers and instructor before completing the final draft due

**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](#).)

Bakke, Raymond J. [A Theology as Big as the City](#). Downers Grove, IL: InterVarsity Press, 1997.

Das, Rupen, and Brent Hamoud. [Strangers in the Kingdom: Ministering to Refugees, Migrants, and the Stateless](#). Carlisle, U.K.: Langham Global Library, 2017.

Gorringe, Timothy. [A Theology of the Built Environment: Justice, Empowerment, Redemption](#). Cambridge, U.K.; New York: Cambridge University Press, 2002.

Gutiérrez, Gustavo, and Gerhard Ludwig Müller. [On the Side of the Poor: The Theology of Liberation](#). Maryknoll, New York: Orbis Books, 2015.

Gutiérrez, Gustavo, and James B. Nickoloff. *Essential Writings*. Maryknoll, N.Y: Orbis Books, 1996.

Hauerwas, Stanley, and Jean Vanier. [\*Living Gently in a Violent World: The Prophetic Witness of Weakness\*](#). Resources for Reconciliation. Downers Grove, IL: IVP Books, 2008.

Hiebert, Paul G. [\*The Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World\*](#). Christian Mission and Modern Culture. Harrisburg, PA: Trinity Press International, 1999.

Linthicum, Robert C. *City of God, City of Satan: A Biblical Theology of the Urban City*. Grand Rapids, MI: Zondervan, 2011.

Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*. Maryknoll, New York: Orbis Books, 1999.

Paul, Greg. *God in the Alley: Being and Seeing Jesus in a Broken World*. Colorado Springs, CO: WaterBrook Press, 2004.

Vanier, Jean. *Community and Growth*. New York: Paulist Press, 2003.