

“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.”

Course	THEOLOGY AND THE PUBLIC SQUARE: THE GOSPEL MANDATE OF UNDERSTANDING, ENGAGING, & CHALLENGING THE POWERS THEO 0670 1S
Date, Time, and Delivery Format	JUNE 10 – 14 MONDAYS – FRIDAYS, 9:00 AM – 4:00 PM SYNCHRONOUS ONLINE
Instructor	REV. VICTOR A. SHEPHERD, B.A., B.D., M.A., Th.Ds., S.T.D. Telephone/voice mail: (416) 226-6620 Ext. 6726 Email: vshepherd@tyndale.ca
Class Information	The classes will be livestreamed from Monday to Friday from 9:00 AM – 4:00 PM. Office Hours: As Requested
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

Theologically our public institutions—such as health care, education, church, sport, law enforcement, government, social work, housing, criminal justice, banking, social assistance, etc.—participate in the created ‘principalities and powers.’ These are meant to praise God and to bless the creation. When honouring their God-appointed vocation, they enhance us; when, as fallen, they contradict that vocation, they threaten us. This course prepares those who plan to work in the public sphere to apprehend and think theologically about that space, their ministry within it, and the church’s witness to the recovery of these powers in the *shalom* of God.

II. LEARNING OUTCOMES

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

- identify the nature and notoriety of the powers;
- examine the place of the powers in the total gospel-economy;
- recognize the powers' subtlety, ubiquity and lethality;
- engage the powers without being seduced by them;
- re-call the powers to their God-appointed vocation.

For consideration:

"...to admire instead of follow Christ is...an invention by those who spinelessly keep themselves detached, who keep themselves at a safe distance."

"What is the New Testament? – A handbook for those who are to be sacrificed."

"The true Christian is the one who becomes a sacrifice in order to call attention to the truth that Christ is the only true sacrifice." —Soren Kierkegaard

"...to become a full professor [of theology] is to make a living off the fact that Christ was crucified." —Soren Kierkegaard

"An ideology, by definition, compels suspension of doubt about the legitimacy of its claim to validity." —Walter Wink, The Bible in Human Transformation, 29

"It is well demonstrated that people who experience an abundance of love in their lives rarely seek solace in compulsive, exclusionary personal acquisition. In contrast, no extreme of material indulgence can ever be 'enough' for the emotionally deprived as all the riches of the material world become insufficient to support the demands placed on them. Thus, a world starved of love becomes a world of material scarcity. In contrast, a world with abundant love is also a world of material abundance." —David C. Korten, When Corporations Rule the World, 267

III. COURSE REQUIREMENTS

A. REQUIRED READING

Dawn, Marva J. *Powers, Weakness, and the Tabernacling of God*. Grand Rapids, MI: W.B. Eerdmans, 2001. (To be read in its entirety.)

Wylie-Kellermann, Bill. [*Principalities in Particular: A Practical Theology of the Powers That Be*](#). Minneapolis, MN: Fortress Press, 2017. (Chapter to be read as directed by the instructor.)

Copies of additional readings will be provided by the instructor.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

The following texts represent the thought of major figures in the course:

Barth, Karl, [*The Christian Life: Church Dogmatics, IV: 4: Lecture Fragments*](#). Grand Rapids, MI: Eerdmans Pub. Co., 1981, pp. 205-271.

Berkhof, Hendrikus. *Christ and the Powers*. Translated by John Yoder. Scottdale, PA: Herald Press, 1977.

Dawn, Marva J. *Powers, Weakness, and the Tabernacling of God*. Grand Rapids, MI: W.B. Eerdmans, 2001. (To be read in its entirety.)

Ellul, Jacques, Ted Lewis, and David W Gill. [*Presence in the Modern World*](#). Translated by Lisa Richmond. Cambridge, United Kingdom: James Clarke, 2017.

Stringfellow, William. *An Ethic for Christians and Other Aliens in a Strange Land*. Waco, TX: Word Books, 1973.

Tyndale recommends 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 BLENDED COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class 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
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

*exceptions with permission from professor

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.

E. ASSIGNMENTS AND GRADING

Note: All assignments may be submitted in French.

1. Critical Book Review, 7-8 pages: Due on July 5, 2024—20 % of final grade.

Examine the basic issues(s) articulated in any one major work (check with instructor) of Stringfellow or Ellul. Do not merely summarize, but rather seek to express the dominant issues and argument of the work. Expose the theological presuppositions of the book. Indicate any weaknesses, inconsistencies, or theological deficiencies.

This assignment can be related specifically to learning outcomes one and two.

2. Essay, approximately 10 pages: Due on August 9, 2024—40 % of final grade.

This paper probes the nature, scope, blessing, and threat of any **one** principality; e.g., health care, education, church, sport, law enforcement, government, social work, subsidized housing, criminal justice, trade-unionism, banking, social assistance (government-funded welfare), etc.

This assignment can be related specifically to learning outcomes one, two, and three.

3. Essay, approximately 10 pages: Due on August 9, 2024—40% of final grade.

This paper proposes a Christian engagement (individual, to be sure, but not excluding congregational) with the powers, indicating how any **one** principality might be recalled to its God-appointed vocation.

This assignment can be related chiefly to learning outcomes four and five.

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:

Critical Book Review	20 %
Essay 1	40 %

Essay 2	40 %
Total Grade	100 %

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

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, “Citing 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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

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 (aau@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 the start of class and students should read the Dawn text in its entirety. It is advisable to read as well, prior to class, the assigned readings from the Kellerman text. (An electronic version of the Kellermann books is available from the Tyndale Library.) Late registrants are responsible for the consequences of partial preparation.

Mon. AM - “The Principalities as Created, Fallen, and Then?” (from Marva Dawn, *Powers, Weakness, and the Tabernacling of God*, chapt. 1)

Mon. PM - the creatureliness, corruption, and redemption of the ‘principalities and powers’: Hendrikus Berkhof, *Christ and the Powers* (handout supplied by instructor)

Tue. AM - collusion among the powers: William Stringfellow, ‘Stratagems of the Demonic Powers’ (*An Ethic for Christians and Other Aliens in a Strange Land*) [handout]
- Stringfellow on Ellul’s *The Presence of the Kingdom* [handout]

Tue. PM – Propaganda: its forms, features, and omnipresence (Jacques Ellul, *Propaganda*) [handout]

Wed. AM - particular powers:

- Race —Kellermann, “Unholy Alliance: “John Wesley and Global Powers of Slavery”
- Kellermann, “Exorcising an American Demon: Racism is a Principality”
- BBC NEWS article, 12th Sept. 2022
- International Labour Organization article, 12th Sept. 2022

Health care—Kellermann, “The Powers in Healing and Hospital Ministry”
—Shepherd “The Story of Our Life: Written by the God Who Suffers With Us and For Us: The Role of the Church in the Treatment of Mental Illness”

Technology and Urbanization—Shepherd [handout]

[Several handouts concerning the above powers will be distributed to students.]

Wed. PM - particular powers:

Sport—Kellermann, “The Fall in Play: Sports as a Principality”

Family—Kellerman, “Family: Icon and Principality”

Money—Shepherd [handout]

Thu. AM - church as power: “Churches Being, and Acting, as Fallen Powers” (from Marva Dawn, *Powers, Weakness, and the Tabernacling of God*, chapt. 3)

Thu. PM - effectually resisting and reclaiming the powers: [Stacey Campbell, president of Prison Fellowship, Canada]

Fri. AM - exemplification and witness: “What Then, Shall the Church Be? Images of Weakness” (from Marva Dawn, *Powers, Weakness, and the Tabernacling of God*, chapt. 4)

- Shepherd, “The Holiness of God(’s People)” [handout]

Fri. PM - Shepherd, “The Cruciform Vulnerability of God” (from *Divine Suffering: Theology, History, and Church Mission*; ed. Andrew J. Schmutzer) [handout]

- Students’ experience or aspiration with respect to identifying the powers, engaging them, resisting them, and summoning them to re-own their vocation under God.

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](#).)

Arendt, Hannah. *The Human Condition*. Chicago: University of Chicago Press, 1958.

_____. *On Violence*. New York, NY: Harcourt, Brace & World, 1969.

_____. *The Origins of Totalitarianism*. Schocken Books, 1951.

Barth, Karl. [The Christian Life: Church Dogmatics, IV: 4: Lecture Fragments](#). Translated by Geoffrey W. Bromiley. Grand Rapids, Eerdmans, 1981.

_____. *Community, State and Church*. Garden City, NY: Doubleday, 1960.

Berkhof, Hendrikus. *Christ and the Powers*. Scottdale, PA: Herald Press, 1977.

_____. *Christian Faith: An Introduction to the Study of the Faith*. Grand Rapids, MI: W.B. Eerdmans, 1986.

_____. *The Doctrine of the Holy Spirit*. Richmond, VA: John Knox Press, 1964.

_____. *Well-Founded Hope*. Richmond, VA: John Knox Press, 1969.

- Boyd, Greg. *The Myth of a Christian Nation*. Grand Rapids, MI: Zondervan, 2007.
- Caird, George. *A Commentary on the Revelation of St. John the Divine*. London: Black, 1984.
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- _____. *Reaching Out Without Dumbing Down: A Theology of Worship for This Urgent Time*. Grand Rapids, MI: W.B. Eerdmans, 1995.
- _____. *Unfettered Hope: A Call to Faithful Living in an Affluent Society*. Louisville, KY: Westminster John Knox Press, 2003.
- Desmet, Mattias. *The Psychology of Totalitarianism*. White River Junction, VT: Chelsea Green Publishing, 2022.
- Ellul, Jacques. *Anarchy and Christianity*. Trans. by G.W. Schreiner. Grand Rapids, MI: W.B. Eerdmans, 1991.
- _____. *Apocalypse*. New York: Seabury Press, 1977.
- _____. *The Betrayal of the West*. Trans. by Matthew J O'Connell. New York: Seabury Press, 1978.
- _____. *The Ethics of Freedom*. Grand Rapids, MI: W.B. Eerdmans, 1976.
- _____. *False Presence of the Kingdom*. Trans. by C. Edward Hopkin. New York: Seabury Press, 1972.
- _____. *Hope in Time of Abandonment*. Trans. by C. Edward Hopkin. New York: Seabury Press, 1973.
- _____. *Jesus and Marx: From Gospel to Theology*. Eugene, OR: Wipf and Stock, 2012.
- _____. *The Humiliation of the Word*. Trans. by Joyce Main Hanks. Grand Rapids, MI: W.B. Eerdmans, 1985.
- _____. *The Judgment of Jonah*. Trans. by G.W. Bromiley. Grand Rapids, MI: W.B. Eerdmans, 1971.
- _____. *Living Faith: Belief and Doubt in a Perilous World*. San Francisco: Harper & Row, 1983.
- _____. *The Meaning of the City*. Grand Rapids, MI: W.B. Eerdmans, 1970.

- _____. *Money and Power*. Trans. by LaVonne Neff. Downers Grove, IL: Inter-Varsity Press, 1984.
- _____. *The New Demons*. New York: Seabury Press, 1975.
- _____. *Prayer and Modern Man*. Trans. by C. Edward Hopkin. New York: Seabury Press, 1970.
- _____. [*Presence in the Modern World*](#). Trans. by Lisa Richmond. Cambridge, UK: James Clarke & Co, 2017.
- _____. *The Subversion of Christianity*. Grand Rapids, MI: W.B. Eerdmans, 1986.
- _____. *The Technological Bluff*. Grand Rapids, MI: W.B. Eerdmans, 1990.
- _____. *The Technological Society*. New York: Vintage Books, 1967.
- _____. *The Technological System*. Trans. by Joachim Neugroschel. New York: Continuum, 1980.
- _____. *Violence: Reflections from a Christian Perspective*. Trans. by Cecella Gaul Kings. New York: Seabury Press, 1969.
- Gammie, John. *Holiness in Israel*. Eugene, OR: Wipf and Stock, 2005.
- Hauerwas, Stanley. *God, Medicine, and Suffering*. Grand Rapids, MI: W.B. Eerdmans, 1994.
- Neufeld, Thomas. [*Put on the Armour of God: The Divine Warrior from Isaiah to Ephesians*](#). Sheffield, England: Sheffield Academic Press, 1997.
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- _____ and Steve Powers. *How to Watch the TV News*. Rev. Ed. New York, NY: Penguin, 2008.
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- _____. *A Simplicity of Faith: My Experience in Mourning*. Eugene, OR: Wipf and Stock, 2005.
- _____. *An Ethic for Christians and Other Aliens in a Strange Land*. Waco, TX: Word Books, 1973.
- _____. *Count it all Joy: Reflections on Faith, Doubt, and Temptation seen though the Letter of James*. Grand Rapids, MI: W.B. Eerdmans, 1967.
- _____. *Dissenter in a Great Society: A Christian View of America in Crisis*. New York: Holt, Rinehart and Winston, 1966.

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- _____. *Imposters of God: Inquiries into Favorite Idols*. Dayton, OH: G.A. Pflaum, 1969.
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- Wink, Walter. [*Jesus and Non-Violence: Discernment and Resistance in a World of Domination*](#). 25th anniversary edition. Minneapolis, MN: Fortress Press, 2017.
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- _____. *Seasons of Faith and Conscience: Explorations in Liturgical Direct Action*. Eugene, OR: Wipf and Stock, 2008.
- Yoder, John H. *The Politics of Jesus*. Grand Rapids, MI: Eerdmans, 1994.
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