Conrad Grebel University College

University of Waterloo

TS 735 – PEACE CHURCH THEOLOGY

Fall 2019

Class time: Tuesdays, 9:00 a.m.–12:00 p.m.

Location: CGR 4224

Instructor: Dr. Jeremy Bergen

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Office hours: I am in my office most days. Drop in anytime my door is open; make an appointment for any conversation of more than a few minutes.

# Land Acknowledgement

*We acknowledge that we are living and working on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe and Haudenosaunee peoples. The University of Waterloo is situated on the Haldimand Tract, the land promised to the Six Nations that includes six miles on each side of the Grand River.*

# Course Description

This course is a critical examination of contemporary peace theologies, especially as they have developed within the Anabaptist/Mennonite tradition. Several themes emerges. 1) There is a strong ecclesiological character to peace theology-- the distinctive character of the community of faith is the embodiment of the peace of Jesus Christ.  2) In recent decades, peace theology has come to include explicit commitments to and work for justice. 3) Ecumenical contacts have shaped and deepened peace church theology just as peace church theology has prompted a broadening of the discourse of peace within the ecumenical movement, and in other Christian traditions.  4) There are profound internal tensions and contradictions in the theology of the peace churches. For example, the work of Mennonite theologian John Howard Yoder is central in the development of peace church theology, yet given his abuse of women also deeply problematic. We will consider how the structure of the peace theology of which Yoder is a primary representative masks other forms of violence, especially violence that is internal to the community of faith.

## Learning outcomes

1. Demonstrate understanding of peace church theologies, especially as they emerged in the Anabaptist-Mennonite tradition in the past century.
2. Articulate connections between ecclesiology and peace witness.
3. Analyze and evaluate various discourses of peace as they are developing in ecclesial, scholarly, and ecumenical settings.
4. Articulate a variety of theological and practical approaches to peace.
5. Think critically about the implications of peace church theology for theological loci and ethical issues.
6. Understand and critically respond to the blind spots in peace church theologies, including the ways in these theologies have permitted or perpetuated violence.
7. Foster the capacity to engage in respectful and critical dialogue with others.
8. Make connections between peace theologies and practical peace education in churches and beyond.
9. Develop skills in theological research and writing.

## Required texts:

* John Howard Yoder, *The Politics of Jesus*, 2d. ed. (Grand Rapids, MI: Eerdmans, 1994).
* Karen V. Guth, *Christian Ethics at the Boundary: Feminism and Theologies of Public Life* (Minneapolis: Fortress Press, 2015).
* TS 735 Courseware Reader marked \* below. Courseware is available at the campus W-Store at South Campus Hall. Students can also order online and either pickup in store or have books shipped to them. [W Store link](https://wstore.uwaterloo.ca/)
* Other readings available online.

# Course requirements and evaluation:

1. Engaged participation in class (10%), including attendance, completion of required readings and balanced involvement in class discussion. Absence from more than one class, even with good reason, will result in a lower participation mark. Students are to bring a critical question emerging from the readings to each class session.
2. Select either:

a) *Four* critical response papers; and lead class discussion of *one* required reading; OR

b) *Three* critical response papers, lead class discussion of *two* required readings. (5 x 10% = 50%)

A **critical response paper** addresses an issue or issues raised in one of the required readings for the day (3-4 pages each). These papers should include both an account of the author’s argument that is relevant for the issue you are discussing (about one page) and critical engagement with it. You may choose to analyze a particular issue (show its structure and what is a stake), or articulate a position on an issue, in agreement or in disagreement with the author. Engage with one or possibly two issues in a reading, rather than briefly touching on many issues. *The paper is due in hard copy on the day the reading will be discussed in class*. In general, expect to write a paper or lead presentation every two weeks.

**Lead discussion on a required reading** (10% each), total about 20 minutes. After the first class, the instructor will circulate readings available for selection by email. Since everyone will have read the article, you do not need to provide a basic summary. Rather, tell us what you think is significant about the article. Identify several key critical/open-ended questions and facilitate a class discussion on the article. A brief handout can be helpful.

1. Select either:

a) Research paper of 12-14 pages on a theme arising from or related to the course material, plus brief presentation in class (35% + 5% = 40%); OR

b) A curriculum of three or four workshop sessions on a peace topic to be presented to a church audience, plus sample workshop leadership in class (30% + 10% = 40%)

Key features of the **research paper** are: additional reading, integration of required readings (if appropriate), development and defense of a particular thesis, critical engagement, effective writing. Students are encouraged to discuss a proposed topic, thesis, and/or working bibliography with the instructor. Students will also make a brief (10 minute) presentation in the last or second to last class in which they outline the thesis of the paper and supporting evidence and then respond to questions. (See “Research paper guidelines” document in LEARN for further details about the paper.)

Key features of the **workshop assignment** include: additional reading, integration of required readings (if appropriate), contextualization for a particular audience, coherence of workshops, intentional pedagogy, critical engagement with peace theology material, creativity, explanation of why you designed the workshops as you did.

Articulate the overall theme, and objectives for the workshops. Why are those objectives important? Indicate the kind of audience you are writing for, and what assumptions you are making about the audience. What sort of instructions do you need to provide for the workshop leader? While I do want to see evidence of a deliberate pedagogy, I recognize that the course has not been about peace education per se. Thus, in developing the workshops, give more attention to content rather than to process.

Develop an outline for a series of 3 or 4 individual workshop sessions. The descriptions for each session should be fairly detailed though can be in point form. What will students read? (and why?) What will they do, and how will they bring their own experiences, questions, insights, to the process? How will you, as instructor/facilitator, engage with them? What input will you provide? What critical questions will they discuss? Be specific. Rather than indicate what you talk about (e.g. “Discussion of Romans 13”), give an indication of the content that you provide and how you might frame and lead the discussion (e.g. what you say about how Romans 13 has been interpreted in different ways, and what the implications may be).

This assignment is equivalent to researching and writing a 12-page paper, so that should give some indication of the amount of work that is required. I encourage you to consult resources on the bibliography as a starting place. Part of the assignment is to find the appropriate content-related resources that will either guide an instructor, and/or books or articles that you would have students read. You do not need to use materials that we have already discussed in class, but if such material is the best available, you should not avoid using them. On the other hand, I am expecting that you will be doing reading beyond texts that you have already read. Because expectations for this assignment can be difficult to specify in detail, students are encouraged to check in with the instructor along the way to ensure they are on track and that the final submission covers the necessary elements.

Lead 20-25 minutes of class (10%). This will likely just be part of one session in your outline. The session would likely include some input by you, as well as activities/discussions involving everyone in class.

The final written assignment is due *December 12*, and may be submitted in hard copy (preference) or by email (PDF or Word document).

# Class schedule and required readings

## 1. September 10: Introduction, Historic Nonresistance

* The Schleitheim Confession (1527), available at: [Schleitheim Confession link](http://www.anabaptistwiki.org/mediawiki/index.php?title=Schleitheim_Confession_(source))
* \*C. Arnold Snyder, “Discipleship: Following After Christ,” in *Following in the Footsteps of Christ* (Maryknoll, NY: Orbis Books, 2004)138-158, notes 210-212.
* \*Guy Franklin Hershberger, *War, Peace, and Nonresistance*, 3rd ed. (Scottdale, PA: Herald Press, 1981), table of contents, 49-60, 172-176, 186-189.

## 2. September 17: Just War, Realism

* \*Mark J. Allman, “Just War Theory: A Third Way?” in *Who Would Jesus Kill?* (Winona, MN: Saint Mary’s Press, 2008), 158-209.
* Thomas Aquinas, *Summa Theologica*, II-II, question 40, articles 1 and 2. [Summa link](https://dhspriory.org/thomas/summa/SS/SS040.html#SSQ40OUTP1)
* \*Reinhold Niebuhr, “The Occasion and Forms of Sin,” in *Reinhold Niebuhr: Theologian of Public Life*, ed. Larry Rasmussen (Minneapolis: Fortress Press, 1991), 136-152
* \*Reinhold Niebuhr, “Why the Christian Church is Not Pacifist” in *The Essential Reinhold Niebuhr*, ed. Robert McAfee Brown (New Haven, CT: Yale University Press, 1986), 102-119.

## 3. September 24: Politics of Jesus I

* Yoder, *Politics of Jesus*, chapters 1-7.

## 4. October 1: Politics of Jesus II

* Yoder, *Politics of Jesus*, chapters 8-12.

## 5. October 8: Development I

* \*John Howard Yoder, “’See How They Go with Their Faces to the Sun’,” in *For the Nations* (Eugene, OR: Wipf and Stock, 2002), 51-78.
* \*John Howard Yoder, “Sacrament as Social Process: Christ the Transformer of Culture,” *Theology Today* 48 (1991): 33-44.
* \*Stanley Hauerwas, “The Politics of Justice: Why Justice is Bad Idea for Christians,” in *After Christendom* (Nashville: Abingdon Press, 1991), 45-68.
* \*Stanley Hauerwas, “Reforming Christian Social Ethics: Ten Theses (1981),” in *The Hauerwas Reader* (Durham, NC: Duke University Press, 2001), 111-115.
* \*Thomas R. Yoder Neufeld, “Resistance and Nonresistance: The Two Legs of a Biblical Peace Stance,” *The Conrad Grebel Review* 21, no 1 (Winter 2003): 56-81.

[Reading week]

## 6. October 22: Development II

* \*Duane K. Friesen, “The Dynamics of Dual Citizenship,” in *Artists, Citizens, Philosophers* (Scottdale, PA: Herald Press, 2000), 210-251.
* \*Lydia Neufeld Harder, “Seeking Wisdom in the Face of Foolishness: Toward a Robust Peace Theology,” in *At Peace and Unafraid*, ed. Duane Friesen and Gerald Schlabach (Scottdale, PA: Herald Press, 2005), 117-152.
* Ron Sider, “God’s People Reconciling,” (1984), [Sider speech link](http://www.cpt.org/resources/writings/sider)
* \*Cynthia Hess, “Traumatic Violence and Christian Peacemaking,” *Brethren Life and Thought* 51, no. 4 (Fall 2006): 201-220.

## 7. October 29: Failure and Critique

* Rachel Waltner Goossen, “The Failure to Bind and Loose: Responses to Yoder’s Sexual Abuse,” *The Mennonite*, January 2, 2015, [Waltner Goossen article link](https://themennonite.org/feature/failure-bind-loose-responses-john-howard-yoders-sexual-abuse/)
* David C. Cramer et al., “Theology and Misconduct: The Case of John Howard Yoder,” *The Christian Century*, August 20, 2014, [Cramer article link](http://www.christiancentury.org/article/2014-07/theology-and-misconduct)
* \*Carol Penner, “Content to Suffer: An Exploration of Mennonite Theology from the Context of Violence Against Women,” in *Peace Theology and Violence Against Women*, ed. Elizabeth Yoder (Elkhart, IN: Institute of Mennonite Studies, 1992), 99-111.
* \*Lisa Schirch, “Afterword: To the Next Generation of Pacifist Theologians,” in *John Howard Yoder: Radical Theologian*, ed. J. Denny Weaver (Eugene, OR: Cascade, 2014), 377-395.
* \*Susan Brooks Thistlethwaite, “Peace and the War on Women,” in *Women's Bodies as Battlefield: Christian Theology and the Global War on Women* (New York: Palgrave Macmillan, 2015), 147-165, 214-216.
* \*Emily Ralph Servant, “The Gentrification of the Margins,” *Mennonite Quarterly Review* 92 (2018): 403-422.

## 8. November 5: Ecumenical

* “Called Together to be Peacemakers: Report of the International Dialogue between the Catholic Church and Mennonite World Conference,” (2003), especially sections II.A and II.C. and III, [Called Together document link](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/sub-index/index_mennonite-conference.htm)
* \*Gerald W. Schlabach, “Just Policing: How War Could Cease to be a Church-Dividing Issue,” *Journal of Ecumenical Studies* 41 (2004): 409-430.
* \*World Council of Churches, *An Ecumenical Call to Just Peace* (Geneva: WCC, 2011).
* Guth, *Christian Ethics*, Introduction & chapter 1 (first chapters)

## 9. November 12: Public theologies

* Guth, *Christian Ethics*, chapters 2-4, Conclusion

## 10. November 19: Cultures of peace I

* \*John Paul Lederach, “Journey from Resolution to Transformative Peacebuilding,” in *From the Ground Up*, ed. Cynthia Sampson and John Paul Lederach (Oxford: Oxford University Press, 2000), 45-55.
* \*Alix Lozano, “Being a Peace Church in the Colombian Context,” in *Seeking Cultures of Peace*, ed. Fernando Enns et al. (Telford, PA: Cascadia, 2004), 147-154.
* \*Bonnie Klassen, “Communities of Hope: Colombian Anabaptist Churches Bridging the Abyss of Suffering with Faith,” in *From Suffering to Solidarity*, ed. Andrew P. Klager (Eugene, OR: Pickwick, 2015), 251-273.
* \*Janna L. Hunter-Bowman, “Constructive Agents Under Duress: Alternatives to the Structural, Political, and Agential Inadequacies of Past Theologies of Nonviolent Peacebuilding Efforts,” *Journal of the Society of Christian Ethics* 38 (2018): 149-168.
* \*Emily Welty, “A Mennonite Peace? An Analysis of Mennonite Central Committee’s Work in East Africa,” *Mennonite Quarterly Review* 90 (2016): 533-566.

## 11. November 26: Cultures of peace II / student presentations

* \*Alain Epp Weaver, “Humility, Peacebuilding, and the Limits of Christian Pacifism,” *The Conrad Grebel Review* 35, no. 3 (Fall 2017).
* \*Malinda Elizabeth Berry, “Shalom Political Theology: A New Type of Mennonite Peace Theology for a New Era of Discipleship,” *The Conrad Grebel Review* 34, no. 1 (Winter 2016): 49-73.
* \*Lowell Ewert, “Peace Studies and International Law,” in *Education with the Grain of the Universe,* ed. J. Denny Weaver (Telford, PA: Cascadia, 2017), 245-255.
* \*Matthew Eaton, “Eco-pacifism and the Anabaptist Vision,” *The Conrad Grebel Review* 29, no. 2 (Spring 2011): 71-94.
* \*Drew Hart, “Anablacktivism: Following Jesus the Liberator and Peacemaker in the 21st Century,” in *A Living Alternative*, ed. Joanna Harader and A.O. Green (New York: Ettelloc Publishing, 2014), 203-217.

## 12. December 3: Student presentations

*Final assignment due December 12*

# UWaterloo Policies:

## Academic Integrity

*Academic Integrity*:In order to maintain a culture of academic integrity, members of the University of Waterloo are expected to promote honesty, trust, fairness, respect and responsibility. See the [Academic Integrity link](https://uwaterloo.ca/academic-integrity) and [Ethical behaviour link](https://uwaterloo.ca/arts/undergraduate/student-support/academic-standing-understanding-your-unofficial-transcript/ethical-behaviour)

*Discipline*: A student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisory, or the Undergraduate Associate Dean of Arts. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to [Policy 71 - Student Discipline](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-71). For typical penalties check [Guidelines for the Assessment of Penalties](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/guidelines-assessment-penalties).

*Grievance*:A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70 - Student Petitions and Grievances](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-70), Section 4. When in doubt, please be certain to contact the department’s administrative assistant who will provide further assistance.

*Appeals*:A decision made or penalty imposed under Policy 70 - Student Petitions and Grievances (other than a petition) or Policy 71 - Student Discipline may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to [Policy 72 - Student Appeals](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-72).

# Other information

## Accommodation for Students with Disabilities

The AccessAbility Services office, located on the first floor of the Needles Hall extension (1401), collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the AS office at the beginning of each academic term. [AccessAbility Services link](https://uwaterloo.ca/accessability-services/)

## Counselling Services

Counselling Services provides free confidential counselling, in both individual and group sessions, with qualified professionals to help registered students, faculty and staff with personal concerns, educational career decisions, and strategies to studies and exams: [Counselling Services link](https://uwaterloo.ca/campus-wellness/counselling-services), ext. 33528, NH Room 2080.

## Accommodation for Illness

A medical certificate presented in support of an official petition for relief from normal academic requirements must provide all of the information requested on the “University of Waterloo Verification of Illness” form or it will not be accepted. More information can be obtained from Health Services and the form is available in pdf. [Medical Clinic link](https://uwaterloo.ca/campus-wellness/health-services/student-medical-clinic)

## The Writing and Communication Centre

Writing and Communication Centre staff offer one-on-one support in planning assignments and presentations, using and documenting research, organizing and structuring papers, and revising for clarity and coherence. Make an appointment or drop in at the Library for quick questions or feedback. To book a 50-minute appointment and to see drop-in hours, visit [Writing and Communication Centre link](https://uwaterloo.ca/writing-and-communication-centre/)