



<b>By the end of this course, students will:</b>	<b>This outcome will be demonstrated through these course elements:</b>	<b>This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)</b>
Recall the four Christian communities introduced in the class, their historic period, use of Scripture and models of Christian community.	Responses to reading questions and in-class discussions	<b>MTS:</b> 3.3 <b>MDiv:</b> 1.4, 3.2
Describe, compare and contrast the four Christian communities introduced in the class.	Responses to readings questions and class discussion.	<b>MTS:</b> 1.3, 3.3 <b>MDiv:</b> 1.3, 3.2
Articulate their own spiritual journey for the other class members.	Readings, fellowship	<b>MTS:</b> 1.2 <b>MDiv:</b> 1.2, 3.1
Participate regularly in the Chapel and develop a personal "rule of life" for their time in seminary;	Attendance in Chapel  Completion of a personal rule.	<b>MTS:</b> 3.2 <b>MDiv:</b> 3.1

### ***Course Resources***

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**Required Course Texts: All available through the Law School Bookstore.**

- Esther de Waal & Kathleen Norris, *Seeking God; The Way of St. Benedict*. (Collegeville: Liturgical Press, 2001).
- Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row, 1954).
- Jean Vanier, *From Brokenness to Community* (New York: Paulist Press, 1992).
- Readings posted on-line (only a few are listed here)
- *The Bible*
- *The Book of Alternative Services*

### **Course Website(s) on Quercus**

- Quercus is the learning management system of the University of Toronto. Quercus is used by instructors to post course materials, record grades, communicate with students, hold group discussions, and view assignments.  
To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, you will see the courses you are enrolled in. (Your course registration with ACORN gives you access to the course website in Quercus.)

- Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have questions about Quercus should contact the registrar's office. Students who have trouble accessing Quercus should ask Thomas Power for further help.

***Class Schedule***

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This course has two main components:

- Reading a variety of modern and historical thinkers as a way to learn about reading the scriptures, Christian community, vocation, corporate and private worship, a rule of life, spiritual friendship/mentoring/direction.
- Participating as a group in some of the practices mentioned above. This component meets two other outcomes of the course: the development of a cohort/community among first year students and the experience of participating in the practices of worship, reading the bible, common and private worship.

**Abbreviations for Required Course Texts**

FBTC: From Brokenness to Community  
 LT=*Life Together*  
 SBR= *St. Benedict's Rule*  
 SG =*Seeking God*

Weekly Assignments & Final Assignment given in class.

Syllabus is subject to change

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***Week 1 September 9: An introduction and overview***

***Week 2 September 16***

- ✓ FBTC, Forward and Lecture 1, p.1-25
- ✓ On-line reading, from Jean Vanier, *Our Life Together: a Memoir in Letters*.

***Week 3 September 23***

- ✓ FBTC, Lecture 2, p.26-52.
- ✓ On-line reading from Jean Vanier, *Our Life Together: a Memoir in Letters*.
  - ❖ Reading Questions due in class. Posted on Quercus.

***Week 4 September 30***

- ✓ LT: Intro. & Chapter 1
  - ❖ Precis, Chapter 1, LT

***Week 5 October 7***

- ✓ LT: Chapters 2
- ✓ Reno, The Daily Office (posted on Quercus)
- ❖ Reading Questions. Posted on Quercus.

+++Monday, October 14 Thanksgiving No Classes+++

+++Reading Week October 21-25+++

***Week 6 October 28***

- ✓ LT: Chapters 3
- ✓ Bonhoeffer on the Psalms (Quercus)
- ❖ Reading Questions. Posted on Quercus.

***Week 7 November 4***

- ✓ *LT, chapters 4 & 5*
- ❖ Reading Questions. Posted on Quercus

***Week 8 November 11***

- ✓ SBR Come to class having read it in its entirety.
- ❖ Reading questions. Posted on Quercus.

***Week 9 November 18***

- ✓ SBR
- ✓ SG: Preface-Chapters II
- ❖ Reading questions. Posted on Quercus

***Week 10 November 25***

- ✓ SBR
- ✓ SG: Chapters III-V
- ❖ Reading question. Posted on Quercus.

***Week 11 December 2***

- ✓ SBR
- ✓ SG: Chapters VI-VII
- ❖ Reading question. Posted on Quercus.

***Week 12 December 9***

- ✓ SBR
- ✓ SG: Chapters VII-X
- ❖ Final Assignment due during exam week. (posted on Quercus.)

***Evaluation***

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**Requirements**

This is a pass/fail course. Students will be expected to attend and participate in classes and small groups. Students are expected to be in Chapel once a day when they are on campus and at the Community Eucharist Wednesday afternoons. There will be short, weekly assignments, ranging from the format of personal reflection, group exercises (such as creating a rule of life) and précis of

readings. The class will complete an instructed order of Morning Prayer for the Chapel as a final assignment.

### ***Policy on Assignment Extensions***

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

**One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.**

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

### ***Policies***

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***Accessibility.*** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

***Plagiarism.*** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges ([http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm)).

***Turnitin.com.*** Students may be required to submit their course essays to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used

solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site.

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters

(<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

**Writing Style.** The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7<sup>th</sup> edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books.

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## How To Write a Précis\*

With thanks to Dr. Joe Mangina

A précis is a concise summary of a text. It allows the reader of the précis to trace the author's argument in broad brush strokes and demonstrates that you have a grasp on the article, its overall form and content. It is an exercise in seeing the trees through the forest, yet concrete enough as to be helpful.

The following are some guidelines and suggestions for writing a good précis.

1. Put yourself in the author's place. Your job is entirely descriptive, not critical. Imagine that you are the author and must say the same thing but in far fewer words. (A précis is one form of writing in which originality is not a virtue.)
2. The author's name should not appear within the précis, since you are speaking for, not about, the author. Likewise, quotation marks never appear in a précis, since by definition the entire content is paraphrase, or indirect quotation.
3. The précis should be a miniature version of the original. It should therefore have the same structure, though in greatly compressed form. A good rule of thumb is to try reducing each section of original text to a paragraph of précis, and each original paragraph to a sentence or two in the précis. (If the resulting précis is still too long, however, you will need to compress even further.) Section numbers or subtitles may be included in the précis; this practice aids the reader in comparing the précis to the original. (But if there are too many of them, they become distracting; use good judgment!)
4. At each point in the original text ask yourself what the author's main point is. Then state it briefly and directly, shorn of elaboration, examples, and supporting arguments. Go directly to the next major point, making clear the transition between them.

5. Your précis should be readable and make sense to someone unfamiliar with the original. Aim for a flowing and coherent summary rather than a list of unrelated statements.

#### Formatting Guidelines:

- Your name, the course number, and the date should be single-spaced in the upper left, 0.5 inch from the top of the page; leave margins of one inch on the other sides
- Even a one-page paper needs a title, centered at the top (below the heading): e.g.,

#### Example from

The Eucharist as the Criterion of Orthodoxy: A Study of St. Ignatius of Antioch.

K Paul Wesche

The crisis in core Christian practices and belief comes from derived theologies of many kinds. They stem from a dismantling of the Trinity and lead to the employment of principles or a Christ separated from Jesus, which are seen as more culturally relevant. A Eucharistic ecclesiology based on the centrality of Jesus, died, and risen for us and not on anything derived from that—i.e. teachings—or anything that only points to that—i.e. Scripture, or even bishops-- is the *only* criterion of orthodoxy argues St. Ignatius of Antioch, who lived in syncretistic time like the present.

Ignatius argues, based on an Old Testament anthropology, that God comes to us in a way accessible to humans-- as corporeal beings, utterly dependent, whose blood is our life. That way is in the reality of the living flesh and blood of Jesus. This means that new life can come in *nothing* made with human hands, nothing the church can make, say or believe, including the gospel story; only in Jesus Christ himself, who is personally, physically present in the church in her Eucharist. This means that we are not the church. The true elect, Jesus, is the church, and we become the church only as we become one with him through partaking of his body and blood. Ignatius presents an Eucharistic ecclesiology that is decidedly not Reformed. The church is not a community of believers where the gospel is proclaimed, but only where the Word Jesus is actually present in his flesh and blood. Scripture points beyond itself to Jesus. Our faith is only our desire to receive salvation; it does not accomplish salvation. Ignatius argues that if church is defined by a particular teaching we can easily separate ourselves when we don't believe what is taught.

Jesus' body and blood create the corporeal character of the church: Faith and love are the concrete manifestations of the body and blood of Jesus. Faith and love are united in the incarnation of Jesus by which he unites himself to humanity; they are his flesh and blood. This is revealed in the

concrete, corporeal character of the church, the mark by which one will know that the Eucharist is in fact the body and blood of Jesus. Church's faith and love is substantive or corporeal because it receives the substantive love of Jesus—divine love—in the Eucharist. This divine love (blood) mingles with our own blood and we become bearers of Christ through deeds characterized by life-giving joy, peace and hope.

Fundamental mark of the church is unity= one God, one divine life, one love. Bishops' manifest this unity, not constitute it. Christ, our Eucharist, constitutes it. Dogma is the theological articulation of the knowledge of God received from Christ. Bishops teach the mind of Christ.

Conclusion: Has implications for ecumenical movement. We don't make a unified church. Celebrating denomination diversity is a human accommodation to our divisions.

### ***Bibliography***

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#### Sermon Sources

Ellen F. Davis and Richard B. Hays, *The Art of Reading Scripture* (Grand Rapids: Eerdmans, 2003).

Martha Simmons and Frank A. Thomas, *Preaching With Sacred Fire: An Anthology of African American Sermons, 1750 to the Present.*(New York; Norton, 2010).

Thomas G. Long and Cornelius Plantings Jr., *A Chorus of Witnesses: Model Sermons for Today's Preachers* (Grand Rapids: Eerdmans, 1994).

#### Eugene Peterson:

*Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Wm. B. Eerdmans Publishing Group, 2005).

*Eat This Book: A Conversation in the Art of Spiritual Reading* (Wm. B. Eerdmans Publishing, January 2006).

*The Jesus Way: A Conversation on the Ways That Jesus Is the Way* (Wm. B. Eerdmans Publishing Group, 2007).

*Tell It Slant: A Conversation on the Language of Jesus in His Stories and Prayers* (Wm. B. Eerdmans Publishing Group, 2008).

*Practice Resurrection: A Conversation on Growing Up in Christ* (Wm. B. Eerdmans Publishing Group, 2010).

Paul Pettit, *Foundations of Spiritual Formation: a Community Approach to Becoming Like Christ* (Grand Rapids: Kregel Pub, 2008).

Leonard J. Vander Zee, *Christ, Baptism and the Lord's Supper: recovering the Sacraments for Evangelical Worship* (Downers' Grove: IVP Academic, 2004).