



# Course Syllabus

## Wycliffe College

### Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

**This class will be offered by remote access. Students will be expected to log in to regularly scheduled Zoom sessions.**

**Class attendance and participation in remote or synchronous online learning classes.** The same expectations for student engagement and participation which applies to in-class learning also apply to remote or synchronous learning situations. Students who log into the Zoom site but do not contribute during discussion times and are not visible through live video will not be counted as participating in the class.

Please see information at <https://wycliffecollege.ca/remotlearning>

Before proceeding you will require a webcam and microphone. Laptops have these by default. If you have a desktop you will need to purchase a webcam (webcams come with built in microphone).

#### **Notice of video recording and sharing (Download and re-use prohibited)**

*Remote courses, including your participation, will be recorded on video and will be available to students in the course for viewing remotely and after each session. Course videos and materials belong to your instructor, the University, and/or other sources depending on the specific facts of each situation, and are protected by copyright. Do not download, copy, or share any course or student materials or videos without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.*

#### **Course Identification**

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Course Number: WYP1111HF  
Course Name: Life Together: Christian Formation in Community  
Campus: St. George  
Time: Mondays 10 am to 1 pm, Fall 2020. **This is a three hour class.**

**COVID-19** This course will be fully available remotely, in keeping with UoT policy for teaching during the social restrictions due to the COVID virus. However, depending on regulatory permission, the course may involve more or less elements of in-person interaction. In any case, the course will take place, even in its remoted format, “live”, (i.e. “synchronously”) except for short recorded lectures and an online discussion thread.

**Remote students:** All student participating on this class by distance, are required to have their screen on at all times and their microphone unmuted unless told otherwise. They are to be in a place which is quiet, with minimal background noise or distractions.

### ***Instructor Information***

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Instructor: Annette Brownlee Senior Sacristan: Landon Erb  
E-mail: abrownlee@wycliffe.utoronto.ca E-mail: landon.erb@mail.utoronto.ca  
Office Hours: By e-mail appointment

### ***Course Prerequisites or Requisites***

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None.

### ***Course Description***

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This is a pass/fail first term, required course for M.Div. students and opens to all basic degree students). It presents an overview of living the Christian faith in community, with an emphasis on spiritual formation for pastoral leadership. It places this overview within the context of the church's visible witness and an understanding of its mission as participation in Christ's mission. It hopes to help students think through the intersection of contemporary notions of spirituality and piety and the Christian life lived in the community of the church, with its disciplines and practices. It also hopes to begin to prepare students for continued growth and formation in Christ, through the gifts the church offers, as they begin to be trained and formed as Christian leaders and pastors.

### ***Course Methodology***

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Lectures, tutorials, fellowship, readings

### ***Course Outcomes***

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<b>COURSE OUTCOMES</b>	<b>COURSE ELEMENT</b>	<b>PROGRAM OUTCOMES</b>
<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>
Describe, compare and contrast the Christian communities introduced in the class in terms of context, place of Scripture, & understanding of the goal of life together in Christ.	Responses to reading questions and in-class discussions.	<b>MTS: 3.3</b> <b>MDiv: 1.4, 3.2</b>
Articulate for oneself and others a theological understanding of life together in Christ and practices central to it.	Responses to readings questions and class discussion.	<b>MTS: 1.3, 3.3</b> <b>MDiv: 1.3, 3.2</b>

Articulate their own spiritual journey for the other class members.	Readings, fellowship	<b>MTS:</b> 1.2 <b>MDiv:</b> 1.2, 3.1
Begin to develop the habit of daily common prayer and begin to develop community/friendships with each other.	Regular participation in Chapel. Small group conversation & fellowship.	<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. The University Law School Bookstore will happily mail you texts or provide digital copies. Please, support our university bookstores. <https://uoftbookstore.com/>**

Required—available at the U.of Toronto Law School bookstore.

- Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row, 1954). Kindle version available
- *Saint Benedict's Rule*, Kindle version available.
- Rowan Williams, *The Way of St. Benedict* (London: Bloomsbury Continuum, Bloomsbury Publishing Plc, 2020P.) Kindle Version available.  
Deborah van Deusen Hunsinger, *Pray Without Ceasing*. (Grand Rapids, Mich. : William B. Eerdmans Pub. C., 2006). Kindle version available.
- *The Bible (whichever translation you use.)*
- *The Book of Alternative Services*

#### Recommended

Esther de Waal & Kathleen Norris, *Seeking God; The Way of St. Benedict*. (Collegeville: Liturgical Press, 2001).

### **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 Christian writers to engage the centrality of Christian community in the Body of Christ and the practices which nurture and sustain it.
  - Participating as a group in some of the practices of Christian community. This component meets two other outcomes of the course: the development of a cohort/community among first year students and the practice of participating in daily prayer.
- **Abbreviations for Required Course Texts**

PWC: *Pray Without Ceasing*

LT=*Life Together*

SBR= *St. Benedict's Rule*

TWSB =*The Way of St. Benedict*

SG= *Seeking God (required portions posted on Quercus)*

Weekly Assignments & Final Assignment given in class.

Syllabus is subject to change

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### ***Week 1 September 14***

#### ***An introduction and overview***

### ***Week 2 September 21***

- ✓ LT: Intro. & Chapter 1
- ✓ PWC: Intro. & Chapter 1, A Theology of Koinonia
- ❖ Reading/discussion questions. Posted on Quercus.

### ***Week 3 September 28***

- ✓ LT: Chapter 2, The Day with Others
- ✓ PWC: Chapter 2, Listening to God
- ❖ Reading/discussion questions. Posted on Quercus.

### ***Week 4 October 5,***

- ✓ LT: Chapters 3, & 4 The Day Alone & Ministry
- ❖ Reading/discussion questions. Posted on Quercus.

+++Monday, October 12 Thanksgiving No Classes+++

### ***Week 5 October 19***

- ✓ LT: chapter 5, Confession and Communion
- ✓ PWC, chapter 8, Prayers of Confession
- ❖ Reading/discussion questions. Posted on Quercus.

*+++Reading Week Oct. 26-30+++*

***Week 6 November 2***

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

***Week 7 November 9.***

- ✓ SBR
- ✓ TWSB, Introduction & Chapter One, Shaping Holy Lives
- ✓ Foreword, Preface-Chapters II (St. Benedict & The Invitation) Posted on Quercus
- ❖ Reading/discussion questions. Posted on Quercus

***Week 8 November 16***

- ✓ SBR
- ✓ TWSB, Chapter Two: The Staying Power of Saint Benedict
- ✓ PWC, Chapter 4, Listening to Ourselves
  - ❖ Reading/discussion questions. Posted on Quercus

Recommended: SG: Chapters VI-V, Stability & Change

***Week 9 November 23***

- ✓ SBR
- ✓ TWSB: Chapter Three, Monks and Mission: A Perspective from England
- ✓ SG: Chapters VI & VII, Balance & Material Things (posted on Quercus)
- ✓ PWC: Chapter 9, Prayers of Praise, Thanksgiving & Blessing
- ❖ Reading/discussion questions. Posted on Quercus.

***Week 10 Nov. 30***

- ✓ SBR
- ✓ TWSB: Chapter Four: From Solitude to Communion
- ✓ PWC, Chapter 3, Listening to Others
- ✓ SG, Chapter III, Listening (posted on Quercus)

### *Week 11 December 7*

- ✓ PWC: Chapters, 5 & 6, Prayers of Petition & Intercession
- ✓ SG, Chapter VIII, People (posted on Quercus)
- ❖ Reading/discussion questions. Posted on Quercus.

Dec. 14 Week 12 (make up for Thanksgiving Monday)

- ✓ SBR
- ✓ SG: Chapters, IX & X, Authority & Praying
- ✓ PWC: Chapter 8, Prayers of Lament
- ❖ 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 (if we have this) There will be short, weekly assignments, ranging from the format of personal reflection, group exercises and précis of readings.

**Students who miss more than two of the twelve weekly classes cannot pass the class.**

#### *Policy on Assignment Extensions*

**Late work (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to approve a request for an extension or accept papers that are late where no extension has been requested. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then **one percentage point per day for that assignment will be deducted.** The absolute deadline for the submission of assignments is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If the student fails to submit the assignment by the agreed deadline a mark of zero will be calculated for the assignment. If a student has not completed work and has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted. For late papers (with or without an SDF) students will receive a grade but minimal comments.

**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).