

Course Syllabus
TXJ2401HF – The History, Theology, and Practice of Anglican Liturgy
Wycliffe College and Trinity College
Toronto School of Theology
Fall 2020

Instructor Information

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Course Identification

Course Number: TXJ2401HF
Course Format: Hyflex: at-home learning modules, live discussions
Course Name: The History, Theology, and Practice of Anglican Liturgy
Course Location: Seeley Hall, Trinity College
Class Times: Tuesdays, 7:00pm–9:00pm
Prerequisites: None

Course Description

What is the Anglican tradition, and when did it become “traditional”? This course examines the liturgy of the historical church, focusing on theological issues as well as historical developments. Attention is given to major points of liturgical development through the 17th century in the Church of England, the Episcopal Church USA, the Anglican Church of Canada, and (most recently) the Anglican Church in North America. This includes consideration of how texts, actions, sounds and space contributed to theology, identity and formation. The course also focuses on revisions and alternatives to the prayer books of these traditions in the twentieth and twenty-first centuries, with an emphasis on the theology of sacraments, worship, language, and inculturation. In addition to this historical and theological dimension, the course will equip students to lead the Eucharist, the Daily Office, and the Pastoral Services of the Anglican liturgy as they are found in the classical Book of Common Prayer and in contemporary books (such as the Canadian *Book of Alternative Services*).

Course Resources

Required Course Texts

All students should purchase the following books:

- George Guiver, *Company of Voices: Daily Prayer and the People of God*, rev. ed. (Norwich: Canterbury Press, 2001; repr. Eugene, OR: Wipf & Stock, 2008).
- E. L. Mascall, *Christ, the Christian, and the Church: A Study of the Incarnation and Its Consequences* (London: Longmans, Green and Co. 1946; repr. Peabody, MA: Hendrickson, 2017).
- *The Book of Common Prayer: Canada 1962* (Toronto: Anglican Book Centre, 1962). [Copies dated “1959” are identical and may also be used.]
- *The Book of Alternative Services of the Anglican Church of Canada* (Toronto: Anglican Book Centre, 1985; fifteenth printing with Revised Common Lectionary)

Students affiliated with The Episcopal Church in the United States should also purchase the following:

- *The Book of Common Prayer* (New York: Church Publishing, 1979; amended 2015).

Students affiliated with the Anglican Church in North America or the Anglican Network in Canada should also purchase the following:

- *The Book of Common Prayer* (Anglican Liturgy Press, 2019).

Bibliography

Practice of Liturgy

- *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, ed. Brian Cummings. Oxford University Press, 2011.
- Hill, John W. B. *Into the Household of God: A Presider’s Manual for the Rite of Baptism in the BAS*. Anglican Book Centre, 1994.
- Holeton, David, et. al. *Let Us Give Thanks: A Presider’s Manual for the BAS Eucharist*. Hoskin Group, 1991.
- Michno, Dennis, and Christopher Webber. *A Priest’s Handbook: The Ceremonies of the Church*. Harrisburg, PA: Morehouse Pub., 1998.
- Peters, Bosco. *Celebrating Eucharist*. DEFT, 1995. Free online at: <http://liturgy.co.nz/celebrating-eucharist> [Links to an external site.]

History and Theology of Liturgy

- Armitage, W. J. *The Story of the Canadian Revision of the Prayer Book*. Toronto: McClelland and Stewart, 1922.
- Blott, William R. *Blessing and Glory and Thanksgiving: The Growth of a Canadian Liturgy*. Toronto: Anglican Book Centre, 1998.
- Bradshaw, Paul. *The Search for the Origins of Christian Worship*. SPCK, 1992.
- Cuming, G. J. *A History of Anglican Liturgy*. 2nd ed. Macmillan, 1982.
- Crockett, William. *Eucharist: Symbol of Transformation*. Pueblo, 1989.
- Davies, Horton. *Worship and Theology in England*. 5 vols. Princeton University Press, 1961–75.

- Fenwick, John and Bryan Spinks. *Worship in Transition: The Twentieth Century Liturgical Movement*. Edinburgh: T. & T. Clark, 1995.
- Harford, George, and Morley Stevenson, eds. *The Prayer Book Dictionary*. London: Pitman, 1912; 2nd ed. 1925.
- Hatchett, Marion. *Commentary on the American Prayer Book*. Harper, 1979.
- Jasper, R.C.D. *The Development of the Anglican Liturgy, 1662-1980*. SPCK, 1989.
- Kavanaugh, Aidan. *Elements of Rite: A Handbook of Liturgical Style*. Pueblo, 1990.
- Lathrop, Gordon. *Holy Things: A Liturgical Theology*. Fortress Press, 1998.
- Meyers, Ruth. *Worship-Shaped Life: Liturgical Formation and the People of God*. Canterbury Press, 2010.
- ———. *Continuing the Reformation: Re-Visioning Baptism in the Episcopal Church*. Church Pub., 1997.
- Mitchell, Leonel L. *The Meaning of Ritual*. Morehouse, 1977.
- ———. *Praying Shapes Believing*. Morehouse 1991.
- Schmemmann, Alexander. *For the Life of the World*. St Vladimir's Seminary Press, 2002.
- Senn, Frank C. *Christian Liturgy: Catholic and Evangelical*. Fortress Press, 1997.
- ———. *Introduction to Christian Liturgy*. Fortress Press, 2012.
- Spinks, Bryan D. *The Rise of the Incomparable Liturgy*. SPCK, 2017.

Useful Websites

- Free PDFs of Canadian Anglican liturgical texts:
<https://www.anglican.ca/about/liturgicaltexts/> [Links to an external site.]
- WYT1105/TRP3120/TRP6120 Guide to the Book of Common Prayer compiled by Professor Tom Power: <https://guides.library.utoronto.ca/c.php?g=706316>
- The website of the Prayer Book Society, with a searchable text of the BCP:
<http://prayerbook.ca/resources/bcponline/> [Links to an external site.]
- Project Canterbury, “a free online archive of out-of-print Anglican texts and related modern documents”: <http://anglicanhistory.org/> [Links to an external site.]
- An introductory (and gradually growing) bibliography, with some annotation, for the study of the Book of Common Prayer by Jesse D. Billett:
<https://medrefchurch.com/bibliographies/bibliography-of-the-book-of-common-prayer/> [Links to an external site.]
- Academic and devotional resources for the traditional lectionary of the Book of Common Prayer:
<http://lectionarycentral.com> [Links to an external site.]
- An introduction to the history and rationale of the Revised Common Lectionary:
http://www.commontexts.org/wp-content/uploads/2015/11/RCL_Introduction_Web.pdf [Links to an external site.]

- Principles for Liturgical Tradition in the Anglican Church of Canada (and related resources): <https://www.anglican.ca/faith/worship/pir/> [Links to an external site.]
- Motions affecting liturgy from General Synod 2019 (A051-R2; A124-127): <https://gs2019.anglican.ca/cc/resolutions/> [Links to an external site.] Texts (Faith, Worship and Ministry Appendices 6a–e, 7): <https://gs2019.anglican.ca/cc/reports/> [Links to an external site.]

Course Website

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. 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, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (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 trouble accessing Blackboard may ask Sydney Yeung in the Divinity Office at Trinity College (sydney.yeung@trinity.utoronto.ca) or Tom Power at Wycliffe College (thomas.power@utoronto.ca) for further help.

Course Learning Objectives/Outcomes

Students successfully completing this course will be able to:

1. differentiate between the different phases of Western and Anglican liturgical history, analyse liturgical developments in each phase relative to their social and historical context, and evaluate the current official liturgies of the Anglican Church of Canada and the Episcopal Church USA as products of this history;
2. interpret a particular liturgy as a locus of encounter with theological truth;
3. identify and illustrate the theological, pastoral, and aesthetic concerns of liturgical leadership;
4. apply the rubrical directions and customary ceremonial practices of the *Book of Common Prayer* and the *Book of Alternative Services* (or liturgical texts authorized in other jurisdictions) to construct services appropriate for particular pastoral settings.

Evaluation

Requirements

The final grade for the course will be based on evaluation in the following areas:

Attendance and Participation (pass/fail) – Students in the in-person and online sections are expected to attend all Live Discussions, either in the classroom or via Blackboard Collaborate. Everyone is expected to arrive ready to ask questions and offer comments about the assigned readings, and to discuss practical aspects of the liturgy being studied. Students who miss three classes without documented exemptions will **automatically fail the course**. A legitimate exemption can be established by submitting one of the following documents to the instructors within one week of missing a class: (1) a [UofT Verification of Illness or Injury Form](#); (2) a Student Health or Disability Related Certificate; (3) a College Registrar’s Letter; or (4) an Accessibility Services Letter. In addition to the Live Discussions, there will also be a “Notes and Queries” discussion board on Quercus where topics arising from the course can be pursued more fully. Participation in this discussion board is **optional**; but students are encouraged at least to glance at it from time to time to find out what other students have on their minds.

At-Home Modules (15% of final mark) – Most weeks of the course will include an “At-Home Module” on Quercus, containing instructional texts, lectures, demonstration videos, and readings that will be discussed at the next “Live Discussion” on Tuesday evening. Each module will have some element that needs to be “completed” before moving on to the next module (e.g., a box to tick saying “Yes, I’ve looked at this,” or a short questionnaire to review a reading). Each module should be completed in advance of the following week’s Live Discussion. Students completing 100% of the modules will have a full 15% added to their marks from the other assessments.

Baptism Project (25% of final mark) – Students will write a short paper (2,000–3,000 words) responding to a hypothetical scenario (of which the instructors will provide a full description) in which the student has been asked to baptize a person in slightly unusual or problematic circumstances. The paper should (1) evaluate the scenario in the light of Anglican baptismal theology (can a “valid” baptism be performed in this case?); (2) judge whether it will be pastorally appropriate to baptize the person in this situation, with an explicit consideration of other choices that could be made; and (3), assuming that a baptism will take place, use authorized Anglican liturgical sources to identify the liturgical elements essential for the rite, select other desirable liturgical elements that will be appropriate circumstances, and arrange these in an order of service that could be practically used and would be pastorally effective. To help students to succeed with this assignment, the project will be divided into the following stages:

- **Rough Draft.** Students must submit rough drafts of their papers through Quercus by **Fri 16 Oct.**
- **Instructor Feedback.** The instructors will return students’ rough drafts with comments and suggestions for improvement through Quercus by **Fri 23 Oct.**
- **Discussion Board.** After rough drafts have been returned, there will be a discussion board on Quercus dedicated to the Baptism Project. **Participation in this discussion board is optional.** But you are encouraged to post any queries or uncertainties you might have about the project. If you have a question, there’s a good chance that someone else has the same one, so it will be helpful to air it to the whole group. The instructors will monitor the discussion board periodically to provide guidance where it seems necessary.
- **Final Draft.** The final draft of the Baptism Project must be submitted through Quercus by **Mon 2 Nov.** The submitted paper must document its use of sources with footnotes and a bibliography

formatted according to the Chicago Manual of Style as presented in the most recent edition of Turabian, et al., *A Manual for Writers of Research Papers, Theses, and Dissertations*.

- **Basis of Marks.** The mark for the Baptism Project will be based entirely on the final draft of paper. The rough draft will only be marked “pass/fail”; but Quercus will not accept submission of the final draft unless the rough draft has first received a “pass” mark. (Note that, in accordance with the course policy on late submissions, a rough draft will lose the equivalent of one-third of a letter grade for every 24 hours that it is late, so that a rough draft submitted six days late without an extension would automatically receive a failing mark.)

Daily Office Project (20% of final mark) – Students will undertake a discipline of reciting Morning and Evening Prayer every day (either privately or with others). For the first two weeks, they will use Mattins and Evensong from a “classical” edition of the Book of Common Prayer (England 1662, USA 1928, Canada 1962). For the last two weeks, they will use forms from any “modern” liturgical books that have been approved for use in their own dioceses (Canada BAS, USA 1979, England *Common Worship: Daily Prayer, Celebrating Common Prayer*, etc.). The final submission for this project will be a short paper (1,500–2,000 words). In the first part of this paper, the student will reflect on how “fixed” elements in the Book of Common Prayer (canticles, Lord’s Prayer, etc.) interact with the reading of different passages of scripture according to the daily lectionary. In the second part, the student will state which “modern” resource was used, noting which options within the resource were followed and why, discuss how this experience differed from that of using the BCP. The paper should not be based entirely on personal impressions: it should integrate material from the assigned readings, the liturgical texts, and other appropriate sources. To help students to succeed with this paper, the project will also include the following components:

- A daily journal noting which offices were recited each day (and at what time), with any notes or observations the student wishes to add. **(Due through Quercus with the Daily Office Paper on Fri 20 Nov.)**
- **Four** weekly initial posts to a discussion board on Quercus, each followed by response posts to at least three other students (**twelve** responses in total):
 - The initial post should be 200–300 words in length and should raise a question or make a thoughtful observation about some aspect of the Daily Office as the student has prayed it during the preceding week. The post should introduce appropriate material from the assigned readings and the liturgical texts to amplify and illustrate the student’s point.
 - Responses to other students should be 100–200 words in length. They should not merely react to the initial post (with agreement or disagreement), but should move the question or observation “forward” by adducing further material from the assigned readings, the liturgical texts, or other sources. These posts may duplicate material in students’ personal Daily Office journals. They are intended to allow students to “try out” ideas that may find more formal expression in their final Daily Office papers.
 - Initial posts will be due on Quercus by Friday, and responses by Monday, as follows:

- First week of BCP Office: initial post due by **Fri 23 Oct**; three response posts by **Mon 26 Oct**.
 - Second week of BCP Office: initial post due by **Fri 30 Oct**, three response posts by **Mon 2 Nov**.
 - First week of “modern” Office forms: initial post due by **Fri 6 Nov**, three response posts by **Mon 9 Nov**.
 - Second week of “modern” Office forms: initial post due by **Fri 13 Nov**, three response posts by **Mon 16 Nov**.
- **The final Daily Office paper will be due through Quercus in by Fri 20 Nov.** The submitted paper must document its use of sources with footnotes and a bibliography formatted according to the Chicago Manual of Style as presented in the most recent edition of Turabian, et al., *A Manual for Writers of Research Papers, Theses, and Dissertations*.
 - **Basis of Mark.** The mark for the Daily Office Project will be based entirely on the final paper. The other components of the project will be marked “pass/fail”; but Quercus will not accept submission of the journal and the paper unless all the other elements have received a “pass” mark. (Note that, in accordance with the course policy on late submissions, any component of this assessment will lose the equivalent of one-third of a letter grade for every 24 hours that it is late, so that a component submitted six days late without an extension would automatically receive a failing mark.)

Final Project (40% of final mark) – Students will propose a scenario in which a rite (other than Baptism or the Daily Office) will be celebrated. The scenario may be either hypothetical or based on a concrete, historical situation. They will then design an “Order of Service” that gives a complete account of the texts, music, and ceremonial that will be used in the rite, using resources authorized for public use in their own ecclesiastical jurisdictions. To accompany this Order of Service, students will write a substantial paper (3,500–4,500 words) in which they (a) describe the historical background of the various choices that have been made (especially when these have an origin in controversy); (b) explain how the choices express particular theological emphases within the larger Anglican tradition of theology around the rite; (c) identify potential implications of the choices for ecumenical relationships (especially when the student belongs to a church that has “full communion” agreements with one or more other bodies); and (d) applies all of these considerations to the particular pastoral situation of the proposed scenario. To help students to succeed with this project, it is divided into the following components:

- **Proposed Topic and Bibliography.** Students will submit an initial project topic proposal (250–400 words). This proposal should (a) identify the rite and the pastoral scenario in which it will be celebrated; (b) identify the liturgical resources authorized for this rite in the student’s ecclesiastical jurisdiction; and (c) identify the most important historical and theological issues to be investigated. The proposal should be accompanied by a bibliography of 10–15 items of secondary literature (books, chapters, or journal articles) that the student has identified as probably helpful for the project. **The proposal and bibliography are due through Quercus in Week 9 (by Fri 13 Nov).**

- **Instructor Feedback.** The instructors will return students' project proposals and bibliographies with feedback and suggestions about further literature by Fri 20 Nov.
- **Discussion Board.** The instructors will be periodically monitoring a Quercus discussion board about the Final Project on which questions about the project can be posted. Participation in this discussion board is **optional**. But students are encouraged to share their own questions and queries with the whole group: if one student has a question, it's very probable that another student has the same one.
- **Oral Presentation.** Students will make an audio-visual recording (not longer than 10 minutes in length) presenting the main questions and findings of their projects, accompanied by a **one-page** handout (ideally in PDF) to help their audience to follow the presentation. The presentation should make use of slides or other visual aids as appropriate. **Presentations must be uploaded to Quercus by Fri 4 Dec.**
- **Presentation Responses.** Students should make time to watch all the project presentations that their fellow students have submitted. They should then choose at least **three** presentations to which to write a short response (200–300 words). (Every student presentation should receive several responses. If a presentation has not had any responses yet, students should elect to reply to that one before replying to others.) A good response will be constructive: it should mention points in the presentation that the writer found particularly helpful or thought-provoking, and it should suggest ways in which the argument could be strengthened, perhaps suggesting other materials that could be consulted or by identifying theological or pastoral questions that are raised by the project but not yet sufficiently addressed. **Responses must be uploaded to Quercus by Fri 11 Dec.**
- **Instructor Responses.** The instructors will provide private feedback on each student presentation, which will be available through Quercus by **Mon 14 Dec.**
- **Final Project Submission.** The Final Project must be submitted through Quercus by **Fri 18 Dec.** The submitted paper must document its use of sources with footnotes and a bibliography formatted according to the Chicago Manual of Style as presented in the most recent edition of Turabian, et al., *A Manual for Writers of Research Papers, Theses, and Dissertations*.
- **Basis of Mark.** The mark for the Final Project will be based entirely on the Order of Service and its accompanying paper. The other components of the project will be marked "pass/fail"; but Quercus will not accept submission of the Order of Service and paper unless all the other elements have received a "pass" mark. (Note that, in accordance with the course policy on late submissions, any component of this assessment will lose the equivalent of one-third of a letter grade for every 24 hours that it is late, so that a component submitted six days late without an extension would automatically receive a failing mark.)

Grading System

- A+ (90–100) **Profound and Creative.** Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base.
- A (85–89) **Outstanding.**
- A- (80–84) **Excellent.** Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base.
- B+ (77–79) **Very Good.** Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature.
- B (73–76) **Good.**
- B- (70–72) **Satisfactory at a post-baccalaureate level.** Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature.
- FZ (0–69) **Failure.** Failure to meet the above criteria.

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work. Students are expected to hand in assignments by the date given in the course outline. **Late work will be penalized with a deduction of one-third of a letter grade for every 24-hour period after the deadline (A+ becomes A, A becomes A-, A- becomes B+, etc.).** Note that assignments submitted six days late will fall below a mark of B- and will therefore automatically fail. This penalty is not applied to students with medical or compassionate difficulties. Students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the Friday of examination week. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with Part B of the former 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 practices (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs 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 and Academic Dishonesty. The colleges of the Toronto School of Theology, like the University of Toronto, treat cases of academic misconduct very seriously. Academic integrity is a fundamental value of learning and scholarship. Participating honestly, respectfully, responsibly, and fairly in this academic community ensures that your TST and UofT degree is valued and respected as a true signifier of your individual academic achievement. By contrast, academic dishonesty is a serious breach of academic, professional, and Christian ethics.

The University of Toronto's *Code of Behaviour on Academic Matters* outlines the behaviours that constitute academic misconduct, the processes for addressing academic offences, and the penalties that may be imposed. You are expected to be familiar with the contents of this document. Potential offences include, but are not limited to:

In papers and assignments:

- Using someone else's ideas or words without appropriate acknowledgement.
- Submitting your own work in more than one course without the permission of the instructor.
- Making up sources or facts.
- Obtaining or providing unauthorized assistance on any assignment (this includes working in groups on assignments that are supposed to be individual work).

On tests and exams:

- Using or possessing any unauthorized aid, including a cell phone.
- Looking at someone else's answers.
- Letting someone else look at your answers.
- Misrepresenting your identity.
- Submitting an altered test for re-grading.

Misrepresentation:

- Falsifying or altering any documentation required by the University, including (but not limited to) doctor's notes.
- Falsifying institutional documents or grades.

All suspected cases of academic dishonesty will be investigated following the procedures outlined in the *Code of Behaviour on Academic Matters*. 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 department, as required in both the *Code of Behaviour on Academic Matters* and in the *TST Basic Degree Handbook*. If you have any questions about what is or is not permitted in this course, please do not hesitate to contact the instructors. If you have questions about appropriate research and citation methods, you are expected to seek out additional information from the instructors or other available campus resources like the College Writing Centres, the Academic Success Centre, or the U of T Writing Website. A student who plagiarizes in this course 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).

Special care should be taken to avoid plagiarism in written assignments. Every use of wording, ideas, or facts derived from a primary or secondary source must be acknowledged in a complete footnote or parenthetical reference, and every source cited in your work must be listed at the end of the paper in a bibliography of works cited. 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.) Even if you express another author's ideas in your own words (and they should be your own words, not a minor adaptation), you must still acknowledge the source in a footnote every time you make use of it. It is not acceptable to claim that you did not footnote a source because you "already had the same idea" before you read a published author's opinions. In university-level research, it is expected that you will become familiar with what others have said on your topic, and you should not take credit for originality when others have arrived at the same conclusions before you. Remember that whether or not you are guilty of plagiarism is not determined by your own intentions: plagiarism has occurred when your reader reasonably perceives that you have used another person's thought or work without appropriate attribution.

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/Assets/Governing+Council+Digital+Assets/Policies/PDF/ppjun011995.pdf>).

Harassment and Online Communication during the COVID-19 Pandemic. As we all adjust to online classes and lectures and increasingly participate in virtual learning environments, students are reminded of the expectation that they will demonstrate respect for one another. The University of Toronto and the member colleges of the Toronto School of Theology do not condone discrimination or harassment against any persons or communities, especially when based on grounds protected under the Ontario Human Rights Code. Mindful of their commitment to human rights, equity, and inclusion, the University of Toronto and the TST member colleges acknowledge the disproportionate impact that COVID-19 has had on certain groups in our community. COVID-19 is not isolated to people of any particular ethnic origin, place of origin, or race. Equity, diversity, and respect must be maintained as we try to fulfil our educational mission under the public health restrictions that have been imposed to control the pandemic. The University of Toronto and the TST member colleges will monitor and address discriminatory comments and behaviour, including comments and harassing behaviour on their online platforms and classrooms.

In accordance with the Ontario Human Rights Code, no person shall engage in a course of vexatious conduct that is directed at one or more specific individuals, and that is based on the person's or persons' race, ancestry, place of origin, colour, ethnic origin, citizenship, sexual orientation, gender identity, gender expression, age marital status, family status, or disability. Such conduct includes:

- making racial slurs or "jokes";
- insulting others with reference to racial identity;
- posting cartoons or pictures that degrade persons of a particular racial group in university and college common areas or workplaces, as well as in online learning platforms;

- name-calling based on race, colour, citizenship, place of origin, ancestry, ethnic background, or creed;
- the use of online pseudonyms or handles that inappropriately or offensively refer to ancestry, colour, citizenship, ethnicity, place of origin, race, or religion.

The University of Toronto's Equity Offices remain available to students to provide support on equity issues that arise as a result of COVID-19. Students are encouraged to support one another and the University's commitment to human rights and our values of diversity, inclusion, and respect in managing any inappropriate comments or disruptive behaviours. If you experience or witness inappropriate comments or behaviours in your classes, you are encouraged to contact your instructor. If you can, take a screenshot of the inappropriate content and share it with your instructor so that there can be appropriate follow-up and action.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructors will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly for messages about the course.* **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructors aim to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Pre-Term Orientation

Tue 8 – Mon 14 Sep

Live Discussion

- *No Live Discussion this week*

At-Home Module *(complete by Mon 14 Sep)*

- Complete course orientation on Quercus
- Update personal profile

Assessments

- Orientation module completed (pass/fail)

Week 1

Tue 15 – Mon 21 Sep

Live Discussion *(Tue, 7–9pm)*

- Getting to know each other
- Course introduction and overview

At-Home Module *(complete by Mon 21 Sep)*

- The Incarnation, Christian Life, and the Liturgy
- Anglican Liturgical History and Diversity
- Readings for Week 2 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

Week 2

Tue 22 – Mon 28 Sep

Live Discussion *(Tue, 7–9pm)*

- Hour 1: The Incarnation, Christian Life, and the Liturgy
- Hour 2: Anglican Liturgical History and Diversity

At-Home Module *(complete by Mon 28 Sep)*

- Christian Prayer and Sacraments
- “The Prayers of the People”: Intercessory Prayer in the Liturgy
- Readings for Week 3 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

Week 3

Tue 29 Sep – Mon 5 Oct

Live Discussion *(Tue, 7–9pm)*

- Hour 1: Christian Prayer and Sacraments
- Hour 2: Baptism Project reading 1

At-Home Module (*complete by Mon 5 Oct*)

- Rites of Initiation (Baptism, Confirmation, First Communion)
- Readings for Week 4 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

Week 4

Tue 6 – Mon 12 Oct

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Rites of Christian Initiation
- Hour 2: Baptism Project readings 2 and 3

At-Home Module (*complete by Mon 12 Oct*)

- The Daily Office
- The Use of Scripture in the Liturgy
- Readings for Week 5 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

Week 5

Tue 13 – Mon 19 Oct

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Daily Office (including discussion of Project reading 1)
- Hour 2: The Use of Scripture in the Liturgy

At-Home Module (*complete by Mon 19 Oct*)

- Anglican Eucharistic Theology in Historical and Ecumenical Context
- Readings for Week 6 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)
- **Baptism Project: rough drafts due through Quercus by Fri 16 Oct**

Week 6

Tue 20 – Mon 26 Oct

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Anglican Eucharistic Theology
- Hour 2: Daily Office Project: discussion of reading 2

At-Home Module (*complete by Mon 26 Oct*)

- Comparing Anglican Eucharistic Liturgies and “Ceremonial Styles”
- Readings for Week 7 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)

- Reading questionnaire (pass/fail)
- **Daily Office Project: first week discussion board (first post due by Fri 23 Oct; responses to other students' posts due by Mon 26 Oct)**
- **(Baptism Project: rough drafts returned with instructor comments via Quercus by Fri 23 Oct)**

Reading Week

Tue 27 Oct – Mon 2 Nov

Live Discussion

- *No Live Discussion this week*

At-Home Module *(complete by Mon 19 Oct)*

- *No At-Home Module this week*

Assessments

- **Daily Office Project: second week discussion board (first post due by Fri 30 Oct; responses to other students' posts due by Mon 2 Nov)**

Week 7

Tue 3 – Mon 9 Nov

Live Discussion *(Tue, 7–9pm)*

- Hours 1 and 2: Anglican Eucharistic Liturgies and Ceremonial Styles

At-Home Module *(complete by Mon 19 Oct)*

- Theologies and Rites of Christian Marriage
- Theologies and Rites of Christian Burial
- Readings for Week 8 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)
- **Baptism Project: final versions due through Quercus by Mon 2 Nov**
- **Daily Office Project: third week discussion board (first post due by Fri 6 Nov; responses to other students' posts due by Mon 9 Nov)**

Week 8

Tue 10 – Mon 16 Nov

Live Discussion *(Tue, 7–9pm)*

- Hour 1: Marriage
- Hour 2: Burial

At-Home Module *(complete by Mon 23 Oct)*

- Rites of Healing (Ministry to the Sick, with special discussion of Confession and Absolution)
- Theology and Rites of Christian Ordination
- Readings for Week 9 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

- **Daily Office Project: fourth week discussion board (first post due by Fri 13 Nov; responses to other students' posts due by Mon 16 Nov)**

Week 9

Tue 17 – Mon 23 Oct

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Ministry to the Sick (with Confession and Absolution)
- Hour 2: Ordination Rites

At-Home Module (*complete by Mon 19 Oct*)

- Theology and Practice of Music in the Liturgy
- Readings for Week 10 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)
- **Final Project: Topic Proposal and Bibliography due through Quercus by Fri 13 Nov**

Week 10

Tue 24 – Mon 30 Nov

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Principles and Practice of Liturgical Music
- Hour 2: Liturgical Musical Leadership and Planning (Priest and Organist)

At-Home Module (*complete by Mon 30 Nov*)

- Liturgical Time: Days, Seasons, Feasts, Fasts
- Readings for Week 11 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)
- **Daily Office Project: Final draft due through Quercus by Fri 20 Nov**
- **(Final Project: topic proposals and bibliographies returned with instructor comments through Quercus by Fri 20 Nov)**

Week 11

Tue 1 – Mon 7 Dec

Live Discussion (*Tue, 7–9pm*)

- Hour 1: History and Theology of the Christian Observance of Liturgical Time
- Hour 2: Practical Aspects of Observing Liturgical Time

At-Home Module (*complete by Mon 19 Oct*)

- Liturgy, the Body, and the Senses: Liturgical Signs Beyond Words and Hearing
- Shaping Space for Worship: Architecture and Furnishings
- Readings for Week 12 Live Discussion (TBD)

Assessments

- Quercus modules completed (pass/fail)
- Reading questionnaire (pass/fail)

- **Final Project Presentations due through Quercus by Fri 4 Dec**

Week 12

Tue 8 – Mon 14 Dec

Live Discussion (*Tue, 7–9pm*)

- Hour 1: Senses and Space in Christian Worship
- Hour 2: Course Retrospective

At-Home Module

- *No At-Home Module this week*

Assessments

- **Responses to other students' Final Project Presentations due by Fri 11 Dec**
- **(Instructor feedback on Final Project Presentations returned through Quercus by Mon 14 Dec)**

Examination Week

Tue 16 – Fri 18 Dec

Live Discussion

- *No Live Discussion this week*

At-Home Module

- *No At-Home Module this week*

Assessments

- **Final Projects due through Quercus by Fri 18 Dec**
- **(Final Projects and overall Course marks returned by the instructors by Thu 24 Dec)**

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