

# Bexley Seabury

Pastoral Offices, ML 402 (3 credits)

**Term and Year Offered:** Fall 2022

**Learning Environment:** This is a semester long hybrid course that will include 2, 90 minute synchronous sessions (9/19 & 11/21) and in person weekend (10/15-10/16) and asynchronous work as described in the modules found on Canvas.

**Meeting Dates/Times/Place:** This course begins Tuesday, September 6<sup>th</sup> and ends Monday, December 12<sup>th</sup>. The majority of work will occur asynchronously. There will be 2 synchronous sessions on Mondays 9/19 and 11/21 from 7:00 to 8:30 PM CT. Zoom Link provided on canvas. We will meet in person at 1407 E 60<sup>th</sup> St. Chicago from 11:30 AM 10/15 to 1:00 PM 10/16. There will be time available for student meetings between 1:00 and 4:00 PM on 10/16.

**About Your Instructor:** The Rev. Dr. Eileen Shanley-Roberts (she/her)

**Contact Information:** [eshanleyroberts@bexleyseabury.edu](mailto:eshanleyroberts@bexleyseabury.edu)

Cell Phone: 847-894-7986

For more complex or specific issues, email is preferred. For emergencies and quick updates, please text.

**Office Hours:** By appointment. Phone or zoom calls can easily be scheduled by mutual agreement as needed. I usually respond to email or text within a couple of hours. Please be aware that I have spotty cell service in my community. I typically respond to text messages as soon as I have service.

**Course Description:** This course provides an introduction to the history, purpose and liturgical forms of the pastoral offices in use in the Episcopal Church, including rites of passage, rites of commitment, and rites of reconciliation and restoration. Each of these examinations will emphasize the pastoral, cultural, and theological aspects of the rite, and its adaptation to meet pastoral needs within a diversity of contexts. We will begin with the Book of Common Prayer, but will quickly expand our work to include additional authorized materials and additional materials that can assist us in customizing our repertoire to meet the needs of diverse communities. We will also recognize that our pastoral role extends outside of the church properly so called and consider other ways in which we exercise pastoral care for the community through public prayer and witness in myriad settings. Throughout the course, we will pay close attention to issues of enculturation and social context as we discuss the sometimes competing pastoral needs that arise across multigenerational relational systems.

## Course Goals and Outcomes:

**Goal 1:** Students who successfully complete this course will possess a working understanding of the pastoral offices as found in the Book of Common Prayer, Book of Occasional Services, and additional authorized and supplemental materials used in Episcopal Congregations.

- **Course Learning Outcome(s):** You will know you have achieved this outcome when you can locate and name the various pastoral offices authorized for use in TEC and identify situations in which they are appropriately used. [curricular outcome with which this course outcome aligns, M.Div. 1.3, 5.2.]

- **Assessment:** This outcome will be assessed by a quiz and responses to online prompts

**Goal 2:** Students who successfully complete this course will feel competent to select, adapt, and lead pastoral rites in a diversity of contexts

- **Course Learning Outcome:** You will know you have achieved this outcome when you are presented with a complex pastoral situation and can find an appropriate liturgical framework to develop a response that respects the theology of the church and meets the needs of people involved. [curricular outcome with which this course outcome aligns, M.Div. 3.1, 3.2 5.1, 5.3]
- **Assessment:** This outcome will be assessed by individual and small group responses to liturgical case studies.

**Goal 3:** Students who successfully complete this course will be aware of cultural, generational, and denominational differences in expectations and understandings of pastoral and liturgical theology.

- **Course Learning Outcome:** You will know you have achieved this outcome when you can **listen** to and **observe** a request of a pastoral service, identify the nature of the request, the people involved, and the potential points of conflict and formulate a liturgical response that is welcoming, accessible, and anchored in the traditions of TEC. [curricular outcome with which the course outcome align, MDiv 3.3, 3.4, 5.4, 5.5]
- **Assessment:** This outcome will be assessed by responses to prompts within modules and final project.

### **A Word About Assessment: From Course Outcome Assessment to Program Assessment**

Bexley Seabury Seminary regularly evaluates the quality of our programs using a variety of data, including documents that are deposited into student portfolios. These portfolios consist of designated student work (artifacts) from each course. Each artifact is graded and accompanied by a scored rubric that assesses the work in light of desired curricular outcomes. The designated assessment artifact for this course is the **final liturgical project**.

We use your portfolio to assess student learning (in the aggregate) and the effectiveness of our curricula in reaching desired goals and objectives. This process does not involve any further evaluation of your work for grading purposes. No identifying information will be included in any evaluation or report provided to our accreditors or other outside parties. For further information, see the Student Handbook. You may also talk with your instructor, your advisor, the Assessment Coordinator (Lelia Fry, [lfry@bexleyseabury.edu](mailto:lfry@bexleyseabury.edu)), or the Academic Dean, (Jason Fout, [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)).

**Learning Methodology:** Pastoral offices is a course that bridges academic theoretical study with development of practical skills and application. Students will be immersed in the study of the pastoral offices and public prayer customs of TEC as found in The Book of Common Prayer and additional supplemental liturgical material and challenged to consider how these offices might be used or adapted in a variety of contexts. We will pay special attention to the concerns that arise from the diversity found in 21st century US culture and explore options to balance those often competing pastoral, theological, and cultural needs. We will engage in this work together through reading, reflection, discussion, and exploration of the resources available within our tradition with the recognition that pastoral need and cultural expectations are often not met by

the existing resources. Together we will develop tools to analyze a pastoral situation and frame an appropriate liturgical response that preserves our own theological integrity, acknowledges the traditions of the church, and honors the pastoral needs of those in our care. This is a collaborative and iterative process. You will be presented with a core of readings to create shared communal knowledge and presented with options for deeper exploration into topics of personal interest. There will also be special attention to case studies from ministry and opportunities for questions and speculation about a variety of situations.

### Course Required and Recommended Resources:

- ***The Book of Common Prayer***
- *Common Prayer/Oracion Comun*
- *The Book of Occasional Services* (most recent edition) **available for free download**
- ***Changes: Prayers and Services Honoring Rites of Passage*** (Church Publishing, 2007)
- *Enriching Our Worship 2* (Church Publishing, 2000).
- *Enriching Our Worship 3* (Church Publishing, 2006). **Available for free download**
- *Enriching Our Worship 5* (Church Publishing, 2009). **Available for free download**
- **Cones, Bryan, *This Assembly of Believers: The Gifts of Difference in the Church at Prayer*** (SCM Press, 2020).
- **Gatta, Julia and Martin L. Smith, *Go in Peace: The Art of Hearing Confessions*** (Morehouse, 2012).
- Mitchell, Leonel L., *Pastoral and Occasional Liturgies: A Ceremonial Guide* (Cowley, 1998)
- **Mitford, Jessica, *The American Way of Death Revisited* (Vintage Books, 1998)**
- Standing Commission on Liturgy and Music, “*I Will Bless You and You Will Be A Blessing*”: *Resources for the Witnessing and Blessing of a Lifelong Covenant in a Same-Sex Relationship. Liturgical Resources 1* (Church Publishing, rev. ed. 2015). **Available for free download**
- **Stuhlman, Byron David, *Occasions of Grace: A Historical And Theological Study of the Pastoral Offices and Episcopal Services of the Book of Common Prayer*** (Church Publishing, 1995)

**Additional Resources that might be of interest:** *These volumes offer a selection of materials that provide theoretical background for liturgical theology and ritual studies as well as reflections on inter-cultural ministry and pastoral considerations. If you have not taken the foundational Liturgy and Music course, you may want to skim a few of the articles in The Oxford guides. If you are interested in exploring Anglican liturgy in cultural contexts I suggest starting with the Hughes chapter in Living No Longer for Ourselves and move on to Weil, esp. Chapter 3. Excerpts from some of these will be available via Canvas.*

- Bartlett, Alan, *A Passionate Balance: The Anglican Tradition* (Orbis, 2007) specifically chapter 6, “The Beauty of Holiness: worship as the heart of Anglicanism” (pp.170-189)
- Bradshaw, Paul, and John Melloh, *Foundations in Ritual Studies: A Reader for Students of Christian Worship* (Baker Academic, 2007).
- Cavalletti, Sophia, *Living Liturgy: Elementary Reflections* (Catechesis of the Good Shepherd, 1998).

- Donghi, Antonio, *Actions and Words: Symbolic Language and Liturgy* (Liturgical Press, 1997).
- Garcia-Rivera, Alejandro, *The Community of the Beautiful: A Theological Aesthetics* (Liturgical Press, 1999).
- Gasslein, Bernadette, *Preparing and Evaluating Liturgy* (Liturgical Press, 1997).
- Hatchett, Marion J., *Commentary on the American Prayer Book* (Harper, 1979).
- Hefling, Charles and Cynthia Shattuck, eds., *The Oxford Guide to the Book of Common Prayer* (Oxford, 2007).
- Hughes, Kathleen, R.S.J.C.. and Mark R. Francis, C.S.V., *Living No Longer for Ourselves: Liturgy and Justice in the Nineties*, (Liturgical Press, 1991). Esp. pp.84-91 on liturgical inculturation.
- Jones, Cheslyn, et al, *The Study of Liturgy* (Oxford University Press, 1992) – esp. part 3, “Pastoral Orientation” (pp.563 ff).
- Jordan, Mark D., *Blessing Same-Sex Unions: The Perils of Queer Romance and the Confusions of Christian Marriage* (University of Chicago, 2005) – Jordan has several other volumes and many articles on this topic.
- Lathrop, Gordon, *Holy Things: A Liturgical Theology* (Fortress, 1998)
- Lee, Jeffrey, *Opening the Prayer Book* (Cowley, 1999).
- Lumbala, F. Kabasele, *Celebrating Jesus Christ in Africa: Liturgy and Inculturation*, (Orbis, 1998).
- Martimort, A.G.ed., *The Church at Prayer, Volume III, The Sacraments* (Liturgical Press, 1988).
- McNeill, John T. and Helena M. Gamer, *Medieval Handbooks of Penance* (Columbia University Press, 1990)
- Mitchell, Leonel L., *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer* (Morehouse, 1985).
- Neal, Emily Gardner, *Celebration of Healing*, (Cowley, 1992)
- Price, Charles P. and Louis Weil, *Liturgy for Living* (Morehouse, 2000).
- Ramshaw, Elaine, *Ritual and Pastoral Care* (Fortress, 1987).
- Wainwright, Geoffrey, and Karen B. Westerfield Tucker, eds., *The Oxford History of Christian Worship* (Oxford, 2006)
- Weil, Louis, *A Theology of Worship* (Cowley, 2002)

Students are expected to access the “Tech Help” resources via the button at the bottom of the Canvas home page for a description of technology requirements.

### **Course Expectations and Assignments**

The Bexley Seabury Faculty have committed to including in each course at least one assignment that addresses issues of racism, white supremacy/privilege/normativity, or violence against black bodies, in whole or in part. In this course, there will not be a single assignment intended to counter Euro-centric normativity. Instead, the challenges of diversity and difference in liturgical expression will be addressed within each module. Students will be asked to question their own assumptions about appropriate ritual and pastoral expression and to consider how we create space for and respond to the diversity of needs and expectations within our communities, even when they cause us personal discomfort. This diversity transcends issues of race and ethnicity

and includes customs associated with past denominational affiliation, social class, and even geographic region.

Assignments	Points	Percentage
Threaded discussion posts (6 @ 5pts)	30	10
Responses to threaded disc. (12@2 pts.)	24	8
Short essay (4 @ 15 pts)	60	20
Collaborative work	40	13
Participation in synch. sessions (2@ 20)	40	13
Participation in inperson weekend	50	17
Research project	56	19
TOTAL	300	100

Specific information for each assignment, including required or suggested format for submission and grading rubrics will be available in Canvas. This will include weekly threaded discussions, short essays (3-5 pages), and small group collaborative work, as well as a final research paper of 8-12 pages. Some assignments may not be made visible until the week of that module. Due dates are listed in the course schedule.

Participation in worship, while not required, is an integral part of students' formation. Each synchronous session will include communal prayer, and students are encouraged to participate in online worship opportunities through the Canvas Chapel.

Course evaluations are an important part of the educational process. They help instructors understand what is working well for a course and what might benefit from some changes. Students taking the course for credit are expected to complete the evaluation as part of their participation in the learning experience. Auditors are encouraged to complete the evaluation as well. Evaluations will be available in Populi near the end of the course and will remain open until the grade deadline for each term. Evaluations should be completed based on your experience of the course and should not be based on your final grade. For this reason, during the grading period, you will not be able to see your grade in Populi until you have completed the evaluation. After the grade deadline, you will be able to see your grade in Populi, but you will no longer be able to share your voice through the course evaluation.

### **Better Practices for Zoom Sessions**

Zoom works best when certain criteria are met:

- The latest version of Zoom is installed. Periodically check for updates and download the latest version.
- One computer::one user. Everyone should have their own device (including camera and mic) and zoom link. This helps everyone come to the space equally.
- If you are in a shared or noisy space, use headphones/earbuds. In general, it is normally best to keep your mic muted unless you are speaking. This helps minimize background noise.
- Minimize distractions around you (try to be in the same location for the duration of the session). If you must be in transit, mute your mic.
- Plan ahead to ensure you have a stable internet connection for the duration on the session. If your connection becomes unstable, it may be helpful to turn off your video when you speak.

- Otherwise, cameras should generally be on, unless you need to step away to take care of something. This contributes toward demonstrating your presence and participation in class during the session.

### Course Grading & Feedback:

This is a graded class and will utilize the Bexley Seabury grading scale found below.

Unless prior arrangements are made, ½ point per day will be deducted for work submitted late.

I will attempt to provide feedback within 72 hours of the due date for on time submissions. Early submissions are not guaranteed more rapid feedback. Late submissions will not receive the same level of feedback as on time submissions. In general, feedback will be submitted in writing, generally as comments within the graded assignment. Rubrics are available on Canvas and will be completed as well, though typically without comments. In the case of a video or audio submission, comments are more likely to be written on the rubric form, which will be the same regardless of submitted format. Students are allowed at least two attempts to submit work.

Auditors and students taking this course for CEUs are expected to engage all readings, attend synchronous sessions and participate in all threaded discussions. Submission of shorter essays and research project is optional for auditors. Short essays are required for those earning CEUs.

Please be aware that the Canvas gradebook reflects cumulative grades for assignments for your course, but the final official grade for the course will be recorded manually by the instructor in Populi.

<b>Bexley Seabury requires a minimum grade of C to pass a course.</b>		
<b>Grade</b>	<b>Points</b>	<b>Description</b>
A (4.00)	96-100	Superior/Mastery
A- (3.67)	90-95	Excellent
B+ (3.33)	87-89	Very Good
B (3.00)	84-86	Good (high)
B- (2.67)	80-83	Good (low)
C+ (2.33)	75-79	Acceptable (high)
C (2.00)	70-74	Acceptable/Adequate
F (0)	< 70	Unacceptable (Fail)
<b>A grade of "P" in a Pass/Fail course is equivalent to a grade of C or above.</b>		

### Academic Policies

All students in Bexley Seabury courses are expected to be familiar with the following information that is provided on Canvas, in Student Resources:

- Academic policies and forms
- Requests for withdrawals, extensions, and incompletes
- Technological requirements and assistance
- Writing guidelines and assistance
- Course Netiquette
- Prohibition of plagiarism

## Course Schedule

<b>September 6-12</b>	<b>Module 1 What are Pastoral Offices?</b>
<b>September 8</b>	Discussion post due at 11:59 PM
<b>September 10</b>	responses to 2 posts due by 7:00 PM
<b>September 13- October 10</b>	<b>Module 2 Rites of Restoration</b>
	<b>Reconciliation, Anointing of the sick, Burial rites</b>
<b>September 19</b>	<b>Synchronous class 7:00 PM CT</b>
<b>September 26</b>	Discussion post due at 11:59 PM
<b>September 28</b>	responses to 2 posts due by 7:00 PM
<b>October 4</b>	short essay due by 11:59 PM
	Small group work scheduled on your own time during this week
<b>October 11 – 24</b>	<b>Module 3 Rites of Commitment</b>
	<b>Weddings, Commissionings, Vows</b>
<b>October 15-16</b>	<b>In Person Gathering</b>
<b>October 18</b>	Discussion post due at 11:59 PM
<b>October 20</b>	responses to 2 posts due by 7:00 PM
<b>October 24</b>	short essay due by 11:59 PM
	Small group work scheduled on your own time during this week
<b>October 25– November 7</b>	<b>Module 4 Rites of Passage</b>
<b>October 27</b>	Discussion post due at 11:59 PM
<b>October 31</b>	responses to 2 posts due by 7:00 PM
<b>November 5</b>	short essay due by 11:59 PM
	Small group work scheduled on your own time during this week
<b>November 8- December 5</b>	<b>Module 5 Offices involving places and non-humans</b>
	<b>House blessings, pet blessings, rogation processions, liturgical items, etc.</b>
<b>November 15</b>	Discussion post due at 11:59 PM
<b>November 17</b>	responses to 2 posts due by 7:00 PM
<b>November 21</b>	<b>Synchronous class 7:00 PM CT</b>
<b>December 1</b>	short essay due by 11:59 PM
	Small group work scheduled on your own time during this week
<b>December 6 – 12</b>	<b>Module 6 Wrap up and final projects</b>
<b>December 6</b>	Discussion post due at 11:59 PM
<b>December 8</b>	responses to 2 posts due by 7:00 PM

**Final paper due December 21 11:59 PM CT.**