

**MIN 660 Sacraments and Ordinances:
History, Theology and Practice**

Professor: Jill Crainshaw
Fall Semester 2015
Tuesdays, 3:30-6:00pm

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Sustainability Elements: This course was designed to be place-based with an emphasis on sustainability as a primary framework. This syllabus does not reflect all of the sustainability elements because the course details are mostly recorded in Sakai using "lesson plans." I flipped this classroom in order to include the various sustainability-related site visits we are making, and the University's instructional technologists assisted me in using Sakai more fully than I have before in order to include videos, student forums, and other resources. I convened the first session of the course at Salem Creek and had two water activists present to speak to the class. We also visited Winston-Salem's Water and Wastewater Treatment plants and are experiencing a "historic tour of Winston-Salem's creeks" in a few weeks (led by Martha Hartley and Bo Hartley from Old Salem). I am grateful to colleagues from the School of Law who assisted me by video-recording an interview on food, law, and public policies. Students will also benefit from video recorded interviews of local artisan bakers and farmers.

Course Description

Ministers who baptize and break bread in worship. They lead "through the waters" and "from the table." But they don't lead through just any water or from just any table. They preside at particular tables in particular contexts where the people they serve and are served by hold particular beliefs about communion. **They baptize people in particular waters in particular contexts where the people entering the waters hold particular beliefs about baptism.**

This course explores how ministers "do theology" as they lead worship in varied local contexts. The exploration includes readings and conversations about diverse Christian theologies and practices of baptism and the Lord's Supper. The exploration also includes opportunities for students to consider the meanings of liturgical and sacramental leadership as those meanings are worked out through active engagement with the needs, hopes, and possibilities of particular communities.

Students completing this course will explore the meaning of sacramentality (and sacraments and ordinances) in their respective traditions. Students will also be equipped to reflect theologically about critical issues related to baptismal and Lord's meal theologies; to articulate from their own perspectives and/or traditions a theology of baptism and the Lord's meal, to assess, design, and lead baptism and Lord's meal liturgies in their worshipping contexts. **A broader course goal serves to integrate these course learning objectives: students will develop**

an awareness of the web of connections of significant worship practices with a local context, global environment, and global economy.

Goals:

By the end of this course students will

- Be conversant about the histories, theologies, and practices of baptism in their traditions;
- Have an understanding of how sacramental practices, especially baptism and the Lord's meal, are connected to particular places where they serve and lead;
- Know how to design and present a baptismal and Lord's meal prayer and liturgy;
- Be able to connect baptism and the Lord's meal to issues of sustainability in local and global communities today.

Required Texts:

Christina Peppard, *Just Water: Theology, Ethics, and the Global Water Crisis*, New York: Orbis, 2014.

James White, *The Sacraments in Protestant Faith and Practice*, Abingdon, 2010.

Norman Wirzba, *Food and Faith: A Theology of Eating*, Cambridge, 2011.

***Articles and audio assignments as included in course calendar.*

Denominational Resources:

African Methodist Episcopal: Victor Anderson, ed., *The Book of Worship of the African Methodist Episcopal Church*. AMEC Sunday School Union, 1984

Baptist: Christopher J. Ellis, *Gathering: A Spirituality and Theology of Worship in Free Church Tradition*, SCM Press, 2004.

Christian Church (Disciples of Christ): Mark Toulouse, *Joined in Discipleship: The Shaping of Contemporary Disciples Identity*, Chalice Press, 1997.

Episcopal: Ruth Meyers, *Re-visioning Baptism in the Episcopal Church*, Church Publishing, Inc.

Evangelical Traditions: Leander J. Vander Zee, *Christ, Baptism, and the Lord's Supper: Recovering the Sacraments for Evangelical Worship*, IVP Academic, 2004.

Lutheran: Gordon Lathrop, *Central Things (Worship Matters)*, Augsburg press, 2005.

Reformed Traditions: Paul Galbreath, *Leading through the Water or Leading from the Table*, Westminster Press.

United Methodist: Gayle Carlton Felton, *United Methodists and the Sacraments*, Abingdon, 2007.

United Church of Christ: Sidney d. Fowler, *What Matters to You? What Matters to Us: Engaging Six Vital Themes of Our Faith*, United Church Press, 2008.

Course Schedule—See weekly “lesson plan” in Sakai

Each week’s lesson plan, including required pre-class assignments, weekly learning objectives, and assignments due, are posted in Sakai.

Note: the class will often meet off-site. Class meeting places, along with driving directions and other specifics, are listed for each week in Sakai.

Assignments

1. Participation: Active student engagement in the activities of the course is vital to learning. Students are expected to attend every class and have prepared in advance for each class period’s topic and discussion. Assigned readings and other class preparation assignments are included on the course calendar. *20% of grade—10 points per class session.*
2. Students are required to prepare and present: a) baptism liturgy—blessing of water and accompanying language and gestures for a baptism (**due Oct 13**), and b) invitation, table prayer, and words of institution for a Lord’s meal celebration (**due Nov 3**). *10% of grade for each liturgy (20% total)*
3. Find a recipe for and bake bread to share with class. You might want to bake bread with a family member, friend, or another class member. Be prepared to share with the class some of your bread-making “story.” Be sure to think about how bread makes it way to consumers in your ministry settings. Each student should submit the recipe and a 250 word reflection on the visit and bread-baking experiences (**due Nov 3**). *20% of grade*
4. Each student is required to report to the class primary baptism and Lord’s meal beliefs and practices in her or his tradition. This assignment can be completed in the form of a recorded interview with a clergy or denominational leader. Students should present their reports “online” through a blog post or other mode. Presentations should include a brief bibliography of resources consulted within the tradition (**due Oct 27**). *15% of grade*
5. Course Project: each student can choose one of the following:
 - a) development of place-based plan for teaching a local congregation about baptism and/or the Lord’s meal;

- b) development of a theological “this is what I believe” paper on sacraments or ordinances appropriate to the student’s tradition and adequate to serve as the basis for responding to ordination or other ministry boards;
- c) a research essay on a course-related topic;
- d) two annotated worship services, one for a baptism service and one for a Lord’s meal service;
- e) a project of the student’s own design.

Final projects can be in the form of photo or video essays (or include photos/videos/other media). Can also video themselves leading/teaching in a local ministry context.

All final projects should include the following:

- Evidence of how theoretical and factual knowledge gained in the course relate to concrete local circumstances and events;
- Connections to a particular place and to at least one issue of sustainability in that place;
- Discussion of how awareness of place and sustainability shapes what communities believe about sacraments and/or ordinances and how these beliefs influence actions/behaviors (in other words, how sacramental/worship values are connected to environmental and social values);
- Links the “stuff”—the materiality, gestures, practices—of sacraments and ordinances to the “stuff”—the natural and built environments—of places.

Students will be required to consult with the professor by mid-semester about the final project and determine in conversation with the professor an appropriate format and length (**due Dec 1**).
25% of grade

Community Academic Guidelines and Expectations

Statement on Inclusive Language at WFUSD

Recognizing that words both shape and reflect reality, the faculty of the School of Divinity affirms inclusive language based on biblical and theological insights. Inclusive language rejects all discourse that discriminates against individuals and groups by race, ethnicity, or gender. The statement derives from the Old Testament declaration that God created humankind male and female in the divine image (Genesis 1:27) and from the New Testament declaration that in Christ there is neither Jew nor Greek, slave nor free, male nor female (Galatians 3:28). These declarations derive from the understanding of God as the Creator and Holy One who transcends gender.

The implementation includes the following guidelines:

1. Instead of the term “man” and derivative compounds (e.g., clergyman, chairman), use such terms as “humanity,” “humankind,” “person,” “people,” “women and men,” “clergy” or “clergy person,” “chair” or “chairperson.”

2. Instead of singular masculine pronouns, use “he and she” and “his and hers,” or, where appropriate, convert the singular pronouns to plurals, “they” and “theirs” (except when quoting historical documents).
3. Instead of pronouns for God, especially masculine pronouns, repeat the proper noun, utilize a different noun, or case the words so as to circumvent the problem (except when quoting translations of the Bible and historical documents). One strategy among others for using pronouns in reference to God is to vary masculine and feminine constructions.
4. Instead of exclusively using male imagery for God, a pattern that dominates Christian tradition, when using such imagery, use corresponding female imagery to communicate the identity of God beyond the distinctions of gender.

Offering these guidelines means that commitment, sensitivity, and imagination are essential to all theological discourse.

All faculty, staff, and students in the Wake Forest University School of Divinity are expected to use inclusive language in the life of the community. The statement applies to oral and written discourse including: lectures, seminars, discussions, sermons, liturgies, brochures, papers, and other academic assignments.

WFU Plagiarism Policy

To put your name on a piece of work is to say that it is yours, that the praise or criticism due to it is due to you. To put your name on a piece of work any part of which is not yours is plagiarism, unless that piece is clearly marked and the work from which you have borrowed is fully identified. Plagiarism is a form of theft. Taking words, phrasing, sentence structure, or any other element of the expression of another person’s ideas, and using them as if they were yours, is like taking from that person a material possession, something he or she has worked for and earned. Even worse is the appropriation of someone else’s ideas. By “ideas” is meant everything from the definition or interpretation of a single word, to the overall approach or argument. If you paraphrase, you merely translate from his or her language to yours; another person’s ideas in your language are still not your ideas. Paraphrase, therefore, without proper documentation, is theft, perhaps of the worst kind. Here, a person loses not a material possession, but something of what characterized him or her as an individual.

If students wish to do one project for two courses, or to draw on work previously done in order to complete an assignment for a current course, they must get the expressed permission of all affected faculty in advance of turning in the assignment. The faculty suggests that approved combined projects should represent significantly more effort than the individual projects they supplanted.

Plagiarism is a serious violation of another person’s rights, whether the material stolen is great or small; it is not a matter of degree or intent. You know how much you would have had to say

without someone else's help; and you know how much you have added on your own. Your responsibility, when you put your name on a piece of work, is simply to distinguish between what is yours and what is not, and to credit those who have in any way contributed. An online plagiarism tutorial is available [here](#).

<http://college.wfu.edu/english/course-information/academic-writing/>

An online guide to the Chicago Style of referencing works is here:

http://www.chicagomanualofstyle.org/tools_citationguide.html

From the ZSR webpage, follow the "Cite a Source" link

Available Resources

If you need academic support at any point during this course, Hilary Floyd, the Academic Skills Instructor, is available to provide individual coaching for students with regard to reading strategies, writing skills, time management and organization, and more. Her office is in 108, and you can contact her by email at floydhj@wfu.edu or call (336) 758-2736.

Additional resources for academic support include:

- The WFU Learning Assistance Center provides study skills training and counseling through individual and group tutoring. It is located in Reynolda Hall 117, or you can call (336) 758-5929.
- The Writing Center offers students a place to discuss writing and the writing process with trained peer tutors. It is located in ZSR Library 426. You can make an appointment by going to <http://college.wfu.edu/writingcenter/>.
- Kaeley McMahan is our Research and Instruction Librarian. She can help with research and library-related questions. Her office is in ZSR Library and you can also email her at mcmahak@wfu.edu.

Miscellaneous Guidelines

1. If you have a disability or other situation which may require an accommodation for taking this course, please contact the WFU Learning Assistance Center (758-5929) within the first week of the course. In order to make accommodations for you, we must have a written statement from the WFU Learning Assistance Center.
2. Students are expected to adhere to the Honor Code of the University. Please refer to the Divinity School Bulletin and Student Handbook.
3. Students are not permitted to use papers submitted in other courses. Papers used in other classes will not be accepted and should not be used to meet requirements in this class.
4. Appointments with the professor can be made by email: crainsjy@wfu.edu.
5. Policies related to Late Papers and Incompletes: All assignments are due on the dates specified in the syllabus. Because of the participatory and conversational character of the course, timely submissions of assignments are very important. No late papers or projects will be accepted except in extraordinary circumstances.

Requests for incompletes must be for reasons that meet Divinity School Compliances and are given out at the discretion of the professor.

6. On the last day of class, you are asked to bring your laptop computer and time will be granted in said class to fill out an online Course Evaluation. This evaluation is vital for improving this course and helping us comply with ATS requirements.