



# 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.

## ***Course Identification***

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Course Number : WYH3271HS  
Course Name: Canadian Christianity since 1960  
Campus: St. George  
Class times: Thursdays, 2 p.m. to 4 p.m., January 5 to March 30, 2017

## ***Instructor Information***

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Instructor: Alan L. Hayes  
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## ***Course Prerequisites or Requisites***

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Students should have taken one of the TST courses in "History of Christianity to 843" or a comparable course.

## ***Course Description***

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The course will test the thesis that despite signs of institutional decline, Canadian Christianity in recent decades has given evidence of a creative and dynamic reappropriation of faith and witness in a rapidly evolving cultural context. Rather than attempting a generalized survey of the period, we will consider ten significant movements. These will be: the Canadian reception of Vatican II; the Quiet Revolution in Quebec; the development of the Toronto School of Theology; the leadership of women; ecumenical redefinitions of mission; the expanding influence of Indigenous peoples; charismatic, evangelical, and seeker movements; new spiritualities in art, architecture, literature, and music; multi-cultural Christianities; and multi-faith dialogue.

## ***Course Methodology***

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Assigned readings each week of select primary and secondary sources; class lectures and discussions.

## ***Course Outcomes***

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COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students	This outcome will be demonstrated through these course elements:	This course outcome corresponds to these aspects

		of Wycliffe's statements of outcomes (MTS, MDiv)
<ul style="list-style-type: none"> <li>• Correctly answer multiple-choice or true-false questions on the content of readings relevant to the subject.</li> </ul>	<ul style="list-style-type: none"> <li>• Weekly on-line quizzes.</li> </ul>	<p><b>MTS:</b> 1.4 familiarity with key episodes etc. in Church history 1.5 familiarity with diverse ecumenical expressions etc.</p> <p><b>MDiv:</b> 1.4 familiarity with key episodes etc. in Church history 1.5 familiarity with diverse ecumenical expressions etc. 1.6 familiarity with history of Christian missions</p>
<ul style="list-style-type: none"> <li>• Describe four significant movements in Canadian Christianity since 1960, giving general dates, naming some persons of importance, and identifying general outcomes, achievements or influences.</li> </ul>	<ul style="list-style-type: none"> <li>• Mid-term and final conversations.</li> </ul>	<p><b>MTS:</b> 1.4, 1.5 as above <b>MDiv:</b> 1.4, 1.5, 1.6 as above</p>
<ul style="list-style-type: none"> <li>• For the same four movements chosen above, describe at least two differing views of their importance, and evaluate these views.</li> </ul>	<ul style="list-style-type: none"> <li>• Mid-term and final conversations; class participation.</li> </ul>	<p><b>MTS:</b> 1.4, 1.5 as above <b>M.Div.:</b> 1.4, 1.5, 1.6 as above</p>
<ul style="list-style-type: none"> <li>• Defend a position on the thesis of the course.</li> </ul>	<ul style="list-style-type: none"> <li>• Class participation; mid-term and final conversations.</li> </ul>	<p><b>MTS:</b> 1.4, 1.5 as above <b>M.Div.:</b> 1.4, 1.5, 1.6 as above</p>
<ul style="list-style-type: none"> <li>• Research and write an academic essay on a historical subject relevant to the substance of the course, with thesis statement and exposition, making critical and appreciative use of relevant primary and secondary sources, and communicating effectively.</li> </ul>	<ul style="list-style-type: none"> <li>• Course essay.</li> </ul>	<p><b>MTS:</b> 1.4, 1.5 as above; 2.2 competence in use of library and bibliography; 2.3 competence in various academic skills; 3.1 awareness of limits of knowledge.</p> <p><b>M.Div.:</b> 1.4, 1.5, 1.6 as above; 2.2 clear and effective communication</p>

## Course Resources

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### Required Course Texts

There is no single general required text for the course. Assigned weekly readings are indicated below. Most are available on-line.

## Course Website(s)

- Blackboard <https://weblogin.utoronto.ca/>

This course uses Blackboard for its course website. To access it, go to the UofT portal login page at <http://portal.utoronto.ca> and login using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Blackboard-based courses. (Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at <http://www.portalinfo.utoronto.ca/content/information-students>. Students who have trouble accessing Blackboard should ask Thomas Power for further help.

- Personal Website [http://individual.utoronto.ca/hayes/canada\\_xty](http://individual.utoronto.ca/hayes/canada_xty).

## Class Schedule

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**Week 1 (January 5).** Introduction to the course. Survey of Canadian Christianity in 1960. The course thesis. Themes and interpretive lenses: post-Christendom; the secularization thesis; post-modernity; post-colonial analysis; engaged scholarship; critical theory.

**Week 2 (January 12).** The Canadian reception of Vatican II. (Vatican II impacted Canadian Christianity well beyond the boundaries of the Roman Catholic Church in such areas as ecclesiology, liturgy, inculturation, and ecumenism.)

### *Readings:*

- **Primary source:** Second Vatican Council, "Unitatis Redintegratio" (Decree on Ecumenism), [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19641121\\_unitatis-redintegratio\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html)
- "The Second Vatican Council," *Wikipedia*, [https://en.wikipedia.org/wiki/Second\\_Vatican\\_Council](https://en.wikipedia.org/wiki/Second_Vatican_Council).
- Avery Dulles, "Vatican II: The Myth and The Reality," *America: The National Catholic Review*, February 24, 2003, at <http://americamagazine.org/issue/423/article/vatican-ii-myth-and-reality>.
- Michael Attridge, Catherine E. Clifford & Gilles Routhier, eds., *Vatican II : Canadian experiences* (Ottawa: University of Ottawa Press, 2011), <http://books1.scholarsportal.info.myaccess.library.utoronto.ca/viewdoc.html?id=/ebooks/ebooks3/upress/2013-05-14/1/9782760319530>. *Note:* Choose a chapter to read. There are chapters on the response of Anglicans, Presbyterians, and United Church of Canada, respectively, as well as chapters on the impact of Vatican II on the life of the Roman Catholic Church.

**Week 3 (January 19).** The Quiet Revolution in Quebec. (Quebec appears to have changed from a very religious culture to a very secular culture in a short period of time. Or did it remain more Catholic than at first appears? Changes in religiosity in Quebec can be compared to less dramatic changes in other parts of Canada.)

### *Readings from:*

- **Primary source: optional.** Claude Ryan, « L'Église catholique et l'évolution politique du Québec de 1960 à 1980, » Société canadienne d'histoire de l'Église catholique, 1983. <http://simplelink.library.utoronto.ca/url.cfm/506960>
- "Quiet Revolution," *Wikipedia*, [https://en.wikipedia.org/wiki/Quiet\\_Revolution](https://en.wikipedia.org/wiki/Quiet_Revolution).

- David Seljak, “Why the Quiet Revolution was ‘Quiet’: The Catholic Church’s Reaction to the Secularization of Nationalism in Quebec after 1960,” *Canadian Catholic Historical Association Historical Studies* 62 (1996): 109–124.  
[http://umanitoba.ca/colleges/st\\_pauls/ccha/Back%20Issues/CCHA1996/Seljak.pdf](http://umanitoba.ca/colleges/st_pauls/ccha/Back%20Issues/CCHA1996/Seljak.pdf) . (The quiz this week will cover this reading.)

**Week 4 (January 26).** The Toronto School of Theology. (After Vatican II, ecumenical missions, ministries, advocacy groups, and conversations flourished. The TST is a case study in this phenomenon.)

*Readings:*

- **Primary source.** TST on-line course bulletin, <http://www.tst.edu/academic/course/listings>.
- Handout to be prepared by the instructor.

**Week 5 (February 2).** The leadership of women. (Since 1960 the role of women in the structures and ministries of the Canadian churches has changed significantly, and the churches’ discussions of gender have been influenced as well.)

*Readings :*

- **Primary source.** Presbyterian Church in Canada, Archives, “The Margaret Taylor Fonds: Finding Aid,” <http://www.presbyterianarchives.ca/FA-5000%20-%20Margaret%20Taylor%20fonds.pdf> .
- Wendy Fletcher-Marsh, “Revolution from Above: Women and the Priesthood in Canadian Anglicanism,” *Canadian Society of Church History Historical Papers* 1995.  
<http://historicalpapers.journals.yorku.ca/index.php/historicalpapers/article/viewFile/39439/35764>
- Christine L. M. Gervais, “Canadian Women Religious’ Negotiation of Feminism and Catholicism,” *Sociology of Religion* 73 (2012): 384–410. <http://simplelink.library.utoronto.ca/url.cfm/506944> . The quiz this week will cover this reading.

**Week 6 (February 9).** Ecumenical redefinitions of mission. (As the global colonies of the European powers gained independence in the 1960s, and as ‘Christendom’ began to be dismantled in the First World, mission goals evolved.)

*Readings:*

- **Primary source.** Metropolitans and archbishops of the Anglican Communion. “Mutual Responsibility and Interdependence in Christ.” Anglican Congress, 1963.  
[http://anglicanhistory.org/canada/toronto\\_mutual1963.html](http://anglicanhistory.org/canada/toronto_mutual1963.html).
- Renate Pratt, *In good faith : Canadian churches against apartheid* (Waterloo, Ont. : Published for the Canadian Corporation for Studies in Religion by Wilfrid Laurier University Press, 1997), online resource, <http://go.utlib.ca/cat/7237699>. Pp. 7–21.
- Phyllis Airhart, “A Review of the United Church of Canada’s 75 Years,” *Touchstone* 18, 3 (September 2000): 19–31,  
<http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rft&AN=ATLA0001395093&site=ehost-live>. The quiz this week will cover this reading.

**Week 7 (February 16).** The expanding influence of Indigenous peoples. (Before the 1960s, Canada’s settler churches were an intrinsic part of the colonial project towards Indigenous peoples. Since then, colonial premises have been increasingly questioned.)

*Readings:*

- **Primary source.** Richard Wagamese, “Returning to Harmony,” [http://speakingmytruth.ca/downloads/AHFvol2/13\\_Wagamese.pdf](http://speakingmytruth.ca/downloads/AHFvol2/13_Wagamese.pdf).
- “A Matter of Faith: a Gathering of Aboriginal Christians,” Aboriginal Peoples Collection, Public Safety Canada, 2006, online resource. <http://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/mtrr-fth-2006/index-en.aspx> The quiz this week will cover this reading.

### **Reading week (February 23).**

**Week 8 (March 2).** Charismatic, evangelical, seeker, and emerging church movements. (The charismatic movement entered the mainline churches in the early 1960s. Some evangelical movements gained traction about the same time. , which can be traced to the 1930s, gained greater traction in Canada around the same time, in separation from fundamentalism,

#### *Readings:*

- **Primary source.** Canadian Conference of Catholic Bishops, “Pastoral Letter 2003: The Charismatic Renewal in Canada 2003”, [http://www.cccb.ca/site/Files/charismatic\\_renewal.html](http://www.cccb.ca/site/Files/charismatic_renewal.html)
- Bruce L. Guenther, “From the Edge of Oblivion”: Reflections on Evangelical Protestant Denominational Historiography in Canada,” *Historical Papers: Canadian Society of Church History* (2008): 153–174, <http://historicalpapers.journals.yorku.ca/index.php/historicalpapers/article/view/39162> . The quiz this week will cover this reading.
- Michael McClymond, “After Toronto: Randy Clark’s Global Awakening ....”, *Pneuma* 38 (2016): 50–76, <http://simplelink.library.utoronto.ca/url.cfm/506965>
- Steven Studebaker and Lee Beach, “Emerging Churches in Post-Christian Canada,” *Religions* 3 (2012): 862–879, <http://simplelink.library.utoronto.ca/url.cfm/506968> .

**Week 9 (March 9).** New spiritualities in art, architecture, literature, music. (Christian artists in Canada have engaged contemporary forms and themes of the arts in diverse ways. In seeking to express the gospel with artistic integrity, they sometimes discover fresh dimensions of the gospel.)

#### *Readings:*

- **Primary sources.** Choose one or more pieces of Christian art, architecture, literature, or music. (If you’re stuck, try Sterling Demchinsky, “Ukrainian Churches,” <http://www.jstor.org.myaccess.library.utoronto.ca/stable/42616591>.
- Loren Lerner, “Rejection and Renewal: Art and Religion in Canada (1926–2010)”, *Journal of Canadian Art History* 33,2 (2012), 21–48, <http://www.jstor.org.myaccess.library.utoronto.ca/stable/42616591> . The quiz this week will cover this reading.

**Week 10 (March 16).** Multi-cultural Christianities. (In 1962, the Canadian immigration minister, Ellen Fairclough, eliminated racial discrimination in Canada’s immigration policy. Since then, Toronto and Vancouver in particular, and Canada in general, have become among the world’s most multicultural societies. Accordingly, Canadian Christianity displays a wide variety of ethnic expressions.)

#### *Readings:*

- **Primary source.** Website for Eaglesfield Community Church (Korean and English), Burlington, Ontario, <http://www.eaglesfield.ca/inc.php?inc=ecc>.
- Paul Bramadat and David Seljak, ed., *Christianity and ethnicity in Canada* (Toronto ; Buffalo : University of Toronto Press, 2008), <http://books1.scholarsportal.info.myaccess.library.utoronto.ca/viewdoc.html?id=/ebooks/ebooks2>

[/utpress/2013-08-26/1/9781442687622](https://utpress/2013-08-26/1/9781442687622), chapters 1 and 11. The quiz this week will cover chapter 1 of this reading.

**Week 11 (March 23).** Canadian Christians in multi-faith contexts. (Canada's increasingly multi-faith character has changed the context in which Christians work. The change has been most noticeable in publicly funded ministry situations, e.g., hospital, military, and prison chaplaincies.)

*Readings:*

- **Primary source.** Sharon Grant and Paul McKenna, "Workshop Outline for Chaplains and Spiritual Caregivers," Scarboro Foreign Missions, n.d., <https://www.scarboromissions.ca/interfaith-dialogue/curriculum-resources/workshop-outline-for-chaplains-and-spiritual-caregivers>.
- **Primary source.** Anglican Church of Canada, Council of General Synod, "Guidelines on Worship involving Christians and People of Other Faith Traditions," 1996, <http://www.anglican.ca/faiht/eir/worship-guidelines-other-traditions>.
- Michael Peterson, *The Reinvention of the Canadian Armed Forces Chaplaincy and the Limits of Religious Pluralism*, M.A. thesis (Wilfrid Laurier University, 2015), <http://scholars.wlu.ca/cgi/viewcontent.cgi?article=2833&context=etd>, pp. 29–60. The quiz this week will cover this reading.

**Week 12 (March 30).** Conclusion: testing the course thesis.

*No new assigned readings this week.*

## ***Evaluation***

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### **Requirements**

Weekly preparation and attendance.

Ten weekly online quizzes, each one to cover one reading from a secondary source, due before class begins; 15%. (Exception: for week 2, write a one-page summary of the chapter that you choose to read from the Attridge volume. There will be no quiz.)

Class participation, 10%.

Mid-term conversation with instructor (before reading week), 5%.

Final summative conversation with instructor, 10%.

Class presentation or preliminary version of the course essay, 10%.

Course essay, about 4000 words, 50%. This can take one of the following forms:

- A research essay on one of the ten movements, using primary and secondary sources.
- A synthetic reflection essay on recent historical trends in Canadian Christianity, making reference to at least four of the ten movements and using primary and secondary sources.
- An essay presenting another movement in recent Canadian Christianity besides the ones considered in the course, making use of primary and secondary sources.

### **Grading System**

Letter Grade

Numerical Equivalents

Grade Point

Grasp of Subject  
Matter

A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

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

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

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

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

### ***Policies***

**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)).

**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*, 8<sup>th</sup> edition (Chicago: University of Chicago Press, 2013), which is available at Crux Books.

## ***Bibliography***

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Here are a few books that might be of interest. These aren't required for the course.

- Airhart, Phyllis D. *A Church with the Soul of a Nation: Making and Remaking the United Church of Canada*, McGill-Queens University Press, 2013.
- Attridge, Michael, Catherine E. Clifford, and Gilles Routhier, eds. *Vatican II: Experiences Canadiennes - Canadian Experiences*. University of Ottawa Press, 2011.
- Bramadat, Paul, and David Seljak. *Christianity and Ethnicity in Canada*. University of Toronto Press, 2008.
- Bowen, Kurt. *Christians in a Secular World: The Canadian Experience*. McGill-Queen's Press, 2005.
- Christie, Nancy, ed. *Households of Faith: Family, Gender and Community in Canada, 1760-1969*. McGill-Queen's, 2002.
- Fay, Terence J. *A History of Canadian Catholics*. McGill-Queen's, 2002.
- Fraser, Brian J. *Church, College, and Clergy: A History of Theological Education at Knox College, Toronto, 1844-1994*. McGill-Queen's Press, 1995.
- Gauvreau, Michael. *The Catholic Origins of Quebec's Quiet Revolution, 1931-1970*. McGill-Queen's, 2005.
- Gillard, Denise “The Black Church in Canada”, in: *McMaster Journal of Theology and Ministry* 1 (1998).
- Grant, John Webster. *The Church in the Canadian Era*. Rev'd ed. Regent College, 1998.
- Hamm, Peter M. *Continuity & Change among Canadian Mennonite Brethren*. Wilfrid Laurier Univ. Press, 1987.
- Hayes, Alan. *Anglicans in Canada: Controversies and Identity in Historical Perspective*. University of Illinois Press, 2004/



- Hutchinson, Roger. *Prophets, Pastors, and Public Choices: Canadian Churches and the Mackenzie Valley Pipeline Debate*. Wilfrid Laurier Univ. Press, 1992.
- Lyon, David, and Marguerite Van Die, eds. *Rethinking Church, State, and Modernity: Canada Between Europe and America*. Univ. of Toronto, 2000.
- Miedema, Gary Richard. *For Canada's Sake: Public Religion, Centennial Celebrations, the Re-making of Canada in the 1960s*. McGill-Queen's, 2005.
- Muir, Elizabeth Gillan, and Marilyn Färdig Whiteley, eds. *Changing Roles of Women Within the Christian Church in Canada*. Univ. of Toronto, 1995.
- Noll, Mark A. *The Old Religion in a New World: The History of North American Christianity*. Eerdmans, 2002.
- Noll, Mark A. *What Happened to Christian Canada?* Regent, 2007.
- Pratt, Renate. *In Good Faith: Canadian Churches Against Apartheid*. Wilfrid Laurier Univ. Press, 1997.
- Rawlyk, George A., ed. *The Canadian Protestant Experience, 1760-1990*. McGill-Queen's, 1990.
- Rawlyk, George A., ed. *Aspects of the Canadian Evangelical Experience*. McGill-Queen's, 1997.
- Rawlyk, George A. *Is Jesus Your Personal Saviour?: In Search of Canadian Evangelicalism in the 1990s*. McGill-Queen's, 1996.
- Reimer, Samuel Harold. *Evangelicals and the Continental Divide: The Conservative Protestant Subculture in Canada and the United States*. McGill-Queen's, 2003.
- Stackhouse, John G. *Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character*. Regent, 1998.
- Van Die, Marguerite, ed. *Religion and Public Life in Canada: Historical and Comparative Perspectives*. Univ of Toronto, 2001.
- Wang, Jiwu. "His Dominion" and the "Yellow Peril": Protestant Missions to the Chinese Immigrants in Canada, 1859-1967. Canadian Corporation for Studies in Religion. Wilfrid Laurier Univ. Press, 2006.