GORDON-CONWELL THEOLOGICAL SEMINARY
CH647
Anglican Church History
Spring 2011

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COURSE DESCRIPTION

This course focuses on the Church of England from the Reformation to the present, with reference at the end of the course to the growth of the Anglican Communion and to the issues currently dividing it. We will study the leaders, teachers and movements that have shaped Anglicanism, with special attention to the three historic orthodox traditions (Evangelical, AngloCatholic and Holiness/Charismatic).

TEXT

Please purchase the following:

J.R.H. Moorman, A History of the Church in England, 3rd edition (I'd prefer that we all use this edition, which is available in the bookstore or online...it's an elderly text but really has not been superceded).

COURSE GOALS

Seminary courses generally have goals for you in three areas, namely (1) who you are (2) what you know and (3) what you do. Obviously these goals overlap, but the distinction between them may help you to understand the course’s goals more clearly.

Who You Are  Your progress in this area will be measured by your own evaluation of your experience in the course, which I will ask you to submit with your final essay.

(1) Appreciation of Anglicanism  By the end of the course, you should know and value the rich tradition of theology and spirituality that Anglicanism offers.
(2) **Responsibility** By choosing your own paper topics, you should grow in your ability to design and direct your own education.

**What You Know** Your progress in this area will be measured largely by your essays, and the comments that I will make upon them.

(1) **Theologians** By the end of the course, you should be able to discuss intelligently such leading thinkers as Thomas Cranmer, John Wesley, John Henry Newman and William Temple.

(2) **Schools and Traditions** Likewise you should be able to characterize and give examples of thinkers in the three orthodox strands of Anglican thought (Evangelical, Anglo-Catholic and Holiness) as well as the Modernist movement.

(3) **Applications** You should be able to make current applications from your study of Anglican theology, as e.g. regarding the issue of authority in the Anglican Communion, or the variety of views on the Eucharist.

**What You Do** Your progress in this area will be measured, once again, chiefly by your essays and my comments upon them.

(1) **Analysis** You should be able to pull out of the readings the most significant data for the topic that you are addressing.

(2) **Synthesis** You should be able to organize your data in a logical and orderly fashion, making clear your train of thought and offering pertinent evidence for your assertions.

(3) **Writing Skills** You should be able to express your ideas – the fruit of both analysis and synthesis – in clear and grammatical prose. I will hand out sample essays at the first meeting of the course, to give you ideas about what I expect. And I will ask you to re-write and re-submit essays that contain significant infelicities of expression.

(4) **A File of Papers for Teaching** At the end of the course you should have a file of ten papers that you can adapt for teaching purposes. I hope that you will agree that the Anglican Story is worth telling. And so these papers will get you started.

**COURSE STRUCTURE**

**Lectures**

We will meet for lectures on three intensive weekends during the spring, in each case on Friday evenings from 6:00 to 9:30 p.m. and on Saturdays from 9:00 a.m. to 4:30 p.m. (location TBA).

February 4-5
March 18-19
April 15-16
These lectures will introduce the topics on which you will write essays during the following weeks (see below for essay topics). Here are the subjects that I will be treating during the three intensive weekends, and that you will be addressing in your essays during the weeks following each one.

**February 4-5**

Thomas Cranmer and the English Reformation  
The English Puritans from 1560 to 1640  
Richard Hooker's *Laws of Ecclesiastical Polity*  
The Caroline Divines in the Early 17th Century  
Science, the Enlightenment, Deism and Latitudinarianism

**March 18-19**

The 18th Century Revivals: Methodism and the Evangelicals  
AngloCatholicism in the 19th Century  
Modernism 1860-2010

**April 14-15**

20th Century Anglican Apologists: From Sayers and Lewis to McGrath and *Alpha*  
The Emerging Global South in the Anglican Communion

**Readings and Essays**

I will ask each of you to do the reading in Moorman for each topic (see below). Then you should pick one question from the list for each topic, and do the appropriate reading for that question. (At each intensive weekend, I will hand out guidelines for the topics to follow, showing you what reading to do for each question). Then you will write an essay of approximately 1000 words on that question, and submit it to me by email (lesliefairfield@gmail.com) by the deadline specified for each topic.

Please email your essays to me as attachments in Word format. I will anoint them in pentecostal red (using the "track changes" tool) and return them to you within a week.

Roman numerals I, II and III under each Topic below each contain questions addressed to a particular domain of learning, in ascending order of complexity.

Section I asks you basically to summarize the information that you have read. This is a relatively non-complex domain.

Section II invites you to extrapolate from that information creatively, and apply what you have read to an imaginary situation that you create. This "application" domain is relatively more complex than summarization.
Section III asks for a synthesis of your reading with wisdom that you have acquired over a lifetime. This "synthesis" domain is relatively more complex than summarization and application.

**Grades**

For a successful essay (on time!) on a question in domain I, you will receive a C, in domain II a B, and domain III an A. If your essay is unsatisfactory in some way, you will have my comments within a week. You will have the opportunity to resubmit your essay without penalty, by a time that I will specify. In the cases of domains I and II, I reserve the right to raise the grade one level if the paper is extravagantly competent. (I become peevish and fractious when I receive papers late, and reserve the right to lower a grade in the unlikely event that such an enormity might be perpetrated). Your final grade will be an average of your grades on the ten essays.

For your edification, my understanding of plagiarism is that it consists of copying five or more consecutive words from another writer, without putting the words in quotation marks and footnoting the source. On the whole I would discourage the excessive use of quotations, unless (e.g.) you are citing some passage in order to assess it or refute it. You may find examples of the footnoting style that I recommend on the sample essays that I will distribute on February 4.

**TOPIC 1**

Essays should be emailed to me by midnight, February 12.

*Thomas Cranmer and the English Reformation*


**I**

1. Summarize Cranmer’s doctrines of Scriptural Authority and Justification by Grace, as these are presented in *The Homilies*. Pay particular attention to the relationships between these two topics in his thought.

2. Outline briefly the chief points that Jewel makes against 16th century Roman Catholicism in his *Apology*. 
II

3. Thomas Cranmer is sitting in his chamber in Lambeth Palace in London one autumn evening in 1534. By the light of a single candle on his oak table, he is reading St. Paul’s letter to the Romans, in William Tyndale’s translation of 1525. The Archbishop’s face is peaceful, as he contemplates the familiar epistle – which he has come to understand in a profoundly new way over the past three years.

There comes a soft knock on his door. “Pray enter,” Cranmer calls.

A young priest peers shyly through the opened door. “My Lord Archbishop,” he says hesitantly, “prithee I would speak with thee concerning my soul. I…I am fraught with terror at the great judgment of God.”

Having beckoned the young man to enter and be seated, Cranmer replies… (Complete the conversation).

4. Write a homily on Holy Communion by Thomas Cranmer in 1552, just after the publication of the second Book of Common Prayer.

III

4. Ever since Martin Luther posted his 95 Theses in 1517, fission and fragmentation have been endemic to Protestantism. At the heart of this problem has been an exegetical individualism. All too often Protestants have stood firm on “Me, My Bible and the Holy Ghost” and wandered into various exotic heresies. Did Thomas Cranmer supply Anglicanism with adequate safeguards against this individualism and its consequence, the proliferation of Protestant sects? Why or why not?

5. Compare and contrast the Eucharistic rites from the 1549 and 1552 Prayer Books, showing how Cranmer’s theology of Holy Communion was moving in a more Protestant direction over those years. Then assess the 1552 Book on the basis of criteria that you specify and briefly defend.

6. To what degree do you think that Jewel’s Apology stands as an accurate critique of Roman Catholicism today? Cite specific features of Catholic faith and practice today, as you may be familiar with them.
TOPIC 2

Essays should be emailed to me by midnight, February 19.

The English Puritans from 1560 to 1660


I

1. Summarize as succinctly as you can Perkins’ exposition in A Golden Chain of the steps whereby God executes His degree of election vis-à-vis the saved.

2. In A Dialogue of the State of a Christian, what is the model that Perkins presents of conversion and the subsequent Christian life? Specifically, what stages or phases ought we to anticipate?

3. According to Ames, what is a true church, and how is it constituted and led?

II

4. Richard Baxter has been miraculously transported forward in time, and he is addressing the GCTS class of 2010 on the occasion of their Baccalaureate service. Write that sermon (making it uncharacteristically brief – no more than 1200 words).

5. William Perkins has just preached a 90-minute sermon (now there’s a serious homily) from the pulpit of Great St. Andrew’s Church in Cambridge, early in 1596. After the final psalm, he greets departing parishioners outside the west door. A worried undergraduate grasps his hand and cries, “But Master Perkins, how may I have that confidence in God of which you speak?” Answer for Perkins.

6. A Puritan rector in Essex has written in 1625 to William Ames, now in exile in Holland. The rector asks for advice about parish renewal: what should a godly, lively congregation look like? Write a reply from Ames.

III

7. From a New Testament perspective, assess the emphasis upon predestination that you find (in slightly different versions) in Perkins’ A Golden Chaine and Ames’ Marrow. Do you consider their emphases justified, in terms of the New Testament as a whole? Why or why not?
8. Think of Perkins and Ames as representing the first wave of Evangelical theology within the Anglican tradition. What central features of this school would you choose to emphasize (and why?) if you were presenting a talk on “Varieties of Anglicanism” in your parish?

TOPIC 3

Essays should be emailed to me by midnight on March 5 (omitting February 26 as falling during reading week).

Richard Hooker’s Laws of Ecclesiastical Polity

Reading: (No new reading in Moorman); Richard Hooker, The Laws of Ecclesiastical Polity (Vickers & McGrade edition), pages 107-207.

I

1. Describe the various kinds of “Law” in Hooker’s worldview, and the purposes of each in God’s plan.

2. What is the relationship between Scripture and human reason (not the “Law of Reason”) in Hooker’s system? Which is “higher,” if either? (You may wish to consult pages 155-6, 174, 179, 203-4 and so on in the Vickers & McGrade edition).

II

3. Archbishop Whitgift has just received the first three books of Hooker’s Laws. After examining the work briefly, he thinks that it’s probably a useful weapon against the Puritans. But he doesn’t have time to read the tome carefully (as you do, fortunate student). So Whitgift writes to Hooker and asks him for a summary of his ideas in 1200 words or so. Write a letter from Hooker to Whitgift in reply.

4. Imagine yourself a Puritan pamphleteer in 1600. You are determined to rebut Hooker’s massive work, from your own Calvinist, socially-transformative point of view. Can you do so, within the worldview of a Puritan in 1600? Are there any chinks in Hooker’s armor that a Puritan in 1600 might have exploited? Are there any ways in which a Puritan might have commended further reformation within the Church of England, without sounding like a suicide-bomb terrorist? Write that pamphlet.

III

5. Some Anglican Modernists have cited Hooker in support of the “Three Legged Stool” metaphor for Anglican theology, in which each leg is independent, but
identical in character and equal in authority. Do you agree with this reading of Hooker? Why or why not?

6. If we no longer find Hooker’s Elizabethan (and Thomist) worldview credible, is Hooker therefore merely an historical artifact, of no use to modern Biblically-minded Anglicans? Why or why not?

TOPIC 4

Essays should be emailed to me by midnight on March 12.

The Caroline Divines in the 17th Century


I

1. Choose any of the authors above, and see what qualities of spirituality they articulate. What are the author’s chief spiritual concerns? Do they differ in any respect from authors in different traditions, whom we have read so far in the course?

2. Consider the characterization of the Caroline Divines that LF presented in his lecture. Pick one of the three authors, and see to what extent that generalized definition fits this particular individual.

II

3. Lancelot Andrewes, John Donne and George Herbert recognize each other in the tap room of the Crown & Anchor, just behind St. Paul’s Cathedral in London in Easter Week, 1625. Hailing each other, they settle down on a bench before the fireplace, with tankards of ale and clay pipes in hand.

Andrewes remarks cheerily to Donne, “Thy sermon on Easter evening did sorely discomfort thy Puritan auditors.”

“How so, Your Lordship?” Donne replies. “What liked they not?”

Continue the conversation, as all three preachers reflect on the style and content of their preaching, in contrast to those of the Puritans.
4. Archbishop Laud arranges a conference call to Heaven that includes Bishop Andrewes, Dean Donne and the Rev'd George Herbert on the other end. His agenda is to ask how he might help save the Church of England from the Puritans’ preoccupation with the Word, and their neglect – as the Arminians see it – of order, beauty, symbol and sacrament. Laud wants advice on how to recover what he considers a more fully-rounded Christianity, and one that affirms the hierarchical Jacobean world-picture. Imagine this discussion in 1635 or so, in the midst of Laud’s “thorough” campaign to rescue the English Church from Calvinism and Puritan practice.

III

5. Donne’s and Herbert’s preaching and poetry were more complicated, arcane and difficult to unravel than the plain Puritan style of a William Perkins. Do you consider the complexity of the Caroline Divines’ rhetoric to have been a defect in their ministry, or an impediment to their witness? Cite specific examples, and argue your case from them.

6. Historians have contrasted the Puritans’ alleged “print-religion” with the Caroline Divines’ so-called “picture-religion.” To what degree is this broad generalization accurate and helpful?

TOPIC 5

Essays should be emailed to be by midnight on THURSDAY MARCH 17, as we will be gathering on Friday, March 18 to begin a new series of topics.

The Enlightenment Challenge


I

1. Summarize Locke’s case for the possibility of miracles, and their role in God’s dealing with the world. Then summarize Hume’s dismissal of this case.

2. According to Locke, what is the essence of Christianity – the bare minimum that one must do and believe, in order to be a Christian? Is there anything missing, that you consider crucial?

3. What constitutes “proof,” in Hume’s view? What were the origins of his view?

II
4. Imagine a conversation between the Puritan William Perkins and the rationalist John Locke on the topic, “What must I do to be saved?”

5. Write a letter from Hume to Locke (necessarily posthumously, in the latter’s case) in which Hume politely explains to Locke the ways in which *The Reasonableness of Christianity* was unreasonable.

III

6. Do you accept Locke’s hermeneutical distinction between the authority of the Gospels, and that of the Epistles? Why do you think Locke took that position? How would you respond to him?

7. On page 122 Hume declared, “A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.”

How would you address Hume’s belief in a “closed-system universe,” which is (if anything) more widespread in the Western world today than in the mid-18th century?

TOpIC 6

Essays should be emailed to me by midnight on April 2 (omitting March 26 as falling during reading week).

The 18th Century Revivals; Methodism and the Evangelicals


I

1. Summarize from Jeffrey’s Introduction the social and ecclesiastical conditions in England in the early 18th century, and the chief ways in which the Methodist and Evangelical movements addressed them.

2. Identify the marks of a true Christian, which John Wesley emphasizes in the portions of his works that you read in Jeffrey.
II

3. Imagine a conversation between William Law and John Wesley in 1740. Granting all that Wesley shared with Law on the issue of sanctification, what might Wesley have said to Law in 1740 about justification? Imagine a dialogue that reveals the similarities and yet differences in 1740.

4. Write a sermon by John Wesley in 1760 or so on Matthew 5:48, “You therefore must be perfect, as your heavenly Father is perfect.”

5. Imagine that you are a typical English bishop in the mid-18th century (think port, fox-hunting, mistresses…). You have skimmed through David Hume’s “On Miracles” and assume that Hume’s case is self-evidently true. Write a sermon – on no particular scriptural text – in which you attack those features of the Methodist movement that you find particularly odious.

III

6. William Law, John Wesley and George Whitefield all (in their different ways) assume that some degree of Christian perfection is possible in this life. Summarize their individual emphases on this subject, as you find them in Jeffrey, and evaluate their optimism from a New Testament standpoint.

7. None of the 18th century revivalists in England addressed the Enlightenment worldview head on – its closed-system universe, its belief that scientific verification equals truth, its dismissal of traditional Christianity as “primitive,” and so on. Rather, the 18th century evangelists called Christians to repent, receive the transformative power of God’s forgiveness, and live holy lives of ministry and mission. Did they err in not refuting Hume & Co. intellectually? Why or why not?

TOPIC 7

Essays should be emailed to me by midnight on April 9.

Anglo-Catholicism in the 19th Century

Reading: Moorman, chapter XIX and XX (section i); Owen Chadwick, editor, The Mind of the Oxford Movement, pages 11-61, 71-116, 121, 123-149 and 189-199.
2. According to the Tractarians, again, what is the relationship between Scripture and Tradition, as authorities in the life of the Church? And how would the Tractarians in the 1830s differentiate their view on this subject from the Roman position?

3. What was the Tractarian teaching on the relationship between Justification and Sanctification?

II

4. In an article on hermeneutics, J.I. Packer once argued that…

“the Church bears witness, but the Spirit produces conviction, so as against Rome, evangelicals insist that it is the witness of the Spirit, not that of the Church, that authenticates the canon to us” (*The Churchman*, volume LXXX1, 1967)

Write an article by John Keble, politely but firmly opposing this view.

5. You are writing an article entitled “A New Day” for the Anglican Province of North America's website. You are urging Anglo-Catholics, Evangelicals and Wesleyan/Holiness types to hang together despite their different histories. Discuss the points of agreement between the three traditions, their continuing differences, and the chances for unity.

III

6. Edward Pusey wrote on “Justification” in 1853, discussing the subject in general, without regard to the age of the person (i.e. whether by proxy in infant baptism, or consciously as an adult). Among other observations, Pusey wrote that

“God, in justifying us, not only *declares* us, but *makes* us, righteous. He does not declare us to be that which he does not make us…He does not give us an untrue, unreal, nominal, shadowy righteousness, “the righteousness of God in Christ;” for which, being unrighteous still, we are to be accounted righteous. But what He imputes, that He also imparts” (Chadwick, 112)

Can you agree with Pusey? Why or why not?

7. Writing in *The Prophetic Office*, Newman inveighed against the hermeneutical individualism (“Me, My Bible and the Holy Ghost”) that he encountered in the Evangelical movement. He said some pretty provocative things, such as that “Scripture was never intended to teach doctrine to the many”! (Chadwick, 137). Read that whole section from Newman in Chadwick, and then argue a position for or against his argument.
8. For what arguable deficiencies in the English Evangelical movement did the Tractarians seek to compensate? Were there also things they might have learned from the Evangelicals, and didn’t?

TOPIC 8

Essays should be emailed to me by midnight on THURSDAY, APRIL 14 as we will be gathering on Friday, April 15 to begin a new series of topics.

Liberalism in the 19th and 20th Centuries

Reading: Moorman, chapters XX (sections ii through vi) and XXI; Essays and Reviews, pages 207-253 and 330-389; Charles Gore, editor, Lux Mundi, pages 247-266; William Temple, Nature, Man and God, lecture X; J.A.T. Robinson, Honest to God, chapters 1-4.

I

1. What are Goodwin’s presuppositions in his article “Mosaic Cosmogony” in Essays and Reviews? What chief points does he make in critiquing what we might call today a “six day creationism?”

2. Outline the principles of Scriptural interpretation suggested in Benjamin Jowett’s “On the Interpretation of Scripture” in Essays and Reviews, and those of Charles Gore from his article in Lux Mundi.


4. Define as briefly as you can the doctrine of God that Robinson is attacking in Honest to God, and the alternative that he is proposing.

II

5. Script a debate on “Larry King Live” between (a temporarily resurrected) C.W. Goodwin and a modern “six day creationist” on the relationship between the Bible and Science.

6. In 1939 Archbishop William Temple repented of having – all his life – tried to explain Christianity in terms of Hegelian evolutionary philosophy. He said,

“There is a new task for theologians today…our task with this world is not to explain it but to convert it. Its needs can be met, not by the discovery of its own immanent principle in signal manifestation through Jesus Christ, but only by the shattering impact upon its self-sufficiency and arrogance of the Son of God,
crucified, risen and ascended, pouring forth that explosive and disruptive energy which is the Holy Ghost” (quoted in A.M. Ramsey, *From Gore to Temple*, 160-1).

As far as we know, J.A.T. Robinson never repented from trying to do in *Honest to God* what Temple had rejected as a grievous mistake.

Imagine a conversation in Heaven between the two theologians.

III

7. In 1860 Benjamin Jowett wrote that “any true doctrine of inspiration must conform to the well-established facts of history or of science” (*Essays and Reviews*, 348).

Support, refute or qualify.

8. On pages 264-5 of *Lux Mundi*, Charles Gore offers a concise summary of his “kenotic” Christology, which he developed more fully in other works later in his life. Read that paragraph beginning “It may also fairly…” and see what you think. Is Gore over-emphasizing Our Lord’s humanity, at the expense of His divinity? Support your argument with reference to the Bible and the history of Christian theology.

8. What ethical consequences might logically ensue (and indeed, have done) from Robinson’s *Honest to God*? If the word “god” means a wholly immanent, impersonal Spirit, whom we encounter in experiences of human love – what happens to morality?

TOPIC 9

Essays should be emailed to me by midnight on April 23.

20th Century Anglican Apologists

Reading: Moorman, chapters XXII and XXIII; C.S. Lewis, *Perelandra*, chapters 5-9; Dorothy Sayers, *The Man Born to Be King*, the First, Fifth and Eleventh Plays; Charles Williams, *Descent Into Hell*.

I

1. What are the main features of the worldview that Weston articulates in *Perelandra*?
2. What features of Jesus’ humanity does Sayers highlight in the portions of *The Man Born to Be King* that you read? In what ways does Sayers also suggest His divinity?

3. What is the essence of Lawrence Wentworth’s disintegration in *Descent into Hell*, and what is the contrasting path of salvation that Peter Stanhope suggests?

II

4. Having read the chapters in *Perelandra*, write a midrash on Genesis 3:1-7, in which you expand the story in the text with ideas that Lewis presents in his version of the Temptation narrative.

5. Compose a monologue by Judas, as he weighs his decision to betray Jesus (in the “to be or not to be” tradition of monologue). Use Sayers’ understanding of Judas’ personality as you develop his train of thought.

6. At the moment of the crucial exchange between Pauline and her ancestor John Struther in chapter 9 of *Descent Into Hell*, John cries out, “I have seen the salvation of my God.” Suppose you had been able at that moment to ask John, “What do you mean?” How might he have replied?

III

7. Compare and contrast the worldviews expressed by J.A.T. Robinson in *Honest to God*, and Weston in *Perelandra*. (You obviously have to have read Robinson to answer this question, but go on – it’s worth it – this question addresses the toxic heart of Anglican Modernism).

8. Sayers’ *The Man Born to Be King* used the new medium of radio to preach the Gospel. In England during World War II, this venture evidently moved many hearts. But in the intervening sixty years, has England – has the Western World – lost the memory of the Gospel that allowed Sayers’ radio plays to strike a chord in the popular memory? Is it worthwhile at all now to try and evangelize by using the ever-morphing media that control the consciousness of the postmodern West? Why or why not?

9. Define “Hell” as Williams understands that reality, and illustrate your definition by reference to Wentworth’s disintegration. Do you find that definition to be Biblical? Why or why not?
TOPIC 10

Essays should be emailed to me by midnight, April 30.

*The Emerging Global South in Anglicanism*


I

1. How does Miranda Hassett explain the emergence of a vocal and active conservative bloc amongst the Anglican Primates of the Global South?

2. In *The Next Christendom*, how does Jenkins assess the prospects for world Christianity in the 21st century?

3. How does Jenkins characterize "Global South" Christianity (particularly in Africa) in *The New Faces of Christianity*?

II

4. Detail a conversation about the authority of Scripture between a modernist clergyperson in The Episcopal Church and a conservative theologically trained clergyperson in Uganda.

5. Script a debate between Philip Jenkins and Ian Douglas, the Episcopal historian of missions and recently-elected Bishop of Connecticut (see Hassett, chapter 8 for Douglas' view).

6. Imagine a dialogue between the present Archbishop of Canterbury and the present Archbishop of Uganda, on the relative merits of the "Anglican Covenant" and the "Jerusalem Declaration" as centripetal magnets for the Communion.

III

7. Do you think that the Global South provinces of the Anglican Communion can "modernize" in terms of technology without "westernizing" in terms of theology? Why or why not?
8. What features of belief and practice do you think that the Anglican Church in North America might usefully adopt from the conservative provinces in the Global South? Give thoughtful reasons for your choices, and explain how ACNA might need to alter and adapt these features, to serve the extension of the Kingdom in North America.

9. Analyze, compare and contrast the "Anglican Covenant" and the "Jerusalem Declaration." Does the Covenant seem "Western" in its assumptions and thought-patterns, and the Declaration "Southern" (e.g. as Jenkins has described these characteristics)? How and why, or how not and why not?