Aim of the Course

This course aims at helping students clarify their own ecclesiastical identity through readings of thinkers in the Anglican tradition who have shaped the broad and rather nebulous identity of Anglicanism. (The term Anglican refers primarily to the global Anglican Communion and its historic precedence in the Church of England and its colonial extension.) This course is for all those interested in that global Communion... and the Episcopal/ACNA split in the U.S.

Goals of the Course

1. Students will become familiar with themes and characteristics of various perspectives and movements in classical Anglicanism.
2. Students will be able to situate themselves amidst this variety and understand their own personal ecclesiastical identity in respect to Anglican identity (and identities).
3. Students will gain aptitude and skills in using Anglican resources in parish ministries.

Course Format and Style

This class will proceed in seminar style, an interactive approach with in-depth reading and discussions—in both small groups and the class at large. Sessions will include presentations from its professor (and perhaps visiting professor[s]) along with short presentations from each student on a particular Anglican writer or issue.

Texts of the Course

(...in order to be read. Added to these will be several handouts or downloads.)

Cyril Richardson (1953, 2006) *Early Christian Fathers*, Westminster John Knox Press, 400pp. I’d like this to be one of your beloved possessions as you return frequently to those who shaped Christian theology and church practice just after the Apostolic missionaries. Here, with Scripture, is the basis of Anglican identity. Study for insights to ecclesial identity and authority, the place of ordained clergy, and the centrality of the Eucharist. You won’t have to read every page of this, but get Professor Richardson’s Introductions to, and the main themes of, these fundamental writings. And allow this study to refine your own ecclesiology.

Richard H. Schmidt (2002) *Glorious Companions: Five Centuries of Anglican Spirituality*, Eerdmans, 360pp. This is not a scholarly or particularly academic text, but a good introduction for this course with a fine introduction, followed by a compendium of brief introductions and quotations from 29 significant figures in Anglican spirituality. These are arranged historically. Note the Discussion Questions at end of each brief chapter and use for your reflection and discussions you can encourage in future ministry.
Raymond Chapman ed. (2005) *Means of Grace, Hope of Glory: Five Hundred Years of Anglican Spiritual Writing an Anthology*. Canterbury Press, 288 pp. A topically-arranged anthology, which demonstrates general distinctives and controversies of Anglican thought and practice. In both these texts, you are dealing with an important spectrum of opinions. You need not do more than check out chapters 6-8 as these matters, and some of the following chapters, are covered in other courses.

Paul Avis (2008) *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*, London: T&T Clark, 201pp. Here us what I’d consider a clear and academic exposition from a British centrist perspective. It should be a fitting conclusion to your reading—helping you, better to understand Anglican ethos and to establish your Anglican identity.

**Highly Recommended...** (For possible extra credit)

Steven Croft, Ian Mobsby & Stephanie Spellers, eds. (2010) *Ancient Faith, Future Mission*, NY: Seabury, 182pp. One editor and author, Stephanie Spellers is priest and organizer of “The Crossing,” an emergent community based out of St. Paul’s Episcopal Cathedral, Boston. Its Foreword is by Presiding Bishop, Katharine Jefferts Schori. The first introductory chapter is by Archbishop Rowan Williams. This interesting and enlightening book describes “Fresh Expressions” as sponsored by the Church of England and Methodist Church of England, or the Emergent Movement as it is called in the U.S. Brian McLaren’s chapter, “One, Holy, Catholic and Fresh?” is a generous tribute to the Anglican Communion and The Episcopal Church. Also, a fine chapter by Phyllis Tickle.


Philip Jenkins (2002) *The Next Christendom: The Coming of Global Christianity*, Oxford University Press, 270pp. *The* most striking feature of the global Church at this time is the shift of its dynamic core from the Northern Hemisphere (Euro-America) to the Southern Hemisphere. This book is a rather shocking alert to northern, ethnocentric Christians.

Peter C. Moore (1994) *A Church To Believe In*, Latimer Press, 192pp. [I prefer first edition.) This easy-to-read text is just what many at our Seminary are looking for, or needing, these days—a quick, clear introduction to Anglican identity. Peter Moore, associated with FOCUS and Trinity School for Ministry, Ambridge, PA, is now rector of Little Trinity, Toronto. The book is written from an Evangelical perspective and is developed around five core values of what the author considers a comprehensive and vibrant Anglicanism: Evangelical (in experience), Catholic (in spirit), Reformed (in doctrine), Charismatic (in ministry), and Liberal (in ethos). Each characteristic, a chapter, begins with the portrait of an Anglican leader: Charles Simeon, Richard Hooker, Hugh Latimer, David Watson, Phillips Brooks, and Hannah More respectively. In conclusion the book calls for Anglican repentance and comprehensiveness.

Ephraim Radner & Philip Turner (2007) *The Fate of Communion: The Agony of Anglicanism and the Future of a Global Church*, Eerdmans, 306pp. This was our former concluding text—a scholarly yet passionate assessment of the current crisis with “a bold call to holiness of life in communion and conciliar forbearance in Christ.” This is a heady, but important, book. The identity and ethos of the Anglican Communion, it is argued, is not magisterial nor congregational, but conciliar. What are we to do in the present dilemma? Their answer may not immediately please any of us.

William Wolf, ed. (1979) *The Spirit of Anglicanism (Hooker, Maurice, Temple)*, Morehouse Publishing, 212 pp. [This book is out of print, but may be found in the library or ordered as a used book.] With insightful introductions to, and ample quotations from, three Anglican giants, this book endeavors to help readers understand the nebulous identity of Anglicanism.

**Course Assignments and Grading**

(I am primarily interested in your growth: your character, leadership, and spiritual formation. It is obviously difficult to grade this part of the course, but I will do my best. Of secondary importance, but a more telling and gradable aspect of this course, is your understanding of issues: ontologically, historically, and practically in today's ministry. My feedback on papers will give you a general indication on how I'm evaluating your growth and work. Average grades are B's; A's indicate special involvement and growth along with excellent and extra academic production. Feel free to talk with me about this.)

1. Your personal attendance, attention, and positive contributions to your small group and to the whole class are very important. (15% of final grade)

2. Personal Reflection Papers. In three chapters, write a personal journal, assuming a title such as "Ethos and Identity: Church and Me." Its first chapter will explain the meaning and importance of ethos and identity, then in light of these definitions, will describe your personal church and spiritual history (due Sep28). The second explains the impact of readings and contents of this course in growing or changing your ecclesiastical identity (due Oct19), and the final will explore how your identity may fit into a future church (due with final work, last class (Dec7). Specific attention should be paid to the vision of Anglicanism and specific themes and concepts of authors read and how these are stretching and growing you as a man or woman of the church. (30% of final grade)

3. **Quizzes** on your reading will keep us honest and prepare for good discussions. (15% of grade)

4. Short paper on Catholic Heritage of Church of England (10% of grade)

5. Presentations and Final Paper. You will choose a topic from among those suggested and present to, and lead discussion with, the class on the date that topic appears on the sheet and in your Syllabus Class Schedule. Your paper is to be turned in at our final class, Dec. 7th. (Presentation and Final Paper will count 30% of your final grade).

The following page suggests the topics in the order to be presented.
### Church Life and Characters for Research and Presentation

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Name</th>
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<tbody>
<tr>
<td>Sep 21</td>
<td>Significance of Irenaeus</td>
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<tr>
<td>Sep 28</td>
<td>Life &amp; Significance of Macrina (Younger)</td>
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<tr>
<td>Sep 28</td>
<td>Rule &amp; Significance Benedict</td>
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<tr>
<td>Sep 28</td>
<td>Significance of Gregory I, the Great</td>
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<tr>
<td>Oct 5</td>
<td>Life and Significance of Catherine of Siena Medieval Piety (saints, icons, mysticism)</td>
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<tr>
<td>Oct 5</td>
<td>Margery Kempe &amp; Julian of Norwich English Mysticism, 14-15th century</td>
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<tr>
<td>Oct 5</td>
<td>English Common Catholic life and piety, 14-16th c., Chaucer and other sources</td>
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<tr>
<td>Nov 16</td>
<td>Comparisons: Luther, Zwingli, Calvin</td>
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<td>Nov 16</td>
<td>Erasmus’ Thought, contra Luther</td>
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<tr>
<td>Nov 16</td>
<td>Life and Significance of Sir Thomas More</td>
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<td>Nov 23</td>
<td>Lives and Significance of Thomas Cranmer, Thomas Cartwright, &amp; Robert Browne</td>
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<td>Nov 23</td>
<td>Significance of Richard Hooker</td>
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<td>Nov 30</td>
<td>Significance of the Caroline Divines</td>
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<tr>
<td>Nov 30</td>
<td>Highlights PECUSA, 1780-1980</td>
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This Sign-Up Sheet will be passed around class during our first two sessions.

Students may be willing to take more than one topic—some topics may have to be dropped. In each of the above, please note the context of the person’s life, and his or her motivation—as far as we can tell. Then, remember we are, in this course, attempting to form our ecclesiastical identities and therefore need historic help from past examples and models.

You can see I’m looking way back… and picking up on persons and issues I think may be missing in the general teaching of church history.
**Tentative Class Schedule**

**Sep 14**  
**Getting Started**  
Introduction to Course and Initial look at Syllabus, Bibliography, Schedule and Assignments  
Personal introductions: “My Ecclesiastical Identity as I see it at present...”  
Discussion of Ecclesiastical Identities (Diagram 5 Church Functions: Past/Present/Future)  
Discussion of Church Models and Identities  
The Biblical Church or Church of the Apostles  
(If time): the Patristic Church: Some in your church, especially some of its university students, think of the liturgical church as something of a novelty. You have asked a professor of church history to lead an adult ed session on the Early Church, how the Church took shape just after the Apostles. Brian Chase is our visiting professor.  
Assignments:  
- Begin work on first chapter of your personal Journal  
- Follow Study Guide through as much as possible of Richardson’s *Early Church Fathers*  
- Consider and choose one or more topics to research, present and write up

**Sep 21**  
**Anglicanism’s Early Roots**  
Review of Syllabus and Assignments (Select Topics), and Feedback on first class  
Discovering the *ecclesiology* of the Early Fathers  
Presentation on Irenaeus  
Assignments:  
- Finish (to hand in) the first chapter of your Journal  
- Prepare for short Quiz on Richardson (main Fathers/points of emphasis; skim where necessary)

**Sep 28**  
**The Ethos and Identity in the Ancient and Medieval Church**  
Turn in Journal 1; Quiz on C. Richardson’s *Early Christian Fathers*  
Questions, further discussion of course, assignments/presentations, etc.  
From Apostolic Mission to Ancient and Medieval Church  
Presentations on Sts. Macrina, Benedict (Rule of) and Gregory the Great  
• PP: Where do we (does this course) go from here?  
Assignments:  
- Begin work on Ch. 2 of your personal Journal  
- Prepare a 2-3 page on “The Catholic heritage of the English Reformation”

**Oct 5**  
**Medieval English Catholicism: 14th to 16th centuries**  
Sm. Grps.: “My imagined life as a Catholic Christian in 15th century England”  
Presentations: Catherine of Sienna, Margery Kempe, Julian of Norwich  
Large Group Discussion  
Assignments:  
- Begin some notes in Journal 2  
- Read ahead:  
  - Chapman’s *Means of Grace Hope of Glory*, Introduction  
  - Schmidt’s *Glorious Companions*, Intro. & Chs. 1-3
Oct 12  READING WEEK  Use it well; journaling and reading

Oct 19  Protestant Catholic Divide
Presentations on Luther, Zwingli, Calvin, Erasmus and Thomas More
Small Group Discussions: half of group Catholic perspective; half Protestant
Large Group Discussion
Assignments:
  Chapman's *Means of Grace*: Chs. 2-6
  Schmidt's *Glorious Companions*, Chs. 4-7

Oct 26  Varieties of English Churches and Reformation
Presentations: Cranmer, Cartwright, Browne, and Hooker
Small and Large Group Discussions on the English Reformation
Assignments:
  Study as much as possible of *Means of Grace Hope of Glory*, esp. ch. 4
  (skimming quickly chs. 8-9, as more important for other courses in this Track)
  Continue reflections in Journal 2

Nov 2  Oxford Movement and the Caroline Divines
Presentation on the Caroline Divines
High, Low, and Broad Church movements in Church of England
Assignment:
  Prepare for Quiz on Schmidt's *Glorious Companions*

Nov 9  READING WEEK  (Study Schmidt for quiz; read ahead, Chapman and Avis)

Nov 16  Anglican Ethos and Identity (USA, Britain, the world) in 19th-20th centuries
Turn in Journal 2; Quiz on Schmidt's *Glorious Companions*
Discussion of Chicago-Lambeth Quadrilateral, 1886, 1888 (pp. 876-877, BCP)
Discussion of (R. Hooker), F.D. Maurice, Charles Gore, Wm. Temple, and Michael Ramsey
Anglican Ethos and Identity by the mid-twentieth century
Assignment:
  Complete study of Chapman's *Means of Grace* and Avis (Ch. V-VIII) for quiz

Nov 23  Holy Orders and Sacraments in the Anglican Church
Quiz on Chapman’s *Means of Grace* and Avis’ *Identity of Anglicanism* Ch. V- VIII
Small and large group discussions on Baptism and the Eucharist
Discussion of Holy Orders
Assignment:  Read and study as much as possible of Paul Avis' *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*

Nov 30  Issues facing the Anglican Communion, TEC, and ACN
Another brief Quiz covering all, especially Chs. I-IV and IX-XI of Paul Avis
Serious Discussion of Anglican Ethos and Identity
Matters of Division:  Schism and Heresy
  Compassionate and Conciliar Approaches to Homosexuality
Dec7  Reconciliation before Going Our Ways
Turn in all work
Students’ perspective on where we’ve come and where we're headed
Professor’s Confusion and Conclusions
Prayer and Termination

Further Bibliography


C. FitzSimmons Allison (1994) *The Cruelty of Heresy: An Affirmation of Christian Orthodoxy*, Harrisburg, PA: Morehouse Pub., 197pp. Allison is a retired Bishop of North Carolina who participated in the unusual ordination to bishop of Charles Murphy and John Rogers in Singapore (2000) and has participated in AMiA, though remaining a retired Bishop of TEC. No one can talk to all ages about ancient heresies—and make it relevant to our own times—like Bishop Allison. You may question some of his theological logic, but you will enjoy and profit from his clear and simple analyses.

Donald Armstrong, ed. (2000) *Who Do You Say That I Am: Christology and the Church*, Eerdmans, 159pp. Maurice, uniquely for his time, founded his theology on Christology. Here contemporary Anglican leaders and scholars, including the former Archbishop, counter extreme liberalism, revisionism, and the Jesus Seminar from an orthodox evangelical perspective. This book is highly recommended further reading.


Franklin Billerbeck, ed. (1993) *Anglican-Orthodox Pilgrimage*, Conciliar Press, 72pp. An earnest invitations for distressed Anglicans to come home into the One True Church, inviting testimonies.


Thomas K. Carroll and John Booty, eds. (1990) *Jeremy Taylor: Selected Works (Classics of Western
Michael G. Cartwright, ed (1994) *The Royal Priesthood: Essays Ecclesiastical and Ecumenical of John Howard Yoder*, Eerdmans, 338pp. Here is one of the best critiques of the perspective this course represents from the works of a dynamic, Anabaptist (Free or Believers’s Church) scholar. It will challenge your thinking and may send you in another direction.


Mark Chapman (2006) *Anglicanism: A Very Short Introduction*, Oxford Univ. Press, 168pp. An important book from a fine historian. You will find here “fascinating history, theology, and structures of Anglicanism” with attention to it diversity around the world. It becomes clear that one of Anglicanism’s characteristics, past and present, is a debate over authority as it holds a position somewhere between Catholicism and Protestantism.


W. Merlin Davis (1964) *An Introduction to F.D. Maurice’s Theology Based on the first edition of The Kingdom of God (1838) and The Faith of the Liturgy and the Doctrine of the Thirty-Nine Articles*, SPCK.


Avery Dulles (1974) *Models of the Church*, Doubleday Image, 239pp. Describes the use of models in ecclesiology and then offers five such models: The Church as Institution, Mystical Communion, Sacrament, Herald, and Servant before discussing the Church and Eschatology and the True Church.


how the first American Prayer Book differed from the British. It is based on the premise that Anglicans do their theology through worship.

David L. Holmes (1993) *A Brief History of the Episcopal Church*, Trinity Press, 256pp. One of the most concise and readable histories of the American Episcopal Church from its beginnings to through the twentieth century. Discussions of liturgy, theology and polity with attention to divisive issues. Provides a good sense of the ethos of the Episcopal Church.


F. D. Maurice (see Merlin Davis, Jeremy Morris and David Young)


Since the English Reformation, the Anglican tradition has had an attraction and affinity with the patristic sources. The author would have our tradition make sure today it is anchored to our roots.

Paul Elmer Moore, Frank Leslie Cross (1935) *Anglicanism: The thought and practice of the Church of England: Illustrated from the religious literature of the 17th century*, SPCK.


Robert W. Pritchard (revised, 1999) *A History of the Episcopal Church*, Morehouse Publishing, 343pp. This is perhaps a fully history than that of Holmes with a little more social and historical background and institutional detail. A bit less readable than that of Holmes.

Michael Ramsey *The Anglican Vision*

Michael Ramsey (2004) *The Anglican Spirit*, edited by Dale D. Coleman, Seabury Press, 147pp. This is a brief and significant taste of this great leader/theolgian/Archbishop’s thought and spirituality.


Mary Reath (2007) *Rome & Canterbury: The Elusive Search for Unity*, Roman & Littlefield Publishers, 158pp. Few know the 500-year-history, nor all the recent effort, that have gone into finding the unity of Christ between these two great churches. You will find here a realistic hope for global Christian unity.

Geoffrey Rowell, Kenneth Stevenson, Rowan Williams, eds (2004) *Love’s Redeeming Work: The Anglican Quest for Holiness*, Oxford Univ. Press, 832 pp. The compilers of this magnificent work call it an Anglican *Philokalia*. It is also referred to an enchiridion (handbook or manual). Here is a vast anthology of well- and little-known writings, letters, sermons, etc. from the Reformation to present. More fitting as a text for MC504, Ascetical Theology, it may be useful when the topic of spirituality emerges in this course. Its historical divisions and information about Anglican thinkers will also serve this course well.


William Temple (1942, 1976) *Christianity and the Social Order*, Shephard-Walwyn, 128 pp. Hopefully someone will lead us in a discussion of this (following our consideration of F.D. Maurice). This and our tradition hardly rivals the breath and comprehension of Catholic Social Teaching, but this is the Archbishops vision of a post-World War II social order.


J. Robert Wright (2008) *A Companion to Bede: A Reader’s Commentary on The Ecclesiastical History of the English People*, Eerdmans, 152pp. Of course it would be good to go through Bede’s original, but that’s too much to expect. Here you will get the gist of that great book, “the earliest history of the English Church.”


