

Syllabus: Church History 647
Pascoe
Anglican History and Heritage
Summer 2019
The Rev'd Dr. Sam C. Pascoe

- **Introductions & Mutual Expectations via Zoom/Canvas on May 28**
- **Weekly Zoom/Canvas sessions at times to be determined based on class members' schedules**
- **Dates: May 28-August 19, 2019**
- **Course Goals**
That the student will be able to identify key events and people in the evolution of Anglicanism, to put them into their proper context historically and theologically, and to apply lessons learned to real-life and real-time situations that may arise in parish ministry.
- **Texts**
 - The Tudors by Richard Rex
 - Our Anglican Heritage by John Howe and Sam Pascoe
 - A History of the Church in England by J.R.H. Moorman
 - A History of the Episcopal Church: **Third Edition** by Robert Prichard
 - *The Book of Common Prayer: A Biography by Alan Jacobs
 - *In the Beginning: The Story of the King James Bible by Alister McGrath
 - *The Panther and the Hind: A Theological History of Anglicanism by Aiden Nichols
 - *(The last three books, marked by "*", are for book reviews. Students will choose one of the three books and write a 3-page review of the chosen book to be turned in at the beginning of the last class session: August 19.)*
 - "Beware you be not swallowed up in books! An ounce of love is worth a pound of knowledge." John Wesley

Supplemental Readings (to be discussed at last Zoom/Canvas session in July: Date TBD)

- John Booty's Introduction to An Apology of the Church of England by John Jewel (New York: Church Publishing House), 2010. pp. ix-xlv (Jewel's Apology was first published in 1562.)
- Chapter I of The Church-Idea: An Essay Toward Unity, by William Reed Huntington (Forgotten Books reprint of 1870 original), 2012. pp. 9-28
- Chapter 1 of The American Episcopal Church: Interpreted for English Churchmen, by Arthur Whipple Jenks (Forgotten Books reprint of 1919 edition), pp. 1-13.
- "Conclusion" from Anglican and Puritan, John F.W. New, (Stanford, CA: Stanford University Press), 1964. pp. 103-111
- Bede's Ecclesiastical History of the English People, online pdf. Chapters 1-10

Youtube Videos (to be discussed at first Zoom/Canvas session in August: Date TBD)

<https://youtu.be/HsaomcM1jbM> A good overview of the rationale for ACNA and GAFCON

<https://www.youtube.com/watch?v=u4K7ao4j5o0> Primates 2016 Presser re: TEC & WWAC

- **Why This Course?**
 - "Those who cannot remember the past are condemned to repeat it." George Santayana
 - "What's past is prologue." Shakespeare
 - "What has been will be again, what has been done will be done again; there is nothing new under the sun." Ecclesiastes 1:9
- **Evaluation**
 - Participation in on-line sessions (50 Points)
 - Book Review due August 19 (50 point)
 - Four five-page papers, one each due on June 17, July 8, August 2, August 19 on four of the following topics (100 points each) or a topic pre-approved by Dr. Pascoe . . .

Potential Topics for Papers

Celtic vs Roman: How did the Celtic and Roman models of Church governance and mission differ? How has the Anglican Church benefited and suffered from choosing to follow the Roman model?

Pelagius: Who was Pelagius and in what ways has Pelagianism persisted within the Anglican Church? What are the implications for parish ministry today?

Edmund Grindal and Queen Elizabeth: Using the case of so-called "prophesyings" and ABC Grindal's confrontation with his queen, reflect on the relationship between church and state.

Travers-Hooker: Using the case of the Travers-Hooker "dialogue," reflect on the nature of conflict and opposition within the local church.

Divine Right of Kings: Articulate your understanding of James' and Charles' understanding of the 'divine right of kings.' Having done that, reflect on this statement: "There is no such thing as an inherently 'Christian' form of government."

Erastianism: What is Erastianism? Is the Anglican Church more inherently Erastian than other denominations? What are the implications of your response?

The Caroline Divines: Who were the so-called "Caroline Divines" and what was their contribution to the life of the Anglican Church? What reflections of their priorities have you experienced in your parish church and which, if any, of their influences do you hope to foster—or discourage—in a church in which you might serve?

Anglican and Puritan: Who were the Puritans and what did they sincerely hope to accomplish? In what ways have the Puritans been misunderstood by the general population both inside and outside The Church? What helpful things did they bring to the life of the Anglican Church that may be useful in a 21st century parish setting?

Whitefield, Wesley and the Anglican Establishment: Using the case of the "enthusiasts" of the 18th century, reflect on how you will handle "enthusiasts" in your ministry.

Whitefield-Franklin: Using the case of George Whitefield and Benjamin Franklin, reflect on how the church relates to the media and uses marketing and advertising.

By Any Other Name: Give a brief linguistic and theological history of the following terms and reflect on how they might inform the expectations of clergy in a parish church: Curate, Father/Mother, Vicar, Rector, Priest, Deacon, Bishop, Pastor, Parson, Minister, Reverend. Of the titles available to you, by which title will you choose to be addressed and why?

Vestries & Bishops: Using the case of the colonial vestries and their relationship to the episcopacy, reflect on the role of authority in the Anglican Church.

T.D.: T.D. Jakes is well-regarded in many Anglican and Episcopal Churches. He calls himself a "bishop." Is he? Explain your answer.

The Enlightenment: Reflecting on the impact of the "Enlightenment" and Rationalism, reflect on the role of mystery, liturgy, and faith in the life of a parish church.

Mission: Pick one Anglican mission agency (either historic or contemporary) and reflect on its role in the life of the church.

High/Low Churchmanship: Reflect on the changes wrought in churchmanship and liturgy as a result of the high/low controversies within the history of the church and how those changes could affect your ministry.

Halfway: John Henry Newman said that "There are but two alternatives, the way to Rome and the way to atheism: Anglicanism is the halfway house on the one side, and Liberalism is the halfway house on the other." Reflect on that statement, the tension of holding a *via media*, and the role of theological liberalism in the Anglican Church today.

For English Majors or Major Readers: After refreshing your previous knowledge, do a little research and compare and contrast how the Christian Faith and Church of England was portrayed by the following English authors: Defoe, Swift, Austen, Fielding, & Bunyan.

Oxford Movement: What was the Oxford Movement and how did it influence the Episcopal Church? In what ways has the Oxford Movement influenced the parish in which you serve and/or worship? What are the pluses and minuses of those influences?

Charismatic Movement: What was the Charismatic Movement and how did it influence the Episcopal Church? In what ways has the Charismatic Movement influenced the parish in which you serve and/or worship? What are the pluses and minuses of those influences?

The Quad: What is "The Quad" as used in Anglican Churches? Using the case of the development of "The Quad," reflect on the role of bishops in the life of the church focusing especially on the question of whether the episcopacy is *bene esse* or *esse*.

Size: The Anglican Church had a huge head start in America in terms of membership and infrastructure. Reflect on how it forfeited that advantage and the fact that the largest Anglican/Episcopal Church in America would not even make it into the list of the top ten churches in any major city in North America in terms of Sunday attendance. What are the factors that are keeping Anglican/Episcopal churches relatively small in comparison with other denominations? Can these factors be overcome? Should they be overcome?

Different: A non-believing (non-Christian) friend asks you to explain the differences between ACNA and TEC. How would you do so WITHOUT ANY REFERENCES TO HUMAN SEXUALITY? In other words, apart from differences about sexuality, what makes ACNA and TEC different from each other?

TEC and ACNA: Given that the history is still being written, reflect on how the ACNA/TEC split might have been avoided.

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Sign: The sign at right sits in front of a church at which your professor once briefly worked (in the mid-1980's). Using your knowledge of Church History, what message is the sign trying to communicate? To what audience/constituency is it trying to appeal? Is it effective?



TEC and ACNA: Given that the history is still being written, reflect on how the ACNA/TEC split might have been avoided.

By Any Other Name: Using the histories of the naming of TEC and ACNA as a starting point, what are implications, strengths, and perils of naming a church after its form of government (Congregational, Presbyterian, Episcopal) vs. naming it after an otherwise obscure tribe of Europeans whose only claim to fame is that they migrated to a largely uninhabited island off their coast in the 5th century.

Five-Page Paper Grading Scale:

- Minimum 5 pages—not 4.5 pages—5 full pages
 - Double-spaced, 1" margins, maximum 12 point font
 - Submit in .pdf format
- "A" Paper is turned in on time, properly formatted, and reflects a thorough grasp of the topic from an historic perspective, uses texts, lectures, and supplementary sources, and shows a thoughtful and creative engagement with the topic as it pertains to real-life and real-time application in the parish setting.
 - "B" Paper is turned in on time, properly formatted, and reflects a thorough grasp of the topic from an historic perspective, uses texts, lectures, and shows a thoughtful engagement with the topic as it pertains to real-life and real-time application in the parish setting.
 - "C" Paper is turned in from 24-96 hours late, properly formatted, and/or reflects a shallow grasp of the topic from an historic perspective, uses texts and lectures but reflects only a shallow engagement with the topic as it pertains to real-life and real-time application in the parish setting.
 - "D" Paper is turned in more than 96 hours late, of insufficient length, and/or improperly formatted and reflects no understanding of the topic from an historic perspective nor does it reflect any thinking on the application of the topic in a real-life, real-time setting.
 - "F" Paper is not turned in.

Reading Assignments

Prior to May 28: Start reading Moorman

May 28 – June 10: Bede Chapters 1-10; Moorman pp. 1-160; Howe & Pascoe pp. 1-9

June 11 – July 1: Moorman pp. 161-268; Rex pp. 9-209; Howe & Pascoe pp. 10-59

July 2 – July 15: Moorman pp. 269-337; Prichard pp. 1-130

July 16 – July 29: Moorman pp. 338-392; Prichard pp. 139-249; Supplemental Readings

July 30 – Aug. 12: Moorman pp. 393-459; Prichard pp. 259-415; Howe & Pascoe pp. 60-203

Topics by Date

May 28 – June 10

Pre-History to The Great Reformation

Celtic Christianity

The seeds of a unique form of Western Christianity

Contact, conflict, and conformity with Europe and Rome

Alban, Anselm, Augustine, Beckett, Bede, Chaucer, Julian of Norwich, Lanfranc,
Patrick, Pelagius, Whitby, Wyclife

June 11 – July 1

The Great Reformation

The Church in England becomes the Church of England

Early BCPs, Articles, and Homilies

Caroline Divines

Puritan and Anglican

Episcopacy

1662 BCP

Via Media

Charles I & II, Cranmer, Cromwell, Elizabeth, Grindal, Henry VIII, James I & II,
Jewel, Laud, Luther, Mary, Parker

July 2 – July 15

Great Awakening

American Revolution

Enlightenment

Clapham Sect

Societies

Methodism

Anne, Bunyan, Defoe, Hobart, Keble, Locke, Ryle, Simeon, Swift, Watts, Wesleys,
Whitfield

July 16 – July 29

Oxford Movement & Tractarians

High vs Low vs Broad

Victorian Anglicanism

Lambeth

U.S. Civil War

Colenso, Newman

July 30 – Aug. 12

Modernity

Charismatic Movement

Liberals and Evangelicals

ACNA and GAFCON

“Is schism worse than heresy?”

Barth, Lewis, MacQuarrie, Packer, Pike, Robinson, Sayers, Scopes, Stott, Tillich