

Fall Term 2017
Preliminary Course Syllabus

Department: Systematic Theology
Course Title: The Anglican Way of Theology
Course Number: ST 770
Credit Hours: 3
Tuesdays: Morning Prayer: 8:30-9:15
9:20-12:00

William G. Witt, Ph.D.
892 4th Street
Beaver, PA 15009
Tel: Office 724-266-3838, ext 204
Home: 724-728-1693
Email: wwitt@tsm.edu

Course Description

A survey of the core convictions and concerns that have characterized Anglican theology from the Reformation to the present. The course will include reading theologians from the Evangelical, Anglo-Catholic, and Broad Church traditions. The course will include a discussion of Anglican identity today.

Course Objectives

By the end of the course, you should be familiar with many of the central figures and themes in the history of Anglican theology.

You should be able to articulate what is distinctive about Anglican theology, and also what it shares with other Christian traditions, particularly the patristic, Western Catholic, and Protestant Reformation churches. You should understand how Scripture, tradition, worship, and prayer play distinctive roles in Anglican theology and identity.

You should be able to analyze arguments raised by Anglican theologians, and respond competently to questions about theological issues, both orally and in writing.

Because Anglican theology is often closely intertwined with spirituality, you should develop a greater appreciation for the relationship between theology, prayer, and worship.

You should have greater clarity about your own Christian theological convictions.

Course Texts

There is not currently a good compilation of primary texts in Anglican theology. A selection of texts from primary sources will be put on reserve in Google Classroom. These will be the primary readings for the course. Many public domain texts used in the course are available online at places like Google Books (<http://books.google.com>), Internet Archive (www.archive.org), Project Canterbury (<http://anglicanhistory.org>), Christian Classics Ethereal Library (<http://www.ccel.org>), and elsewhere.

Besides the reserve readings, I would ask that each student own at least one of the following two Anglican church histories, to be read alongside the selections as historical background. (**Neill is out of print**, but the Trinity bookstore has made arrangements to have a limited number of copies made through Wipf & Stock. It is also available used at places like www.abebooks.com.)

Moorman, J. R. H. *A History of the Church of England*. Harrisburg: Morehouse, 1980. ISBN 978-08192-14065. \$35.

Neill, Stephen. *Anglicanism*. New York: Oxford University Press, 1977, 1978. ISBN 978-01952-00331. Special Printing: Trinity Book Store \$35.

Other helpful texts:

You may (or may not) find the two following texts to be worth owning. Both have short selections of Anglican spiritual writings. In addition, both have some biographical and historical background material. The Rowell text has longer readings, and shorter biographies. The Schmidt text takes the opposite approach. **The selections in these texts are not primarily theological in nature, they are not required, and no readings will be assigned from them.**

Rowell, Geoffrey, Kenneth Stevenson, and Rowan Williams, eds. *Love's Redeeming Work: The Anglican Quest for Holiness*. Oxford: Oxford University Press, 2001. ISBN 978-01910-70587. \$53.00.

Richard H. Schmidt. *Glorious Companions: Five Centuries of Anglican Spirituality*. Grand Rapids: Eerdmans Publishing Co., 2002. ISBN 978-08028-22222. \$30.

The following texts are helpful reference works. **None are required for the course.**

Allison, C. Fitzsimmons. *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter*. Regent College Publishing, 2003. ISBN 978-1573832571 \$26.95.

Avis, Paul. *Anglicanism and the Christian Church*. 2nd. Edition. London and New York: T & T Clark, 2002. ISBN 978-05670-87454 \$47.95.

_____. *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*. Bloomsbury: T & T Clark, 2008. ISBN-13: 978-0567032041. \$39.95.

_____. *The Vocation of Anglicanism*. Bloomsbury T & T Clark, 2016. ISBN: 978-0567664624. \$80.99.

Chapman, Mark. *Anglicanism: A Very Short Introduction*. Oxford: Oxford University Press, 2006. ISBN 978-0-19-280693-2. \$11.95.

Chapman, Mark. *Anglican Theology*. London and New York: T & T Clark, 2012. ISBN 978-0567008022 \$39.95.

Cross, F. L. and Livingstone, E. A. *The Oxford Dictionary of the Christian Church*, 3rd edition. Oxford University Press, 2005. ISBN 978-01928-02903. \$215.

Evans, G. R. and Wright, J. Robert, eds. *The Anglican Tradition: A Handbook of Sources*. SPCK, 1991. ISBN 978-0281044962. \$74.

McKenzie, Thomas. *The Anglican Way: A Guidebook*. Colony Catherine, 2014. ISBN 978-0996049900. \$19.95.

McMichael, Ralph, ed. *The Vocation of Anglican Theology*. SCM Press, 2014. ISBN 978-0334029731. \$56.

More, Paul E. and Cross, F. L. *Anglicanism: The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century*. SPCK, 1935; reprint Lutterworth Press, 2009. ISBN 978-0-227-17290-2. Out of print?.

Mursell, Gordon. *English Spirituality: From Earliest Times to 1700*. Louisville: Westminster John Knox Press, 2001. ISBN-13: 978-0664225049. Out of print?

_____. *English Spirituality From 1700 to the Present Day*. Louisville: Westminster John Knox Press, 2001. ISBN-13: 978-0664225056. \$20

Null, Ashley and Yates, John, Jr. *Reformation Anglicanism (The Reformation Anglicanism Essential Library Volume 1) A Vision for Today's Global Communion* (Crossway, 2017). ISBN-13: 978-1433552137. \$35.

Rowell, Geoffrey, ed. *The English Religious Tradition and the Genius of Anglicanism*. Oxford: Icon, 1993; reprint, Wipf & Stock, 2009. ISBN 978-16060-82096. \$30.

Sykes, Stephen; Booty, John, and Knight, Jonathan. *The Study of Anglicanism*. Minneapolis: Fortress Press, 1998. ISBN 978-0800631512. \$44.

Thornton, Martin. *English Spirituality: An Outline of Ascetical Theology According to the English Pastoral Tradition*. Wipf & Stock, 2012. ISBN-13: 978-1620320532. \$41.

Course Requirements

Please read the assigned sections of the textbooks in advance of the class, so that you can play a part in class discussions.

In addition to the assigned readings, the class will break out into seminar sections, and students will be responsible for three short seminar paper/presentations during the term (4-6 pages, double spaced) on the readings for particular class sessions. The student leading the discussion for the day will be expected to produce a summary of the reading with an analysis and critical evaluation of the argument. Your papers should summarize the ideas of the reading for the session, comment on what the author says, show where you agree or disagree. For top grades, you should develop your own argument. Please use at least two or three secondary sources, and raise two or three questions for discussion at the end. These questions should lead to discussions of the implications of the reading. For example, did Hooker really advocate a three-legged stool of Scripture, tradition, and reason? What implications might Cranmer's understanding of Christ's presence in communion have for such questions as open communion? How might Newman's understanding of catholicity compare with Jewel's?

Please submit copies of your presentation to Google Classroom at least one day in advance.

There may also be several quizzes throughout the semester that will cover student reading of the texts as well as lecture. The purpose of the quizzes is to encourage you to keep up with the reading and help you master the most important content of the course. The total quizzes will be graded as equivalent to one seminar presentation.

Finally, each student will prepare a research paper on a major Anglican theologian or theological idea raised in the course, for example:

- John Jewel's case for the catholicity of the Church of England
- The notion of law in Richard Hooker
- The use of Scripture in the Prayer Book
- John Wesley's doctrine of grace
- An evaluation and critique of Newman's idea of the development of doctrine.

The papers should be no less than ten and no more than twenty pages in length.

The final paper will be due on December 22.

Course Evaluation

The seminar presentations and quizzes will constitute 50% of the grade.

The final paper will constitute 40% of the grade.

Class Participation will constitute 10% of the grade.

Grades

The Academic Bulletin assigns the following values to grades:

A	Excellent
B	Good
C	Average
D	Failure
F	Failure

In the liberal arts, there is always a subjective element in grading insofar as grades reflect qualitative work rather than quantitative measures. For theological work, a number of factors enter into grading: competence in understanding and summarizing material; insightful comments; thoughtful argumentation in addition to summarizing and commenting. Generally, the more of these factors that are present, the higher the grade, but other factors will also be taken into account, for example, organizational coherence, narrative flow of argument, lucidity. (Longer is not necessarily better.)

The three short papers are to be chosen from the topics for the week. The schedule follows, with readings and a suggested focus for each seminar paper.

Schedule

Week 1: September 5

Introduction: What is Anglican Theology?

Suggested background reading: Moorman, ch x; Neill, ch.1-2; “What is Anglican Theology?”: http://willgwitt.org/what_is_anglican_theology; Optional reading: Rowell, “General Introduction,” *The Anglican Quest for Holiness*, xix-xxix.

Week 2: September 12

Thomas Cranmer and the English Reformation (suggested focus: Thomas Cranmer’s Theology)

Thomas Cranmer, “Preface to the Bible”; “Homily on Salvation.”

The above will be available on Edvance360; versions also in *Remains of Thomas Cranmer*, Google Books, Internet Archive.

(Historical background: Moorman, ch. xi; Neill, ch. 2.)

Quiet Day: September 19 (No Class)

Week 3: September 26

Cranmer and the Prayer Book (suggested focus: The Communion Service, Eucharistic Theology)

Thomas Cranmer, "Preface to the Prayer Book"

Eucharistic Rites, 1549, 1552

Selections from Cranmer's Eucharistic Theology

The above will be available on Edvance360; material also in *Remains of Thomas Cranmer*, Google Books.

(Historical background: Moorman, ch. xii; Neill, ch. 3-4.)

Week 4: October 3

John Jewel (suggested focus: Jewel's Defense of the Church of England; Puritan theologians or theology)

John Jewel, *Apology for the Church of England*; Homily on Scripture (selections)

Selections from the above will be available on Edvance360; the full text is available at the usual internet archives.

(Historical background: Moorman, ch. xiii; Neill, ch. 5.)

Week 5: October 10

Richard Hooker and *The Laws of Ecclesiastical Polity* (suggested focus: the proper use of reason and tradition; Hooker's understanding of Law and grace; Hooker's defense of Anglican worship).

Richard Hooker, *The Laws of Ecclesiastical Polity* (selections); "Discourse on Justification."

Selections from the above will be available on Edvance360; the full text is available at the usual internet archives.

(Historical background: Moorman, ch. xiii; Neill, ch. 5.)

Reading Week: October 16-20 (No Classes)

Week 6: October 24

The Caroline Divines (suggested focus: reverence in worship, spirituality, preaching, doctrine of creation).

Readings: Selections from George Herbert, John Donne, Thomas Traherne, Lancelot Andrewes and others will be available on Edvance360; full texts are available at the usual internet archives.

(Historical background: Moorman, ch. xiv; Neill, ch. 6)

Week 7: October 31

Deists, Joseph Butler and Latitudinarians (suggested focus: natural and revealed religion; miracles).

Joseph Butler, *Analogy of Religion* (selections); optionally, Simon Patrick or Cambridge Platonists.

Selections from the Butler and Patrick will be available on Edvance360; the full texts are available at the usual internet archives.

(Historical background: Moorman, ch. xv, xvi; Neill, ch. 7.)

Week 8: November 7

18th Century Methodists and Evangelicals (suggested focus: evangelistic preaching, hymnody, Christian ethics/slavery, pastoral ministry).

Selections from John and Charles Wesley, Charles Simeon and others.
The above will be available on Edvance360.

(Historical background: Moorman, ch. xvii; Neil, ch. 7, 9.)

Week 9: November 14

The 19th Century Oxford Movement (suggested focus: Catholic spirituality and worship).

Readings: Selections from Keble, Newman, Pusey and others.
The above will be available on Edvance360.

(Historical background: Moorman, ch. xviii, xix; Neil, ch. 9)

Week 10: November 21

19th and 20th Century Critically-Orthodox and Liberals (suggested focus: challenge to faith; response to liberalism)..

Readings: Selections from Maurice, Gore, Westcott, Temple and others.

The above will be available on Edvance360.

(Historical background: Moorman, ch. xx, xxi, xxii; Neil, ch. 10.)

November 22-24 (Thanksgiving Holiday)

Week 11: November 28

20th Century Apologists: (suggested focus: apologetics).

Readings from Sayers, Lewis, Farrer, Mascall, Underhill.

The above will be available on Edvance360.

(Historical background: Moorman, ch. xxiii.)

Week 12: December 5

Global Anglicanism (suggested focus: emerging Global South)

John S. Mbiti, *Bible and Theology in African Christianity*; Desmond Tutu; Sundar Singh.

Selections from the above will be available on Edvance360.

(Historical background: Neill, ch. 8, 11-13.)

Week 13: December 12

Anglican ecclesiology and worship (suggested focus: The relation between Scripture and Ecclesiology/Liturgy).

Readings: Selections from Michael Ramsey. *The Gospel and the Catholic Church*; John Barton and John Haliburton, "Story and Liturgy," *Believing in the Church*, 79-107, Stephen Sykes, "Anglicanism and the Anglican Doctrine of the Church," *Unashamed Anglicanism*, 101-121.

Selections from the above will be available on Edvance360.

December 22: Final Paper Due

What I Want in a Paper in The Anglican Way of Theology

[THE MOST IMPORTANT PARAGRAPH ON THIS SYLLABUS!!!]

It is important to understand that **Anglican Way of Theology is a course in theology, not church history.** *The focus of the course is on reading theological texts; your papers must be theological papers.* Yes, it is helpful to include some historical material at the beginning, for example, what are the author's dates and accomplishments? Why was he or she important in the history of Anglicanism? But this should not be the focus of the paper. ***This is not a paper in church history, but in theology. What I will be looking for most is interaction with the actual primary texts.*** What do the authors actually say? While you should consult secondary sources, ***I am interested in your own reading of the primary texts.***

Ideally, a paper should flow something along the following lines.

First, **identify a single issue.** (In a short paper, one cannot do more than this.)

For example, you might pick "Cranmer's eucharistic theology" or "Jewel's doctrine of the church" or "Butler's criticism of deism" or "Law and gospel in Richard Hooker."

Second, **identify a single author.** A paper on "The Caroline Divines" or "The Oxford Movement" would be too broad. A paper on one of John Donne's sermons or some aspect of George Herbert's religious poetry would not be.

Somewhere in the introduction, **identify the topic clearly:**

"In what follows I am going to discuss Charles Gore's kenotic Christology."

Or

"Thomas Cranmer's doctrine of the Eucharist is controversial because he can be interpreted in more than one way. How has he been interpreted?"

Second, **what does the author say** about the issue?

In the pages that follow, **summarize his (or her) actual arguments, with relevant quotations.** **You should draw mostly on the material in Edvance360**, although you can bring in material from elsewhere as well, as long as you **rely mostly on primary texts.** (So, for example, if you want to write about John Wesley's doctrine of predestination, you might read Wesley's sermon on "Predestination Calmly Considered." If you want to write about Newman's theory of development, you would read some of his *Development of Doctrine*.) The assumption is that presenters will have read additional primary material that the rest of the class has not.

This section would focus primarily on your reading of the author's own words as found in primary texts. Secondary sources may (and should be) consulted, but the main focus of

the paper is on the primary sources. So, a paper on “Cranmer's doctrine of justification” that was primarily a reading of his homily on “Lively Faith” would be acceptable. A paper with the same title that was primarily a reading of Ashley Null's book on Cranmer would be unacceptable. **Do not simply summarize someone else's interpretation of the author.** I am not interested in a summary of the *Oxford Dictionary of The Christian Church's* article on Jewel or Stephen Neill's discussion of the Oxford Movement in his book on *Anglicanism* – although you will find these helpful background reading. I want to know what Cranmer himself wrote about the Eucharist, not what Ashley Null or Geoffrey Bromiley wrote that Cranmer wrote about the Eucharist. **Papers that are otherwise good, but evidence little or no interaction with the primary theological texts, will receive lesser grades.**

Offer an evaluation and critique. What are the strengths and weaknesses of the author's arguments? In your summary and critique, show that you have done some research in secondary sources, and include something of what you've learned from them. (Here is where you can profitably draw on the work of secondary sources.) But also, and for a higher grade, include your own evaluation and critique.

For example, a paper on “Cranmer's Doctrine of the Eucharist” should not end by saying that Dom Gregory Dix believes that Cranmer's Eucharistic doctrine is Zwinglian, but Peter Brooks and Stephen Neill say that Cranmer believed in a “spiritual presence.” Why does Dix argue that Cranmer is Zwinglian? Why do Brooks and Neill disagree? Based on Cranmer's actual texts, who do you think makes a better case? And why? What do *you* think Cranmer meant by “spiritual” presence?

It is also helpful when doing comparative work to **look at other episodes or figures in the history of theology.** For example, how does Cranmer's eucharistic theology compare with Luther's, on the one hand, and Calvin's on the other? How does Jewel's understanding of the catholicity of the church compare with Newman's and the Oxford Movement? Hooker has been a hero of both Evangelicals and Anglo-Catholics. How can this be?

Each author should be approached with sympathy. Former Trinity faculty member Leander Harding makes a helpful distinction between interests and positions. What are the interests that the author is trying to support by endorsing a certain position? Even if we disagree finally with the position, is there some other way we can affirm the interest?

Finally, your evaluation and critique should be properly theological, and it should address the author's own theology. That is, you may find Hooker's English style to be formal and abstract and hard to understand. Or you may think that Cranmer's relation to Henry was entirely pragmatic, and that he waffled too much. You might think that Jewel's criticism of the Roman Catholic Church is too polemical. Or you may feel that Traherne's prose is beautiful. Or perhaps Anglo-Catholic ritual does (or does not) appeal to you. All of these points are interesting, and you might make note of them. But **these are not theological arguments.**

Again, **the paper should focus on reading the texts and interpreting the author's own theology.** For example, you might prefer Luther's doctrine of justification to Cranmer's. You can mention this, but the body of your paper should be about the substance of what Cranmer actually wrote about justification, not about why you prefer Luther.

An example of an unhelpful approach would be the recent (poorly argued) book on John Jewel that is almost entirely an attack on Jewel's Erastianism and a complaint that he was selective in his reading of patristic sources. One would know next to nothing of Jewel's actual theology from reading the book. A properly theological approach would ask about Jewel's actual views on ecclesiology, his views on the relation between Scripture and tradition, what he thought was important about the early church, and why he thought Anglicanism was in continuity with it in a way that Rome was not. You might conclude that Jewel was wrong, but you would need to fairly present Jewel's views first.

Finally, conclude the paper with a couple of **thoughtful questions** that might lead to class discussion. "Do you agree with Hooker's position?" or "Do you like Charles Wesley's hymns?" are questions, but not particularly thoughtful ones.

If you have any questions or concerns about your paper, please contact me. I would be more than willing to discuss it in person.

General Objectives and Course Outcomes

The general set of outcomes Trinity desires for each of our graduates includes the following:

1. The student will recognize and identify the biblical theology evident in the course work.
2. The student will be able to articulate an Anglican understanding of biblical, historical, systematic, and pastoral theology.
3. The student will be able to effectively communicate the Christian message to a diversity of people in order to advance the mission of God.
4.
 1. MDiv: The student will be prepared to effectively lead in a variety of Christian communities.
 2. MAR: The student will be equipped to apply scholarship to the life of the church in his or her chosen theological discipline.
 3. STM: The student will be equipped to successfully pursue further independent research and post-graduate study in his or her chosen theological discipline.

ST 770 is a required course in Trinity's MDiv curriculum. As a "survey of the core convictions and concerns that have characterized Anglican theology from the Reformation to the present," the course is directly related to Outcome 2. Although the primary focus of the course will be historical and systematic theology, insofar as Anglican theology has historically been closely related to Prayer Book Worship, to preaching, and to private prayer, the course deals throughout with Anglican "pastoral theology" as well (Outcome 2). While the course is not primarily a course in "biblical theology," the Anglican affirmation of the "sufficiency" and "clarity" of Scripture, available in vernacular translation, means that examination of Anglican theology also examines how Anglicans have read, interpreted, and preached the Bible (Outcome 1); a survey of Anglican theology also touches on how Anglicans have communicated the Christian message in their local and other communities (Global Anglicanism), as well as Anglican theologies of pastoral leadership (e.g., George Herbert and Charles Simeon); a basic understanding of Anglican theology is also necessary not only for communicating the content of the Christian message in Anglican communities, but also in one's leadership of those communities, whether as clergy or as a lay person (Outcome 3 & 4). The course thus contributes most directly to Outcome 2, and to a lesser extent to Outcome 1; the course contributes indirectly to Outcomes 3 and 4. Short presentation papers and the final research paper especially help to equip the student to "to apply scholarship to the life of the church in his or her chosen theological discipline" (MAR) and equip "to successfully pursue further independent research and post-graduate study in his or her chosen theological discipline (STM).

Relation Between Course Objectives and Outcomes

- ◆ Familiarity with many of the central figures and themes in the history of Anglican theology.

- Lectures, assigned reading and class discussion target this objective, and written papers and quizzes assesses competence.
- ◆ Articulation of what is distinctive about Anglican theology, analyze arguments raised by Anglican theologians, and respond competently to questions about theological issues, both orally and in writing,
 - Lectures, assigned reading and class discussion target this objective; short section presentations and final paper especially assess competence.
- ◆ Develop a greater appreciation for the relationship between theology, prayer, and worship.
 - While not specifically a course in liturgy or spirituality, the close relationship between Prayer Book, preaching, prayer, and pastoral leadership in Anglican theology means that lectures, assigned reading class discussion, short section presentations and final paper will all bear on this outcome.
- ◆ Greater clarity about one's own Christian theological convictions.
 - This outcome depends largely on the student's own contribution. However, if the student applies what is learned in the class, the material covered in the course should be of assistance.