I. COURSE DESCRIPTION

Anglican and Episcopal History is the third and final course in the history curriculum at Trinity School for Ministry. First, it traces the history of the Church of England from the sixteenth century through to the present day. Second, it traces the history of Anglicanism/Episcopalianism in America from the seventeenth century onward. Through engagement with the Scriptures, it then applies this historical data to issues of contemporary significance. Students are not required to take CH 635 before this course, but are encouraged to do so.

II. COURSE OBJECTIVES

In this course students will:

1. Learn to read historical documents sympathetically. They will also learn to engage and identify the different perspectives that people bring to the study of history. Students will learn to evaluate monuments and representations of history critically, yet charitably.

2. Learn about important historical events in Anglican and Episcopal History, and about the lives, practices, and beliefs of Anglicans and Episcopalians. Students
will become conversant in speaking about these events and the various forms of Christian life and practice that took root within them.

3. Consider what it means to interpret history as a work of God. They will reflect upon what it means to study the histories in question as providentially ordered, and what it means to be edified by them.

4. Engage the question of Anglican identity. They will come to articulate a personal understanding of Anglican identity in light of Anglican and Episcopal History.

III. LEARNING OUTCOMES

The learning outcomes for Trinity School for Ministry are:

1. The student will recognize and identify the biblical theology evident in the course work. CH 645 will equip students to consider representations of Anglican and Episcopalian histories as biblical theologians. CH 645 will also help students to reflect upon how it is that the Bible can be said to speak truthfully about the world and about history.

2. The student will be able to articulate an Anglican understanding of biblical, historical, systematic, and pastoral theology. CH 645 students will consider what it means to study history as Christians and whether there is a properly “Anglican” reading of the histories in question.

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. To study history is to encounter the other. The skills we can acquire in our responses to and representations of those that have gone before us are directly transferable to our engagements with the living.

4. The student will be prepared to effectively lead in a variety of Christian communities. As Christians, we have a common history, which informs and even governs the way we worship and what we believe. Knowing this history and being able to impart it to others is an important part of Christian leadership. Christian leaders must personally overcome the conceit of our culture that we are the first ones to encounter the problems we now face, and they must equip others to overcome this conceit as well.
C.S. Lewis famously said, “If you do not listen to Theology, that will not mean that you have no ideas about God. It will mean that you have a lot of wrong ones.” The same statement can appropriately be applied to the study of History: if you do not listen to History, that will not mean that you have no ideas about History. It will mean that you have a lot of wrong ones. Wrong ideas about history come from two places. First, they come from a lack of historical knowledge, and second, they come from wrong interpretation of historical knowledge. This course equips students to avoid both pitfalls. It presents the historical foundation of the Christian church by teaching the basic contours of the life, practice, and doctrine of early Christians. It also equips students to identify the different perspectives that authors bring to the stories that they tell about the early church, in order to enable students to consider what it means to interpret history as Christians.

### IV. REQUIRED TEXTS


A course reader with all primary reading materials will be available for purchase from the bookstore.

### V. ASSESSMENTS

**Attendance and Class Participation.** Students will attend one online session per week via the Google Hangouts interface. The sessions will take place on Monday and Tuesday evenings at 8:15pm. As the TSM Student Handbook states, “Students who miss more than three classes in one term may forfeit credit for the class and may be in danger of failing the course. As a matter of courtesy, students who must miss any classes should notify their professors, ahead of class.” Attendance and class participation are worth ten percent of the final grade.

**Reading Reviews.** Doing primary and secondary readings ahead of the online session is basic to participation. Students will prepare simple reading reviews, which answer some basic questions about the primary and secondary readings. Students must come to class prepared, with a hard copy of their answers in hand. The reading reviews will serve as the basis of our class discussions together. Reading reviews will be marked on a pass / fail basis and are worth twenty percent of the final grade.

**Weekly Textbook Reviews:** Students will submit a page long review of the textbook reading on the course platform each week. Students will utilize parenthetical notation for all assignments, as articulated in *The SBL Handbook of Style: for Ancient Near*
*Eastern Biblical and Early Christian Studies.* Peabody, Mass.: Hendrickson, 1999. A summary of this notation can be found [here](#). Textbook reviews are worth twenty-five percent of the final grade.

**Historical Content Quizzes:** Students will write three historical content quizzes. The quizzes will be written online and submitted on the google classroom site before class. Each quiz will be worth five percent of the final grade.

**Final paper.** Students will be asked to write a final paper which studies a select topic in Anglican and Episcopal history in relation to Scripture, submitted as a Google doc. on the course online platform. The paper is worth thirty percent of the final grade.

**VI. EVALUATION**

Trinity School of Ministry has the following grade scale: A = 100-95; A- = 94-90; B+ = 89-87; B = 86-83; B- = 82-80; C+ = 79-77; C = 76-73; C- = 72-70; D = below 70; F = below 60. As per The Association of Theological Schools (ATS) requirements, several samples of student work may be randomly selected and used as a class artifact as part of an ongoing assessment of courses and degree programs. Students’ names will be removed from any work used for this purpose.

Your written work will be evaluated according to the following criteria: clarity and charity of thought and expression, accuracy of information, and breadth and depth of discussion. I will use letter grades or their equivalent to mean the following:

- **A (90-100):** The material is exceptional. Usually, this means that it is not only clear and accurate but also develops the topic in breadth and depth beyond what is necessary for a good understanding of it. Such material is often, though not always, marked also by creativity, exceptional insight, and/or relatively extensive research.

- **B (80-89):** The thought and expression are clear and the information is accurate. The discussion is broad and deep enough to indicate a solid understanding of the issue. By “broad” I mean that sufficient aspects of the topic are covered, and by “depth” I mean that enough supporting and illustrating material is offered to flesh out the basic thought.

- **C (70-79):** The material shows an adequate grasp of the topic, but at points, the discussion is unclear, inaccurate, narrow or shallow.

- **D (60-69):** The material shows something close to an adequate grasp of the topic but is notably defective according to one or more of the criteria.
F (below 60): The material does not indicate that the student has an adequate grasp of the topic, or it is severely defective according to the criteria.

In the liberal arts, there is always a subjective element in grading insofar as grades reflect qualitative work rather than quantitative measures. For historical and 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.)

As per The Association of Theological Schools (ATS) requirements, several samples of student work may be randomly selected and used as a class artifact as part of an ongoing assessment of courses and degree programs. Students’ names will be removed from any work used for this purpose.

VIII. EXTENSIONS

Students are encouraged to meet with the professor to discuss any questions they might have regarding course content or assessments during his regular office hours. They are also welcome to email the professor to inquire about the possibility of an alternative arrangement should the need arise. The professor will endeavor to promptly answer emails, but only during regular work hours. Students emailing the professor on Sunday night about an assignment due the next morning should not expect an answer until after the assignment is due.

It is imperative that students notify me in advance if they plan to miss an online for medical or personal reasons. Students that are absent without notification will not receive grades for missed assignments, unless they provide written documentation that accounts for their absence.

Students that find themselves unable to complete the coursework by the final deadline because of extenuating circumstances, such as a death in family or a significant illness, must apply for “Incomplete” status. In order to make this request, students must complete the necessary form, which can be found online, and then proceed to obtain my signature. The signed form will then be submitted to the Academic Dean for final approval. The request will only be granted in the most serious of cases. Upon approval, the revised due date will not extend beyond six weeks from the last day of class.