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 applies this historical data to issues of contemporary significance. Students are not required to take CH 635/CH 635-OL 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 Learn to read historical documents sympathetically.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 in light of Scripture. Students will reflect upon what it means to study the histories in question as Scripturally ordered and what it means to be edified by them.
4. Practice the discipline of charitable reading in order to learn from Christians from the past--even those with whom we seem to have little in common.
5. Practice the art of speaking about providence in history.
These objectives will be facilitated through:

Weekly Readings

Weekly Reading Reviews

Preparation for and participation in weekly class discussions

Weekly Lectures

Final Essay and Presentation

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. Students of other traditions, especially those in the Lutheran and Presbyterian programs, should be able to articulate the theological perspective of their own tradition.

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.
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. 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.

Discussion Questions. Doing primary and secondary readings ahead of the class 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.

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. They will also present their tentative findings to the class in order to solicit input. The presentation is worth ten percent. The paper is worth thirty percent of the final grade.
### VI. CLASS SCHEDULE

<table>
<thead>
<tr>
<th>Class</th>
<th>Date</th>
<th>Lecture</th>
<th>Textbook Readings</th>
<th>Primary and Secondary Readings</th>
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<tbody>
<tr>
<td>1</td>
<td>09/04</td>
<td>Introduction</td>
<td>Rosman, 1 (1-25) (Optional)</td>
<td>N/A</td>
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<td>2</td>
<td>09/11</td>
<td>The Caroline Divines</td>
<td>Rosman, 2 (26-54)</td>
<td>Benjamin Guyer</td>
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<td>Rosman, 3 (55-84)</td>
<td>George Herbert</td>
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<td>John Donne</td>
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<td>3</td>
<td>09/18</td>
<td>Puritanism and Episcopacy</td>
<td>Rosman, 4 (85-116)</td>
<td>Christopher Hill</td>
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<td>Plumbers Hall</td>
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<td>William Bradshaw</td>
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<td>Millenary Petition</td>
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<td>4</td>
<td>09/25</td>
<td>Locke and Toleration</td>
<td>Rosman, 5 (117-46)</td>
<td>Ephraim Radner</td>
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<td>John Locke</td>
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<td>5</td>
<td>10/02</td>
<td>Science and the Bible</td>
<td>Rosman, 6 (147-77)</td>
<td>David Ney</td>
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<td>Isaac Newton</td>
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<td>George Watson</td>
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<td>6</td>
<td>10/09</td>
<td>Evangelicalism and the Oxford Movement</td>
<td>Rosman, 7 (178-206)</td>
<td>David Bebbington</td>
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<td>Luke Keefer</td>
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<td>John Wesley</td>
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<td>Edward Pusey</td>
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<td>7</td>
<td>10/16</td>
<td><strong>Reading Week</strong></td>
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<td>8</td>
<td>10/23</td>
<td>The Prayer Book and the Colonial Church</td>
<td>Holmes, 2 (19-59)</td>
<td>Lauren Winner</td>
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<td>1549 <em>Preface</em></td>
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<td><em>Morning Prayer</em></td>
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<td>Thomas Bray</td>
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<td>9</td>
<td>10/30</td>
<td>The Protestant Episcopal Church</td>
<td>Holmes, 3 (60-91)</td>
<td>James B. Bell</td>
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<td>William White</td>
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<td>Samuel Seabury</td>
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<td><em>Concordat</em></td>
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<td><em>Constitution of the PEC</em></td>
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<td>Date</td>
<td>Topic</td>
<td>Reference 1</td>
<td>Reference 2</td>
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<td>10</td>
<td>11/06</td>
<td>Evangelism and Race</td>
<td>Rosman, 8 (207-232)</td>
<td>Holmes, 5 (116-42)</td>
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<td>13</td>
<td>11/27</td>
<td>Thanksgiving Holiday</td>
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<tr>
<td>14</td>
<td>12/04</td>
<td>Decline and Renewal</td>
<td>Rosman, 10 (278-93)</td>
<td>Rosman, 11 (294-319)</td>
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</tbody>
</table>

**VII. 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.

IX. 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 a class 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.

**X. PLAGIARISM**

Students at Trinity are expected to display the highest standards of personal and academic integrity in the development of research papers and other academic projects. Perhaps the most critical issue in exhibiting integrity in academic assignments is student compliance with accepted practices of notation of resources and references used to develop their paper or project. The following policy is intended to address both intentional and unintentional plagiarism. The policy recognizes that there are levels of plagiarism and that consequences must be aligned with the seriousness of the offense. All students are responsible for being familiar with this policy. Ignorance of plagiarism guidelines will not be accepted as a defense or excuse for violating these standards. Plagiarism is an act of “literary theft,” in which the work of another is misrepresented as the original work of the student. This may be done intentionally or unintentionally. When excerpts, thoughts, writings, or statements of others are used in papers, essays, or other projects, they must be acknowledged in a suitable academic form.

**Level One: Minimal Plagiarism**

Trinity recognizes that there is often no intent to misrepresent borrowed material as one’s own, but the writer has simply been careless in complying with acceptable presentation and reference conventions. In this case, assignments will be returned to students who will be advised by their professors to rewrite assignments in acceptable form. No grade will be assigned until the professor is satisfied that the student has made adequate revisions meeting the standards noted in “Definition of Plagiarism.”

**Level Two: Substantial Plagiarism**

Substantial plagiarism exists where the writer gives no recognition to sources from which substantial material such as phrases, sentences or even ideas are drawn. The minimum penalty for this offense is the rewriting of the paper, and one letter grade reduction being given to the offending work, (i.e. A to B). Maximum penalty is failure of the course.

**Level Three: Complete Plagiarism**

Complete plagiarism exists when an entire work is copied from an author or composed by another person, and presented as original work. A failing grade for the course is
automatically given. The professor will write a reprimand, a copy of which will be kept in the student’s file. A repeat offense may result in suspension or expulsion.

**Academic Policies Other Academic Offenses**

Submission of the same essay, or part of the same essay for credit in more than one course, unless prior approval has been obtained. Minimum penalty: write a new paper with a full letter grade reduction being given to the work. Maximum penalty: failure of the course.

Cheating on an examination or falsifying material subject to academic evaluation. Penalty is failure of the course.

Submitting false records or information at the time of admission, i.e., transcripts, letters of reference. Penalty will be appropriate to gravity of the offense, the likelihood being either suspension of studies or expulsion from Trinity. Any student who is unclear about what is required in writing a research-based assignment should speak with their professor for clarification.

**XI. COMPUTERS**

Use of computers or other electronic devices such mobile phones or tablets is not permitted during class. They are encouraged to take notes by hand on their own paper or on the prepared outlines, and then transfer these notes to their computers. Such a process results in a high level of information retention.

For information about how note taking on laptops can hinder rather than help your retention of what you hear in the classroom, see Pam Mueller and Daniel Oppenheimer, “The Pen Is Mightier Than the Keyboard: Advantages of Longhand Over Laptop Note Taking,” *Psychological Science* (April 23, 2014). As Ruth Graham summarizes, “Note-taking is a two-part action: creating the notes (‘encoding’) and reviewing them later (‘storage’), both of which confer learning benefits. When the encoding becomes too easy, that first opportunity to learn is wasted, particularly when it comes to absorbing concepts rather than rote facts.... Taking notes by hand, by contrast, forces students to grapple with the material enough to summarize it, since they aren’t physically capable of writing down every word. The constraints enforced by the rudimentary technology of pen and paper force a deeper engagement with the material, the paper concludes” (“Taking Notes? Bring a Pen, Skip the Computer,” *Boston Globe* [May 25, 2014]).

**XI. SELECT BIBLIOGRAPHY OF SECONDARY SOURCES**


