



Course Syllabus Wycliffe College Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

Course Identification

Course Number : WYH2531HS
Course Name: A History of Christianity in the British Isles
Campus: Online

Instructor Information

Instructor:	Sean Otto, PhD	Teaching Assistant:
E-mail:	sean.otto@mail.utoronto.ca	E-mail:
Office Hours:	By appointment	

Course Prerequisites or Requisites

None

Course Description

Tracing the history of Christianity in Britain and Ireland from Roman times to the dawn of the second millennium, this course looks at the developments that have shaped the various expressions of Christian faith in the British Isles, including Celtic Christianity, the Anglo-Saxon and Norman churches, the Protestant reformations, Anglicanism, Roman Catholicism, Puritanism, Wesleyanism, partisanship in the Church of England, Evangelicalism, and secularization.

Course Methodology

Lectures, readings, reading quizzes, discussion, book review, short papers.

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students	This outcome will be demonstrated through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)
• will be able to identify several key events, figures, movements,	Reading quizzes	MTS: 1.4

and eras of the history of Christianity in Britain;		MDiv: 1.4 MDivP: 1.4
• will be able to critically engage with an historical argument;	Book review; discussions	MTS: 2.1, 2.3 MDiv: 2.1, 2.2 MDivP: 2.1, 2.2
• will be able to evaluate and defend their interpretation of particular events, people, and movements;	Short paper assignments; discussions	MTS: 2.1, 2.3 MDiv: 2.1, 2.2 MDivP: 2.1, 2.2
• will be able to construct an historical argument based on primary and secondary materials.	Short paper assignments	MTS: 2.1, 2.3 MDiv: 2.1, 2.2 MDivP: 2.1, 2.2

Course Resources

Required Course Texts

- Henry Chadwick and Allison Ward, eds., *Not Angels but Anglicans: A history of Christianity in the British Isles*, 2nd ed. (Norwich: Canterbury Press, 2010).
- Supplemental Readings posted to the course website

Course Website(s)

- Blackboard <https://weblogin.utoronto.ca/>. This course uses Blackboard for its course website. To access it, go to the UofT portal login page at <http://portal.utoronto.ca> and login using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Blackboard-based courses. (Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at <http://www.portalinfo.utoronto.ca/content/information-students>. Students who have trouble accessing Blackboard should ask Thomas Power for further help.

Class Schedule

Procedure: Students will have assigned readings and lectures for each section of the course. Each section will consist of a theme to be discussed over a one-week period. Lectures will be posted to the course website on Monday morning the week of each section. For purposes of discussion, students will be **Every other week, beginning in week one (i.e., weeks 1, 3, 5, etc)**, students will be expected to post a substantial question/reflection on the discussion board (between 100-200 words) as well as two substantial responses to someone else's reflection (between 50-100 words). **On the alternating weeks (i.e., week 2, 4, 6, etc)**, one student from each group will write a short summary (no more than 500 words) of the discussion from the previous week. Other written assignments will be due on particular dates, listed below.

Section 1 (to be completed by end of week 1, xx Sept 2017)

From Augustine to the Synod of Whitby: Evangelization and Controversy in the Early British Church. This section will explore the origins and controversies of the Church in the British Isles, including the mission of Augustine of

Canterbury, the role of Irish monasteries and missionaries, and the controversies over the dating of Easter and the usages of the Roman Church.

Readings: *Not Angels but Anglicans*, 1–32.
Ian N. Wood, “The Northern Frontier: Christianity Face to Face with Paganism”
Bede, *Ecclesiastical History* [selections]

Section 2 (to be completed by end of week 2, xx Sep 2017)

From Whitby to the Establishment of Norman Rule. This section will examine developments in the wake of Whitby and the Viking invasions until after the establishment of the Normans as a result of the invasion of 1066. The development of monasticism in Britain, as well as relations between the continent and the British Isles.

Readings: *Not Angels but Anglicans*, 33–68.
Browett, “The Fate of Anglo-Saxon Saints after the Norman Conquest of England”
Oderic Vitalis, *The Ecclesiastical History* [selections]

Section 3 (to be completed by end of week 3, xx Oct 2017)

Christianity in Britain in the High Middle Ages. In this section, we will look at the events, people, and ideas that informed Christian life and thought in the High Middle Ages in the British Isles. Topics discussed will include universities and training of clergy, relations with the continental church and the papacy, struggles for authority between church and secular authorities, and lay piety in the medieval parish.

Readings: *Not Angels but Anglicans*, 69–104
Leonard Boyle, “Popular Piety in the Middle Ages: What is Popular?”
Statutes of Provisors and Praemunire

Section 4 (to be completed by end of week 4, xx Oct 2017)

Reform in the Church, before and after Luther. This section will explore the notion of reform in the Church in the British Isles across the traditional historiographical distinction between the Middle Ages and the Reformation. Questions about the nature of reform, about the vibrancy and health of the Church in the territories of the English Crown, and about the role of the English Monarchy will be key to this discussion.

Readings: *Not Angels but Anglicans*, 105–42
Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, 1400–1580* [selections]
Wyclif, *On the Divine Commandments* [selections]

First Short Paper Due Sunday, XX Oct 2017

Section 5 (to be completed by end of week 5, xx Oct 2017)

The Middle Road: the Elizabethan Settlement, Swings and Roundabouts. This section will focus on the later stages of reform in the British Isles, including the Elizabethan Settlement, and the work of Richard Hooker.

Readings: *Not Angels but Anglicans*, 143–59
Marshall and Morgan, “Clerical Conformity and the Elizabethan Settlement Revisited”
Hooker, *Laws of Ecclesiastical Polity* [selections]

First Reading Quiz due Sunday, xx Oct 2017

Section 6 (to be completed by end of week 6, xx Oct 2017)

Civil War, Puritanism, Restoration. Here we will explore the religious and other motivations for the English Civil War, as well as the impact of the war and the interregnum on Christianity in England and elsewhere in area

dominated by the British. We will end this section by looking at the impact of the Restoration and the Glorious Revolution.

Readings: *Not Angels, but Anglicans*, 161–77
Ramsbottom, “Presbyterians and ‘Partial Conformity’ in the Restoration Church of England”
Baxter, *Reformed Pastor* [selections]
Act of Uniformity (1662)
Book of Common Prayer (1662) [selections]

Section 7 (to be completed by end of week 8, xx Nov 2017)

Wesley and the Great Awakening. This section deals with the work of John and Charles Wesley and the rise of Methodism, as well as the flowering of First Great Awakening, both in Britain and the American Colonies, looking at such figures as Whitfield and Edwards.

Readings: *Not Angels, but Anglicans*, 179–93
Hempton, “Wesley in Context”
Wesley, Journal [selections]

Book Review Due Sunday, XX Nov 2017

Section 8 (to be completed by end of week 9, xx Nov 2017)

Victorian Christianity. This section is an exploration of 19th-century Christianity in Britain, including debates about disestablishment, the rise of the Oxford Movement and Tractarianism, the conversion of Newman to Roman Catholicism, and the evolution of partisanship within the Church of England.

Readings: *Not Angels, but Anglicans*, 195–201; 213–32
Hempton, “Religious Life in Industrial Britain”
Newman, *Apologia pro vita sua* [selections]
Newman, Tract XC

Section 9 (to be completed by end of week 10, xx Nov 2017)

Mission at home and Abroad. In this section, we will look at the work of missionaries from various Christian denominations, as well as the relationship between imperialism and Christian mission. Especially important will be the Edinburgh Missionary Conference of 1910.

Readings: *Not Angels, but Anglicans*, 233–42
Noll, *Turning Points*, 269–94
Williams, “British Religion and the Wider World”
Reports of the Commissions, World Missionary Conference [selections]

Section 10 (to be completed by end of week 11, xx Nov 2017)

The Churches and Total War. This section will explore the impact of World Wars I and II, as well as the inter-war period, on Christianity in the British Isles, covering such topics as the use of crusade metaphors, imperialism, pacifism, and conscientious objection.

Readings: *Not Angels, but Anglicans*, 243–62
Larkham and Nasr, “Decision-making under duress: the treatment of churches in the City of London during and after World War II”
Sassoon, *At the Cenotaph*
Sermons Preached in War-Time [selections]

Second Reading Quiz due Sunday, xx Nov 2017

Section 11 (to be completed by end of week 12, xx Dec 2017)

The Churches and the Cold War in Britain. Our focus in this section will be on the state of the Christian churches in the wake of the two world wars and their attendant atrocities, and under the influence of reconstruction, the Cold War, and the proliferation of nuclear weapons.

Readings: *Not Angels, but Anglicans*, 263–73
Mews, “The Christian Churches in England Since 1945: Ecumenism and Social Concern”
Garnett, *Redefining Christian Britain* [selections]

Section 12 (to be completed by end of week 13, xx Dec 2017)

Christianity in Britain at the start of the 21st Century. This concluding section will discuss the state of various Christian denominations in the British Isles in the first decades of the 21st Century. Important here will be the rise of secularism, the impact of immigration, and the increasingly pluralistic religious landscape of late modern Britain.

Readings: *Not Angels, but Anglicans*, 275–85
Gilbert, “Secularization and the Future”
Jenkins, *The Next Christendom*, 101–33

Second Short Paper Due Friday, XX Dec 2017

Evaluation

Requirements

- *Readings.* Students will be expected to complete all of the assigned readings before the section in which they are to be discussed. One or more short primary sources will be assigned for every section, and these will form the basis for our discussions, so it is especially important to do the readings.
- *Discussion participation.* All students will be expected to take an active part in discussions. Each student will be assigned to a discussion group of no more than 5 students. **Each student will post one question or reflection prepared for each section of reading (not less than 100 words and not more than 200).** This can be something that was puzzling the student while they were reading, or something provoked by the reading. Reflection on how the reading affects one’s personal understanding of Christian theology, or how the reading has affirmed or challenged one’s personal position on a point of Christian teaching is especially encouraged. **Each student will also post two responses to other students’ posts for each section (not less than 50 words, not more than 100).** These questions/reflections will account for one-half of the participation portion of the final grade. **These are to be completed every other week, i.e., weeks 1, 3, 5, 8, 10, and 12, corresponding to sections 1, 3, 5, 7, 9, 11.** Material from other sections is open for discussion as well. **For the other weeks of the course (2, 4, 6, 9, 11, 13), one student from each group will be responsible for a summary of the previous week’s discussion (not more than 500 words).** Each student will write one of these summaries during the term, with the weeks assigned randomly at the beginning of term. This will be the other half of the participation grade.
- *Reading quizzes.* There will be two, short reading quizzes, both open book, in which you will be asked to identify fifteen events, persons, or movements in the form of short answers of not more than two sentences.
- *Short papers* (see separate handout). Each student will be required to write two short (4-6 pages, approx. 1000 – 1400 words) papers on one of the course topics. The focus of these papers is ultimately up to the student, but should focus on a theme, event, movement, or person from the course readings and take the form of an historical reflection. That is, the student should use the

primary and secondary source readings to construct a short argument about how the chosen topic has influenced their understanding of their own tradition or historical Christian faith.

- *Book Review* (see separate handout). Each student will be responsible for producing a book review of one of the books listed on the assignment handout. The review should be no less than 2 pages or 500 words, and not more than 4 pages or 1000 words. While a book review must necessarily summarize something of the book (argument, etc), the primary focus must always be critical engagement with the issues raised by the book; e.g., how does this book present its argument? How does the author handle sources? Is the argument convincing? Possible books for review will be included in the handout.

WEIGHT OF ASSIGNMENTS:

Discussion Participation: 40%

Reading Quizzes: 10%

Short Papers: 20% each (for a total of 40%)

Book Review: 10%

Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

Policy on Assignment Extensions

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks>) and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Writing Style. The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013), which is available at Crux Books.

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