

An Introduction to Anglican Theology: Theology and the Book of Common Prayer

This class will be offered by remote access. Students will be expected to log in to regularly scheduled Zoom sessions.

Class attendance and participation in remote or synchronous online learning classes. The same expectations for student engagement and participation which applies to in-class learning also apply to remote or synchronous learning situations. Students who log into the Zoom site but do not contribute during discussion times and are not visible through live video will not be counted as participating in the class.

Please see information at <https://wycliffecollege.ca/remotelearning>

Before proceeding you will require a webcam and microphone. Laptops have these by default. If you have a desktop you will need to purchase a webcam (webcams come with built in microphone).

Notice of video recording and sharing (Download and re-use prohibited)

Remote courses, including your participation, will be recorded on video and will be available to students in the course for viewing remotely and after each session. Course videos and materials belong to your instructor, the University, and/or other sources depending on the specific facts of each situation, and are protected by copyright. Do not download, copy, or share any course or student materials or videos without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.

Instructor: Ephraim Radner, e.radner@wycliffe.utoronto.ca

TA:

Office Hours: By appointment, Mon-Thurs.

WYT2505HS

Fall, 2020, Wednesdays, 10 AM- 1 pm

This is a survey course in Anglican theology that will involve extensive reading and regular analysis and writing. Using the lens of the Book of Common Prayer (BCP) as a way of approaching the general trajectory of Anglican theological thinking, this course will survey some of the developmental sweep of Anglican (mostly English) theological reflection based on the BCP, and, more importantly, focus in on particular parts of the BCP itself for theological analysis. Beginning with Wycliffe and Tyndale, the course will move through a number of writers into the early 21st century.

Course Requirements: class participation: weekly reading assignments; weekly written responses to questions on the readings; three 3-4 page essays; a 3 page reflection paper on engaging the Daily Office; a final content quiz on Chapman's *Very Short Introduction*.

Engagement with the Daily Office can be done in at least two ways: participation in Wycliffe's Chapel service (at least 1x per weekday) – remote or in-person-- and/or personal listening online to the Morning and/or Evening Prayer at <https://cradleofprayer.org/this-weeks-prayers/> The Reflection paper will be due at the time of the final content exam.

You will also be required, by the college, to engage the online course evaluation that will be sent to you via email towards the end of the course.

Grading breakdown:

**25% weekly discussion assignments
45% writing assignments (15% each)
10% final content quiz
20% participation**

No extensions will be offered without prior permission from the instructor and only for exceptional special circumstances. All assignments that are late without permission will have their grade reduced automatically by 1% per day late. Other course policies and information can be found at the end of the syllabus.

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
<i>By the end of the course, students will be able to</i>	<i>This outcome will be demonstrated through these course elements</i>	<i>This course outcome corresponds to these aspects of Wycliffe's statement of outcomes</i>
<ul style="list-style-type: none"> Identify the shape and theological context of the BCP, both in its 16th and contemporary forms 	Weekly writing assignments on the readings, discussion, course papers	M.Div/MTS: 1.2, 3; 2:2.1, 4

<ul style="list-style-type: none"> Analyze major ways the BCP has been integrated into developing Anglican theological traditions 	Weekly assignments, papers 1 and 2	M.Div/MTS: 1.4
<ul style="list-style-type: none"> Describe the basics of the BCP's historical setting(s) and global revisions 	Weekly assignments, course papers	M.Div: 1.4,5; 2.2 (MTS: 2.3)
<ul style="list-style-type: none"> Assess the theoretical/theological and historical basis for the BCP's ongoing revision 	Discussions, paper 3	M.Div/MTS: 1.6

Format aimed at remote flexibility:

COVID-19: General comment

Faculty are working hard to adapt their courses to the dynamics of the current situation including changing lecture format, adapting assignments and small group discussions, setting up online discussions, etc. In order to ensure safety for everyone we will be making it possible for all students to take classes remotely in both graduate and professional degrees. While these changes may affect some issues around scheduling particularly for intensive courses, we will continue to work to ensure as little conflict as possible for students in their course selections. All commitments to course delivery in our course syllabi are draft until the first day of class when the final version will be distributed.

This course will be fully available remotely, in keeping with UoT policy for teaching during the social restrictions due to the COVID disease. However, depending on regulatory permission, the course may involve more or less elements of in-person interaction. In any case, the course will take place, even in its remoted format, “live”, (i.e. “synchronously”) except for an online discussion thread.

Class attendance and participation in remote or synchronous online learning classes. The same expectations for student engagement and participation which apply to in-class learning also apply to remote or synchronous learning situations. Students who log into the Zoom site but do not contribute during discussion times and are not visible through live video will not be counted as participating in the class.

Particular format outline:

1. There will be available online weekly lectures by the instructor – approx. 1.5 hours, in sections; to be listened to/watched asynchronously before the scheduled class; written texts of the lectures will also be available.
2. There may be a few short videos to watch as well, whose url's will be provided.
3. Each class will meet (remotely) by zoom at the scheduled time, for 2 hours (with break). This session may be subdivided into two groups. Depending on numbers and situation,

meeting may occur in-person at Wycliffe as well.

4. All reading material and other resources will be available online on Quercus, and it will be the students' responsibility to read/view material *before* each common session.
5. There will be a single online discussion thread each week, to which students will be expected to contribute (2x/wk). These will deal with assigned readings.

Required texts:

Book of Common Prayer (Anglican Church of Canada) **required**

Mark Chapman, *Anglicanism: A Very Short Introduction* (Oxford University: 2006) **required**
Students are responsible for buying this volume on their own (e.g. online). There is also an online version at UoT Library (but owning a copy is preferable for study).

Excellent website with links to classic resources on the BCP, including historical sources used below:

<http://justus.anglican.org/resources/bcp/history.htm>

11.2 Grading scale

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter	Other qualities expected of students
A RANGE: Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, and broad knowledge base.				
A+	90-100	4.0	Profound and Creative	Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base
A	85-89	4.0	Outstanding	
A-	80-84	3.7	Excellent	Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base
B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.				
B+	77-79	3.3	Very Good	Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature
B	73-76	3.0	Good	
B-	70-72	2.7	Satisfactory at a post-baccalaureate level.	Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature
FZ	0-69	0	Failure	Failure to meet the above criteria

Bibliography, in order of reading (weblinks to most of these are found in the Schedule below); links will also be provided on the Quercus course site.

- Mark Chapman, *Anglicanism: A Very Short Introduction* (Oxford: Oxford U. Press, 2006)
- Mark Chapman, S. Clarke, M. Percy (eds.), *Oxford Handbook of Anglican Studies* (2015)
- William Tyndale, "A Pathway Into Scripture", in *The Works of the English Reformers: William Tyndale and John Frith*, ed. Thomas Russell, vol. I.
- Martin Luther, *The Prefaces to the Early Editions of Martin Luther's Bible*, ed. T. A Readwin (London: Harchard & Co, 1863)
- Thomas Cranmer: "Preface to the Great Bible", in *Miscellaneous Writings and Letters of Thomas Cranmer* (Cambridge: Parker Society/Cambridge U. Press, 1846); *Homilies* (select) at <http://www.anglicanlibrary.org/>
- P.T. Boulton, *An Introduction to the Theology of the Church of England in An Exposition of the Thirty-Nine Articles* (London: Longmans, Green, and Co., 1871)
- Edgar Gibson, *The Thirty-Nine Articles of the Church of England* (London: Methuen & Co., 1898)
- Admonition to the Parliament* (T. Cartwright?) in W. H. Frere and C. E. Douglas, *Puritan Manifestoes: A Study of the Origin of the Puritan Revolt* (London: SPCK, 1907)
- John Locke, *The Reasonableness of Christianity*, in *The Works of John Locke*, vol. 6 (London: Rivington's et al, 1824)
- John Henry Newman, *Apologia pro sua vita* [1865] at www.newmanreader.org
- Leonard Prestige, *Anglo-Catholics: What They Believe* (London: Catholic Literature Association of the Anglo-Catholic Congress, 1927)
- Herbert Walter Stowe, *Anglo-Catholicism: What It Is Not and What It Is* (London: Church Literature Association, 1932).
- Richard Hooker, *The Laws of Ecclesiastical Polity*, in *The Works of Mr. Richard Hooker*, vol. 1 (Oxford: Thomas Tegg, 1839)
- Massey Shepherd, "The Eucharistic Lectionary", *The Anglican Theological Review*, 32:1 (Jan. 1950)
- Ephraim Radner, "Juxtapositional Reading and the Force of the Lectionary", from Radner, *Time and the Word* (Grand Rapids: Eerdmans, forthcoming 2016)
- "History of Anglican Formation and Discipleship" (for the Anglican Communion's "Towards Intentional Discipleship" program)
- Athanasius, "Letter to Marcellinus", *The Life Of Antony And The Letter To Marcellinus*, translated by Robert C. Gregg (New York: Paulist Press), pp. 101-129; 1980.
- Thomas Comber, *A Companion to the Temple, or A Help to Devotion in the Daily-use of the Common Prayer*, Part I (London: Henry Brome, 1676)
- Diane Thompson, "The Attitude of the Church of England to World War I" unpubl. thesis, McGill U., 1968)
- Bernard Reynolds, *Handbook to the Book of Common Prayer* (London: Rivington's, 1903)
- James Devereux, S. J. ., "Reformed Doctrine in the Collects of The First Book of Common Prayer" *Harvard Theological Review* 58:1, 1965
- Donald Gray, "The Anglican Collect", in Bridget Nichols, ed., *The Collect in the Churches of the Reformation* (London: SCM, 2010), pp. 50-66

- Katherine Sonderegger, “the Doctrine of Justification and the Cure of Souls”, in Wayne C. Stumme, *The Gospel of Justification in Christ: Where Does The Church Stand Today?* (Grand Rapids, MI: Eerdmans, 2006), pp. 167-81.
- Maurice Elliott, “Cranmer’s Views on the Episcopate: Bishops, Priests, and Deacons”, *Churchman* 109:4 (1995)
- Ephraim Radner, “Bad Bishops: A Key to Anglican Ecclesiology”, *Anglican Theological Review*, 82:2 (2000)
- Jonathan Mitchican, “Can There Be a Church Without a Bishop?”, at conciliaranglican.com
- Charles Simeon, *The Excellency of the Liturgy*, Discourse IV [1812/13] (Columbus, OH: Isaac Whiting, 1831), pp. 66-87:
- Alexander Faludy, “Fashioning on Aaron’s Breastplate: Formation, Grace and the Ministry in Post-Reformation England”, *Journal of Adult Theological Education* 4:1 (April, 2007), *Apostolicae Curae* (papal encyclical rejecting Anglican orders, 1896)
- Saepius officio* (Anglican response to *Apostolicae curae*, 1897)
- John Witte, *From Sacrament to Contract* (Westminster/John Knox, 1997)
- Anthony Sparrow, *Rationale upon the Book of Common Prayer of the Church of England* [1655] (Oxford: John Henry Parker: 1840)
- “This Holy Estate”, report of the Marriage Canon Commission of the Anglican Church of Canada, 2015.
- John Bauerschmidt et al, “Marriage in Creation and Covenant: A Response to the Task Force on the Study of Marriage”, *The Anglican Theological Review*, “Conversations” (2015)
- Ian Green, “‘For Children in Yeeres and Children in Understanding’: The Emergence of the English Catechism under Elizabeth and the Early Stuarts”, *The Journal of Ecclesiastical History* 37:3 (July 1986), pp 397 - 425
- The Wiley-Blackwell Companion to the Anglican Communion*, edited by J. Barney Hawkins IV, Ian S. Markham, Leslie Nunez Steffensen, and Justyn Terry (Hoboken, NJ: Wiley & Sons, 2013).

Schedule

(Except for Week 1, all readings and assignments are *due on the date listed*)

Week 1 – Introduction

Begin reading of Chapman’s *Anglicanism* – you should have this completed and carefully considered by Week 5.

For this week, please read the following, and get a handle on it enough to engage in a discussion.

Video discussion: “What is Anglican theology?” -- Quercus

Vidler, “What Is Anglicanism” (*Theology* 1948), in two parts; pdf. – mid-century “via media”

Orombi, “What Is Anglicanism?., (*First Things*, 2007), pdf. – African Evangelical/Gafcon

<https://www.anglican.ca/about/beliefs/> -- Anglican Church of Canada official website

Andrew Wheeler on Sudan, in Chapman, Clarke, Percy (eds.), *Oxford Handbook of Anglican Studies* (2015), online at UoT – historical account of local formation of Anglican identity

Week 2 – Tyndale and early Protestant moral reading

Reading (online): William Tyndale, *A Pathway Into Scripture* (read in conjunction with Luther's Preface to the New Testament), *Prologue to Jonas*

Also recommended: "To the Reader" in *The Obedience of a Christian Man*

Pathway:

<https://books.google.ca/books?id=BqMMAAAAIAAJ&printsec=frontcover&dq=william+tyndale+works&hl=en&sa=X&ved=0ahUKEwjwx67JzfnJAhXBHD4KHc-pBpcQ6AEIJDA#v=onepage&q=william%20tyndale%20works&f=false>
pp. 487-510

Luther's Preface:

https://books.google.ca/books?id=bYkEAAAAQAAJ&printsec=frontcover&dq=luther+preface+to+the+new+testament&hl=en&sa=X&ved=0ahUKEwjlyPiM2_nJAhUG9h4KHWwHDdgQ6AEIKTAB#v=onepage&q=luther%20preface%20to%20the%20new%20testament&f=false
pp. 73-79

Prologue to Jonas:

https://books.google.ca/books?id=8qoMAAAAIAAJ&pg=PA163&dq=william+tyndale+obedience+of+a+christian+man&hl=en&sa=X&ved=0ahUKEwj_8avm0_nJAhXCrD4KHZjxApYQ6AEIPDAE#v=onepage&q=william%20tyndale%20obedience%20of%20a%20christian%20man&f=false
pp. 54-74

Obedience:

https://books.google.ca/books?id=8qoMAAAAIAAJ&pg=PA163&dq=william+tyndale+obedience+of+a+christian+man&hl=en&sa=X&ved=0ahUKEwj_8avm0_nJAhXCrD4KHZjxApYQ6AEIPDAE#v=onepage&q=william%20tyndale%20obedience%20of%20a%20christian%20man&f=false
pp. 163-197

Week 3 – Cranmer and the BCP

Preface/Prologue to the Great Bible:

<https://books.google.ca/books?id=bA7FuFvmMLwC&pg=PA392&lpg=PA392&dq=cranmer+preface+bible&source=bl&ots=7-Voq-kLZ1&sig=UDaztd-aYPPmfxFlwlrAl3tfY&hl=en&sa=X&ved=0ahUKEwjL7i5PnJAhXXJB4KHeVJAaw0Q6AEIOjAF#v=onepage&q=cranmer%20preface%20bible&f=false>

p. 118-125

Readings from the *Homilies*:

Fruitful Exhortation to the Reading of Holy Scripture

The Salvation of Mankind

Against Strife and Contention

at: <http://www.anglicanlibrary.org/homilies/index.htm>

Week 4 – 39 Articles and Protestant Anglicanism

Assignment 1 Due: paper on one assigned Article of Religion

P. T. Boulton, *An Exposition of the Thirty-Nine Articles* (1871) OR Edgar Gibson, *The Thirty-Nine Articles of the Church of England* (1896) – read the introduction to one of these (as you choose: Boulton is more evangelical, Gibson more High Church)

https://prydain.files.wordpress.com/2010/07/an_introduction_to_the_theology_boulton.pdf

https://prydain.files.wordpress.com/2010/07/the_thirty_nine_articles_of_the_church_gibson.pdf

Week 5 – 2 pulls and 1 failed option: Puritanism, Latitudinarianism, (anglo-)Catholicism

Alec Ryrie, “The Reformation in Anglicanism”, in Chapman, Clark, Percy (eds.), *Oxford Handbook of Anglican Studies* (2015), online at UoT

Frere and Douglas, *Puritan Manifestoes*

<https://archive.org/stream/puritanmanifesto00frer#page/148/mode/2up>

pp. 5-40 (“First Admonition”)

John Locke, *The Reasonableness of Christianity*

<http://oll.libertyfund.org/titles/1438>

pp. 1-18; 32-34; 101-114; 122-123; 127-151.

John H. Newman *Apologia pro vita sua*, chapters 3 & 4

<http://newmanreader.org/works/apologia/index.html>

[see also, for recommended overview of “anglo-catholicism”: Leonard Prestige

(<http://anglicanhistory.org/sspp/prestige1927.html>) and Herbert Walter Stowe

(<http://anglicanhistory.org/usa/whstowe/what1932.html>)]

Grau (Hermeneutics) in Chapman et al (eds.), *Oxford Handbook of Anglican Studies* (online at UoT)

Kim (Micah Eun-Kya), in Chapman et al, *Oxford Handbook of Anglican Studies*

Discussion on “the centre of Anglican theology” with visiting Anglican theologian(s)

Week 6 – Offices and Lectionary

Hooker, *Laws*:

<https://books.google.ca/books?id=jwVBAQAAMAAJ&pg=PA540&dq=hooker+laws+psalms&hl=en&sa=X&ved=0ahUKEwj5it3RlPvJAhWnqoMKHQKDAKUQ6AEIJzAC#v=onepage&q=hooker%20laws%20psalms&f=false>

pp. 464-509 (the link will not take you directly there, make sure you start with Book V Ch. XIX and end with Book V Ch. XXVII, marked in the left margin)

Shepherd, “The Eucharistic Lectionary”. Quercus.

Radner, “Juxtapositional Reading”. Quercus.

Week 7 – Psalter

Athanasius, *Letter to Marcellinus*

Hooker, *Laws*:

<https://books.google.ca/books?id=jwVBAQAAMAAJ&pg=PA540&dq=hooker+laws+psalms&hl=en&sa=X&ved=0ahUKEwj5it3RlPvJAhWnqoMKHQKDAKUQ6AEIJzAC#v=onepage&q=hooker%20laws%20psalms&f=false>

pp. 533-541 (Book V Chapters XXXVII-XXXIX)

Thomas Comber, *A Companion to the Temple* (1676): <https://books.google.ca/books?id=a-7A5ppkC80C&printsec=frontcover#v=onepage&q&f=false>

pp. 214-238

Diane Thompson, “The Attitude of the Church of England to World War I”. Quercus, pp. 79-83.

Week 8 – Eucharist

Assignment 2: using BCP, and Case Studies in

http://anglicaneucharistictheology.com/Anglican_Eucharistic_Theology/Welcome.html 4.54
and any single view in the other 20th c. case studies that follow 1950.

Bernard Reynolds, *Handbook to the Book of Common Prayer*:

<https://books.google.ca/books?id=5zoLAWAAQBAJ&pg=PA503&lpg=PA503&dq=bernard+reynolds+handbook+common+prayer&source=bl&ots=S-BQkOTQii&sig=PAm32ynUZ0KLnKWWWB7YhooABI&hl=en&sa=X&ved=0ahUKEwj8hc>

[KDIPvJAhXnj4MKHUmRAIkQ6AEIHDA#v=onepage&q=bernard%20reynolds%20handbook%20common%20prayer&f=false](https://www.reformedworship.org/article/march-2018/kenyan-rite)

pp. 252-305

A modern Kenyan Anglican eucharistic liturgy:

<https://www.reformedworship.org/article/march-2018/kenyan-rite>

Week 9 – Collects and Litany

James Devereux, S. J., “Reformed Doctrine in the Collects of The First *Book of Common Prayer*” *Harvard Theological Review* 58:1, 1965. Quercus.

Donald Gray, “The Anglican Collect”

<https://books.google.ca/books?id=SNOMAwAAQBAJ&lpg=PA50&dq=donald%20gray%20%20the%20anglican%20collect%22&pg=PA50#v=onepage&q&f=false>

pp. 50-66

Katherine Sonderegger, “The Doctrine of Justification and the Cure of Souls”, in Wayne C. Stumme, *The Gospel of Justification in Christ: Where Does The Church Stand Today?* (Grand Rapids, MI: Eerdmans, 2006), pp. 167-81. Quercus.

Week 10 – Ordinal

Ephraim Radner, “Bad Bishops” Quercus.

Maurice Elliott, “Cranmer’s Views on the Episcopate”:

http://archive.churchsociety.org/churchman/documents/Cman_109_4_Elliott.pdf

Jonathan Mitchican, “Can There Be a Church Without a Bishop?”:

<https://conciliaranglican.wordpress.com/2011/08/24/ask-an-anglican-can-there-be-a-church-without-a-bishop/>

Charles Simeon, *The Excellency of the Liturgy*:

<https://archive.org/stream/excellencylitur01simegoog#page/n72/mode/2up>

pp. 66-87

Alexander Faludy, “Fastening on Aaron’s Breastplate: Formation, Grace and the Ministry in Post-Reformation England”, *Journal of Adult Theological Education* 4:1 (April, 2007). Quercus.

Apostolicae curae: <http://www.papalencyclicals.net/Leo13/113curae.htm>

Anglican response (*Saepius officio*): <http://anglicanhistory.org/orders/saepius.pdf>

Week 11 – Marriage

John Witte, *From Sacrament to Contract* (Westminster/John Knox, 1997) ch. 4, pp. 130-179. Quercus.

Anthony Sparrow, *Rationale*, pp. 254 ff. on “Matrimony”:
<https://archive.org/stream/a6089902c200sparuoft#page/254/mode/2up>

Marriage Canon Commission Report (“This Holy Estate”): http://www.anglican.ca/wp-content/uploads/Marriage_Canon_REPORT_15Sept22.pdf

Marriage: Creation and Covenant (from *The Living Church* writers):
<http://www.anglicantheologicalreview.org/static/pdf/conversations/MarriageInCreationAndCovenant.pdf>

Week 12– Catechism, Catechesis and Mission

Assignment 3: Criteria and presuppositions for revision, using one dispute at least (e.g. lectionary, psalter, communion, marriage, etc.) as a case study. Use of the 1662 BCP Preface should be used as a framework (evaluated as you wish)

Ian Green – Quercus. Read Intro and Conclusion (and anything else you’re interested in)

Presler, Sachs, LeMarquand, and Dakin chapters in *Wiley-Blackwell Companion to the Anglican Communion*. Quercus.

In-class remote discussion with visiting theologians.

Attendance

Students are expected to attend class each week (unless alternative/accessibility arrangements have been made; see below). Please inform Professor Radner in advance if you will be unable to attend a lecture. If a student misses more than two class sessions throughout the semester, they should make immediate arrangements (or as soon as possible) to meet with Professor Radner to discuss their future in the course.

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 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 (www.tst.edu/academic/resources-forms/handbooks) and the University of Toronto Code of Behaviour on Academic Matters (www.governingcouncil.utoronto.ca/policies/behaveac.htm). 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 (www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Style

The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7th edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books. This course does not demand strict compliance with these rules, but assumes their general frame as a guidelines.