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

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Office Hours: by appointment, Mon-Wed

WYT2505HS

Fall, 2019

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 sweep of Anglican theological thinking, this course will survey some 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 last 1x per weekday) 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:

20% weekly writing assignments
45% writing assignments (15% each)
10% final content quiz
25% 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.
Course Outcomes:

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<tr>
<th>COURSE OUTCOMES</th>
<th>COURSE ELEMENT</th>
<th>PROGRAM OUTCOMES</th>
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<td>By the end of the course, students will be able to</td>
<td>This outcome will be demonstrated through these course elements</td>
<td>This course outcome corresponds to these aspects of Wycliffe’s statement of outcomes</td>
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- **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

- **Analyze major ways the BCP has been integrated into developing Anglican theological traditions**
  - Weekly assignments, papers 1 and 2
  - M.Div/MTS: 1.4

- **Describe the basics of the BCP’s historical setting(s) and global revisions**
  - Weekly assignments, course papers
  - MDiv: 1.4,5; 2.2 (MTS: 2.3)

- **Assess the theoretical/theological and historical basis for the BCP’s ongoing revision**
  - Discussions, paper 3
  - M.Div/MTS: 1.6

Books for Purchase (available at UoT Bookstore at the Law School basement):

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


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

P.T. Boultbee *An Introduction to the Theology of the Church of England in An Exposition of the Thirty-Nine Articles* (London: Longmans, Green, and Co., 1871)


“History of Anglican Formation and Discipleship” (for the Anglican Communion’s “Towards Intentional Discipleship” program
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:
*Saepius officio* (Anglican response to *Apostolicae curae*, 1897)
“This Holy Estate”, report of the Marriage Canon Commission of the Anglican Church of Canada, 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

**Schedule**

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

**Week 1 – Introduction**

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

**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*; recommended, “To the Reader” in *The Obedience of a Christian Man*
Pathway: https://books.google.ca/books?id=BqMMAAAAIAAJ&printsec=frontcover&q=william+tyndale+works&hl=en&sa=X&ved=0ahUKEwjw67JzfnJAhXBHD4KHc-pBpcQ6AEIJDAA#v=onepage&q=william%20tyndale%20works&f=false

p. 487

Luther’s Preface:

https://books.google.ca/books?id=bYkEAAAAQAAJ&printsec=frontcover&q=luther+preface+to+the+new+testament&hl=en&sa=X&ved=0ahUKEwjlyPiM2_nJAhUG9h4KHWwHDdgQ6AElKTA#v=onepage&q=luther%20preface%20to%20the%20new%20testament&f=false

p. 73

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

p. 54

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

p. 164.

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-aYPPmfxF1dw1rA1i3tY&hl=en&sa=X&ved=0ahUKEwjjenL7i5PnJAhXKJB4KHeVJAw0Q6AElOjAF#v=onepage&q=cranmer%20preface%20bible&f=false

p. 118

Reading: Online: from the Homilies:
Fruitful Exhortation to the Reading of Holy Scripture  
The Salvation of Mankind  
Against Strife and Contention  

http://www.anglicanlibrary.org/homilies/index.htm

Week 4 – 39 Articles and Protestant Anglicanism

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


Assignment 1: paper on one assigned Article of Religion

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

Frere and Douglas, *Puritan Manifestoes*, p. 40, First Admonition

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

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*, cc. 3 and 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)

Week 6 – Offices and Lectionary

Hooker: *Laws*, V.19-27 (pp. 462-509)
Week 7 – Psalter

Athanasius, *Letter to Marcellinus*


pp. 531-543.

Thomas Comber, *A Companion to the Temple* (1676)

pp. 214-237


Week 8 -- Eucharist

Bernard Reynolds, Handbook to the Book of Common Prayer

pp. 252-305

Assignment 2: using BCP, and Case Studies
in  [http://anglicaneucharistictheology.com/Anglican_Eucharistic_Theology/Welcome.html](http://anglicaneucharistictheology.com/Anglican_Eucharistic_Theology/Welcome.html)
4.54 and any single view in the other 20th c. case studies that follow 1950:

**Week 9 – Feb. 24: Collects and Litany**


Donald Gray, “The Anglican Collect”, pp. 50-66 in The Collect in the Churches of the Reformation


https://books.google.ca/books?id=SNOmAwAAQBAJ&pg=PA50&lpg=PA50&dq=donald+gray+%22the+anglican+collect%22&source=bl&ots=ZboxSy_W8Z&sig=QtE6dRS3UTEAMAQo2nP1xeAs9lo&hl=en&sa=X&ved=0ahUKEwjViKHzwYKAhVD6x4KHaYABgwQ6AEIGzAA#v=onepage&q=donald%20gray%20%22the%20anglican%20collect%22&f=false

**Week 10 – Ordinal**

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


Ephraim Radner, “Bad Bishops”

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


Charles Simeon, The Excellency of the Liturgy, pp. 66-87:

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


Apostolicae curae

http://www.papalencyclicals.net/Leo13/13curae.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 -- posted

Anthony Sparrow, Rationale, pp. 254 ff. on “Matrimony”

https://archive.org/stream/a6089902c200sparuoft#page/254/mode/2up

Marriage Canon Commission Report (“This Holy Estate”):


Marriage: Creation and Covenant (from The Living Church writers)

http://www.anglicantheologicalreview.org/static/pdf/conversations/MarriageInCreationAndCovenant.pdf

Week 12 – Catechism, Catechesis and Mission

Ian Green – online UoT, Intro and Conclusion (and anything else you’re interested in)

Presler, Sachs, Lemaquand, and Dakin chapters in Companion to the Anglican Communion
(online UoT catalogue)

Radner on catechesis

Catechist material – to be assigned

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)
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.