



**SP 310 Anglican History and Spirituality
Summer 2019**

July 8, 15, 29; August 5, 12
Mondays 1:00-6:00pm

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Important Note from the Professor

Greetings, sisters and brothers! I am looking forward to exploring Anglican history and spirituality with you this summer. In order to prepare to make the most of our five class meetings, I strongly recommend you begin reading the main textbooks during the month of June. I'd suggest the following schedule to get you ready for our first meeting on July 8. If you complete these foundational texts ahead of time, the additional assignments should be fairly easy to accomplish once our class is meeting weekly.

- **Week of June 2-8** – Read Moorman, *A History of the Church in England*, pp. 3-73; 115-136.
- **Week of June 9-15** – Read Moorman, *A History of the Church in England*, “The Reformation and After”, pp. 161-268; 293-392.
- **Week of June 16-22** – Read Prichard, *A History of the Episcopal Church*, pp. 1-59; 69-130; 179-210.
- **Week of June 23-29** – Read Prichard, *A History of the Episcopal Church*, 291-312; 319-415.
- **Week of July 1-5** – Read Countryman, *The Poetic Imagination*, pp. 37-137; Evelyn Underhill, *The Spiritual Life* (the whole text)

Course Description

This course will introduce the story of the Anglican Church and the shape of Anglican spirituality. It is designed to acquaint students with a basic understanding of Anglican history and heritage. Because of the survey nature of the course, focus will be on key turning points, movements, figures, and texts, drawing on both primary and secondary sources. The story of Anglicanism will be told with a survey of the political and ecclesiastical history of the Church in England, as well as some of the history of the Anglican Church in the United States, Africa, and Asia. The contours of distinctly Anglican spirituality will also be explored with reference to important priorities and practices handed down from key figures in the Anglican story.

Learning Outcomes

By the end of this course, students will be able to...

1. Articulate an introductory understanding of the development of the Anglican Church in England and the United States, which includes knowledge of crucial events, figures, and movements.
2. Articulate an introductory understanding of some crucial events, figures, and movements in the Anglican Church in Africa and Asia.
3. Prayerfully give thanks for and critically evaluate significant features of the Anglican story.
4. Sketch the shape of Anglican spirituality within the larger context of Anglican history, with special reference to the Book of Common Prayer.
5. Express their understanding of their own identity and spirituality in relation to Anglican history and spirituality.

Required Texts

1. J. R. H. Moorman, *A History of the Church in England*, Third Edition (Morehouse Publishing, 1980).
2. Robert W. Prichard, *A History of the Episcopal Church*, Third Revised Edition (Morehouse Publishing, 2014).
3. L. William Countryman, *The Poetic Imagination: An Anglican Spiritual Tradition* (Orbis Books, 2005).
4. Evelyn Underhill, *The Spiritual Life: Four Broadcast Talks by Evelyn Underhill* (Martino Fine Books, 2013).
5. Fleming Rutledge, *Three Hours: Sermons for Good Friday* (Eerdmans, 2019).
6. Other reading assignments will be available as PDFs on Populi.

COURSE REQUIREMENTS

Participation & Professionalism

Due to the condensed nature of a summer intensive course, students may not miss more than one-half of one day of class.

It's not just enough to attend class, however. I expect every student to be an active participant in the community of learning. Participation will include reading all of the required assignments prior to the start of class, raising questions and making comments during discussions, completing assignments or activities, and actively engaging with online discussions.

Also, students are expected to conduct themselves with Christian courtesy and professionalism in all their interactions, both in-person and online. Students who fail to do so risk having their total grade reduced by up to 10% at the discretion of the professor. (See Grading & Course Policies below.)

Reading Responses

Students will write and post Reading Responses to the texts assigned for every class meeting. The RR must include following three components: (1) a one paragraph summary of the most important ideas/themes raised by the readings *for you and/or your ministry context*; (2) at least one question of clarification (something you did not understand or would like to process with the class); (3) at least one specific, thoughtful discussion question pertaining to the text for class conversation.

Here are two examples of discussion questions:

- *Poor discussion question:* What does Countryman mean by “a life of creative response” on p. 105 of *The Poetic Imagination*?
- *Good discussion question:* In the second full paragraph on p. 105 of *The Poetic Imagination*, William Countryman says, “The life that is lived by grace is above all a life of creative response. The idea of living by rule is very common within Christianity, including Anglicanism. It may even be dominant. But it is not, as such, the life of grace.” How is Countryman defining “rule” and “grace” in this section? Do you agree with his characterization of both? In what ways are “rule” and “grace” related to each other in Anglican spirituality?

Collects

Students will compose one collect for each week of class. The collect will draw upon at least one theme from the readings assigned, give thanks to God for what was gleaned from those readings, and seek some spiritual good as a result of what was gleaned. Students should draw upon the following outline of the elements of a collect as they write their own:

1. Address: Who are we talking to?
2. Acknowledgement: What about God are we acknowledging?
3. Petition: What are we asking for?
4. Result: What is the desired outcome? “So that...”
5. Pleading: To whom are we asking? “through Jesus Christ our Lord...”

Class Session Leadership

Each student will be asked to lead the beginning of one session of class twice over the course of our five weeks together. (Each class meeting will have four sessions.) Students will be tasked with introducing the class to the assigned reading by (1) summarizing orally what was read and (2) sharing their Collect and Reading Response. The questions raised in the student’s Reading Response will then serve as the spring-board to the class discussion for that session. Students should use no more than the first fifteen minutes of the seminar. Students will be able to sign up for their dates/times of choice at our first session.

Essay

Students will write a 1,500 to 2,000-word essay focused on the work of an Anglican clergy person, layperson, poet, theologian, musician, author, scholar, artist, or activist. The essay will do two things: (1) describe the chosen figure, their historical context, and the nature of their work; (2) argue for the significance of their contribution to Anglican spirituality for the church in your context today. (Note that #2 requires that you have some understanding of what Anglican spirituality is and some sense of what is needed in the Anglican church in your context today.)

The thesis statement for this essay will look something like this: “I contend that [Anglican figure] makes a significant contribution to Anglican spirituality today through [their work, whatever it may be] because [reasons for their significance].”

The essay must be typed in Times New Roman font, double-spaced, with one-inch margins. It must have an introduction with a thesis statement and a conclusion (where the thesis is re-stated). It will be submitted online to Populi by 11:59pm on Monday, August 19.

The following rubric will be used for grading the essay:

	D - Poor	C - Fair	B - Good	A - Excellent
Sources Number and range Citations Specific use of detail				
Writing Proofreading Organization Readability				
Argument Thesis Explanation Persuasiveness				
Understanding Reflective Contextual Connective				
Critical and Creative Thinking Nuance Depth of insight Luster and creativity				

GRADING & COURSE POLICIES

Grade Summary

Participation & Professionalism:	100 points (10%)
Seminar Leadership:	100 points (10%)
Reading Responses:	300 points (30%)
Collects:	200 points (20%)
Essay:	300 points (30%)

Total: 1000 points (100%)

Grading 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+ = 69-67	D = 66-63
D- = 62-60	F = 59 and below

*NOTE: All courses require a grade of C- or better to count toward graduation requirements. A grade below C- will require that the course be retaken. This applies to all Master's and Diploma students regardless of start date.

Criteria for Evaluating Written Assignments

Because good writing reflects good thinking, I take your writing seriously. When I grade your written work, I will ask the following questions:

1. *Grammar and Style* – Is the text free of spelling mistakes? Is it punctuated correctly? Does the sentence structure consistently adhere to basic rules of good grammar? Is the paper written in a clear, straightforward style of academic prose?
2. *Accuracy and Intellectual Fairness* – Have you properly understood the assignment? Have you understood the text/theologian/idea, etc. you are writing about? Do you quote or cite other authors correctly and in context? Is the evidence used to support your argument used judiciously? Have you provided a fair, generous and careful consideration of divergent points of views on the issues under discussion?
3. *Critical Thinking* – Does your paper have a clear thesis statement or claim? Do you make a coherent and convincing case in support of that claim? Have you provided evidence of careful and thoughtful reflection on your subject matter?
4. *Organization and Coherence of Ideas* – Does your paper have a clear structure? Is there a clear progression or development of ideas throughout your paper? Does the organization of the various points of your argument add to or detract from the defense of your thesis?

Explanation of Letter Grades

The Grade of 'A' - This level of work not only is clear, precise and well-reasoned, but it also displays creativity and insight. The student demonstrates a high level of excellence by raising important questions and issues, analyzing key questions and problems clearly, recognizing questionable assumptions, and clarifying key concepts. He or she uses language in keeping with educated usage, identifies relevant competing points of view, demonstrates a commitment to reason from clearly stated premises, and pays attention to important implications and consequences.

The Grade of 'B' - This level of work is clear, precise and well-reasoned, but it does not generally display the creativity and insight of that marks an A-level paper. The student demonstrates basic knowledge of key terms and distinctions, raises appropriate questions and issues, and reveals an adequate ability to analyze these distinctions, questions and issues clearly. He or she recognizes some questionable assumptions, clarifies key concepts competently, and uses language in keeping with educated usage. Competing points of view are, on occasion, recognized and addressed, and she displays the beginnings of a commitment to reason carefully from clearly stated premises as well as some sensitivity to important implications and consequences.

The Grade of 'C' - This level of work is inconsistently clear, precise and well-reasoned, and it does not display the depth of insight or consistent competence that marks a 'B' level paper. Basic terms and distinctions are learned at a beginning level of competence, key questions and issues are raised periodically, questionable assumptions are sometimes noted, and language in keeping with educated usage is inconsistently used. The student does not always reason carefully from clearly stated premises, nor does she consistently recognize significant implications and consequences.

Late Assignments

Assignments are due on Populi at the beginning of class on the due date. Any assignments turned in after that time will be considered late. Your grade will be reduced by 5% for each calendar day it is late. All assignments must be completed to receive a passing grade in the course. Reading Responses will not be accepted late. I cannot accept written work via email.

Inclusive Language

For academic discourse, spoken and written, I ask students to use gender inclusive language for human beings. Helpful resources for practice include the following: *MLA Handbook for Writers of Research Papers* (7th Edition) 49-50; 259-260; *The Chicago Manual of Style* (16th Edition), 301-304.

COURSE OUTLINE AND SCHEDULE

Draft: Schedule adjustments may be made according to class needs and/or interests.

Date	Topic	Reading	Assignments
July 8	Anglican History - The Church in England	<ol style="list-style-type: none"> 1. Moorman, <i>A History of the Church in England</i>, “The Roman and Anglo-Saxon Period”, pp. 3-73 2. <i>The Rule of St. Benedict in English</i>, Chs. 1-7, 32-40, 53, 71-73 (link) 3. Moorman, <i>A History of the Church in England</i>, “The Age of Wyclif”, pp. 115-136 4. Julian of Norwich, <i>Revelations of Divine Love</i>, pp. 41-49, 58-64, 70-81, 137-144 (Populi) <p>Additional Reading (Not Req’d):</p> <ul style="list-style-type: none"> • Bede’s <i>Ecclesiastical History of England</i> (link) 	Reading Response 1 and Collect 1
July 15	Anglican History – The Church in England	<ol style="list-style-type: none"> 1. Moorman, <i>A History of the Church in England</i>, “The Reformation and After”, pp. 161-268 2. Thomas Cranmer, <i>The Book of Homilies</i>, “On the Salvation of Mankind” (link) 3. Moorman, <i>A History of the Church in England</i>, “The Industrial Age,” pp. 293-392 4. John Henry Newman, “Tract 2: The Catholic Church” (link); <i>The Chicago-Lambeth Quadrilateral</i> (link); Evelyn Underhill, <i>The Spiritual Life</i> (the whole text) 	Reading Response 2 and Collect 2
July 22	NO CLASS		
July 29	Anglican History - The Church in the United States	<ol style="list-style-type: none"> 1. Prichard, <i>A History of the Episcopal Church</i>, pp. 1-59, 69-130 2. Prichard, <i>A History of the Episcopal Church</i>, pp. 179-210, 291-312 3. Prichard, <i>A History of the Episcopal Church</i>, pp. 319-415 4. Lewis, <i>Yet With a Steady Beat</i>, pp. 1-38, 147-180 (Populi) 	Reading Response 3 and Collect 3

		<p>Additional Reading (Not Req'd):</p> <ul style="list-style-type: none"> • Hayden, “James Theodore Holly (1829-1911) First Afro-American Episcopal Bishop” (Populi) • James Theodore Holly, <i>A Vindication of the Capacity of the Negro Race for Self-Government and Civilized Progress as Demonstrated by Historical Events of the Haytian Revolution</i> (1857; link) 	
Aug 5	Anglican History – The Church in South Africa, East Africa, and China	<ol style="list-style-type: none"> 1. Ward, <i>A History of Global Anglicanism</i>, “Southern Africa”, pp. 136-161; <i>The Kairos Document: A Theological Comment on the Political Crisis in South Africa</i> (1985; Populi) 2. Ward, Gatu, & Church, <i>The East African Revival</i>, pp. 11-29, 33-50 (Populi) 3. Yun, “The Making of Bible Women in the Fujian Zenana Mission”, pp. 59-82 (Populi); Wong, “A Distinctive Chinese Contribution”, pp. 129-153 (Populi) 4. GAFCON, <i>The Jerusalem Statement 2008</i> (link) <p>Additional Reading (Not Req'd):</p> <ul style="list-style-type: none"> • Pui-lan, “The Study of Chinese Women and the Anglican Church in Cross-Cultural Perspective,” pp. 19-35 (Populi) • Wickeri, “The Ordination and Ministry of Li Tim Oi,” pp. 107-127 (Populi) • A Message to the People of South Africa (Populi) • Zink, <i>Christianity and Catastrophe in South Sudan</i> (Populi) 	Reading Response 4 and Collect 4
Aug 12	Anglican Spirituality	<ol style="list-style-type: none"> 1. Hoare, “The Spirituality of the Anglican Communion,” pp. 714-725 (Populi) 2. Countryman, <i>The Poetic Imagination</i>, pp. 37-137 3. Fleming Rutledge, <i>Three Hours</i> (the whole text) 	Reading Response 5 and Collect 5

		Additional Reading (Not Req'd): <ul style="list-style-type: none"> • Bernard of Clairvaux, <i>On Loving God</i> (c. 1130; link) • Jeremy Taylor, <i>Holy Living</i> (1650; link) 	
Aug 19	NO CLASS		Essay

POLICIES FOR ALL MASTERS CLASSES

NOTE: All communications from the seminary will go to your seminary email account. Contact helpdesk@seminary.edu if you need help forwarding your seminary email address to your personal email address.

As a seminary community we hold integrity/hospitality as core values. Individuals are able to do their best work and thinking when their peers are fully present and engaged. We expect each person to both participate in class and carefully listen to others with the belief that everyone's contribution is equally important. Therefore, the following policies have been established in order to provide clarity in regard to attendance expectations and relationships in the classroom.

Diploma/Certificate Student Course Requirements

The amount of work required of Diploma/Certificate students will be at the discretion of the professor. Students will be responsible for contacting the professor about what assignments are required.

Class Attendance Policy

It is expected that students will attend and participate in all class sessions. Failure to attend at least 80% of class sessions is grounds for automatic failure. A professor may set other more strict attendance expectations for a given course. Students are always expected to communicate with a professor **in advance** if they will be absent. Attendance expectations are higher for online, intensive courses, and integrative seminar (see syllabus for specific requirements).

Class Tardiness Policy

The third time a student is late to the start of class, it will be counted as a class absence. It is also expected that students will return from a break by the time specified by the professor.

Food in the Classroom

Drinks are welcome in the classroom. Food should only be consumed in the student commons and the breakroom. Please limit eating to before, after or during breaks from class.

Late Work Policy

If a student cannot complete the work for a course by the due date listed on the syllabus, they must submit a "Request for a Grade of Incomplete" form to the Registrar by 4:30 of the last day of the term. The form must be signed by the instructor and Dean of Students. The professor may set stipulations and grade reductions. In the absence of a formal request form, the student will receive a grade based upon work completed by the last day of the term.

Turabian Format

All papers, including footnotes and bibliography, must be submitted in the correct format according to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 9th ed., 2018.

Plagiarism

Plagiarism is the act of passing off as one's own, the words or ideas of someone else without providing proper acknowledgement or documentation. See the "Academic Honesty Policy" in the Seminary Catalog for more information on plagiarism and how to avoid it.

Electronic Format

Unless otherwise specified by the professor, all work submitted electronically must be in a Word document format (.doc, .docx).

Technology Use in the Classroom

Unless it is directly tied to note-taking or research for the class, students are expected to refrain from using cell phones, laptops, or other electronic devices during class.

Course Evaluation

Students must complete an online course evaluation. The evaluation will be open at the end of the course and students will be emailed a link to the evaluation.

BIBLIOGRAPHY OF TEXTS ON POPULI

- Hayden, J. Carleton. "James Theodore Holly (1829-1911) First Afro-American Episcopal Bishop: His Legacy to Us Today." *The Journal of Religious Thought*. Vol. 33. Spring-Summer, 1976. Pages 50-62.
- Hoare, Elizabeth. "The Spirituality of the Anglican Communion" in *The Wiley-Blackwell Companion to the Anglican Communion*. Eds., Ian S. Markham, J. Barney Hawkins IV, Justyn Terry, and Leslie Nunez Steffensen. Wiley-Blackwell, 2013.
- Julian of Norwich, *Revelations of Divine Love*. Penguin Classics. London: Penguin Books, 1999.
- The Kairos Document: A Theological Comment on the Political Crisis in South Africa*. *CrossCurrents*. Vol. 35. No. 4. Winter 1985-6. Pages 367-386.
- Lewis, Harold T. *Yet with a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. Valley Forge, PA: Trinity Press International, 1996.
- Ward, Kevin. *A History of Global Anglicanism*. Cambridge, UK: Cambridge University Press, 2006.
- Ward, Kevin, and Emma Wild-Wood, Eds. *The East African Revival: History and Legacies*. Ashgate Publishing, 2012.

Wong, Wai Ching Angela, and Patricia P. K. Chiu, Eds. *Christian Women in Chinese Society: The Anglican Story*. Sheng Kung Hui: Historical Studies of Anglican Christianity in China. Hong Kong University Press, 2018.