



Course Syllabus Wycliffe College Toronto School of Theology

Course Identification

Course Number : WYT2119HF
Course Name: Modern Anglican Theology: From F.D. Maurice to Rowan Williams

Instructor Information

Instructor: Robert L. Knetsch
E-mail: r.knetsch@mail.utoronto.ca
Phone: 647-230-3579

Course Prerequisites or Requisites

An introductory course in systematic theology is required for this course as well as some familiarity with the Reformation of Calvin and Luther on the European mainland.

Course Description

This course introduces students to the cataclysmic changes that attended the nineteenth, twentieth, and the beginning of the twenty-first centuries, especially with respect to new theological thought in the context of Anglican identity. By surveying some of the main thinkers from this time, this course examines major theological themes such as Scripture, baptism, the Eucharist, and the nature of the church.

Course Methodology

This course is an online course and therefore has no set meeting times. The written lectures will be posted on Monday and it will be expected that by the following Sunday these will have been read and comments posted on the course website (details below). The expected readings will also complement the posted lecture.

Roughly the first half of the course will focus on the nineteenth century, and the second half that of the twentieth.

Course Outcomes

COURSE OUTCOMES: By the end of this course, students will:	COURSE ELEMENT: To be demonstrated through these course elements:	PROGRAM OUTCOMES: Correspondence to Wycliffe's statement of outcomes (M.Div, MTS):
Develop a thorough knowledge of Anglican identity, especially as it relates to recent history	Lectures, readings, assignments 1&2	MTS, MDiv 1.3, 1.4
Grow in familiarity with key figures, thinkers, and eras in modern Anglican	Lectures, readings, assignments 1&2	MTS, MDiv 1.6

history		
Develop and express awareness of the diverse expressions of Anglicanism, while able to locate it within a common identity	Lectures, readings, assignments 1, 2, 4	MTS, MDiv 1.5
Display theological reasoning in complex present-day issues	Assignments 1-4	MTS, MDiv 2.1
Cultivate clear and concise written communication skills in a theological mode	Assignments 1-4	MTS 2.3, MDiv 2.2
Put into a larger perspective the contemporary challenges, conflicts, and confusions of modern Anglican and other Christian churches	Assignments 1-4	MTS, MDiv 1.5
Grow in character marked by charitable collaborative work	Assignments 1, 2, 4	MTS, MDiv 3.3

Course Resources

Required Course Texts

There is no central text for this course; rather, selected legal PDF copies of articles and primary source material will be posted to Blackboard. See the bibliography below for the sources of the readings. For some of the material you *must* have both Internet access and a UTORid in order to access the material.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

Students who have trouble accessing Blackboard should ask Thomas Power (thomas.power@utoronto.ca) for further help.

Class Schedule (all online links posted here will also be put on the Quercus website. You should not have to click on the links in this syllabus)

Week	Title	Readings
September 10	The Story of What Went on Before: The Anglican Church and its Early Years	Lecture 1
		Stephen Sykes, John Booty, eds., <i>The Study of Anglicanism</i> (Minneapolis, MN: Fortress, 2004), pp. 3-27
		JRH Moorman, <i>A History of the Church in England</i> (New York, NY: Morehouse, 1953), pp. 269-289
September 17		Lecture 2

	F.D. Maurice: Conservative Liberalism	Olive Brose, <i>Frederick Denison Maurice: Rebellious Conformist</i> , Chapter 3, pp. 52-76 Maurice, <i>Theological Essays</i> , Essay XIII “On Inspiration”, and the concluding essay, “On Eternal Life and Eternal Death.
September 24	The Oxford Movement: Revolutionary Conservatism	Lecture 3 J. H. Newman, “Advent Sermons on Antichrist” which can be found here . John Keble, “On The Mysticism Attributed to the Early Fathers of the Church”, Tract 89 of <i>Tracts for the Times</i> which you can access here .
October 1	Samuel Taylor Coleridge and Benjamin Jowett: Classic Liberalism	Lecture 4 Benjamin Jowett, “On the Interpretation of Scripture” from <i>Essays and Reviews</i> , pp. 330-389. Samuel Taylor Coleridge, <i>Confessions of an Inquiring Spirit</i> , Letters I-IV.
October 8	Charles Gore: Liberal Catholicism	Lecture 5 Charles Gore, “The Holy Spirit and Inspiration” from <i>Lux Mundi</i> Michael Ramsey, <i>From Gore to Temple</i> , Chapters 5-7
October 15	The Great War(s) and a New Century	Lecture 6 “The Crisis of Church and Culture” from William L. Sachs, <i>The Transformation of Anglicanism</i> , pp. 255-302. You can access it through the library by clicking here .
October 22	Reading Week	Reading Week
October 29	William Temple	Lecture 7 “William Temple” from <i>Love’s Redeeming Work</i> , pp. 580-585 Part II: Ecumenical Theology from <i>William Temple: Twentieth Century Christian</i> pp. 101-143
November 5	Africa, Asia, and Anglicanism	Lecture 8 Emmanuel Mukeshimana, “L’Eglise Episcopale au Rwanda”, Ian S. Markham, “The Anglican Church of Southern Africa” and Christopher Byaruhanga, “The Church of the Province of Uganda” from <i>The Wiley-Blackwell Companion to the Anglican Communion</i> . On-line access to the <i>Wiley-Blackwell Companion</i> is here . Paul Kwong, “The Hong Kong Sheng Kung Hui,” <i>ibid</i> . On-line access to the <i>Wiley-Blackwell Companion</i> is here .
November 12	Revolutions and Dissolutions	Lecture 9: A Secular God Rowan Williams, “Honest to God in Great Britain,” from the 2002 edition of <i>Honest to God</i> , pp. 163-183 J. A. T. Robinson, “The End of Theism?” from <i>Honest to God</i> , pp. 29-44 and writings from <i>Love’s Redeeming Work</i> pp. 722-730
November 19		Lecture 10: Covenants and Communion

	The Struggle of Communion	“The Anglican Communion Covenant,” and “Globalization of the Anglican Communion” from <i>The Wiley-Blackwell Companion to the Anglican Communion</i> . Ephraim Radner, “Conciliarity and the American Evasion of Communion” from <i>The Fate of Communion</i> .
November 26	Rowan Williams	Lecture 11 Rowan Williams, “Christian Identity and Religious Plurality,” <i>Ecumenical Review</i> , January, 2006 found here . Rowan William, Presidential Address to the Anglican Consultative Council, June 20, 2005, to be found here . Rowan Williams, “The Bible Today: Reading and Hearing,” Stuart Larkin Lecture, University of Toronto, to be found here
December 3	The Twenty-first Century: Being “Modern” and “Anglican”	Lecture 12 Mark D. Thomson, “The Global Anglican Future Conference (GAFCON)” from <i>The Wiley-Blackwell Companion to the Anglican Communion</i> Ephraim Radner. “The World is Waiting for Holiness,” from the <i>Fate of Communion</i>

Online Behaviour

This is an online course and requires that the students interact with each other and comment on their ideas. It has been common in more general, anonymous interactions on the Internet discussion to descend into considerably inappropriate levels of vitriol. **This will not be tolerated.** Part of your mark will go to the level of polite, well-thought-out academic interaction in which you considerately engage. Remember:

- (1) Text-only interactions (e.g., email, chat, discussion boards) by their very nature do not include facial expressions (aside from the odd ☺). Assume that whatever you say will sound more terse than you intend. Err on the side of politeness.
- (2) Use positive language such as “can you clarify . . .?” or “I am unsure of what you mean by . . .” rather than “You are wrong,” or “I don’t agree with you.”
- (3) The advantage of online interaction is that, if you become angry or upset by something that is said, you can always walk away and come back an hour later and post a well-articulated response (using the above language). If the fact that a person is causing *offense* is the cause of your distress, please contact the instructor.

Evaluation

Requirements

- (1) Discussion Forum: One of the most important ways to succeed in getting the most out of a theological course is not just to complete the readings but to *engage* with the ideas as you discuss them with others. As this is an online course, there is no opportunity to have a tutorial in which we can, in a less formal way than a lecture, “toss around” some of the ideas that have been raised in the readings and lectures. For this reason, your interactions and responses on the discussion board of the course will comprise a portion of your grade. Each week I will post some focusing questions, based on the lecture and the readings, which are meant to stimulate discussions. Each week, you will be assessed for (1) the answers you offer, and (2) the quality of response you give to another person’s answers. In other words, you will answer the posted questions, and then you will read that of your colleagues, finding *at least* one to which you will provide an appropriate response. You will be given a

mark each week based on the answers to the questions and your response. It is expected that your answer to my questions will comprise a minimum of **300 words** (you are encouraged do more, but being long-winded can be detrimental), and **an additional 200 words** should go toward responding to your colleagues. **The lecture is released on Monday, and you have until Sunday at 5:00PM to contribute to the discussion.** This is essentially a kind of participation grade for the course. It is not just to encourage your own engagement with the material, but to challenge each other with the ideas that arise from the material.

In my consideration of your answers, I am marking for (1) content (is this helpful? Is it accurate? Does this help others learn something?), and (2) quality (is it clear and coherent? Is it grammatically correct?)

- 20% of final grade
- (2) Critical Response and Comparison. From the readings **up to and including the Charles Gore and Liberal Catholicism class**, choose two (2) of the primary writings (primary writings comprise those of the people representative of the specific period, e.g., the writing of Newman represents the Oxford Movement, not my lecture on the Oxford Movement, which is secondary literature). By citing as evidence for your argument, show the similarities and differences that the two thinkers share on a specific issue such as ecclesiology, the Bible, or the nature of faith. Be very clear in your essay about the topic that you are exploring. Come to a conclusion of whom you agree with the most and give reasons. This should be approximately 5 pages long, double-spaced, 12-point font, with a title page and proper citation style (see below for the expected citation style). **Due on October 29th**
- 25% of final grade
- (3) Book Review. You are to submit a seven- to ten-page (double spaced) report on one of the books in the bibliography (see the end of this document) that you have not read prior to taking this course and that is not required reading in another course (portions of some of them may be used during the course). Another book may be chosen with the prior approval of the instructor. I recommend that you choose the books with double asterisks (**) by them as they are most appropriate for an introductory level course. The paper will be assessed on a) familiarity with the book's content by providing an accurate reflection on it [30%]; b) critical and theological reflection on the content, using some of the ideas raised in the course thus far. [50%]; c) English writing style [20%]. Please refer to http://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/writing_theological_reviews.html for a helpful guideline on how to write a book review. It is important to focus not (or at least, not only) on how good you think the book is, but to critically engage with the writing. An example of a guiding statement (to be used in various ways) is "The author's point about X helpfully sheds light on the issue because . . . However, when it comes to Y, he/she does not fully consider Z". The purpose of this review is to offer a critical and thoughtful *opinion* without being *opinionated*. **Due on November 12th.**
- 20% of final grade
- (4) Synthesis Essay: Think about a certain aspect of Christianity and think of how it functions in terms of the Anglican "identity." For instance, you may think of spirituality and then think of how spirituality in Anglicanism manifests itself in a particular way. Think of this paper in terms of answering the question "What does it mean to be Anglican in terms of _____ in the modern world?" (The blank could be filled in with, as mentioned, spirituality, ecclesiology, how the Bible is read, catholicity, etc.) You are to answer the question by referencing the material explored in this course. So, while you are offering an "opinion," you are to significantly back it up with references to the readings you have done—a highly *informed* opinion. This is a 7-10-page paper. **Due on December 10th.**
- 35% of final grade

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>)). 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.

Selected Bibliography

Items with a double asterisk () are suggestions for the book review. You may have other books about which you can consult the professor**

**Avis, Paul D. L. *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*. London: T & T Clark, 2007.

**Bryant, M. Darrol. *The Future of Anglican Theology*. New York: E. Mellen Press, 1984.

Brose, Olive J. *Frederick Denison Maurice, Rebellious Conformist*. Athens: Ohio University Press, 1971.

Chapman, Mark D. *Anglicanism: A Very Short Introduction*. Oxford: Oxford University Press, 2006. (Available online at <http://go.utlib.ca/cat/8978715>).

Coleridge, Samuel Taylor, and Henry Nelson Coleridge. *Confessions of an Inquiring Spirit*. London: W. Pickering, 1840.

**Faight, C. Brad. *The Oxford Movement: A Thematic History of the Tractarians and Their Times*. University Park, Pa: Pennsylvania State University Press, 2003.

Fletcher, Joseph F. *William Temple: Twentieth-Century Christian*. New York: Seabury Press, 1963.

Gore, Charles. *Lux Mundi, A Series of Studies in the Religion of the Incarnation*. New York: United States Book Company, 1890. (Available online at <http://go.utlib.ca/cat/520391>)

Keble, John, John Henry Newman, and E. B. Pusey. *Tracts for the Times*. London: Printed for J.G.F. & J. Rivington, 1840

**Knetsch, Robert L. *A Darkened Reading: A Reception History of the Book of Isaiah in a Divided Church* (Eugene, OR: Pickwick, 2014).

Maurice, Frederick Denison. *Theological Essays*. London: J. Clarke, 1957. (Available online at <http://go.utlib.ca/cat/8693532>)

Markham, Ian S, J. Barney Hawkins IV, et. al. eds. *The Wiley-Blackwell Companion to the Anglican Communion*. Chichester, UK: John Wiley & Sons, 2013

Moorman, John R. H. *A History of the Church in England*. London: A. and C. Black, 1954.

Neill, Stephen. *Anglicanism*. Harmondsworth, Middlesex: Penguin Books, 1960.

**Nichols, Aidan. *The Panther and the Hind: A Theological History of Anglicanism*. Edinburgh: T & T Clark, 1993.

**Norman, Edward R. *Anglican Difficulties: A New Syllabus of Errors*. New York: Morehouse, 2004.

**Radner, Ephraim, and Philip Turner. *The Fate of Communion: The Agony of Anglicanism and the Future of a Global Church*. Grand Rapids, MI: Wm B. Eerdmans Pub. Co, 2006.

Ramsey, Michael. *From Gore to Temple; The Development of Anglican Theology between Lux Mundi and the Second World War, 1889-1939*. [London]: Longmans, 1960.

**_____, and Dale Coleman. *The Anglican Spirit*. New York: Seabury Classics, 2004.

Rowell, Geoffrey, Kenneth Stevenson, and Rowan Williams. *Love's Redeeming Work: The Anglican Quest for Holiness*. Oxford: Oxford University Press, 2001.

Sachs, William. *The Transformation of Anglicanism: From State Church to Global Communion*. Cambridge: Cambridge University Press, 1993. (Available online at <http://go.utlib.ca/cat/8804126>)

Shea, Victor, and William Whitla. *Essays and Reviews: The 1860 Text and Its Reading*. Charlottesville: University Press of Virginia, 2000.

Sykes, Stephen, John Booty, and Jonathan Knight, eds. *The Study of Anglicanism*. Philadelphia, PA: SPCK/Fortress Press, 1998

_____. *Authority in the Anglican Communion*. Toronto, ON: Anglican Book Centre, 1987.

**_____. *The Integrity of Anglicanism*. London: Mowbrays, 1978.

Wingate, Andrew. *Anglicanism: A Global communion*. London: Mowbray, 1998.

**Wolf, William J., John E. Booty, and Owen C. Thomas. *The Spirit of Anglicanism: Hooker, Maurice, Temple*. Wilton, Conn: Morehouse-Barlow Co, 1979.