

WHAT DOES IT MEAN TO BE ANGLICAN IN OUR CONTEXT?

March 4 and 5, 2015 – Christ Church Cathedral, Victoria

Friday 2:00 – 5:00pm;

7:00 – 8:30pm (public lecture: **The Prophetic Irony of Being Anglican**)

Saturday 9:30 – 4:30

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A. Outline/Short Blurb

There are three main areas of concentration in this course, as evident by the title. First, we will ask, "What does it mean to be Anglican?" In order to provide *an* answer (since Anglicanism will not tolerate any claim to provide 'THE' answer to this question), we will have a historical overview, especially of the beginnings during which the 'Church *in* England' evolved into the 'Church *of* England.' What are some of the characteristic marks of the Church that began to emerge, and how are they in evidence (or not) today?

Secondly, we will ask, "What does it mean to be in *our context*?" We will analyze the world we find ourselves in starting with an exposition of 'secularism.' Where the Anglican Church evolved as an Establishment Church, meaning there was very little division between church and state, that is obviously not the case today – either constitutionally or culturally. What are the defining marks of our secular culture?

Finally, we will bring these two strands of analysis together and ask the question posed in the title: What does it mean to be Anglican in our Context? The Anglican church has had a very difficult time adopting to its newfound place outside of the power structures of society. This is understandable. But it provides a context for a deep renewal of the Church, if only we can take hold of the invitation to see the current 'crisis' as an opportunity for faith, rather than as a decay; and only if we can begin to remember again the specific gifts of Anglicanism that God has given to this branch of his universal Church.

B. Pre-Reading:

All of the texts suggested below are readily available, new and used, online. Nevertheless, please also consider ordering from your local bookstore.

Before the course begins, it is imperative to do some introductory reading in the areas both of Anglicanism and sociological analyses of our historical context. This will help you both to follow the lectures and to join knowledgably in the course discussions. I recommend reading a good history of the Anglican Church. Stephen Neill's *Anglicanism*, although in many ways dated, is still reliable and accessible. If you pick up this book, concentrate on the first five chapters. The Moorman history is also helpful.

The second book to borrow or buy is Urban T. Holmes's *What is Anglicanism?* This is not a history; it is not (like Rowan Williams's *Anglican Identities* or Richard Schmidt's *Glorious Companions* a study of historically important figures in the Anglican Church), but it is a kind of phenomenology of Anglicanism, a description of the soul of what Anglicanism in the eyes of at least this one perceptive Episcopalian. It was first published in 1982, but has been re-issued a number of times. It is neither long nor imposing, but very thoughtful.

What to read for the next emphasis: 'what does it mean to be in our context?' Brueggeman's *The Prophetic Imagination* is a good starting point, especially his descriptions of the 'dominant culture.' Please read the second edition, the preface is a very good resource. Brueggeman is not Anglican, but I will be using his insights at important junctures in the course. The point is to begin thinking critically about the meaning of our historical

nexus. There are other authors, not listed, that make for profitable reading in this area: Wendell Berry, Ivan Illich, John Kenneth Galbraith, C.B. Macpherson, Stanley Hauerwas, and many others.

The remaining books on the list provided are suggested readings. I can recommend especially Stephen Sykes' *The Study of Anglicanism*, which is a collection of essays by different authors which, taken together, provide a thorough overview of Anglican history, ethos, spirituality, and values.

Once you register for the course you will get a code that gives you access to a few of the shorter readings, for example the Grant essay, and perhaps a small selection from Sykes, online on moodle.

ANGLICANISM

Sykes, Stephen, Booty, John, Knight Jonathan eds., *The Study of Anglicanism: Revised Edition* (Minneapolis: Fortress Press, 1988)

Paul Avis, *Anglicanism and the Christian Church: Theological Resources in Historical Perspective* (New York: Continuum, 2002)

----- *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* (New York: Continuum, 2007)

Williams, Rowan: *Why Study the Past? The Quest for the Historical Church* (Grand Rapids: Eerdmans, 2005)

----- *Anglican Identities*: (London: Darton, Langman, & Todd, 2014)

Holmes, Urban T. III, *What is Anglicanism?* (Harrisburg: Morehouse Publishing, 1982).

Moorman, J.R.H. *The Anglican Spiritual Tradition*

Moorman, J.H.R. *A History of the Church in England* (Harrisburg: Morehouse Publishing, 1963)

Scruton, Roger. *Our Church: A Personal History of the Church of England*

Griffiss, James E. *The Anglican Vision* (London: Cowley Publications, 2007)

SOCIAL CRITICISM

Hall, Douglas John, *The Cross in Our Context: Jesus and the Suffering World* (Minneapolis: Fortress Press: 2003)

Taylor, Charles, *A Secular Age* (Cambridge Mass: The Belknap Press Of Harvard University Press, 2007)

Postman, Neil. *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993)

Grant, George, "Thinking About Technology" in *Technology and Justice* (Toronto: Anansi Press, 1986)

Ellul, Jacques. *The Technological Society* (New York: Vintage Books, 1964).

C. Course Requirements: Certificate in Theological Studies

1. Demonstrate the ability thoughtfully to engage the material and reading for the class.
2. Engage the readings and classroom material to understand the Anglican tradition and interpret the world from a Christian prophetic perspective.
3. Write a personal reflection of 3 to 4 pages on your reading. You can identify how the reading helped you understand some aspect(s) of Christian life and action better or more thoroughly. **This is due by April 15, 2016.**
4. 100% attendance is required for students in the certificate in Theological Studies Program.