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HIS/TH650
Anglican History, Theology and Spirituality
Fall 2025 Sept 8th, Sept 15th, Oct 6th, Oct 27th, Nov 17th
Intensive: Oct 30th (6-9pm) – Nov 1st (9am-5pm)

PREREQUISITES:

- HIS500, LS500 unless otherwise specified after consultation with the Instructor.
- Although not a formal prerequisite, students will find it useful to have studied HIS640, Reformation History, before taking this course.

PURPOSE:

Typically, students in this class will be meeting Anglican denominational requirements toward the Diploma in Anglican Diaconal Studies (DADS), the Master of Divinity (M.Div.), and in some cases the Master of Arts in Public and Pastoral Leadership (MAPPL) degree. Others are welcome to attend as well.

OUTLINE:

The course is in two main sections: (1) history, and (2) theology and spirituality. The history is taught mostly in the first four sessions, the theology and spirituality mostly in the intensive. One final session brings things together.

In the historical section we begin a brief overview of the origins of Anglicanism as a distinct denomination in the Sixteenth Century. (More details of this period are taught in HIS640). Brief consideration will also be given to pre-reformation English spiritual writers who have a later influence on Anglican Spirituality. We then move through Anglican history, looking at the main movements within Anglicanism, Anglicanism's relationship with the British Empire and colonialism, and its emerging voices and narratives in becoming a truly universal communion.

In the theology and spirituality section of the course, we will examine some important figures and themes that have shaped Anglicanism. The figures we will look at include Richard Hooker, the Wesley brothers, John Henry Newman and Evelyn Underhill, as well as modern figures. Theological themes include Anglican approaches to the Trinity, and Participation in God.

COMPETENCE OBJECTIVES:

Students will...

- ... be able to identify key moments that have shaped Anglicanism.
- ... be able to identify key Anglican thinkers and understand their contribution to the tradition.
- ... understand the development of a uniquely Anglican perspective and practice.
- ... ground Anglican practice and theology in its historical context.
- ... understand and discuss Anglicanism's particular contribution to and take on key theological themes and spirituality.
- ... understand the relationship of Canadian Anglicanism/American Episcopalianism to its historical and theological roots.

OUTLINE RUNNING ORDER:

History will be mainly concentrated in the intensive that begins the course, theology/theologians will mainly be in the five sessions that follow this. A detailed running order will be added to this document on Populi over the summer.

ASSESSMENT:

There are **THREE** elements to assessment:

1. **Participation in class discussions.** For those attending the second half of this course asynchronously, post at least one meaningful comment/thought per topic on Populi for those five sessions.
2. **History Essay:** Choose one of the following titles, **or discuss and agree** an alternative title with Rob. The essay should be approximately 2000 words. This is based on material covered in the sessions **before** the intensive.

Due date: December 12th (although as we will have covered the material by the end of October, it would be a great idea to get it done earlier than December!)

- a. Is 'Anglicanism' intrinsically wedded to 'Empire'?
- b. Anglicanism is a historical accident looking for a definition and a purpose. Discuss.
- c. Was the Oxford Movement an innovation or a rediscovery? How has it shaped Anglicanism and how might it continue to shape it?
- d. Was the Charismatic revival in Anglicanism an innovation or a rediscovery? How has it shaped Anglicanism and how might it continue to shape it?
- e. How much does Canadian Anglicanism/American Episcopalianism still relate to the historical roots of Anglicanism

3. Learning diary:

Due date: December 12th (although as the learning will be fresh in your mind at the start of November, it would be a great idea to get it done in early November!)

- Write a summary of your learning from the intensive. Structure this as five entries, Thursday evening, Friday morning, Friday afternoon, Saturday morning, Saturday evening.
- Make references to journals and/or books for each of your diary entries. Don't rely on the same source for all your entries. (Lots of material will be uploaded to Populi and the library is also there to be used).
- Total word count is about 2500, so each entry need only be about 500 words. You will not be penalised if you go over the word count, but do not waffle.
- **A tip for doing this well:** Write notes at the intensive, and write these up very soon afterwards.

SELECT BIBLIOGRAPHY (ANGLICAN/EPISCOPALIAN AUTHORS AND THEOLOGY):

The two books in bold, below, are excellent primers for the course. Mark Champan's book is available in e-book format via VST's library; William's book is in print format in VST's library but is also inexpensive to purchase. Most others on this list are also in e-book and/or print format in the VST library.

Allchin, A. M., *Participation in God : a forgotten strand in Anglican tradition* (London: DLT, 1988).

Andrew Davison, *Participation in God: A Study in Christian Doctrine and Metaphysics* (Cambridge: CUP, 2019).

Atherstone, Andrew, Mark P. Hutchinson, and John Maiden (eds.), *Transatlantic Charismatic Renewal, c.1950-2000* (Leiden: Brill, 2022).

Bartlett, Alan, *A passionate balance : the Anglican tradition* (New York: Orbis, 2007).

Brittain, Christopher C. and Andrew McKinnon. *The Anglican Communion at a Crossroads: The Crises of a Global Church*. The Pennsylvania State University Press, 2018.

Brown, Stewart J., Peter Nockles, and James Pereiro (eds.), *The Oxford Handbook of the Oxford Movement* (Oxford: OUP: 2017).

Bunting, I. *Celebrating the Anglican Way*. Hodder and Stoughton, 1996.

Burns, Stephen, *Liturgical Spirituality: Anglican Reflections on the Church's Prayer*, Weil Series in Liturgics, (New York: Seabury Books, 2013).

Butler-Gallie, Fergus, *A Field Guide to the English Clergy: A Compendium of Diverse Eccentrics, Pirates, Prelates and Adventurers; All Anglican, Some Even Practising* (Bloomsbury: Oneworld Publications, 2018). (**NOTE**: This is not a serious academic book, but it's huge fun as well as being informative).

Chapman, Mark, *Anglican Theology* (Edinburgh: T and T Clark, 2012).

Coakley, Sarah, *God, Sexuality, and the Self: An Essay 'On the Trinity'* (Cambridge: CUP, 2013).

Cummings, Brian. *The Book of Common Prayer: A Very Short Introduction* (Oxford: OUP, 2018).

Douglas, Ian. T. and Kwok Pui-Lan, *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century* (New York: Church Publishing, 2002).

Douglas, Kelly Brown, *Sexuality and the Black Church: A Womanist Perspective* (New York: Orbis, 2018).

Douglas, Kelly Brown, *Stand Your Ground: Black Bodies and the Justice of God* (New York: Orbis, 1999).

Duffy, Eamon, Diarmaid MacCulloch, Peter Lake, Judith Maltby, *Anglicanism and the Western Christian Tradition: Continuity, Change and the Search for Communion*, SCM Canterbury Press, 2003

Duffy, Eamon, *John Henry Newman: A very brief history* (London: SPCK, 2019).

Eugene Rathbone Fairweather (ed.), *The Oxford Movement* (New York: OUP, 1964).

Hayes, Alan Lauffer, *Anglicans in Canada : controversies and identity in historical perspective* (Urbana: University of Illinois Press, 2004).

Heaney, Robert S., *The Promise of Anglicanism*, (London: SCM Press, 2019).

Kent, John, *Wesley and the Wesleys* (Cambridge: CUP, 2002).

Kwok Pui-Lan, Judith Berling and Jenny Pane Te Paa, eds, *Anglican Church Women and Mission*, (Norwich: Canterbury Press, 2012).

MacCulloch, Diarmaid, *Thomas Cranmer, A Life*. (New Haven: Yale University Press, 1996).

McAdoo, H. R, *Anglican Heritage: Theology and Spirituality* (Norwich: Canterbury Press, 1991).

McFague, Sallie, *A New Climate for Christology: Kenosis, Climate Change, and Befriending Nature* (Minneapolis: Fortress Press, 2021).

McFague, Sallie, *Models of God : theology for an ecological, nuclear age* (Philadelphia: Fortress Press, 1987).

McGrath, Allistair, *The Renewal of Anglicanism* (London: SPCK, 1993)

Platten, Stephen, ed. *Anglicanism and the Western Christian Tradition: Continuity, Change and the Search for Communion* (Norwich: Canterbury Press, 2003).

Ramsey, Michael, *The Anglican Spirit*, (New York: Seabury Books, 2004).

Rowell, Geoffrey, Kenneth Stevenson, Rowan Williams, ed. *Love's Redeeming Work: The Anglican Quest for Holiness* (Oxford: OUP, 2003).

Sachs, William L, *The Transformation of Anglicanism: From State Church to Global Communion*, (Cambridge: CUP, 1993).

Schmidt, Richard H. *Glorious Companions: Five Centuries of Anglican Spirituality*, Eerdmans, 2002.

Secor, Philip Bruce, *Richard Hooker : prophet of Anglicanism* (Tunbridge Wells: Burns & Oates, 1999).

Sykes, Stephen, John Booty, Jonathan Knight (eds.), *The Study of Anglicanism* (London: SPCK, 1998).

Williams, Rowan, *Anglican Identities* (London: DLT, 2014).

Williams, Rowan, *Christ the Heart of Creation* (Bloomsbury: Continuum, 2018).

Williams, Rowan, *The Sign and the Sacrifice: The Meaning of the Cross and Resurrection* (Louisville, KY: Westminster John Knox Press, 2016).

Historical Texts/edited works (many formats available for those without publication details)

Hooker, Richard and Philip Bruce Secor (editor), *The wisdom of Richard Hooker : selections from Hooker's writings with topical index* (Bloomington, Ind.: AuthorHouse, 2005).

Hooker, Richard. *The Lawes of Ecclesiastical Polity*

Jewel, John *Apology*.

Underhill, Evelyn and Emilie Griffin (editor), *Evelyn Underhill : essential writings* (New York: Orbis, 2003).

Woodeforde, James. *The Diary of a Country Parson 1758- 1802*