Instructor

Gregory Strong, Ph.D.

I completed a Ph.D. in theological and religious studies, with emphasis in theological ethics and American religious history, at Drew University. Prior to that I attained a Master of Divinity at Trinity Episcopal School for Ministry and a Bachelor of Arts in English at the University of Maryland. I have experience in leadership development, nonprofit management, restorative justice research, consulting and writing, and church ministry and administration.

Course summary

In this course we will examine the history of Anglicanism, starting with the introduction of Christianity in the 100s or 200s A.D. to what was then Roman Britain. We will follow this history to explore how Christianity in the British Isles developed over the next 1800 years from one among other systems of religious belief in those lands into a small national church and then into an international communion of regional churches, a communion which, along with Eastern Orthodoxy and Roman Catholicism, is now one of the largest Christian traditions in the world. We will mark key people, ideas, moments, structures, movements, and dynamics which have shaped and continue to shape Anglicanism. Our journey through this history will give us a richer understanding of what Anglicanism has been, what it is, and where it might be going.

The Development of Catholic Christianity in the British Isles: 200 - 1500

Introduction of Christianity to the British Isles

Catholic Christianity: character; form; development

Celtic Christianity: character; form; influence

Conformity to the Roman Catholic Church

Theological and philosophical developments

Centers of education and advancement of learning in England and beyond

Sacramental theology

Mysticism

Scholasticism

Ecclesiastical, liturgical, and spiritual developments

Cycles of organization, decline, and reorganization
Back and forth across the channel: missions; conferences; institutional ties

Monasteries, orders, dioceses, parishes

Architecture and art (churches, crosses, literature, illumination, music)

Corporate worship: rites and ceremonies; sacraments

Individual piety and participation in worship

Political developments

Transformation from Britannia to England

Interactions with ruling structures in an emerging England

Back and forth across the channel: Invasions; tensions; influences

Dueling sovereigns: church and state; papacy and monarchy

Movements toward change

Critiques of the church: state of the clergy and religious; state of the laity; theology; ecclesiology

Nationalism

Technology

Renaissance of learning and culture in many areas of study and life

The Reformation in England: 1500 - 1700

An overview of transitions during the Reformation

Established and Roman Catholic: to 1534
Established and English Catholic: to 1547
Established and English Protestant: to 1553
Established and Roman Catholic again: to 1558
Established and English Protestant again: after 1558

Monarchy and episcopacy: to 1644-49 (abolition of episcopacy; execution of monarch)

Republic, protectorate, and presbyterianism: to 1660

Monarchy and episcopacy again: after 1660 (the beginnings of Anglicanism)

Theological connections with and influences from the continent

Lutheran
Reformed

Radical

Catholic

Theological, ecclesiastical, and liturgical developments in England

Transfer of ecclesiastical authority from Rome to England: monarch; archbishop

Production, publication, and institution of new rites, ceremonies, articles of religion, Bible

Reorganization of clerical life

Dissolution of the monasteries

Conflicts over church polity, discipline, degree and shape of reform, authority, sacraments

Interludes of Catholicism and of presbyterianism

Rise of non-conformity and dissent; new ecclesiastical entities

Emergence of alternative approaches to inquiry, authority, truth: centered in reason and the senses

Via media

Political changes in England and with Europe

Transfer or sharing of ecclesiastical powers to or with the state (monarch, Parliament)

Tensions and conflicts with European Catholic powers

Civil war: monarchy; republic; protectorate

The Development of Anglicanism: 1700 - 2015

An overview of expansion around the world — from the particular to the general (then back to the particular?)

The Church in England

The Church of England in England

The Church of England in other places

A church in England

The worldwide Anglican Communion (provinces): Canterbury; Primates; Lambeth; ACC

Colonialism and mission, the beginnings of Anglicanism: the Americas, Africa; Asia; the Pacific

Emergence of communion perspectives, structures, and processes
Pressures on and fractures in communion perspectives, structures, and processes

Key dynamics shaping history, cultures, corporate structures, and personal identity (religious and secular)

Pietism and revivalism, deism, moralism, latitudinarianism, catholicism, liberalism, experientialism

Enlightenment, romanticism, naturalism, historical criticism, socialism, secularization, post-modernism

Industrialization, capitalism, and urbanization (primarily in England and North America; secondarily in other regions)

Liberté, égalité, fraternité

World wars

Certain divergences and convergences politically, demographically, and ecclesiastically

Post-colonialism, new nations, and united nations

New Anglican churches in regions of the empire

Other new churches in England, the United States, and elsewhere: the emergence of denominationalism with issues of competition, toleration, cooperation

Ecumenical initiatives and liturgical renewal

Realignment: a shifting critical mass from north to south

Demographics

Economics

Cultures

The question of continuing Anglicanism

Seeking identity in thought, spirit, and form

Via media

Lex orandi, lex credendi

Comprehensiveness

Can the center hold or will things fall apart (cf. “The Second Coming,” W.B. Yeats)
Select Resources, Assignment, and Grading

Required Texts


Additional Useful Texts


*I highly recommend* The Study of Anglicanism. For an A, you will need to read a section of it.

Online Resources

The Anglican Communion
http://www.anglicancommunion.org/

Anglicans Online
http://anglicansonline.org/resources/history.html

Project Canterbury
http://anglicanhistory.org/

Post-Class Assignment and Grading for Students Seeking Credit

Nota bene

Both options for post-class assignment and grading require writing a paper, in addition to the readings. I will read and assess the paper primarily for the content, not the literary quality, as this is not a course in English composition. However, I do expect certain elements in the writing, such as agreement of subject and verb, proper punctuation, complete sentences, and well-constructed paragraphs. I believe students at a graduate course level should be capable of such, especially as many will speak and write in public settings in their ministry or work. Hence, the difference between, for example, a solid A grade and an A- grade may hinge on the quality of the writing as well as the content. Besides a number of books on grammar, style, and composition – for example, *A Manual for Writers of Research Papers, Theses, and Dissertations* (Kate L. Turabian) – these online
resources may assist in the writing.

http://www.trinitysem.edu/Student/LessonInstruction/Composition.html


http://faculty.washington.edu/ezent/imsc.htm

For the grade of B

Reading: Not Angels, but Anglicans (Chadwick, Ward)

An Introduction to World Anglicanism (Kaye)

Paper: 2000 to 2300 words

Demonstrating what you have learned from the reading and from the class, write an essay in response to the following scenario. (If you are not Anglican in your church life, you can assume that identity for the sake of writing the paper in response to this fictional scenario.)

This year you attend a reunion of your high school graduating class. You meet a person from the class whom you have not seen for many years, not since graduating, though you were good friends during high school. This old friend is an editor for an online site oriented around historical issues relating to Christianity. You mention in conversation that you are active in an Anglican church in the Washington area. Intrigued but unsure what you mean, she asks you to write an essay on what Anglicanism is and how it developed. The essay will be published online. She says you can assume those who visit the site have an interest in and some knowledge of Christian thought and history, but like her they are not well acquainted with Anglican thought and history. In 2300 to 2500 words you have an opportunity to explain what it means to be Anglican today and how Anglicanism developed from its beginnings to its current state.

Through your essay, you will give your readers a good understanding of what Anglicanism has been and what it is. You will acquaint them with key people, ideas, moments, structures, movements, and dynamics that have shaped and continue to shape Anglicanism. In doing so, you will be straightforward about strengths and challenges in Anglican thought and history.

Due: Friday, 17 July 2015, 5:00 p.m.

For the grade of A

Reading: Not Angels, but Anglicans (Chadwick, Ward)

An Introduction to World Anglicanism (Kaye)

The Study of Anglicanism (Sykes, Booty, Knight): Part IV

Paper: 2500 to 2800 words

Demonstrating what you have learned from the reading and from the class, write an essay in response to the following scenario. (If you are not Anglican in your
church life, you can assume that identity for the sake of writing the paper in response to this fictional scenario.)

This year you attend a reunion of your high school graduating class. You meet a person from the class whom you have not seen for many years, not since graduating, though you were good friends during high school. Your old friend is an editor for an online site oriented around historical issues relating to Christianity. You mention in conversation that you are active in an Anglican church in the Washington area. Intrigued but unsure what you mean, she asks you to write an essay on what Anglicanism is and how it developed. The essay will be published online. She says you can assume those who visit the site have an interest in and some knowledge of Christian thought and history, but like her they are not well acquainted with Anglican thought and history. In 2300 to 2500 words you have an opportunity to explain what it means to be Anglican today and how Anglicanism developed from its beginnings to its current state.

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