

# Bexley Seabury

BEXLEY SEABURY SEMINARY

<b>Course title:</b>	<b>HT 341 The Catholic Tradition in Anglicanism (3 credit hours)</b>
<b>Term offered:</b>	<b>Fall 2020</b> , September 8 through December 12 (14 weeks)
<b>Format:</b>	Online, with synchronous and asynchronous elements, including one optional and four required Zoom sessions: <i>Required</i> synchronous sessions on Fridays 9/25, 10/9, 10/30, 11/13, 12/4, 7:30-9:00 pm CT. <i>Optional</i> syllabus and course overview synchronous session on 9/4, 12:30-2:00 CT.
<b>Instructor:</b>	<b>The Rev. Jason Fout, PhD</b> e-mail: <a href="mailto:jfout@bexleyseabury.edu">jfout@bexleyseabury.edu</a> mobile: 614-330-7414
<b>Office hours:</b>	e-mail me to arrange a time to talk in by phone (or by Zoom, if you prefer face to face).

If you would like to meet to discuss any aspect of this course or other issues which may arise, please e-mail me and I will be happy to converse via e-mail, or arrange a mutually-convenient time for us, either by telephone or Zoom. In the event of an emergency, please feel free to text or phone me at the above number.

*If you have learning differences or any other issue which may impinge on your participation in the course, please let's make an appointment early on to discuss how best to approach the course.*

## I. Course description:

Beginning in the nineteenth century, a portion of the Church of England and, eventually, churches in other parts of the communion, began to consider their church as “catholic”. Some considered this a revival and a return to the church’s roots. Others considered this a betrayal and a sign of decline, rooted in romantic mythology. This movement - and the tensions, conflicts, and renewals that arose because of it - has indelibly marked the history and current life of Anglican churches, not least the Episcopal Church in the USA, and its related churches. This course will examine the history of this movement through primary and secondary sources, and will take an in-depth look at the theology which undergirds it. Topics will include: nature and grace, incarnation, ecclesiology, sacraments, and mission.

The course will be structured primarily in a seminar style, discussing and exploring readings. Students will undertake a research paper on a topic of their choosing. The class will include at four synchronous sessions, and one optional synchronous session. This is an advanced elective in theology, and students should have at least a first course in theology and church history before beginning this course.

## II. Course goals and outcomes:

**Goal 1:** Students who successfully complete this course will become familiar with the Catholic tradition in Anglicanism, its history and theology.

**Course Learning Outcome:** You will know you have done well when you can tell the story of the Catholic tradition in Anglican churches accurately. [MDiv 1.2, 1.3]

**Assessment:** This will be assessed through participation in and preparation for seminar-style discussions, reading reports, and the final paper.

**Goal 2:** Students who successfully complete this course will understand the theological perspective of the Catholic tradition in Anglicanism, including contemporary beliefs and implications of the movement.

**Course Learning Outcome:** You will know you have done well when you can grasp the particularities of Anglo-Catholic theology and show their practical implications [MDiv 1.2, 1.3, 1.3]

**Assessment:** This will be assessed through participation in and preparation for seminar-style discussions, reading reports, and the final paper.

### III. Pedagogy:

This course will be taught as a graduate-level seminar, focused on reading and discussing texts. Although there will be introductory material from the professor on Canvas, and mini-lectures in synchronous sessions as needed, for the most part the students in the class are responsible for reading, understanding, and interpreting the material, and on that basis, constructing an account of the Catholic tradition in Anglicanism. Students will need to be motivated and engaged throughout the course, keeping up with the reading, online assignments, and researching and writing the final paper – given the nature of the class, this is crucial not only to *your* learning, but to *others'* learning as well.

The course is divided up into ***FIVE*** modules, each covering a distinct aspect of our topic. At the conclusion of each module we will have a synchronous session on a Saturday morning (see schedule below for dates) to discuss the readings and construct an account of Anglo-Catholicism.

### IV. Bibliography of required books:

Owen Chadwick, *The Mind of the Oxford Movement*. Stanford, CA: Stanford University Press. 1960.  
Andrew Davison, *Why Sacraments?*. Eugene, OR: Cascade Books. 2013.  
John Hughes, *The End of Work: Theological Critiques of Capitalism*. Malden, MA: Blackwell. 2007.  
Michael Ramsey, *Be Still and Know: A Study in the Life of Prayer*. Eugene, OR: Wipf & Stock. 2012.  
Michael Ramsey, *The Gospel and the Catholic Church*. Reissue Ed. Peabody, MA: Hendrickson. 2009.  
Michael Ramsey, *The Christian Priest Today*. Rev. Ed., Eugene, OR: Wipf & Stock. 2012.  
John Shelton Reed, *Glorious Battle: The Cultural Politics of Victorian Anglo-Catholicism*. Nashville, TN: Vanderbilt University Press. 1996.  
Desmond Tutu, *No Future Without Forgiveness*. New York: Image Books. 2000.

*Further required reading and recommended reading is available on Canvas.*

### V. Assignments:

1) Attendance in synchronous sessions, participation in Canvas material	100 pts
2) Reading reports	300 pts
3) Participation in seminar discussions	100 pts
4) Final paper	500 pts

- 1) **Attendance and participation:** The synchronous sessions of this class are planned in such a way that your attendance and participation are intrinsic to our learning – there will be a great deal of discussion and there may be spirited disagreements (although always conducted within the bounds of Christian civility!), but these require you to be present and actively engaged. Absences from synchronous sessions will have a detrimental effect on your final grade. Your participation is important for our learning! Participation also includes the initial “getting ready” materials on Canvas. (Please also see the BSSF Absence Policy on Canvas.) [MDiv 1.2, 1.3]
  
- 2) **Reading reports** This is an advanced seminar class and reading primary and contemporary sources – sometimes quite dense – is intrinsic to our task. There will be nine reading reports that are calculated to help you in reading, comprehending, and retaining the material. The primary task of each reading report is to summarize the substance of a reading in about a page (c. 500 words): this is not a matter of saying “what you think” about it, not a “reflection” in light of the reading, not a collection of tangential thoughts that you had while reading it. It is a *summary*. The primary criterion on which it will be assessed is accuracy: have you clearly and accurately summarized the main points, argument, or thrust of the work in question. Each reading report will also have two further sections: the first will be to respond to a question posed in the exercise (on Canvas). The question will vary from week to week, but in general will concern relating what you have read to other material in the course. Given Bexley Seabury’s commitment to address issues of systemic and personal racism, as well as white supremacy, over the term *at least two of these questions* will focus specifically on these issues, asking the student to analyze texts in these terms, and to think about further steps towards healing and reconciliation. The third part of the exercise will ask you to raise two (or more) questions that have arisen since reading the selection. These questions may be about clarifying something that you have read; they may raise critical questions about the substance of the reading selections; they may make connections between or among readings; they may raise questions about the practice of ministry. Questions should show depth of engagement with the text, including page numbers to specific passages. *There are nine reading reports scheduled; the lowest score of the nine will be dropped in calculating the final grade.* **This assignment will be graded using a “reading report” rubric, available on Canvas.** [MDiv 1.2, 1.3]
  
- 3) **Participation in seminar discussions** Our required synchronous sessions will be seminar-style discussions of the readings for class. We will use this time to work to understand texts in historical and doctrinal context. These will not be lecture sessions, but will be opportunities to work to piece together the subject matter of the class in a larger synthesis. Students will come prepared to discuss the material we’ve been reading, engage in discussion of and close readings of those texts, and make synthetic observations about the material. **This assignment will be graded using a discussion participation rubric, available on Canvas.** [MDiv 1.2, 1.3]
  
- 4) **Final paper.** Students will prepare a final research paper of around 12-15 pages (3000-3750 words, double-spaced, in a 12 point font) on a topic germane to the class subject-matter, of interest to him or her, and in conversation with the professor. Preparing the project will require *around 400 pages of additional reading beyond the class required bibliography*, agreed on in conversation with the professor, but may also draw on reading done for class. The student’s topic and supplemental reading list will be discussed and agreed in conversation through an online meeting, phone call, or in-person meeting by the end of our first class meeting (*September 25<sup>th</sup>*). Topic of the paper is open but should be a *substantial engagement* with whatever material the student chooses. The paper should be logically

organized and clearly written, with a clear, well-developed thesis statement; it ought to draw on materials appropriate to the task envisioned (including primary and relevant secondary material), and provide evidence of critical and analytical thought in regard to the thesis proposed. **This assignment will be graded using a final research paper rubric, available on Canvas.**

[MDiv 1.2. 1.3]

*Preliminary thesis, outline, bibliography is due October 9th; 50 pts*  
*First draft of paper is due October 30<sup>th</sup>; 100 pts*  
*Peer review of a colleague's paper is due November 13<sup>th</sup>; 50 pts*  
*Final draft of paper is due December 4<sup>th</sup>; 300 pts*

*Students will prepare to speak on their work for ten minutes and answer questions in the final class meeting, Friday, December 4<sup>th</sup>.*

*This work will be assessed according to the rubric for a research paper, available on the Canvas site, and distributed to students with further information about the paper. The final draft of the final paper will be included as an artifact in students' portfolios, and may be used to assess student learning in this course.*

If you are taking the course as an **auditor** or for **continuing education** (that is, not for credit), you are welcome to participate in every aspect of the course: if you wish to join the conversation, you must do the reading for that week, and should have composed a reading report; you **may** choose to do a final paper to be turned in to the instructor (which will be assessed with feedback at the instructor's discretion).

*Those taking the course for credit are required to complete the student course evaluation in order to see their grades on Populi.*

**The final paper is due to Dr. Fout, by e-mail at the above e-mail address by 11:59pm CST, Friday, December 4<sup>th</sup>, 2020**

***\*\* All work not turned in on time  
 (by the time indicated on the day it is due)  
 is subject to reduction in grade,  
 and is accepted at the discretion of the instructor. \*\****

**Bexley Seabury requires a minimum grade of C to pass a course.**

Grade	Points	Description	Grade	Points	Description	Grade	Points	Description
A (4.00)	96-100	Superior/Mastery	A- (3.67)	90-95	Excellent	B+ (3.33)	87-89	Very Good
B (3.00)	84-86	Good (high)	B- (2.67)	80-83	Good (low)	C+ (2.33)	75-79	Acceptable (high)
C (2.00)	70-74 <70	Acceptable/Adequate Unacceptable (Fail/No Credit)						

F/NC (0)		
<p><b>A grade of “P” in a Pass/Fail of course is equivalent to a grade of C or above.</b></p>		

**Qualitative description of work evaluation:**

**Great/ Superior/ Mastery**

*Great work* shows a depth of thoughtful and creative engagement, and distinct insight or wise judgement, while also being factually correct. It displays mastery of concepts presented in class. There will also be evidence of appropriate effort and process. Insightful connection is made with the practice of ministry or of life generally.

**Good**

*Good work* shows thoughtfulness and creative engagement; there will be evidence of some insight or apt judgement, and will be substantially factually correct. It displays a solid grasp of concepts presented in class. There is evidence of appropriate effort and process. Apt connection is made with the practice of ministry or of life generally.

**Satisfactory/ Acceptable**

*Satisfactory work* evidences thoughtful engagement, and some creativity; there will be indications of some insight or judgement, and it is largely factually correct. It displays a grasp of concepts presented in class. There is evidence of appropriate effort and process. Some connection is made with the practice of ministry or of life generally.

**Insufficient / Failing**

*Insufficient work* may lack thoughtfulness or creativity; it may demonstrate little insight or only hazy judgement; it may be marred by substantial factual errors, or may be incomplete in one or more aspects; there may be a shaky or inaccurate grasp of concepts presented in class; it may lack sufficient evidence of appropriate effort and process. Connection made with the practice of ministry or of life generally may be lacking, hazy, or inaccurate.

**A Word about Assessment:**

Bexley Seabury Seminary regularly evaluates the quality of our programs using a variety of data, including documents that are deposited into student portfolios. These portfolios consist of designated student work (artifacts) from each course, along with the instructor’s graded artifact and a scored rubric that assesses the work in light of desired curricular outcomes. The designated assessment artifact for this course is the final paper.

We use your portfolio to assess student learning (in the aggregate) and the effectiveness of our curricula in reaching desired goals and objectives. This process does not involve any further evaluation of your work for grading purposes. No identifying information will be included in any evaluation or report provided to our accreditors or other outside parties. For further information, see the Student Handbook. You may also talk with your instructor, your advisor, the Assessment Coordinator (Lelia Fry, [lfry@bexleyseabury.edu](mailto:lfry@bexleyseabury.edu)), or the Academic Dean, (Terry DeLisio, [tdelisio@bexleyseabury.edu](mailto:tdelisio@bexleyseabury.edu)).

## VI. Schedule of Readings and Assignments with due dates

**Note:** a deadline of midnight on a given day is meant as the end of that day – 11:59pm Central Time, or a minute later, on the date in question. A deadline of, say, midnight on Thursday September 20<sup>th</sup> means that your work is due at the end of that day – and not the very beginning. All clock time in this syllabus should be understood to refer to the central time zone.

### Unit 1: History of The Catholic Tradition in Anglicanism

*By midnight, Thursday, September 24<sup>th</sup>:*

*Read:* Owen Chadwick, *The Mind of the Oxford Movement*.

John Milbank, “Postmodern Critical Augustinianism: A Short *Summa* in 42 Responses to Unasked Questions” on Canvas.

Brandt Montgomery, “American Anglo-Catholicism and Black Episcopalians: Integrating the Narrative”, parts I & II, on Canvas.

John S. Pobee, “Non-Anglo-Saxon Anglicanism” in *The Study of Anglicanism*, Sykes, Booty, and Knight, ed.s, on Canvas.

Michael Ramsey, *Be Still and Know: A Study in the Life of Prayer*.

John Shelton Reed, *Glorious Battle: The Cultural Politics of Victorian Anglo-Catholicism*.

Sermons and tracts for this unit found on Canvas

*Write:* Two reading reports on Canvas

Research exercise on Canvas

*Plan:* Begin initial exploratory research for your final paper

*Meet:* via Zoom, **Friday, September 25<sup>th</sup>**, from 7:30-9:00pm central time.

### Unit 2: Incarnation – Word

*By midnight, Thursday, October 8<sup>th</sup>*

*Read:* “The Incarnation in Relation to Development” (Illingworth), “The Incarnation as a Basis of Dogma” (Moberley), and “Atonement” (Lyttelton), from *Lux Mundi*, link on Canvas (or purchase your own copy).

Rowan Williams, “On Being Creatures”, on Canvas

Rowan Williams, “Beginning with the Incarnation”, on Canvas

Sermons and tracts for this unit found on Canvas

*Write:* Two reading reports due on Canvas

*Meet:* Via Zoom, **Friday, October 9<sup>th</sup>**, from 7:30-9:00pm central time

**Due:** By midnight, *Friday October 9<sup>th</sup>*, turn in your preliminary thesis, outline, and working bibliography to Dr. Fout by e-mail.

### Unit 3: Nominalism & Thomism; Nature & Grace; Ecclesiology & Sacraments

*By midnight, Thursday, October 29<sup>th</sup>*

*Read:* Andrew Davison, *Why Sacraments?*

John Milbank, “Only Theology Overcomes Metaphysics”, on Canvas

F. Paget, “Sacraments”, from *Lux Mundi*, link on Canvas

Catherine Pickstock, “Thomas Aquinas and the Quest for the Eucharist”, on Canvas

Catherine Pickstock, “Duns Scotus: His Historical and Contemporary Significance”, on Canvas

Sermons and tracts for this unit found on Canvas

*Write:* Two reading reports due on Canvas

*Meet:* Via Zoom, **Friday, October 30<sup>th</sup>**, from 7:30-9:00pm central time

*Due:* Submit the first draft of your paper to Dr. Fout ([jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)) by midnight on Friday, October 30<sup>th</sup>.

### Unit 4: Ethics & Politics

*By midnight, Thursday, November 12<sup>th</sup>*

*Read:* Michael Battle, “Race, Spirituality, and Reconciliation”, from *The Oxford Handbook of Anglican Studies*, Chapman, Clarke, and Percy (ed.s), on Canvas

W.J.H. Campion, “Christianity and Politics”, from *Lux Mundi*, link on Canvas

John Hughes, *The End of Work: Theological Critiques of Capitalism*

John Milbank, “Can Morality Be Christian?”, on Canvas

R.L. Ottley, “Christian Ethics”, from *Lux Mundi*, link on Canvas

Desmond Tutu, *No Future without Forgiveness*

Sermons and tracts for this unit found on Canvas

*Write:* Two reading reports on Canvas

*Meet:* Via Zoom, **Friday November 13<sup>th</sup>**, from 7:30-9:00pm central time

### Unit 5: Mission, evangelism, church planting, ministry

*By midnight, Thursday, December 3<sup>rd</sup>*

*Read:* Stephen Cottrell, “Letting Your Actions Do the Talking: Mission and the Catholic Tradition”, on Canvas

Percy Dearmer, *The Parson’s Handbook*, link on Canvas (skim)

David Goodhew, “Anglo-Catholic Church Planting: Recovering the Tradition”, link on Canvas.

Michael Ramsey, *the Gospel and the Catholic Church*

Michael Ramsey, *The Christian Priest Today*

Sermons and tracts for this unit found on Canvas

*Write:* Reading report on Canvas

*Meet:* Via Zoom, **Friday December 4th**, from 7:30-9:00pm central time

*Talk:* Be prepared to make a presentation to the class during the Zoom session discussing your project and responding to questions.

## **VII. Final matters**

All students in Bexley Seabury courses are expected to be familiar with and know how to access the following information *available on Canvas*:

- Academic policies and forms;
- Requests for withdrawals, extensions, and incompletes;
- Technological requirements and assistance;
- Writing guidelines and assistance;
- Course netiquette; and
- Prohibition of plagiarism.