

# Bexley Seabury

## BEXLEY HALL SEABURY WESTERN SEMINARY FEDERATION

**Course title:** HT 340 Anglican Theology and Ethics

**Term offered:** Spring 2017

**Instructor:** Jason Fout  
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mobile: 614-330-7414

**Office hours:** e-mail me to arrange a time to talk in person or by phone.

If you would like to meet to discuss any aspect of this course or other issues which may arise, please e-mail me or catch me before or after class and I will be happy to arrange a mutually-convenient time for us. In the event of something urgent, please feel free to 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:

What sorts of things do we believe as Anglican sorts of Christians? How can we speak (write, think) of God with integrity and clarity? Why does any of this matter, for our lives or the ministry of the church? These questions are the beating heart of this course.

Sometimes, courses in Anglican theology – or “Anglican” anything – can become an exercise in nostalgia, antiquarianism, or pure descriptive history (“Theologian X said Y about Z. Memorize it.”).

But I’m convinced that Anglican theology is about God, not about Anglicans.

Now clearly Anglicans in the past have had some interesting things to say, and so we’ll start the class discussing them. But then we’ll spend a good bit of time in the middle of the class diving into some more systematic ways of doing theology. (And in fact, we’ll start with a more systematic-philosophical approach to Anglican doctrine.)

We’ll then turn to some ways to approach ethics theologically (with a nod towards Anglicans who’ve said interesting things in the past about this).

The class finishes off drawing in some post-colonial and wider-communion perspectives, and exploring social ethics from an Anglican perspective.

Throughout it all, we’re going to be growing as theo-logians, as those who think about, write about, and speak of God, with a particular concern to bring this to bear on our lives and ministry contexts.

If you’d like to read a more “catalog”-style description of the course, here is one:

This course provides an overview of Anglican theology and ethics, in both historical and topical perspective, with attention given to the development of Anglicanism as an emerging varied and diverse worldwide communion, one

which is working to be postcolonial while also searching for what is of value in its “classic” sources and thinkers. Particular attention will be given to the difficult task of learning to think theologically in a context which is typically bemused or hostile to such work, to distinctively Anglican perspectives on mission and interfaith relations, as well as to Anglican approaches to ethics and social thought.

## II. Course objectives and goals:

This course is an opportunity for us to explore some great Anglican thinkers, and to engage with God, while also continuing on whatever path to ministry – lay or ordained – that you are walking. You’ll know you’ve done well here when you find that you can:

- engage in theological reflection on responsible life in faith; (1)
- think theologically about assumptions, biases, and knowledge about themselves and others; (2)
- know the living tradition of Christian faith as richly diverse; (3)
- contribute to a learning community characterized by dialogue, mutual respect, and appreciation of diverse views; (4)
- articulate their own beliefs as part of the Anglican tradition; and (5)

*Additional, specific learning goals for this course:* this course will help the student to

- understand the history of theology in the Church of England, The Episcopal Church (USA) and the emergent Anglican Communion; (6)
- articulate basic Christian beliefs held by Anglicans, beliefs which are particular to Anglicans, and the basis on which such beliefs are held; (7)
- come to terms with the history of colonialism associated with Anglican churches and grasp the post-colonial alternatives which are coming to be and the challenge this holds for Episcopalians and other first world Anglicans; (8)
- understand the continuing conversation around mission and interfaith engagement, and (9)
- become familiar with Anglican perspectives on ethics and social thought. (10)

(Numbers in parentheses are used with assignments to show connections of each to the overall course objectives and goals. Most or all of these are addressed through class meetings as well, either directly or indirectly.)

## III. Classroom Expectations:

This course is a learning opportunity for all involved, and that learning takes place when we are all present and engaged. Being present means, minimally: *showing up, on time, prepared and ready* – it also means having read the material for the day before we meet. But even as our ideal in worship is not only to be present, but to be truly engaged, so also should our aim in thinking, talking and learning about Anglican theology and ethics is to be present and engaged: probing, challenging, pondering, asking questions. In this way the classroom becomes our learning environment, and our class a collective project in learning about the ongoing conversation in our church about who we are and where we are going.

This course, outside of in-person sessions, will be focused on reading, understanding and responding to texts and working to express ourselves through brief written essays. In-person sessions will feature a mix of lecture and group activities. Each of these elements is intended to help the student to grow in the practices related to the curricular goals of Bexley-Seabury (no.s 1-5 above). (This pedagogy will be reviewed in light of students’ progress towards these goals.)

*Writing:*

In a lot of classes, a paper is expected. In a lot of classes I've taught – and many I've taken – papers were left to the very final weeks. We forgot about it for most of the term and then, at the last moment, we *cranked out* a paper. Who invented that machine that *cranks out* papers? And why didn't he build a machine that made better papers?

We'll be writing a paper in this class.

But in this class we will begin working on your paper from the very beginning. If writing and thinking are connected, then it won't do to leave the thinking (and writing) for last. We'll dive right in at the beginning. You will have *two full weeks* in the middle of the term to focus on reading, and writing the first draft of your paper. And then you'll submit it to one of your colleagues for peer review. You'll have a writing conference with a writing tutor. You'll have a chance to incorporate any feedback you receive, and then turn in a final draft to me at the end.

**IV. Requirements:**

1) Attendance, participation	100 pts
2) In-class assignments	200 pts
3) Brief essays	300 pts
4) Final paper	400 pts

- 1) **Attendance and participation:** This class is 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 class sessions will have a detrimental effect on your final grade. Your attendance and participation is important for our learning! (goals 1-10)
- 2) **In-class assignments:** For each of our three in-person meetings, there will be in-class assignments which will take a variety of forms but all of which are intended to give you opportunities to “speak theologically”. For the **first class meeting**, we will have a) a substantive discussion of our readings, theological sources, and a wider-ranging discussion of theology and ministry, and b) a series of “coffee hour questions” which will be distributed to students to give each an opportunity to think and speak theologically on their feet. For the **second class meeting**, we will have a) a substantive discussion of our readings, and b) a series of “coffee hour questions” which will be distributed to students to give each an opportunity to think and speak theologically on their feet. In the **third class meeting**, we will have another round of coffee hour questions, now on moral-theological topics, and each student will have an opportunity to speak for ten minutes on his or her final paper, presenting what the research has turned up to that point and entertaining any questions colleagues may have. (Final papers will not be due until the week after the class meeting – this is very much a “work in progress” report.) (goals 1-10)
- 3) **Weekly brief, substantive essays.** Throughout the term there will be ten writing assignments to be undertaken in light of our reading for that week. These will take four different forms:
  - a. Three sets of questions on the readings: For three of the class meetings, you will prepare three to four questions which arose for you out of the reading done that week (and prior). While any genuine question you have about the readings is perfectly fine – truly, there are no ‘dumb’ questions – better sets of questions will show careful engagement with the text (including a page number, a quotation, perhaps some context) and/or will show some effort to make connections or application beyond the reading. *These will be e-mailed to me at*

- [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu) beforehand by the deadline indicated and will be used to guide our time (in part) in class.
- b. **Two substantive reflections:** Substantive in this context means that you engage the actual content of one or more of the readings and reflect on how your reading and thinking about it adds to your knowledge and understanding of the living Anglican tradition and/or the more particular topic at hand. Posts should demonstrate knowledge of the assigned texts and ability to engage in theological reflection. For example, what is the author suggesting about the nature of God, the nature of being human, the relationship between God and the world, and/or the Christian life (individual and corporate)? Comments on others' posts should also be substantive in the same sense; for *each* reflection you should respond to at least two other reflections on Moodle. *These will be done on Moodle and will be around 500 words.*
  - c. **Four reading summaries with expansion:** There will be five opportunities to write an essay in which you summarize an author's argument or case in your own words. This is a valuable tool for coming to understand an author's writing and cement your own learning. These essays will also include a concluding section which weighs in on the topic from your own perspective in some way; overall length should be around 500 words. Exact details of these essays are listed below in the course calendar. *Reading summaries should be e-mailed in to me at [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu) by the deadline indicated.*
  - d. **One wider interpretive essay:** This essay in week four will address a particular question posed in the course calendar, below, in light of our reading in the course to that point. The essay should set out a coherent response with a clear structure, providing bases for its conclusion and referring to relevant reading in the course to that point, and would do well to draw on biblical sources. This essay should be no longer than 500 words. *This essay will be posted on Moodle, and you are expected to give a substantive response to (at least) one classmate's posting as well, by the deadline indicated below.*  
(Goals 1-3, 5; 6-10 apply to individual essays.)

(What do I mean by "substantive"? I borrow from my colleague Ellen Wondra: "Substantive in this context means that you engage the actual content of one or more of the readings and reflect on how your reading and thinking about it adds to your knowledge and understanding of the living Anglican tradition and/or the more particular topic at hand. [Essays] should demonstrate knowledge of the assigned texts and ability to engage in theological reflection. For example, what is the author suggesting about the nature of God, the nature of being human, the relationship between God and the world, and/or the Christian life (individual and corporate)? Comments on others' [work] should also be substantive in the same sense.")

*The lowest mark of the ten brief essays will be dropped when calculating your final grade for the course.*

- 4) **Final paper.** Students will prepare a final research paper of 10-12 pages 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 300-400 pages of additional reading, 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 during our second class meeting (March 10 & 11). Topic of the paper is open but should be a substantial engagement with whatever material the student chooses. Papers should be logically organized and clearly written, with a clear, well-developed thesis statement; they 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.

*First draft of paper is due March 30<sup>th</sup>;*

*50 pts*

*Peer review of a colleague's paper is due April 13<sup>th</sup>;*

*50 pts*

***Final draft of paper is due April 27<sup>th</sup>.***

***300 pts***

*Students will prepare to speak on their work for ten minutes and answer questions in the final class meeting, Saturday, April 8<sup>th</sup>. (Goals 1-5, and 6-10 as appropriate to the subject matter.)*

*This work will be assessed according to the rubric for a "final project", available on the Moodle site. This item will be included as an artifact in students' portfolios, and may be used without names to assess student learning in this course.*

**The final paper is due to Dr. Fout, by e-mail at the above e-mail address by midnight, Thursday, April 27<sup>th</sup> 2017.**

***\*\* 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. \*\****

## **V. Various other classroom matters**

Plagiarism (The Bexley-Seabury statement on responsible use of materials by others)

Plagiarism is the taking of the words, ideas, and methods of others as one's own. In academia, plagiarism involves the use of others' words and ideas without adequate reference to the author or indication of quotation. It is a serious form of academic dishonesty or academic fraud, and offenders are subject to discipline, up to and including expulsion from the school. In order to avoid plagiarism, especially by inappropriate use or citation of quotations and ideas, students are expected to familiarize themselves with the requirements and practices of citation found in Turabian's *Manual for Writers*. Unfamiliarity with these requirements and practices is not an acceptable reason for unintentional plagiarism. Plagiarism cannot be evaded through the alteration of occasional words from one's source.

When plagiarism is detected, the instructor will assign the work an appropriate grade and then refer the matter, together with evidence, to the Academic Dean who, in consultation with the faculty and the President, will make an appropriate disposition of the matter, which may include failure of the course, academic probation for a designated period, suspension for a designated period, or expulsion from the program. The student's bishop will normally be notified of the situation.

Those who have questions about the nature and scope of plagiarism should consult the Academic Dean.

### Course Evaluations

The gathering of student feedback is a requirement of accrediting agencies for theological seminaries. It is also a helpful tool for the faculty as they reflect on the teaching and learning process and plan for the future. Therefore, it is expected that each student will complete a feedback survey for all courses.

### Major Concerns

If you have any major concerns about this course or the instructors, such as a violation of seminary policy or conduct that you believe is inappropriate in a seminary classroom, these should be expressed directly to Dean Therese DeLisio in person or in a signed statement at any time during or following the term.

## VI. Schedule of Class Sessions, Reading and Assignments with due dates

**Note:** a deadline of midnight on a given day is meant as the end of that day – 11:59pm, or a minute later, on the date in question. A deadline of, say, midnight on Saturday February 4<sup>th</sup> means that your work is due at the end of that day – and not the very beginning.

### Week 1: By midnight, Sunday February 5<sup>th</sup>

**Read:** Jason Fout, “Introductory material for Anglican Theology and Ethics: belief, confession, tradition”  
 Nick Adams, “Arguing as a Theological Practice”, on *Moodle*  
 Stephen Sykes, “Anglicanism and the Anglican Doctrine of the Church”, on *Moodle*

**Write:** In around 350 words, summarize accurately what Stephen Sykes is saying in this essay; in a further (up to) 150 words, assess whether or not you think he is correct, including why you think so. E-mail your essay to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu).

### Week 2: By midnight, Thursday, February 9<sup>th</sup>

**Meet:** in Chicago February 10 & 11

**Read:** Mark D. Chapman, *Anglican Theology*  
 Preface to the American Prayer Book, *BCP*, p. 9ff  
 Articles of Religion, *BCP*, p. 867ff  
 The Chicago-Lambeth Quadrilateral, *BCP*, p. 876f

**Write:** Devise 3-4 questions that arose from all the reading in the class thus far (including no more than two from Chapman). Please turn these in by e-mail to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu).

**Talk:** 1) Come to class prepared to explore and discuss the Preface, the Articles, and the Chicago-Lambeth Quadrilateral.  
 2) On the first day, “coffee hour questions” will be distributed; each person will have a brief time to devise an oral response, and we will hear and discuss each person’s response in class on the second day, connecting it to larger issues of Anglican theology and pastoral leadership.

### Week 3: See deadlines below in “write”

**Read:** Lucinda Allen Mosher, “The Episcopal Church and Religious Manyess: Steps Toward a Theology” on *Moodle*  
 Douglas Pratt, “From Edinburgh to Georgetown: Anglican Interfaith Bridge-Building” on *Moodle*  
*Towards Our Mutual Flourishing: The Theological Statement on Interreligious Relations of The Episcopal Church*, on *Moodle*  
 NIFCON, “Generous Love: the truth of the Gospel and the call to dialogue”, on *Moodle*

**Write:** What does “Jesus Christ is Lord” mean? Answer this question drawing on biblical and theological sources. How does that inform our relationships with those of other faiths (or none)? Write an essay of 500 words, posting it on Moodle responding to this question and provide a substantive response to (at least) two of your classmates on Moodle. Essay due **February 14<sup>th</sup>**; responses due **February 16<sup>th</sup>**.

### Week 4: See deadlines below in “write”

*Read:* Graham Tomlin, *The Provocative Church* (4<sup>th</sup> ed.)

*Write:* In a brief essay (around 500 words), summarize what Tomlin is saying in the book as a whole (around 100 words), and then reflect on one chapter in more depth: what is he saying, how might it relate to (or be disconnected from) your ministry, and what does it offer the church (around 400 words)? Post your essay on Moodle, and offer a substantive response to (at least) two of your classmates. Essay due **February 21<sup>st</sup>**; responses due **February 23<sup>rd</sup>**.

**Week 5:** *By midnight, Thursday, March 2<sup>nd</sup>*

*Read:* Rowan Williams, "On Being Creatures", *On Moodle*  
Kathryn Tanner, *Jesus, Humanity, and the Trinity*, chapter 1

*Write:* In an essay of around 350 words, accurately summarize Williams' essay. In a further 150 words, say whether or not you think he is correct (and, crucially, why you think so). Also describe what is at stake in this judgement: what difference does this doctrine make, one way or another? Finally, comment on the pastoral implications of this doctrine.

**Week 6** *See deadlines below in "write"*

*Meet:* in Chicago, March 10 & 11

*Read:* Kathryn Tanner, *Jesus, Humanity, and the Trinity*, chapters 2-4

*Write:* Devise 3-4 questions that arose from all the reading in the class over the last four weeks (including at least one but no more than two from Williams and Tanner). Please turn these in by *midnight, Thursday March 9th*.

*Talk:* 1) Come to class prepared to discuss Williams and Tanner  
2) On the first day, "coffee hour questions" will be distributed; each person will have a brief time to devise an oral response, and we will hear and discuss each person's response in class on the second day, connecting it to larger issues of Anglican theology and pastoral leadership.

**Week 7**

*Read:* Research for your paper

**Week 8**

*Write:* Continue researching for your paper; write your paper (first draft due **March 30<sup>th</sup>**)

**Week 9:** *by midnight, Thursday March 30<sup>th</sup>*

*Read:* Libby Gibson, "Ethics from the Other Side: Postcolonial, Lay, and Feminist Contributions to Anglican Ethics", *on Moodle*

Alan M. Suggate, "The Anglican Tradition of Moral Theology", *on Moodle*

Samuel Wells, *Improvisation: the Drama of Christian Ethics*, part one: "Plowing"

*Due:* First draft of your paper, sent to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)

**Week 10** *See deadlines below in "write"*

*Meet:* in Chicago, April 7 & 8

*Read:* Samuel Wells, *Improvisation: the Drama of Christian Ethics*, parts two and three.

*Write:* Summarize accurately and concisely each of the chapters in Wells' section two ("Planting") – aim for around one sentence per chapter (no more than 250 words total). In another 250-300 words, discuss how this challenges or confirms how you've approached ethics to this point and what difference it might make in mission and ministry.

*Write:* Prepare 3-4 discussion questions for class on the basis of the readings since our last class meeting, including at least two from Wells. Please turn these in by *midnight Thursday April 6<sup>th</sup>*.

*Talk:* 1) On the first day, "coffee hour questions" will be distributed; each person will have a brief time to devise an oral response, and we will hear and discuss each person's response in class, connecting it to larger issues of Anglican theology.  
2) On the second day, each person will have an amount of time to present and share his or her work for the final project with the entire class and respond to questions.

**Week 11:** by *midnight, Thursday, April 13th*

*Read:* Rowan Williams, "On Making Moral Decisions", on *Moodle*

*Write:* Summarize Williams' essay in (up to) 400 words; in a further (up to) 100 words, what are some implications of what Williams is saying for ministry? E-mail your essay to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)

*Due:* peer review of a colleague's paper – send your annotated copy (or separate editorial document) to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu) (For guidance on peer review, see separate document.)

**Week 12:** See deadlines below in "write"

*Read:* David Hamid, "The Nature and Shape of the Contemporary Anglican Communion", on *Moodle*  
Bruce N. Kaye, *Conflict and the Practice of Christian Faith*, [part 1 only](#)  
Kwok Pui Lan, "From a Colonial Church to a Global Communion," on *Moodle*

*Write:* Write a substantive reflection (c. 500 words) on one of the readings for this week, setting out what is important about that reading and why, and an example of how it is relevant to the church and its life and/or your call. Post your reflection on Moodle by *April 18th*, and respond to at least two of your colleagues' postings by *April 20th*.

**Week 13:** by *midnight, Thursday, April 27th*

*Read:* Wendy Dackson, "Anglicanism and Social Theology", on *Moodle*  
Jeremy Morris, "Building Community: Anglo-Catholicism and Social Action", on *Moodle*  
Harold T. Lewis, *Christian Social Witness*

*Due:* Final draft of your paper, to [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)



### Bibliography for Anglican Theology and Ethics Spring 2016

#### Required reading

(To purchase or otherwise secure access to)

Mark D. Chapman, *Anglican Theology*. Edinburgh: T&T Clark. 2012.

Bruce N. Kaye, *Conflict and the Practice of Christian Faith*. Cambridge: The Lutterworth Press. 2009.

Harold T. Lewis, *Christian Social Witness*, in *The New Church's Teaching Series*. Boston: Cowley Publishing. 2001.

Kathryn Tanner, *Jesus, Humanity, Trinity*. Minneapolis: Fortress Press. 2001.

Graham Tomlin, *The Provocative Church* (4<sup>th</sup> ed.) London: SPCK. 2014.

Samuel Wells, *Improvisation: The Drama of Christian Ethics*. Grand Rapids, MI: Brazos Press. 2004.

#### (Available on Moodle)

Nick Adams, "Arguing as a Theological Practice"

Wendy Dackson, "Anglicanism and Social Theology" *Anglican Theological Review*, vol. 94, #4, pp. 615-638.

Jason Fout, "Introductory material for Anglican Theology and Ethics: belief, confession, tradition"  
unpublished manuscript.

Libby Gibson, "Ethics from the Other Side: Postcolonial, Lay, and Feminist Contributions to Anglican Ethics", *Anglican Theological Review*, vol. 94 #4. Pp. 639-663.

David Hamid, "The Nature and Shape of the Contemporary Anglican Communion" in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century.*, Ian T. Douglas and Kwok Pui-lan, ed.s, New York: Church Publishing. 2001.

Kwok Pui Lan, "From a Colonial Church to a Global Communion," in *Anglican Women on Church and Mission*, ed. Kwok Pui-lan, Judith A. Berling, and Jenny Plane Te Paa, ed.s, New York: Morehouse. 2013.

Jeremy Morris, "Building Community: Anglo-Catholicism and Social Action" in *Generous Ecclesiology: Church, World and the Kingdom of God*, ed. by Julie Gittoes, Brutus Green, and James Heard. London: SCM Press. 2013. Pp. 34-60.

Lucinda Allen Mosher, "The Episcopal Church and Religious Manyness: Steps Toward a Theology" *Anglican Theological Review*, vol. 96 #1, pp. 57-72.

NIFCON, "Generous Love: the truth of the Gospel and the call to dialogue", London Anglican Consultative Council. 2008.

Douglas Pratt, "From Edinburgh to Georgetown: Anglican Interfaith Bridge-Building" *Anglican Theological Review*, vol 96 #1, pp. 15-37.

Alan M. Suggate, "The Anglican Tradition of Moral Theology" from *Worship and Ethics: Lutherans and Anglicans in Dialogue*. Berlin: Walter De Gruyter. 1996. pp. 2-25.

Stephen Sykes, "Anglicanism and the Anglican Doctrine of the Church" from *Unashamed Anglicanism*. Nashville: Abingdon. 1995.

*Towards Our Mutual Flourishing: The Theological Statement on Interreligious Relations of The Episcopal Church*, text and study guide. Undated.

Rowan Williams, "On Making Moral Decisions", from *Anglican Theological Review* LXXXI:2, pp. 295-308.

Rowan Williams, "On Being Creatures", from *On Christian Theology*, Oxford: Blackwells. 2001. pp. 63-78.