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**Winter Term 2024**

**History of Religion 250**

**Anglican Controversies Past and Present**

**Huron University College Land Acknowledgment**

Huron is situated on the traditional lands of the Anishinaabeg, Haudenosaunee, Attawandaron, and Lenape peoples, whose sharing and stewardship of the land has been governed by the Dish with One Spoon treaty since time immemorial. We are guided by this treaty in the spirit of peace, friendship, and respect. Huron University College acknowledges its past role in perpetuating colonial and exclusionary relations. Because religious and ecclesial institutions were instrumental in such relations, we consider it our particular responsibility as a Faculty of Theology to work towards justice and reconciliation.

**Course Dates:** From Thursday, January 18th to Thursday, March 7th, 2024

**Time:** Thursdays from 7 – 9 P.M. (CT); 8 – 10 P.M. (ET)

**Delivery:** Hosted via Zoom

**Instructor:** The Rev. Daniel F. Graves, BA (York), MDiv (Trinity College), ThM (Trinity College). Theologian-in-Residence, Trinity Anglican Church, Aurora, ON

**Contact:** fr.daniel.graves@gmail.com [preferred phone contact, if desired]

**Course Objectives and Learning Outcomes**

The religious controversies of the Elizabethan Church [1558-1603] might at first seem distant and without relevance to the challenges faced by 21st century Anglicanism. Yet, upon closer examination we discover that perhaps not so much has changed. Indeed, one might say ‘everything old is new again’. This is not to say that the controversies of late sixteenth-century Anglicanism are exactly the same as those we face today, for the sixteenth-century historical context was a very different one. The historical issues and circumstances were unique to their day, as ours are unique to the present moment. However, there are several points of analogy and convergence that are worth examining if we are not to continue playing out the controversies of old.

In this course, we will examine six key controversies of the Elizabethan church and draw parallels with ecclesiastical conflicts experienced in more recent times. What can we learn about the controversies of the present moment by examining the controversies of our forebears in the faith? More importantly, what are the theological resources in the Anglican tradition that will inform and help us as we seek to work our way through such controversies with generous spirits, open hearts, and theological integrity? As we examine the controversies of the sixteenth century and use them to inform the controversies of our own day, we will use the late sixteenth-century Anglican divine, Richard Hooker, as our theological guide as we attempt to navigate a way forward. What does the method of ‘judicious’ Hooker teach us about how to engage in religious controversy? Is his method still helpful for us today?

**Required Texts**

Richard Hooker, *Of the Laws of Ecclesiastical Polity:* Preface, Books I-IV (selections)

(may be read either in the original – available online – or in the modern-language version from the Davenant Institute)

Selections and very short excerpts/selections from a variety of Elizabethan controversial texts to be distributed via e-folder.

Recommended (but not required) background reading – Diarmaid MacCulloch, *The Later Tudor Church* or Peter Marshall, *The Reformation in England 1480-1642,* 2nd edition.

**Course Outline/Plan**

**Topics and Readings**

Week 1 – First hour: A short history of the Elizabethan Church; Second Hour: Richard Hooker – a brief introduction

Readings: Hooker, *Laws,* Preface [1593]; W. Brown Patterson, ‘Elizabethan Theological Polemic’, *in* Torrance Kirby, ed., *A Companion to Richard Hooker* (2008), 89-119.

Week 2 –Hour One – The First Controversy: Who’s the Boss? – the Problem of Authority: The Role of Holy Scripture in disputes about Ecclesiology; Hour Two (modern analogy) – Biblical fundamentalism/inerrancy of Scripture vs. liberal interpretations. Issue: What is the purpose of Scripture and what is it used for?

Readings: *The Articles of Religion* [1563/71] (selections); *An Admonition to the Parliament* [1572] (selections); John Whitgift, *Defense of an Answer* [1574] (selections); Hooker: *Laws* [1593] Books II & III (selections)

Week 3- Hour One - The Second Controversy: The Clothes Make the Man – The Vestiarian Controversy and why what was worn mattered so much. Hour Two (modern analogy) – High Church/Low Church dress in the nineteenth and twentieth century – what are the underlying issues being played out in the clothing?

Readings: Parker’s *Advertisements* [1566] (selections)

Week 4 – Hour One – The Third Controversy: ‘That Popish Dunghill, the Mass Book’ – Worship Wars in the Elizabethan Church. Hour Two (modern analogy) – Prayer Book conformity vs. liturgical flexibility; traditional hymnody vs. praise music.

Readings: John Field, *A View of Popish Abuses* *Yet Remaining in the English Church* [1572] (selections); Whitgift, *Defense of an Answer* [1574] (selections), Hooker, *Laws* Book IV [1594] (selections)

Week 5 – Hour One - The Fourth Controversy: ‘Hanging by a Thread?’ – Anti-Catholic polemic and rhetoric in the Elizabethan Church; Hour Two (modern analogy) – Modern day ecumenism, successes, failures, and challenges.

Readings: Robert Parsons, *A Brief Discourse* [1580] (selections); Hooker, *A Learned Discourse on Justification* [1580s] (selections); Walter Travers, *A Supplication to the Privy Council* (selections)

Week 6 – Hour One - The Fifth Controversy: ‘Sticks and Stones…’ – Name-calling, mudslinging, and the Marprelate Controversy. Hour Two (modern analogy) – vilifying other Christians, caricature as polemic, modern labels (i.e., ‘orthodox’, ‘liberal’, ‘traditional’, ‘mainstream’, ‘progressive’, ‘evangelical’).

Readings: *The Marprelate Tracts* [late 1580s-early 1590s] (selections); Hooker, *Laws*, Preface (chapter 9).

Week 7 – Hour One - The Sixth Controversy: A Reformation Stalled? – Puritans, Separatists, Conformists, and Avant-garde Conformists; Predestination and Free Will. Hour Two (modern analogy) – modern theological disputes (especially over social issues) as lines drawn in the sand and the cause of ecclesiastical division (Same-sex marriage, assisted death, abortion, but also views on the authority of Scripture, moral purity, etc).

Readings: William Perkins, *A Golden Chain* [1591] (selections), the *Lambeth Articles and glosses* [1595]. Hooker, *Dublin Fragments* [1599] (selections).

Week 8 – Integration: An open, retrospective discussion on how reading and discussing a selection of Elizabethan polemical texts (alongside ‘Judicious Hooker’) might assist us in navigating ecclesiastical disputes that come up in every-day parish ministry within our own denomination, across denominations, and in conversation with those outside the Church.

**Method of Evaluation and Criteria for Grading** (only for students choosing to be evaluated for full course credit)

*Two Document Studies 20% each*

500-750 words – A comparison of an Elizabethan controversy with a modern ecclesiastical/church controversy identifying:

1. The nature of each controversy (what is at stake?)
2. brief historical context of each controversy (why this controversy was an issue)
3. points of convergence and points of dissonance (why/how they are similar to each other and why they are different)

*Final Essay 40 %*

1200-1500 words – Developing *one* of the two controversial comparisons from one of the earlier assignments (above), ask the question of what insights does Hooker’s methodological approach offer to the Elizabethan controversy (and possible resolution) and how Hooker might speak to *one* modern theological controversy if he were alive in this present moment.

*Participation 20 %*

All students are expected to participate in weekly lectures and class conversations.

This mark reflects the level of student engagement in each of the eight weeks.

**Due Dates**

First Document Study – Due Week 4

Second Document Study – Due Week 7

Final Paper – Due two weeks after Week 8/conclusion of Course

**Huron Grade Descriptors**

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| --- | --- | --- |
| A+ | 90-100 | One could scarcely expect better from a student at this level |
| A | 80-89 | Superior work which is clearly above average |
| B | 70-79 | Good work, meeting all requirements, and eminently satisfactory |
| C | 60-69 | Competent work, meeting requirements |
| D | 50-59 | Fair work, minimally acceptable |
| F | below 50 | Fail |

**Student Code of Conduct**

Membership in the community of Huron University College and Western University implies acceptance by every student of the principle of respect for the rights, responsibilities, dignity and well-being of others and a readiness to support an environment conducive to the intellectual and personal growth of all who study, work, and live within it. Upon registration, students assume the responsibilities that such registration entails. While in the physical or online classroom, students are expected to behave in a manner that supports the learning environment of others. Please review the Student Code of Conduct at: [https://huronatwestern.ca/sites/default/files/Res%20Life/Student%20Code%20of%20Conduct%20-%20Revised%20September%202019.pdf](about:blank).

**Statement on the Recording of Class Activities**

Students may not record or distribute any class activity, including conversations during office hours, without written permission from the instructor, except as necessary as part of approved accommodations for students with disabilities. Any approved recordings may only be used for the student’s own private use.

Online courses within the Licentiate in Theology Program are recorded for student engagement purposes. These recording are only used by the registered students of the class and made available through a restricted video hosting site to respect both privacy and intellectual property. Should a student be uncomfortable with this practice, they can contact the course instructor or the LTh Program Director, Dr. Grayhame Bowcott at grayhame.bowcott@huron.uwo.ca

**Support Services**

For advice on course selections, degree requirements, and for assistance with requests for medical accommodation, students should contact the LTh Program Director, Dr. Grayhame Bowcott at [grayhame.bowcott@huron.uwo.ca](mailto:grayhame.bowcott@huron.uwo.ca).

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THIS COURSE HAS BEEN APPROVED BY HURON’S FACULTY OF THEOLOGY COMMITTEE

FOR THE WINTER TERM OF THE LTH PROGRAM, 2024.