

EP – 150 SYLLABUS

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Global Anglicanism  
 Fall 2017  
 Saturdays 8:00-11:00 am (Craig 111)

## I. COURSE DESCRIPTION

This survey course introduces students to key themes, movements, figures and texts in Anglicanism from its origins until the present era. While this section of the course does not cover the history of the Episcopal Church in great detail, it does provide background to its origins, ecclesiology and polity. Topics such as theological themes, religious movements, spiritual practices, preaching, parish life, will be examined within their historical context. Reading in primary texts will be required: students will be asked to interpret texts both as historical sources and from the perspective of ministry and their own spiritual formation. As part of a global communion, the course intentionally includes the generally acknowledged figures and sources in western Anglican tradition, as well as those outside the traditional canon, such as women, people of color, people from the “majority” world, and the LGBT community. The intent of the course is to ground understanding in the Anglican ethos with critical appreciation for its diverse and often competing dimensions, and to help students gain the skills to deeply read and interpret historical texts. The overall aim of the course is to encourage and deepen our capacities for Anglican theological reflection and articulation, both in faithful touch with the past as well as in radical tension with historic assumptions, life experience and local practice. As a living tradition, Anglicanism is undergoing constant change; as a religious culture, Anglicanism is adaptive to local contexts and is expressed in the vernacular. This course is an opportunity for students to take a pilgrimage into Anglican identity, to examine our own Anglican identities, to learn more about what it means to think, and to pray, and to live as Anglicans in a pluralistic world, and then to apply these insights to our formation and our ministries.

Obviously, this course challenges the student in that there is an enormous amount of material to cover in ten sessions. For that reason, students who do the required reading in advance will be greatly assisted in keeping up the pace and will probably enjoy the intensive experience more. However, no one should miss a class because life intervened and made preparation difficult during a particular week. Students are encouraged to use this course as an opportunity to learn more about Anglicanism in general, as well as to develop in depth knowledge in an area of particular interest for the paper. Like Anglicanism, this course is open to all; persons with in depth as well as little formal knowledge of the topics are welcome.

## II. PEDAGOGICAL APPROACH AND FORMAT

This course will assume that history is not merely a collection of facts or famous persons but an opportunity to enter into conversation with a richly diverse spiritual heritage. Theology, at its best, is not done by isolated, abstract or competitive proclamation; rather by engaging in critical, responsible and committed dialogue with other persons, texts and perspectives. This is a rabbinical teaching perspective: putting ancient voices in conversation with modern ones, digging deep into the text to hear the “voice” of the author in context. The most important dialogue in this course is with and among students; students are strongly used to bring their contextual theologies into the dialogue. Theological study today requires more social, cultural, and institutional analysis than the original historical cultures under study. Thus, throughout the course students are encouraged to engage actively with course materials from multi-vocal and multi-cultural perspectives.

The format of individual class sessions includes reflection questions, presentations/lectures, exercises, textual study, small group work, film, architecture, music, liturgy, and other methods

as appropriate. For most classes, students will be asked to deeply read one or several brief texts, along with the additional reading. The goal of this task is to give students an opportunity to experience historical texts in dialogue with their contexts. Although at times the reading for the course is not heavy in terms of the overall page content, deep reading of historical texts takes more time and more focus. It is better to read fewer pages more deeply, in this course, than to scan volumes. Students are ultimately responsible for their own learning. How much you get out of the course will depend on what you put into it.

### III. STUDENT LEARNING GOALS (SLOs)

By the end of the course, students will

- 1) develop a working knowledge of the major trends and issues in world-wide Anglicanism, as well as the sources available for this work;
- 2) reflect theologically on the Anglican history and polity within a global context;
- 3) wrestle with questions of identity, authority, leadership, culture, pluralism and vocation within an Anglican context;
- 4) discern the significance of the Anglican Communion within a North American context;
- 5) engage skills for naming social, cultural, economic, and/or religious patterns that oppress, maintain, or transform individuals and institutions, and uncover “lost voices” in the dominant narrative;
- 6) examine Anglican spirituality from the perspective of prayer, worship, and formation;
- 7) practice ways to utilize the Anglican heritage to enhance congregational life; and,
- 8) identify resources for congregational use.

### IV. REQUIRED BOOKS AND SCHEDULE

Readings for the course have been selected from a variety of sources in an effort to present a balanced survey course. The assigned books will be augmented by primary texts and other secondary sources at the discretion of the instructor. (Copies will be distributed at least one class in advance.) Students are required to read the assigned texts, and given the intensive nature of the course, participate in class discussions as appropriate.

#### Required Books:

These books are available online (new and used) as well as through the campus bookstore. In addition to U.S. online sources, you may also look for books on [amazon.co.uk](http://amazon.co.uk) and [amazon.ca](http://amazon.ca).

David Goodhew, *Growth and Decline in the Anglican Communion, 1980-present* (2016)

Sheryl A. Kujawa-Holbrook & Fredrica Harris Thompsett, *Born of Water, Born of Spirit: Supporting the Ministry of the Baptized in Small Congregations*. (2009).

Paula Nesbitt, *Indaba. A Way of Listening, Engaging and Understanding Across the Anglican Communion* (2017)

Kwok Pui-Lan, *Berling & Te Paa, Anglican Women on Church & Mission* (2012)

Frederick Quinn, *To Be A Pilgrim: The Anglican Ethos in History* (2001).

Desmond Tutu, *God is Not a Christian* (2011).

#### Schedule:

Week I (August 19) – What Makes Us Anglicans? Anglican Origins, 1

Reading: Goodhew, Chapters 1 & 2; Tutu, *Forward*; Chapters 1 & 2; Additional articles by Duraisingh & Kwok to be read by the end of the semester distributed.

Week II (August 26) - Anglican Origins, II

Reading: Quinn, Intro & Chapter 1; Tutu, Chapters 3 & 4  
Student Presentations

Week III (September 9) – The Reformation(s)  
Reading: Quinn, Chapter 2; Tutu, Chapters 5, 6, 7  
Student Presentations

Week IV (September 23) – 17-18th Century Anglican Spiritualities  
Reading: Quinn, Chapters 3&4; Tutu, Chapters 8, 9, 10  
Student Presentations

Week VI (September 30) -- 19-20<sup>th</sup> Century Anglican Spiritualities  
Reading: Quinn, Chapters 5 & 6; Tutu, Chapters 11, 12, 13  
Student Presentations

Week V (October 14) – Anglican Ministry & Leadership, (Baptism & Ecclesiology)  
Reading: Kujawa-Holbrook & Thompsett  
Take Home Reflection Paper on Anglican Leadership Due!

Week VII (October 28) – From A Colonial Church to a Global Communion  
Reading: Kwok, Berling & Te Paa

Week VIII (November 11) – Global Voices, I  
Reading: Nesbitt, Chapters 1, 2, 3; Goodhew, Chapters 3, 4, 5, 6, 7  
Student Presentations

Week IX (November 18) – Global Voices, II  
Reading: Nesbitt, Chapters 4, 5, 6; Goodhew, Chapters 8, 9, 10, 11  
Student Presentations

Week X (December 9) – Global Voices, III  
Reading: Nesbitt, Chapters 7, 8, 9; Goodhew, Chapters 12, 13, 14  
Student Presentations – FINAL PAPER AND EXAM DUE

#### V. WRITTEN ASSIGNMENTS (Assessment Strategies)

There are four written assignments required for the course:

1. A paper (5-7 pages) developed from the student's own interests on an Anglican leader in Global Anglicanism. (A list of available subjects will be distributed early in the semester. DUE DEC. 9. (SLOs 1-8)

Papers must be researched and be based in no less than three academic sources, including books, journals, academic websites, etc. Online encyclopedias, travel sites, church sites may be consulted but are not counted as research sources. This topic should be separate from the topics the students research for their oral reports.

2. A two page reflection paper on Anglican leadership and orders and ecclesiology – written without outside sources. Instructions distributed on September 30, due in class October 14. (SLOs 2,3,4)
3. A take home, self-timed, three-hour final examination. The exam questions will be focused on the reading for the course. There will be a choice of questions, but all the assigned books will be included. The questions will be distributed at the first class in November. DUE DEC 9. (SLOs 1,2,3,4,5,6)

## VI. ORAL REPORTS

1. A profile of 1 other church/province in the Anglican Communion (10 minutes maximum!) To be presented in September or October.
2. A profile of 1 “global” Anglican (15 minutes maximum!) To be presented in November and December. Not your paper topic person!

(SLOs 5,6,7) These reports do not need to be handed-in; an oral presentation will suffice. Choices will be distributed in advance.

## VII. EVALUATION

All students are required to do the assignments and participate in the class sessions. Students may be downgraded for missed class sessions and/or late assignments. Grading is based 25% on class participation (and attendance) and 75% on written work.

## VIII. INCOMPLETES

Incompletes will be granted only when there are extenuating circumstances, such as illness. The granting of an Incomplete is for emergency situations and is not automatic, but is at the discretion of the professor. Incompletes are not granted merely for the convenience of the student who is concerned about his or her workload. To request an incomplete, the student must file the required paperwork with the school. Unless a technical incomplete is file, no work will be accepted after December 18 without the granting of a formal extension.

## IX. ACADEMIC HONESTY

All students are expected to adhere to basic standards of academic honesty and integrity. All work submitted is expected to be the student's own thought and expression unless another source is acknowledged and appropriately footnoted. Violation of academic honesty is regarded as an extremely serious offense. Discovery of such a violation may result in an "F" grade for the course, and possible termination as a student at the School, or revocation of a degree previously granted. In any case, faculty members are obligated to report all apparent violations of academic honesty to the Dean.

## X. CONTACT INFORMATION

I am online almost every day and will respond to your messages as soon as possible. Should you need a telephone conversation or office appointment, e-mail ahead some possible times. A minimum of one week in advance is advisable.