

Lauren Winner

Syllabus

The Anglican Tradition: History of the Protestant Episcopal Church in America

Institutional Setting:

I designed this course for Duke Divinity School, a Methodist institution with an ecumenically Christian student body. Our largest degree program is the M.Div., a three-year degree program that aims to prepare students for ordained ministry. Relative to other mainline seminaries and divinity schools, our student body is relatively young – most of the students are in their mid-twenties, with a smaller percentage than many mainline divinity schools of second-career students.

Curricular Context:

The third largest denominational group of the DDS student body is Anglican-Episcopal. The school offers a certificate in Anglican-Episcopal Studies, which requires, among other things, three Anglican-themed topics. Roughly once every three years, I teach this small seminary on the history of the Episcopal Church in the US. Almost all of the students who enroll are in the process of being ordained in the Episcopal Church, and they come with very little background in Episcopal church history. Some of them will have taken a survey in American Christianity, a required course for second-year students (but students who take the Episcopal US history course in their first year will not yet have had the American Christianity survey). In addition to meeting certificate requirements, this also aims to prepare students for the history section of their written ordination exams. Beyond these specifically curricular aims, I hope to help students in a denomination that is changing rapidly understand that the patterns that are changing (the normativity of the three-year M.Div., for example, or the way the Episcopal Church raises money) are only a century or two old. I also aim to inspire the students to learn the local histories of their own ministry settings and integrate those histories into their pastoral work.

Teaching Methodology:

The course meets once a week. I devote a fair amount of time to lecture, but interspersed in the lecture is discussion of the primary sources.

“[H]istory is a set of stories we tell in order to understand better who we are and the world we’re now in...it is never just a catalogue of things that happen to have happened.Church history becomes popular as an exercise when the definition of the Church seems less clear than it had been or needs defending against what are thought to be mistaken definitions. So when we look at how Church history has

been written, we shall see people trying to establish more plainly what sort of thing the Church is.”

-- Rowan Williams

Parish 155F: The Anglican Tradition: History of the Protestant Episcopal Church in America

Wednesdays, 6:00-8:30 room 016

Dr. Winner's office hours: by sign-up on her office door

This course will introduce students to the history of the Church of England in the British colonies of North America and the West Indies, and the history of the Episcopal Church in the United States. Major themes will include: the development of American Episcopal polity; the development of liturgical practice (in particular the revisions of the Book of Common Prayer); changing configurations of parish life; major American Episcopal theologians; the church's entanglement with America's class system; the changing role of women in the church; the church's involvement with slavery, segregation, and the Civil Rights movement; and the prehistory of current debates about sexuality.

Books:

A History of the Episcopal Church by Robert W. Prichard

Prayer Book Parallels (volumes 1 and 2) edited by Paul Marshall

A Listener in Babel by Vida Dutton Scudder

Noble Powell and the Episcopal Establishment in the Twentieth Century by David Hein

The Anglican Communion in Crisis by Miranda Hassett

Additional required readings are posted on Blackboard.

Requirements:

Reading and discussion:

Complete each week's reading before class. Read the assigned texts thoughtfully, and be willing to read them more than once if that would be fruitful. Make notes while you read – notes in which you summarize the text's main points, and in which you note your own thoughts, observations, and questions about the readings. Bring your notes and the readings to class. Enter into discussion of the readings in class.

NB: Throughout the course, we will compare various revisions of the Book of Common Prayer, using Marshall's *Prayer Book Parallels*. For the weeks of February 1, February 8, and March 14, the professor will provide separate assignment sheets, identifying the passages of various editions that you are to study. These assignment sheets will include study questions to guide your reading. You do not need to turn

in written answers to those questions, but you should be prepared to discuss them in class.

One short paper (you have a choice of paper A, due January 25, or paper B, due February 1):

Paper A: The parish church had liturgical and civil responsibilities in early Virginia. Carefully read the assigned vestry book excerpt, and write a paper answering the following: What were these responsibilities, and how would you characterize the role of the parish church in early Virginia society as a whole? This paper should be four to five pages long, double spaced, in Times New Roman font, point 12. For this paper, cite page numbers parenthetically; do not use footnotes.

Paper B: Carefully read the diary by Elizabeth Foote Washington, and write a paper answering the following question: In the household of Lund and Elizabeth Washington, what was the relationship between religion and slavery? This paper should be four to five pages long, double spaced, in Times New Roman font, point 12. For this paper, cite page numbers parenthetically; do not use footnotes.

Semester-long historical research project:

Research the history of a parish in which you have served or are currently serving (e.g., your field education site; the parish sponsoring you for ordination). Write an 8- to 10-page paper that offers an overview of the history of the parish (roughly 3 pages) and spotlights 1 or 2 important, fascinating, perhaps troubling, perhaps laudable aspects of the parish's history (e.g., did your church open its Sunday school classrooms for all-white classes during Massive Resistance? Did your church send the diocese's first female delegate to General Convention? Did your church become an early proponent of intinction?). This paper is due March 14.

Then, write a 5- to 7-page proposal for integrating the history of your parish into the parish's current life. How does this history inform and shape the parish's ministry today? This proposal is due on the last day of class.

Final Exam:

This exam is modeled on the church history section of the Episcopal Church General Ordination Exam. Unlike the GOE, you will be asked two essay questions, and you will choose one to answer. Like the GOE, this test will take three hours and will be closed book.

Grades:

Attendance and Participation: 20%

Short Paper: 15%

Semester Long Research Project: 35%

Final Exam: 30%

Papers are to be emailed to me before class begins on the day they are due. Late papers will be penalized. *I do not accept papers shoved under my office door.* I grant extensions only in unequivocally legitimate situations—not because you have a cold, or because your printer ran out of ink. However, in pressing circumstances—a death in the family, a serious illness, an emergency in a parish at which you serve—you will find that I am quite flexible. Please notify me *before* the due date if you need an extension.

The instructor reserves the right to adjust these percentages in order to determine a semester grade that most accurately reflects the quality of students' work over the entirety of the semester and their efforts at improvement.

Classroom Etiquette:

In general, please respect your professor and your fellow students, and refrain from distracting behavior.

No eating or gum-chewing permitted in class. Quiet, non-distracting sipping of beverages is permitted.

No knitting permitted in class.

We will take a break in the middle of class; thus, do not leave during class unless you have an absolute emergency (the dire need for a Coke or the desire to take a cell phone call do not qualify).

Cell phones should not be visible (or audible) in class—period.

Do not get on-line in class: no email, no Web surfing. There is little you can do as distracting and disrespectful as using the Internet during class. If you cannot sit at your computer without checking your email, then take notes by hand and transfer them to your computer later. If I observe you on-line during class, I will dock a point from your final grade. Furthermore, if there seems to be a problem with people on-line during class, I will forbid use of computers in class, for the entire class, for the rest of the semester.

You may not record lectures or class discussion.

You may quote or cite from lectures for work submitted in this class only. Should you wish to cite lecture material in any other circumstance, you must obtain the permission of the professor (and if you wish to cite a classmate's comment, you must obtain his or her permission).

I prefer to be contacted by email. Please do not, however, abuse email. I will respond to emails in which you ask, for example, to set up an appointment outside of office hours. I will not respond to emails asking me to reiterate information that had you been paying attention in class, you would know (such as due dates, etc.). Because I receive a high volume of email each day, you would do well to make clear in the subject heading that your email pertains to PARISH 155.

Finally, although you might think I need not note this, precedent suggests that it does not go without saying: please keep your shoes on during class.

Course Outline:

January 18 Introduction to Course and Overview of the English Reformation

Frederica Harris Thompsett, *Living with History*, chapter 1
Rowan Williams, *Why Study History?* chapter 1

January 25 The Church of England in the British Colonies

Prichard, *A History of the Episcopal Church*, pages 1-72
Vestry Book of Stratton Major Parish, Virginia (excerpt) (1734-1736/7)
Nicholas Beasley, "Domestic Rituals: Marriage and Baptism in British Plantation Colonies, 1650-1780"

In-class reading: "Release us out of this Cruell Bondegg" (1723)

February 1 Disestablishment and the Episcopal Church in the New Nation

Prichard, *A History of the Episcopal Church*, pages 73-104, 123-131
Diary of Elizabeth Foote Washington
John Henry Hopkins, *The Bible View of Slavery* (excerpt) (1861)
Pastoral Letter from the House of Bishops, 1862
Prayer Book Parallels

Recommended: John Ravenscroft journal (excerpt); Muhlenberg memorial; Charles Winifred Douglas, "Early Hymnody of the American Episcopal Church"

In-class reading: "A Prayer for the King's Majesty," from the prayer book used in St. Paul's Parish, Hanover County, Virginia, 1776-1789, and subscription paper for St. Mark's, Clifford, Virginia, 1788

February 8 The Century of Parties

Prichard, *A History of the Episcopal Church*, pages 118-123
Charles McIlvaine, *Oxford Divinity Compared* (excerpt) (1841)
self-definition of the Evangelical Knowledge Society (1847)
Pastoral Letter on Baptismal Regeneration and Eucharistic Adoration (1871)
James DeKoven, "The Canon on Ritual" (1874)
Morgan Dix, *The Oxford Movement* (excerpt) (1874)
J. S. Smith, "Account of the Rectorship of St. Mark's, Evanston" (1881)

Phillips Brooks, "The Candle of the Lord" (published 1881, therefore preached earlier)

William Porcher Dubose, *The Gospel According to St. Paul* (excerpt) (1907)
Prayer Book Parallels

Recommended: 1871 correspondence between James Craik and James DeKoven;
Charles C. Grafton, *Plain Suggestions for a Reverent Celebration of the Holy Communion* (2nd ed., 1898)

February 15 The Color Line: Jim Crow and the Episcopal Church

Morgan Dix sermon, October 29, 1865

"An Account of the Conference at Sewanee" (1883)

Richard Hooker Wilmer, statement of dissent (1883)

Anna Julia Cooper, "Womanhood a Vital Element in the Regeneration and Progress of a Race" (1886)

Report of Committee on Memorial from Conference of Workers Among the Colored People (1907)

Theodore DuBose Bratton, "The Christian South and Negro Education" (1908)

Mrs. Franklin D. Roosevelt (Eleanor), "The Minorities Question" (1946)

Recommended: Alexander Crummell, "The Best Methods of Church Work among the Colored People" (1887); William Scarlett, *Christianity Takes a Stand* (1946), Introduction; Walter Bowie, "The Negro Problem" (1946)

February 22 Field Trip to St. Matthew's Church, Hillsborough, NC

We will meet with the Rev. Dr. Brooks Graebner, a historian and rector of the parish, who will explore with us the remarkable ways he has integrated his parish's very complicated history into his ministry.

February 29 *Traces of the Trade*

*viewing, potluck, and discussion at Cranford House

March 7 spring break

March 14 The Rich and the Poor: Deaconesses, the Social Gospel, and Christian Socialism

Scudder, *A Listener in Babel*

March 21 Intinction: A Case Study in Liturgical Change

"A Laywoman's View" (1933)

"For Administering by Intinction," (1934)

March 28 "Jolted Out of Their Complacency": The Episcopal Establishment and Mid-Century Challenges

"Modernists Will Fight" (1923)

"Dr. Guthrie Stirs Throng By Defense" (1923)

“Doffs Church Vestments” (1923)

Hein, *Noble Powell and the Episcopal Establishment in the Twentieth Century*, pages 36-120

James A. Pike, “The Three-Pronged Synthesis” (1960)

Marshall, *Prayer Book Parallels*

Recommended: Pauli Murray, “Negroes are Fed Up” (1943); “A Declaration by Priests who are Negroes” (1967); Pastoral Letter from the House of Bishops (1971)

April 4 The Road to 1976: Women’s Ordination and Prayer Book Revision

David R. Stuart (Pseud.), “My Objections to Ordaining Women” (1975)

Daniel Corrigan, “Why I Ordained a Woman in Philadelphia” (1975)

Ned Cole, “Why I Will Not Ordain a Woman Until General Convention Authorizes Me” (1975)

Howard Kunkle, “Segregation and the Eucharist” (1955)

Urban T. Holmes, “Education for Liturgy” (1981)

Recommended: Sherrod Albritton, “What’s Going on with the Hymnal” (1979); Frederick Hill and Robert L. Barrows, “Liturgical Evangelism, or Whatever Happened to Morning Prayer?” (1991)

In-class reading: *Hymnal 1940 Companion* (excerpt); lyrics of Lesbia Scott, “I Sing a Song of the Saints of God” (1929); Society for the Preservation of the Book of Common Prayer, “Comparison of the BCP 1928 and the BCP 1979 in Twenty Statements”

April 11 Homosexuality

Hassett, *Anglican Communion in Crisis*

April 18 Final Presentations//Semester-Long Paper Due

Disability statement:

Students with disabilities who believe they may need accommodations in this class are encouraged to contact, **if you have not done so already**, the Disability Management System—Student Access Office at 668-1267 as soon as possible to better ensure that such accommodations can be implemented in a timely fashion. Please also contact Rev. Todd Maberry, Divinity Registrar (tmaberry@div.duke.edu or 660-3428), to assist with the process.

Integrity:

In accordance with the Honor Code, students are expected to do their own work for each of the assignments. Any violation of the Honor Code will result in a failing grade, and depending on the severity of the case could result in additional consequences.

Inclusive Language:

In each assignment students are expected to follow the guidelines for inclusive language outlined in the Duke Divinity School Bulletin.