

## **Parish 773: The Anglican Tradition: History of the Protestant Episcopal Church in America**

**Spring 2015 Fridays, 8:30-11:00 0015**

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Dr. Winner's office hours: by appointment, in 045L; sign-up sheet on office door

"[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

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 early-twenty-first-century debates about sexuality. Throughout the course, we will pay attention to the intersection of denominational and local church history, on the one hand, and present-day parish life, ministry, and mission on the other.

### **Required Books:**

*A Brief History of the Episcopal Church* by David L. Holmes

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

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

*People of the Way: Renewing Episcopal Identity* by Dwight J. Zscheile

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*. Page numbers are not given below, but the week before any discussion of *Prayer Book Parallels*, the professor will tell you which sections to focus on.

One Short Paper (you have a choice of paper A, due at the beginning of class January 16, or paper B, due at the beginning of class January 23):

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. In 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. In this paper, cite page numbers parenthetically; do not use footnotes.

Semester-Long Research Project (due April 17): Over the course of the semester, research the local history of your primary place of ministry (if you know with certainty where you will be in ministry after graduation, that location should be your site for this project; otherwise, the parish where you are currently in field education or your sponsoring parish would be a fine choice). Out of this research, prepare two documents: the text of a talk you would give to an adult education forum at the ministry site about the site's history (twelve to fifteen pages long, double spaced, in Times New Roman font, point 12), and a proposal to the vestry (or other governing body, if the site is not a church) about this site's history (five pages long). The vestry proposal should include a clear statement about what the most inspiring and most troubling aspects of the site's history are, and how this history can fund ministry in the present. (In these two papers, cite primary and secondary sources with footnotes, following Turabian. Footnotes are excluded from the page numbers given above.) This assignment will be discussed in detail in class on January 16. Please note two mid-semester due dates: on January 20, email Dr. Winner a brief statement that identifies your research site, and gives a preliminary bibliography of primary and secondary sources. One March 2, email her a one-paragraph précis of your project.

Optional Final Exam (due via email to Dr. Winner at noon April 24):

You may choose to take a three-hour take-home exam. This exam is modeled on the church history section of the Episcopal Church General Ordination Exam. The exam will be closed-book and you will have three hours to answer one essay question. If you choose to take the exam, it will constitute 15% of your final grade (see below). If you wish to take the exam, you must email Dr. Winner by April 1, informing her of your wish; once you elect to take the exam, you may not rescind your choice (likewise, failure to email Dr. Winner by April 1 constitutes a binding election *not* to take the exam).

## Grades:

If you do not take the optional final exam

Attendance and Participation: 30%

Paper: 25%

Semester-Long Project: 45%

If you do take the optional final exam

Attendance and Participation: 25%

Paper: 20%

Semester-Long Project: 40%

Final Exam: 15%

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.

## Course Outline:

### Jan 9 Introduction to Course and Overview of the English Reformation

#### Jan 16 The Church of England in the British Colonies

Holmes, *A Brief History of the Episcopal Church*, pages 28-39, 46-48

"Release us out of this Cruell Bondegg" (1723)

Vestry Book of Stratton Major Parish, Virginia (excerpt) (1734-1736/7)

Nicholas Beasley, "Domestic Rituals: Marriage and Baptism in the British Plantation Colonies, 1650-1750"

#### Jan 23 Disestablishment and the Episcopal Church in the New Nation

Holmes, *A Brief History of the Episcopal Church*, pages 49-59, 80-91

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

### **Jan 30 The Century of Parties**

Robert 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; preached earlier)

*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)

### **Feb 6 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)

### **Feb 13 The Rich and the Poor: Deaconesses, the Social Gospel and Christian Socialism**

Vida Dutton Scudder, "Why Does Not the Church Turn Socialist?" (1913)

Vida Dutton Scudder, *Social Teachings of the Christian Year*, chapter 6 (1918)

Recommended: Holmes, *A Brief History of the Episcopal Church*, pages 126-131

### **Feb 20 "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)

"A Declaration by Priests who are Negroes" (1967)

Pastoral Letter from the House of Bishops (1971)

Marshall, *Prayer Book Parallels*

Recommended: Pauli Murray, "Negroes are Fed Up" (1943); William Lawrence, "Social Infection and the Community" (1918); "Cleanliness or Morbid Stuff" (1934); "The Partitioned Chalice" (1934)

### **Feb 27 The Road to 1976: Prayer Book Revision**

Howard Kunkle, "Segregation and the Eucharist" (1955)

Urban T. Holmes, "Education for Liturgy" (1981)

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"; prayerbook revision questionnaires

### **March 6 Sexuality and Gender: Women's Ordination and the Etiologies of the Early Twenty-First-Century Sexuality Debates**

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)

Cameron Partridge, "Toward an 'Irregular' Embrace: The Philadelphia Ordinations and Transforming Ideas of the Human"

Heather R. White, "Gay Rites and Religious Rights"

Service of Holy Union, Service of Holy Friendship, and Robert Weeks to Paul Moore (1971)

Miranda K. Hassett, "Taking Africa Seriously: The Globalization of Conservative Episcopalians" (which is chapter two of Hassett's *Anglican Communion in Crisis*)

### **March 13 Spring Break**

### **March 20 Historical Precedent for Future Practice**

Zscheile, *People of the Way* (especially 17-42, 87-130)

Final Report of the Task Force for Reimagining the Episcopal Church

### **Apr 3 Good Friday - no class**

### **April 10 Field Trip to St. Matthew's Hillsborough \* Local History in Parish Life**

N. Brooks Graebner, "The Episcopal Church and Race in Nineteenth-Century North Carolina"

Sally Greene, "Judge Thomas Ruffin and the Shadows of Southern History"

### **April 17 Student Presentations on Semester-Long Project**