

# Bexley Seabury

## HT 341 Anglican Theology and Ethics 3 credits

**Term and Year Offered:** Fall 2022

**Learning Environment:** Online, with synchronous and asynchronous elements, including Zoom sessions as set out in the calendar below.

**Meeting Dates/Times/Place:**

- We will meet together online from 8-9:30 PM Eastern Time (7-8:30 Central) on the following dates: September 8 and 22, October 6 and 20, November 3 and 17, and December 1.
- The course begins on Thursday, September 8 and the last assignment is due Thursday, December 8<sup>th</sup> at 5 PM Eastern. Please make a note of this date now.

**About Your Instructor(s):** The Rev. Canon Dr. Kara Slade (she/her/hers)

**Contact Information:** Email: [kslade@bexleyseabury.edu](mailto:kslade@bexleyseabury.edu)

Cell: *Will be provided in the syllabus posted on the Canvas course site.*

Texts are welcome until 5 PM Eastern

**Office Hours:** Appointments may be scheduled at [slade.appointlet.com](http://slade.appointlet.com)

*If you have learning differences or any other issue which may impinge on your participation in the course, please make an appointment early on to discuss how best to approach the course.*

**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.”). Ultimately, however, Anglican theology is about God, not about Anglicans.

Anglicans in the past have had some interesting things to say about God, and it’s worth bothering with them. But this is less a class in history, sociology, or “spirituality” than in theology. As Anglican writer Evelyn Underhill expressed it (in a letter to Archbishop of Canterbury Cosmo Lang, c. 1930), **“God is the interesting thing about religion, and people are hungry for God.”** We’ll sort our class mostly topically rather than historically. (We’re interested, of course, in what the churches of the Anglican Communion teach about God – but this should interest us because it is what we teach about *God*, rather than what *we* teach about God.)

We’ll also spend some time considering the doctrine of the church (ecclesiology), evangelism, and mission.

We'll then turn to some ways to approach ethics and especially social ethics theologically. This year we will be focusing especially on the American context and how the church might approach addressing the curse of racism, particularly in light of the Black Lives Matter protests of 2020 and our growing awareness of the role of white supremacy in our nation and the reality of systemic racism.

The class also spends time drawing in some post-colonial perspectives at various points. We're going to focus on two major skill sets in this class. First, **reading**: understanding, and grappling with texts. Second, **writing**: planning, composing, critiquing, and re-writing a paper. Both of these foci are ways of attending to and clarifying our own thinking, and building skills that will be valuable for your subsequent ministry.

That we get to do so prayerfully before God is wonderful. Throughout it all, we're going to be growing as *theo*-logians, as those who think about, write about, and speak of God – who are *responsible* to speak of God wisely – 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 historical but primarily topical and contemporary perspective, with attention given to the development of Anglicanism as an emerging varied and diverse worldwide communion, one which is working to be contemporary and 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 Anglican perspectives on theology and mission, as well as to Anglican approaches to ethics and social thought.

### **Course Goals and Outcomes:**

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.

#### **Goal 1: Students will grow closer to the Triune God and grow in holiness.**

You'll know you've done well here when you find that you:

- + Rely on the free grace of God given to us in Jesus Christ, and not on your own strength. [4.2]
- + Show forth the fruits of the Spirit as described in Galatians 5. [4.2]
- + Fall ever more deeply in love with the Triune God who chose to be God for us from before the foundations of the world, who loves us in freedom, and who has saved us by free and perfect grace through the one oblation of Jesus Christ once offered. [4.2]

§ This is not measurable, but it will be assessed through a spiritual self-evaluation at the end of the course.

#### **Goal 2: Students who successfully complete this course will be able to think theologically, reflectively, critically, and faithfully:**

You'll know you've done well here when you find that you have:

+ Broad knowledge of systematic and contemporary critical and constructive theologies and of Anglican/ Episcopal theological ethics; a capacity to address liturgical, pastoral and public issues from a theological perspective; and an ability to articulate one's own theological perspectives with clarity and conviction. [1.3]

§ This will be assessed through multiple exercises, including reading questions, reading presentations, Q&A exercises, the research paper, and the final paper.

+ An understanding of how the intersection of historical experience, social identities (such as race, class, gender, physical ability, sexual orientation), and related systems of privilege, power, discrimination, and oppression shape, sustain, and transform the social contexts in which mission is articulated and in which ministry takes place. [3.3]

§ This is present throughout the course, and particularly in Unit Four; it will be assessed through multiple exercises, including reading questions, reading presentations, Q&A exercises, the research paper, and the final paper.

+ An ability to articulate one's own beliefs and to reflect on one's own spiritual and vocational experience and development. [4.2]

§ This will be assessed through multiple exercises, particularly the coffee hour questions and discussion question.

*Those are the primary outcomes for this course. They fulfill the goals of our curriculum which correspond to the numbers in brackets. In addition, this course will help you achieve the following secondary goals:*

+ General knowledge of significant developments and persons in church history, in the Anglican Communion, and of the history, polity and canons of the Episcopal church; and an ability to bring historical insight to bear on contemporary ecclesial, communal, and public issues. [1.2]

§ This will be assessed through multiple exercises, including reading questions, reading presentations, and (perhaps) the research paper.

+ A capacity to identify and creatively to employ cultural resources for the life of Christian faith, mission, and ministry in sensitive and contextually appropriate ways. [3.1]

§ This will be assessed through multiple exercises, including reading questions and reading presentations; it is the major focus of Unit Three.

+ A critical awareness of one's own social location, culture, preconceptions, and biases, and a sense of self that is informed by one's own cultural narrative. [3.4]

§ This will be assessed through multiple exercises, including reading questions and reading presentations; it particularly figures into Unit Four.

+ The capacity to engage in various methods and techniques of theological reflection. [4.1]

§ This will be assessed through multiple exercises, including reading questions and discussion questions.

Further correlation of goals and assignments is found below, in the assignments list; this will indicate how you can assess your progress on these goals.

### **A Word About Assessment: From Course Outcome Assessment to Program Assessment**

Bexley Seabury Seminary regularly evaluates the quality of our programs using a variety of data, including documents that are deposited into student portfolios. These portfolios consist of designated student work (artifacts) from each course. Each artifact is graded and accompanied by a

scored rubric that assesses the work in light of desired curricular outcomes. The designated assessment artifact for this course is the final paper.

We use your portfolio to assess student learning (in the aggregate) and the effectiveness of our curricula in reaching desired goals and objectives. This process does not involve any further evaluation of your work for grading purposes. No identifying information will be included in any evaluation or report provided to our accreditors or other outside parties. For further information, see the Student Handbook. You may also talk with your instructor, your advisor, the Assessment Coordinator (Lelia Fry, [lfry@bexleyseabury.edu](mailto:lfry@bexleyseabury.edu)), or the Academic Dean, (Jason Fout, [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)).

### **Learning Methodology:**

In this course, we will learn alongside each other through reading, recorded lectures, in-class discussions, and online participation through short assignments. We will also learn by researching and writing the final paper. This will only work if you participate fully, and to the best of your ability, in the work of the course.

### **COURSE REQUIRED AND RECOMMENDED RESOURCES:**

#### **To purchase or otherwise secure access to:**

Malcolm Brown, ed., *Anglican Social Theology*, London: Church House Publishing. 2014

Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic*

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

Ralph McMichael, ed., *The Vocation of Anglican Theology*, London: SCM Press. 2014.

William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land*. Eugene, OR: Wipf and Stock, 2004. (reprint)

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

Samuel Wells, *What Episcopalians Believe: An Introduction*. Philadelphia: Morehouse. 2011.

Rowan Williams, *Resurrection: Interpreting the Easter Gospel*. Cleveland: The Pilgrim Press. 2002 (rev. ed.)

#### **Available on Canvas:**

Paul Avis, "What is Anglicanism?" in *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*. London: T&T Clark. 2007. Pp. 18-28.

Sarah Coakley, "Why Should We Pray, and What is Prayer For?" and "Prayer as Struggle and Temptation", from Lectures with Sarah Coakley podcast

William Danaher, "Renewing the Anglican Moral Vision," *Anglican Theological Review* 87.1, pp. 63-87.

Kelly Brown Douglas, "Speaking of God in Stand Your Ground Times," *Lumen et Vita* 6.2 (2016), <https://ejournals.bc.edu/index.php/lumenetvita/article/view/9318>.

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.

Stanley Hauerwas, "How to Write a Theological Sentence," ABC Religion and Ethics, 26 September 2013, <https://www.abc.net.au/religion/how-to-write-a-theological-sentence/10099600>.

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.

Eugene Rogers, "Same Sex Marriage as an Ascetic Practice in the Light of Romans 1 and Ephesians 5," *Modern Believing* 55.2 (2014), pp. 115-25.

Cathy Ross, "Mission", from *The Oxford Handbook of Anglican Studies*, ed. By Mark Chapman, Sathianathan Clarke, and Martyn Percy. Oxford: Oxford University Press. 2015.

Timothy Sedgwick, "The Anglican Exemplary Tradition", *Anglican Theological Review*, vol 94 #2. Pp. 207-231

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, "The Genius of Anglicanism", in *Unashamed Anglicanism*. Nashville: Abingdon Press. 1995. pp. 211-226.

Stephen Sykes, "An Anglican Theology of Evangelism" in *Unashamed Anglicanism*. Nashville: Abingdon Press. 1995. pp. 201-210.

Frederica Harris Thompsett, "The Primacy of Baptism: A Reaffirmation of Authority in the Church" in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century.*, Ian T. Douglas and Kwok Pui-lan, eds, New York: Church Publishing. 2001.

Kevin Ward, "Mission in the Anglican Communion" from *The Oxford Handbook of Anglican Studies*, ed. By Mark Chapman, Sathianathan Clarke, and Martyn Percy. Oxford: Oxford University Press. 2015.

Rowan Williams, "General Introduction: The Anglican Quest for Holiness." in *Love's Redeeming Work: The Anglican Quest for Holiness*. Compiled by Geoffrey Rowell, Kenneth Stevenson, and Rowan Williams. Oxford: Oxford University Press. 2001. Pp. xix-xxix.

Students are expected to access the “Tech Help” resources via the button at the bottom of the Canvas home page for a description of technology requirements.

## COURSE EXPECTATIONS AND ASSIGNMENTS

### Course Expectations

#### *Time requirements:*

We are all busy. Most of you are taking more than one class. Many of you also have family or other social roles. Many of you are also heavily involved in a church placement or internship of some kind. A few of you may also be holding down full or part time employment.

In order to successfully complete this course, you should be aware of the amount of time that it will expect of you. Over the course of the semester, *in addition to in-class meeting time*, you will be expected to spend roughly **108 hours** reading, researching, writing, and otherwise preparing for class. This is based on a standard formula for workloads for a three credit-hour class. This works out to roughly nine hours per week (some weeks may be more, some less, but on average, nine). You should work to make sure that you can budget this amount of time, and set aside blocks of time to focus in on your work for this class.

#### *Attendance and participation:*

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, seminar, and group activities. Each of these elements is intended to help you to grow in the practices related to the curricular goals above. (This pedagogy will be reviewed in light of students’ progress towards these goals.)

#### *Writing:*

We’ll be writing a paper in this class. But instead of grinding it out in a panic in the last week, 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 *three full weeks* in the term to focus on reading, thinking, and writing the first draft of your paper. I’ll provide some initial feedback and guidance. You’ll have a chance to incorporate any feedback you receive, and then turn in a final draft to me at the end.

#### *A Note on Extensions:*

I know that life happens and times are stressful. However, there will be **no extensions whatsoever** granted on your blog post submissions. There are two reasons for this. First, it is unfair to your classmates who are expecting you to post in a timely manner. Second, and more importantly, if you are here you are training for ministry. The Easter sermon must be preached on Easter Sunday, and I believe it is part of your training to have the experience of deadlines that cannot be moved. In the case of significant extenuating circumstances, extensions on the final paper may be granted on a case by case basis.

**Course Requirements:**

1) Attendance, participation in synchronous sessions	100 pts
2) Synchronous work, including reading presentations	50 pts
3) Canvas reading comprehension questions	100 pts
4) Canvas blog posts and responses	150 pts
5) Final paper	450 pts
6) Spiritual growth self-assessment	50 pts

1) *Attendance and participation:* The synchronous sessions of this class are 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 synchronous sessions will have a detrimental effect on your final grade. Your participation is important for our learning! Participation also includes the initial “getting ready” materials on Canvas. (Please also see the BSSF Absence Policy on Canvas.) [1.3, 3.3, 4.2, 1.2, 3.1, 3.4, 4.1]

2) Synchronous session presentations:  
*Reading presentations:* Each student will sign up to give a brief (5 minutes) presentation on the readings and help lead the class discussion in one of the sessions. There will be multiple presentations each class meeting, and no two people should discuss the same reading. For this presentation, a 1-2 page single-spaced summary and discussion should be posted on Canvas. Do not simply read this text as your presentation; you will need to condense it and make it more informal. [1.2, 1.3, 4.2]

3) Canvas reading comprehension questions:  
*Ten sets of reading comprehension questions:* There will be a number of opportunities throughout the class for you to respond to sets of questions on the readings. Some of these are pre-reading questions; most of them are questions to be answered on the basis of the reading selection, and are intended to aid and reflect reading comprehension. Answers will be graded on accuracy. *These should be completed in Canvas by the deadline indicated.* [1.3, 3.3, 4.2, 1.2, 3.1, 3.4, 4.1]

4) Canvas blog posts and responses:  
*Three blog posts:* Students will sign up to write blog posts of 500 words on three of the readings, not all in the same week. They should be in the form of a church newsletter article presenting the material in the reading in such a way that the average parishioner can understand it. *These should be posted in Canvas midnight **on the Tuesday of the weeks you sign up for. This will give your colleagues the opportunity to read and respond before class.*** [1.3, 3.3, 4.2, 1.2, 3.1, 3.4, 4.1]

B) *Weekly blog responses:* Each week, you should respond to at least one blog post with

comments and questions for the author.

[1.3, 3.3, 4.2, 1.2, 3.1, 3.4, 4.1]

5) Final paper:

Students will prepare a final research paper of around 10 pages (2500-2750 words, double-spaced, in a 12 point font) 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 *around 400 pages of additional reading beyond the class required bibliography*, 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, e-mail exchange, or phone call by Wednesday, September 21. The topic of the paper is open but should be a substantial engagement with whatever material the student chooses. The paper should be logically organized and clearly written, with a clear, well-developed thesis statement; it 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. [1.3, 3.3, (perhaps) 1.2]

6) Self-assessment of spiritual growth:

At the end of the course, you will write a one-page single-spaced reflection on how your relationship to God has changed over the course of the class. This will be graded on a pass-fail basis; the only way not to get 50 points is not to turn it in. [4.2]

Participation in worship, while not required, is an integral part of students' formation.

Course evaluations are an important part of the educational process. They help instructors understand what is working well for a course and what might benefit from some changes.

Students taking the course for credit are expected to complete the evaluation as part of their participation in the learning experience. Auditors are encouraged to complete the evaluation as well. Evaluations will be available in Populi near the end of the course and will remain open until the grade deadline for each term. Evaluations should be completed based on your experience of the course and should not be based on your final grade. For this reason, during the grading period, you will not be able to see your grade in Populi until you have completed the evaluation. After the grade deadline, you will be able to see your grade in Populi, but you will no longer be able to share your voice through the course evaluation.

### **Better Practices for Zoom Sessions:**

Zoom works best when certain criteria are met:

- The latest version of Zoom is installed. Periodically check for updates and download the latest version.
- One computer::one user. Everyone should have their own device (including camera and mic) and zoom link. This helps everyone come to the space equally. (or something along these lines)



- If you are in a shared or noisy space, use headphones/earbuds. In general, it is normally best to keep your mic muted unless you are speaking. This helps minimize background noise.
- Minimize distractions around you (try to be in the same location for the duration of the session). If you must be in transit, mute your mic.
- Plan ahead to ensure you have a stable internet connection for the duration on the session. If your connection becomes unstable, it may be helpful to turn off your video when you speak.
- Otherwise, cameras should generally be on, unless you need to step away to take care of something. This contributes toward demonstrating your presence and participation in class during the session.

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**Course Grading & Feedback:**

- Canvas posts will be graded with comments within a week. Papers will be returned with comments before Christmas.
- See below for the grading scale.
- Please be aware that the Canvas gradebook reflects cumulative grades for assignments for your course, but the final official grade for the course will be recorded manually by the instructor in Populi.

<b>Bexley Seabury requires a minimum grade of C to pass a course.</b>		
<b>Grade</b>	<b>Points</b>	<b>Description</b>
A (4.00)	96-100	Superior/Mastery
A- (3.67)	90-95	Excellent
B+ (3.33)	87-89	Very Good
B (3.00)	84-86	Good (high)
B- (2.67)	80-83	Good (low)
C+ (2.33)	75-79	Acceptable (high)
C (2.00)	70-74	Acceptable/Adequate
F (0)	< 70	Unacceptable (Fail)
<b>A grade of “P” in a Pass/Fail course is equivalent to a grade of C or above.</b>		

## COURSE SCHEDULE

**Note:** All assignments are due by 11:59 PM central time on the day listed. Blog posts are due at 11:59 on the Tuesday of the week you sign up for. Other assignments are due at 11:59 pm on the Wednesday. All clock time in this syllabus should be understood to refer to the central time zone.

### **Preliminary material:**

**Read:** Paul Edwards, “How to Read a Book”, *on Canvas*  
St. Augustine, *On Christian Doctrine*, Book I, *on Canvas*  
Sarah Coakley on “Why Should We Pray, and What is Prayer For?”, *on Canvas*  
Nicholas Adams, “Arguing as a Theological Practice”, *on Canvas*  
A. Katherine Grieb, “Anglican Interpretations of Scripture: Can Scriptural Reasoning Provide a Way Forward?”, *on Canvas*  
Stanley Hauerwas, “How to Write a Theological Sentence,” *on Canvas*

## **UNIT 1: INTRODUCTION TO ANGLICAN THEOLOGY**

### **WEEK 1:** *By midnight, Wednesday, September 7*

**Watch:** Video lecture 1, *on Canvas*

**Read:** Sam Wells, *What Episcopalians Believe*  
Paul Avis, “What is Anglicanism?”, *on Canvas*  
Stephen Sykes, “The Genius of Anglicanism”, *on Canvas*  
Rowan Williams, “The Anglican Quest for Holiness”, *on Canvas*

**Write:** Reading questions on Canvas

**Meet:** *Via Zoom, Thursday, September 8* (7:00pm-8:30pm CT)

- 1) Come to class prepared to explore and discuss the readings and the syllabus. We will also sign up for presentations and blog posts this week.
- 2) Bring one word, sentence, or passage that confuses or compels you from the readings.

### **WEEK 2:** *By midnight, Wednesday, September 14*

**Watch:** Video lecture 2, *on Canvas*

**Read:** Ellen Charry, “The Beauty of Holiness: Practical Divinity”, in *The Vocation of Anglican Theology*  
Rowan Williams, “Christology,” in *The Vocation of Anglican Theology*  
Katherine Sonderegger, “On the Holy Name of God,” *on Canvas*  
Kathryn Tanner, “Theological Anthropology,” in *The Vocation of Anglican Theology*

**Write:** Reading questions on Canvas  
Blog posts and responses on Canvas

### **WEEK 3:** *By midnight, Wednesday, September 21*

*Read:* Rowan Williams, *Resurrection: Interpreting the Easter Gospel*  
Preface to the American Prayer Book, *BCP*, p.9ff  
Articles of Religion, *BCP*. p. 867ff

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

*Meet:* *Via Zoom, Thursday, September 22* (7:00pm-8:30pm CT)  
1) Come to class prepared to explore and discuss the readings.  
2) Presenters should come prepared to help lead the discussion.

*Due:* By midnight, *Wednesday, September 21*, turn in your preliminary thesis, outline, and working bibliography to Dr. Slade by e-mail.

## UNIT 2: RESEARCHING AND WRITING YOUR PAPER

**WEEK 4:** *By midnight, Wednesday, September 28*

*Read:* Research for your paper

**WEEK 5:** *By midnight, Wednesday, October 5*

*Read:* Research for your paper

*Meet:* *Via Zoom, Thursday, October 6* (7:00pm-8:30pm CT)  
1) Come to class with questions, puzzlements, and discoveries about your research.  
2) Presenters should come prepared to help lead the discussion or the readings (from the previous unit) that you present on.

**WEEK 6:** *By midnight, Wednesday October 12*

*Write:* Write the first draft of your paper; turn it in to Dr. Slade by e-mail.

*Due:* Submit the first draft of your paper to Dr. Slade (kslade@bexleyseabury.edu) by midnight on Wednesday, October 12.

## UNIT 3: THE CHURCH, MISSION, EVANGELISM, AND THE ANGLICAN COMMUNION

**WEEK 7:** *By midnight, Wednesday, October 19*

*Read:* Graham Tomlin, *The Provocative Church* (4<sup>th</sup> ed.)  
Stephen Sykes, “An Anglican Theology of Evangelism”, *on Canvas*  
“Mission” by Cathy Ross, *on Canvas*  
Selections from Lambeth Conferences on mission, *on Canvas*  
The Chicago-Lambeth Quadrilateral, *BCP*. p.876f  
George Whitefield, “On Justification by Christ,” *on Canvas*

*Meet Via Zoom, **Thursday, October 20** (7:00pm-8:30pm CT)*

- 1) Come to class prepared to explore and discuss the readings.
- 2) Presenters should come prepared to help lead the discussion.

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

**WEEK 8:** *By midnight, Wednesday, October 26*

*Watch:* Video lecture 3, *on Canvas*

*Read:* Paul Avis, “Anglican Ecclesiology”, *on Canvas*  
David Hamid, “The Nature and Shape of the Contemporary Anglican Communion”, *on Canvas*  
John Jewel, “An Apology of the Church of England,” *on Canvas*  
Kwok Pui Lan, “From a Colonial Church to a Global Communion,” *on Canvas*  
Frederica Harris Thompsett, “The Primacy of Baptism: A Reaffirmation of Authority in the Church,” *on Canvas*

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

#### **UNIT 4: ANGLICAN ETHICS: SOCIAL, POLITICAL, AND INDIVIDUAL**

**WEEK 9:** *By midnight, Wednesday, November 2*

*Read:* William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land*  
Kelly Brown Douglas, “Speaking of God in Stand Your Ground Times,” *on Canvas*  
Eugene Rogers, “Same-Sex Marriage as an Ascetic Practice in the Light of Romans 1 and Ephesians 5,” *on Canvas*

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

*Meet Via Zoom, **Thursday, November 3** (7:00pm-8:30pm CT)*

- 1) Come to class prepared to explore and discuss the readings.
- 2) Presenters should come prepared to help lead the discussion.

**WEEK 10:** *by midnight, Wednesday, November 9*

*Watch:* Video lecture 4, *on Canvas*

*Read:* Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic*, all

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

### **WEEK 11:** *by midnight, Wednesday, November 16*

*Read:* Harold T. Lewis, *Christian Social Witness*  
Alan Suggate, “The Temple tradition”, in Brown, ed. . *Anglican Social Theology*  
John Hughes, “After Temple? The Recent Renewal of Anglican Social Thought”, in Brown, ed. *Anglican Social Theology*

*Write:* Reading questions on Canvas  
Blog posts and responses on Canvas

*Meet:* *Via Zoom, **Thursday, November 17** (7:00pm-8:30pm CT)*

- 1) Come to class prepared to explore and discuss the readings.
- 2) Presenters should come prepared to help lead the discussion.
- 3) During our meeting, 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 12: Thanksgiving Break**

### **WEEK 13:** *by midnight, Wednesday, November 30*

*Watch:* Video lecture 5, *on Canvas*

*Read:* William Danaher, “Renewing the Anglican Moral Vision,” *on Canvas*  
Libby Gibson, “Ethics from the Other Side: Postcolonial, Lay, and Feminist Contributions to Anglican Ethics”, *on Canvas*  
Timothy Sedgwick, “The Anglican Exemplary Tradition”, *on Canvas*  
Alan M. Suggate, “The Anglican Tradition of Moral Theology”, *on Canvas*

*Write:* Reading questions on Canvas  
Final exam on Canvas

*Due:* Spiritual self-assessment by email **by midnight, Wednesday, November 30.**  
Final draft of your final paper by email, **by midnight, December 8.**

### **Academic Policies**

All students in Bexley Seabury courses are expected to be familiar with the following information that is provided on Canvas, in Student Resources:

- Academic policies and forms
- Requests for withdrawals, extensions, and incompletes
- Technological requirements and assistance
- Writing guidelines and assistance
- Course Netiquette
- Prohibition of plagiarism