

COURSE SYLLABUS

Department: Church History

Course Title: Readings in Anglican
Biography

Course Number: CH675/875T

Credit Hours: 3

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COURSE DESCRIPTION

This course is designed to accompany Trinity's Anglican Heritage study tours in England. It involves readings before and after the tour, centered on distinguished Anglican figures of the past. In consultation with the lecturer, students may design their readings with their specific interests in mind.

COURSE GOALS

By the end of the course, you should be able to do the following.

- (1) Identify and describe briefly the pre-eminent theological and pastoral leaders in Anglicanism over the past 500 years.
- (2) Explain and defend your choice of leader(s) to study in depth.
- (3) In the case of the figure(s) you choose to study, show how they have been significant in the Anglican tradition, and what use they represent in pastoral ministry today.
- (4) Write interesting and readable papers, that present not only the salient biographical details concerning the persons they study, but also convey your own enthusiasm for the individuals.

TEXT

You should purchase and read the following book before the January tour. The Trinity bookstore has it in stock, or you may purchase it from a distributor of your choice.

Richard H. Schmidt, Glorious Companions: Five Centuries of Anglican Spirituality (Eerdmans, 2002: 0-8028-3920-7)

COURSE STRUCTURE

Before the Study Tour, please read the Schmidt volume and write a 1500-word essay (more or less) in which you reflect on the individuals and themes presented in the book. Please (1) describe any common themes in Anglican spirituality that you discern in the individuals that the book presents (2) comment on the relevance of these themes for pastoral ministry today and (3) define and defend briefly your choice of figure(s) for further study in depth. Please give this paper to Les Fairfield on or before January 4, 2009 (email, fax, hard copy, smoke and blankets, etc.).

During the Study Tour, please listen attentively to the lectures delivered aboard our motor coach. You will receive lecture outlines when we arrive in London. As we travel, please write 500-word journal entries each day (Sunday through Friday, January 4-9) in which you record your impressions of the day: what you saw, what it meant to you, how you might use these impressions in teaching adult study courses. Les will ask to see these journals at the end of the tour.

After the Study Tour, please read a total of some 800 pages (1000 for DMins) in biographies of Anglican leaders, and then write some 5000 words (6000 for DMins) in which you describe and reflect on the subject(s) of your study. You may choose e.g. to write four book reviews of 1250-1500 words apiece, one long essay, or other variants that you negotiate with Les. You and he may design this reading program before the tour, during the tour, or within a week of returning from the tour (i.e. by January 20, 2009). You may communicate with Les in person, by phone or by email. In any case, you should have a study plan filed with him by February 1 at the latest. Then you will have until March 7 to submit your work by email or hard copy.

GRADES

You will receive a “B” in the course if you complete ON TIME all the requirements specified above. If you wish an “A” in the course, please complete the requirements above, and in addition submit by March 7 an additional 1000-word essay. The latter should reflect on how you might use the experience of the tour, and the reading and writing you have done, to enhance your teaching about Anglicanism. You might submit a tentative outline for a parish course, for example, or some other plan for using this material in practical ministry.

SAMPLE BIBLIOGRAPHY

Here is a list (by periods) of the sort of biographies I have in mind for you to read. This is a tiny sample, not an exhaustive list. You may certainly negotiate other readings with Les. These are merely suggestive, and available in Trinity’s library.

The English Reformation (1533-1603)

Scarisbrick, John, *Henry VIII* (London, 1968). A thorough study of “Our Founder” from a balanced and measured Roman Catholic point of view.

Wilson, Derek, *In the Lion’s Court: Power, Ambition and Sudden Death in the Reign of Henry VIII* (New York, 2001). A readable account of six men named Thomas who competed for influence on Henry from roughly 1520-1547. If you are interested in Henry VIII, this is a good book to start with.

Daniell, David, *William Tyndale: A Biography* (New Haven, CT, 1994). A careful study of the man who introduced the printed Bible to England in English.

MacCulloch, Diarmaid, *Thomas Cranmer* (New Haven, CT, 1996). This is THE biography of the great Archbishop. Not for the faint-hearted, this weighty tome is a must for anyone who wants to understand the genesis of the Anglican Church.

Ridley, Jasper, *Thomas Cranmer* (Oxford, 1962). Still readable and useful, but now surpassed by MacCulloch’s magisterial work.

Prescott, Hilda, *A Spanish Tudor: The Life of “Bloody Mary”* (New York, 1940). Old never superceded, this is a sensitive study by a brilliant novelist. If you like really competent historical novels, you may read her book on the 1535-36 northern rebellion “the Pilgrimage of Grace,” entitled *Man on a Donkey*.

.MacCaffrey, Wallace, *Elizabeth I* (London, 1993). This thorough study of “Our Real Founder” studies carefully the political complexities of this remarkable woman’s reign.

Ridley, Jasper, *Elizabeth I: The Shrewdness of Virtue* (New York, 1987). A readable and opinionated account by the leading biographer of 16th century English leaders.

Somerset, Anne, *Elizabeth I* (London, 1991). The most fluent and interesting of the many accounts of Elizabeth’s life currently in print – reads like a novel.

Secor, Philip, *Richard Hooker: Prophet of Anglicanism* (London, 1999). The standard biography of this controversial Anglican theologian – an Elizabethan Christian whom modernist Episcopalians claim as their model. Not likely. Secor’s bio is not heavy on theology but tells Hooker’s story readably.

The Puritans, the Caroline Divines and the English Civil War (1603-1660)

David Harris Wilson, *King James VI & I* (he was “VI” of Scotland before he came down to England in 1603). Still the best biography of “the wisest fool in Christendom” as some labeled him. Definitely not to be confused with St. James.

C.V. Wedgwood, *The Trial of Charles I*. This narrative plunges you down into the year 1648, when Cromwell’s army has defeated both the Royalist and the Parliamentary

armies (the latter now terrified of the political radicals in the Cromwellian army's ranks, the "Levellers"). England is a mess. What to do with the King, who will break every promise and make alliances with anyone, to preserve his "divine right kingship?"

C.V. Wedgwood, *Oliver Cromwell*. This short and readable biography captures Cromwell's dilemma, and that of "vigorous" Christians in any era, namely "Can the sword advance the Kingdom of God?"

Antonia Fraser, *Cromwell: The Lord Protector*. In contrast to Cicely Wedgwood's short biography, Fraser's is a huge book. Each in their own genre is a classic. Chapter 20 is particularly useful, as it deals with Cromwell's struggles in the mid-1650s to deal with the age-old problem of combining political order and religious diversity.

Florence Higham, *Launcelot Andrewes* This short and readable biography lucidly describes the tensions in Bishop Andrewes' life between his public association with James' corrupt court, his godly preaching, and his profound life of prayer..

Paul A. Welsby, *Launcelot Andrewes*. This is a more recent biography than Higham's, and treats Andrewes' spirituality very sensitively.

David L. Edwards, *John Donne: Man of Flesh and Spirit*. Donne is impossible to identify exactly with any religious party in early Stuart England (even if it were desirable to do so). Yet he is at one with the Caroline Divines, at least in his love for the complex beauty of words, in contrast to the Puritans' desire to be rational, plain, and confrontational in their preaching.

A.L. Maycock, *Nicholas Ferrar of Little Gidding*. Little Gidding was a fascinating attempt in the early Stuart period to re-create a religious community along lines that recalled medieval monasticism (except that Little Gidding was sensibly co-ed). Ferrar was friendly with all the Caroline Divines, and they followed his experiment with great interest.

George Herbert, *The Country Parson, The Temple* (John N. Wall, ed. In Paulist Press, "Classics of Western Spirituality" series), pages 1-47. Like Donne, Herbert is impossible to confine to any one religious party, Puritan or anti-Puritan "Caroline Divine." Yet like the latter he too sought to recapture metaphor, intuition, "right-brained" holistic and poetic language, as well as the communitarian and less individualistic features of medieval Christianity in England.

Hugh Trevor-Roper, *Archbishop Laud*. In William Laud, Archbishop of Canterbury 1632-45, we see the Caroline Divines at their least attractive. Laud was viscerally opposed to the Puritan mainstream in the early 17c Church of England, to their Calvinist theology, their lack of interest in "the beauty of holiness," and their tendencies toward independent individualism. Laud's brutal and "thorough" tactics toward his enemies helped bring on the Wars of Religion in England. Yet he was intensely devout.

The Early English Enlightenment (1660-1730)

I'm weak on this period as far as biographies go, so I'll include a couple of fascinating historical novels.

Spellman, W. M., *John Locke* (New York, 1997). This brief biography is quite readable and outlines Locke's crucial thinking in religious as well as epistemological and political matters.

Ian Pears, *An Instance of the Fingerpost*. This is a fabulous historical whodunit. It begins in the year 1663 in Oxford. Robert Grove, Fellow of New College, has just died of arsenic poisoning. An Italian physician named da Cola is visiting Oxford, and discusses the case with his physician friend Richard Lower. They are struggling to think "scientifically" about Grove's death, and use the "scientific method" to find the killer. This is a wonderful introduction to the English Enlightenment.

Neal Stephenson, *Quicksilver*, pages 112-146 and 150-162. I'm not sure whether this huge book (Volume I of a gargantuan trilogy) is historical fiction or science fiction or fantasy or what, but what a book, and its historical details are accurate. In the section I'm suggesting, Stephenson manages to cover Science in the 1660s, London's Plague Year (1665), the Great Fire of 1666, and Isaac Newton and gravity! The central figure is a young wannabe scientist named Daniel Waterhouse. He hangs out with scientists Robert Hooke and John Wilkins (Gilley&Shiels, 218) during the Plague Year, doing experiments – yes, they really did what Stephenson describes. Then Daniel goes to visit his Cambridge roommate Isaac Newton in Lincolnshire. One wonders what principles are emerging in all this wild experimentation, that thirty years later in the 1690s will allow Scientific Reason to claim the authority to judge Biblically-revealed Christianity.

The Evangelical Revivals (1735-1833)

John Wesley, *The Journal of John Wesley* (many editions). There's nothing like reading the day-by-day account of this magnificent and quirky saint's passionate evangelism. He preached more than 40,000 sermons in 53 years (that's over two a day) and in all weathers, against violent opposition in many places. In addition to the *Journal* (which I'd read first) there are good biographies of Wesley by John Pollock and others. You can browse around.

Howard Snyder, *The Radical Wesley & Patterns for Church Renewal* (IVP and Zondervan editions). This is about 25 years old, not strictly a bio of Wesley, but such a suggestive and useful book that I'll include it here.

Arnold Dallimore, *George Whitefield*. This is the standard devotional biography, in two large volumes. I'd suggest focusing on Volume I, chapters 29-32 on the great year of 1740, the peak of the Great Awakening in America, though you can certainly read both volumes in entirety if you like.

Frank Lambert, *Pedlar In Divinity: George Whitefield and the Transatlantic Revivals*. This is a revisionist bio of Whitefield, which will probably make you angry – but Lambert’s thesis about Whitefield’s use of media is intriguing.

Harry Stout, *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*. This excellent biography falls between Dallimore and Lambert in tone: respectful but not uncritical.

Kevin Belmonte, *Hero for Humanity: A Biography of William Wilberforce*. This is a recent study, not terribly deep but easy to read. Belmonte is part of the “Fellowship” in Washington, Christians who are devoted to commending Wilberforce’s ideals in American political life today.

John Pollock, *Wilberforce*. I prefer this biography to the one above for its depth and sensitivity, but it’s old (1977) and may not be easily accessible.

D.B. Hindmarsh, *John Newton and the English Evangelical Tradition*. Newton was the one-time captain of a slave ship, who converted to Christianity, wrote “Amazing Grace” and became the most gifted pastor in England. Later in life he played a key role in Wilberforce’s conversion and vocation to political leadership.

Hugh Evan Hopkins, *Charles Simeon of Cambridge*. Simeon was fellow of King’s College, Cambridge and vicar of Holy Trinity Church for some 55 years. A kind of “wide receiver” on Wilberforce’s team because of his residence in Cambridge, Simeon mentored hundreds of future Evangelical clergy and overseas missionaries. After Simeon’s death one historian declared that his influence had been greater than any archbishop.

The Oxford and Cambridge Movements and the Growth of AngloCatholicism

Georgia Battiscombe, *John Keble: A Study in Limitations* (1963) is a sympathetic though not uncritical study of this poet and priest, whose “Assize Sermon” in 1833 sparked the revival of the old High Church tradition, which became Anglo-Catholicism.

John Griffin, *John Keble: Saint of Anglicanism* (1987) is a shorter and more devotional study of Keble’s life, but worth a read.

Owen Chadwick, *Newman* (1983) is a brief biography by the greatest historian of the English Church now alive. Complex but well worth studying, Chadwick shows how Newman rejected both Liberal/Deist and Evangelical understandings of faith and how we acquire it.

Louis Bouyer, *Newman* is a study of Newman’s life from the perspective of the Roman Catholicism that he adopted in 1845.

Ian Ker, *John Henry Newman: A Biography* (1988) is a longer and more detailed life than either of the two selections above – with long chapters! Chapter 3 in particular describes Newman’s attempt to understand the Church of England as a *via media* between Protestantism and Roman Catholicism – a very different notion of the *via media* than the one that Queen Elizabeth I had entertained! In the end, of course, Newman abandoned this vision of the Church of England, and turned to Rome as the true Church. But his definition of the *via media* has been very influential in Anglicanism during the last 150 years.

P. Butler, *Pusey Rediscovered* (1983) is a recent collection of essays of the man who grounded the Oxford Movement in the study of the early Church Fathers. Though utterly ill-equipped to be a leader, Pusey was the Movement’s greatest intellect, and decisively shaped the theology and piety of Anglo-Catholicism

Geoffrey Rowell, *The Vision Glorious* (1983: chapter V) and James F. White, *The Cambridge Movement* (1979: chapters I-II). Just as the Oxford Movement was coming to the end of its first phase in 1839, a cognate school of thought was coalescing in Cambridge. Whereas the Oxford Movement stressed theology, the Cambridge Movement emphasized “smells and bells” (i.e. gothic church architecture, pre-Reformation vestments, and medieval ceremonial). I could not find an adequate biography of John Mason Neale who founded the Cambridge Movement, but these chapters in Rowell and White do the job.

L.E. Ellsworth, *Charles Lowder* (1982). Lowder was the most famous of the early Anglo-Catholic “slum priests,” who introduced Anglo-Catholic worship to the worst ghettos in England beginning in the 1840s.

David Newsome, *The Parting of Friends: The Wilberforces and Henry Manning* (1966). How odd that two of William Wilberforce’s sons – Robert and Henry - should first adopt Anglo-Catholicism, and then follow their Oxford friend Henry Manning into the Roman Church. A third son – Samuel – stayed in the Church of England and became the moderately AngloCatholic Bishop of Oxford.

David W. Bebbington, *William Ewart Gladstone: Faith & Politics in Victorian Britain* (1993). Gladstone was the greatest Christian statesman of the Victorian Era, who presided over the expansion of the British Empire. The Anglo-Catholic movement strongly influenced his spirituality, yet he rejected its urge to separate the Church from the State. In many ways, Gladstone wore the mantle of William Wilberforce in the late 19th century, pressing for social and political reform along Christian principles.

Anglican Modernism (1860-2005)

Desmond, Adrian and James Moore, *Darwin: The Life of a Tormented Evolutionist* (New York, 1991) and Adrian Desmond, *Huxley: From Devil's Disciple to Evolution's High Priest* (Reading, MA, 1994). These two biographies are crucial if you want to understand how Christianity lost intellectual credibility in late 19th century Britain. They're also indispensable if you want to understand the worldview that the current Episcopal leadership embraces.

James Carpenter, *Charles Gore*. Gore was an Oxford scholar and later a bishop. He led a movement of third-generation Anglo-Catholics to try and integrate some features of German theology and the Evolutionary worldview into Christianity. In the book of essays *Lux Mundi* (1889) he and other Anglo-Catholics tested how far those movements could be reconciled with orthodox Christianity. As "Liberal Catholicism" strayed farther and farther from the latter, Gore became conservative voice in his later life.

A.M. Ramsey, *An Era in Anglican Theology: From Gore to Temple*. Not strictly a biography, but the former Archbishop of Canterbury brilliantly traces how modernist theology permeated the Church of England during the period 1889-1939, and then how its leading apostle William Temple repudiated it on the eve of World War II.

John Kent, *William Temple*. Temple (1881-1944) was the son of an Archbishop of Canterbury, and succeeded to that office himself in later life. Deeply influenced by Modernism in his youth, he attempted a more radical integration of German ideas and Christianity than Gore had offered. In three works (*Mens Creatrix* 1917, *Christus Veritas* 1924, and *Nature, Man and God* 1934) Temple tried to do Christian theology in a Hegelian and Evolutionary worldview. At the end of his life he rejected this project, and called for a return to a neo-orthodox perspective.

Eric James, *A Life of Bishop John A.T. Robinson*. Robinson was a Cambridge New Testament scholar and Bishop of Woolwich in the 1960s. His small book *Honest to God* (1963) reintroduced Modernist theology to Britain, after its eclipse since 1939 or so. Recapitulating all the Modernist assertions since Schleiermacher and Hegel, *Honest to God* presented its viewpoint as "new" and "relevant." Its general approach to Christianity became dominant since the 1960s amongst the bishops of the Church of England (with notable but isolated exceptions) and in the American Episcopal Church.

Susan Howatch, *Scandalous Risks*. Howatch's novels about the 20th century Church of England all interweave quotes from a particular theologian into the narrative. In *Scandalous Risks*, Howatch uses Robinson's *Honest to God* as her springboard, and wickedly nails the moral consequences of Robinson's theology.

20th Century Apologists for Christianity in the Church of England

These apologists continue to speak effectively against Modernism today, though most of them flourished in fifty or sixty years ago. I have chosen four, who seem to me representative. C.S. Lewis and Dorothy Sayers were laypeople who presented orthodox Christianity through literature and drama as well as through formal apologetics (like

Lewis' *Mere Christianity* or Sayers' *Mind of the Maker*). Michael Ramsey was an Anglo-Catholic theologian who became Archbishop of Canterbury from 1961 to 1974, and commended Christianity as much by his character of holiness as by his writing. And John Stott is still the revered teacher of Anglican Evangelicalism, whose books and speeches (and strategic leadership) have helped that tradition recover its leading role in world Christianity.

C.S. Lewis, *Surprised by Joy: The Shape of My Early Life*. One ought to start here, with Lewis' own words. His biographies are manifold...you can browse.

Humphrey Carpenter, *The Inklings*. Carpenter repudiated the Christianity of his father (the erstwhile bishop of Oxford) but retains enough dispassion and sensitivity to write a competent account of Lewis' circle.

David Coomes, *Dorothy Sayers: A Careless Rage for Life*; Catherine Kenney, *The Remarkable Case of Dorothy L. Sayers*; Barbara Reynolds, *Dorothy Sayers: A Biography* are all competent recent studies of this very odd and gifted lady. Sayers' detective novels and her formal apologetic writings receive thoughtful treatment.

Owen Chadwick, *Michael Ramsey: A Life*. Ramsey was a scholar, saint and 100th Archbishop of Canterbury. His tenure at Canterbury coincided with the eruption of hedonism in the 1960s, including a spate of legislation in Parliament to liberalize sexual ethics in Britain. It also coincided with the eruption of Modernist theology in the Church once more. Owen Chadwick's masterful biography explores the extent to which Ramsey's Christian witness retarded – or not – the secularization of Britain and the Church of England.

Timothy Dudley-Smith, *John Stott*, 2 Volumes. Masterful account of Stott's life and his impact upon 20th century global Christianity, not merely the Church of England.