

SCHOOL OF THEOLOGY AND MINISTRY
SEATTLE UNIVERSITY
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SEATTLE, WA 98122-1090

STMA 523.
HISTORY AND SPIRITUALITY
OF *THE BOOK OF COMMON PRAYER*, I

WINTER QUARTER 2014
TUESDAY, 1:30 TO 4:20 P.M.
HUNTHAUSEN 100

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SYLLABUS

I. COURSE DESCRIPTION AND INTENTION

This two-quarter course assumes participants already have a basic understanding of the contents of *The Book of Common Prayer*, of the outline of the history of the Episcopal Church, and of the fundamental principles of Anglican identity. The course has been developed to help those preparing for ministry in this Church (both lay and ordained) gain a deeper grasp of those understandings and arrive at an informed and articulate ownership of them. It is designed to correspond to introductory courses in worship and orientation seminars in Episcopal seminaries.

The intention of the course is fourfold:

1. to examine the historical development of the Prayer Book, from 1549 to the present revisions and supplements in the Episcopal Church, noting particularly the concerns and circumstances that prompted new editions;
2. to study the liturgical practices established by the Prayer Book, noting particularly their presuppositions, the vocabulary they provide for public and private occasions of ministry, and some initial considerations about their use;
3. to consider how the Prayer Book and its practical implementation “contain” Anglican theology and are an expression of a particular spirituality;
4. to reflect together on how the appropriation of the material examined and the gifts of our lives are forming us for ministry in the Episcopal Church (both lay and ordained).

In other words, we will consider Prayer Book history, liturgy, and theology, and we will explore the impact of these things on our life as faithful Christians in the Anglican tradition.

I. COURSE DESCRIPTION AND INTENTION (CONTINUED)

This course extends over two quarters. The first quarter (STMA 523) will deal with history, the principal elements in the liturgical worldview contained in our Prayer Book, the Daily Office, and initial consideration of the theology and spirituality carried by our liturgy. The second quarter (STMA 524) will examine the rites of initiation, the Eucharist, and the Ordinal, and will further develop competence in the use of our Prayer Book as a tool for theological reflection, evangelism, and formation.

II. COURSE OBJECTIVES

The objectives of this course are for each student to develop:

- 1) an understanding of the Prayer Book's role in carrying Anglican identity and spirituality;
- 2) an understanding of the historical development of the Prayer Book and of the relevance of that history for the identity and mission of the Episcopal Church today;
- 3) an understanding of the yearly, weekly, daily, and "occasional" rhythms of the common prayer of the Episcopal Church and the basic shape of services of "occasional," daily, weekly, and yearly prayer (special attention will be given to the Daily Office);
- 4) an ability to decipher, use, and interpret theologically Episcopal worship resources (especially those associated with the Daily Office);
- 5) competence and self-awareness as a leader of worship within the Episcopal Church (especially leadership of the Daily Office);
- 6) an ability to talk about faith as an Anglican;
- 7) an ability to think critically and empathetically and to express oneself clearly and creatively both orally and in writing;
- 9) an ability to reflect upon self, nature, society, and God more appropriately and to live out one's own faith more responsibly as a result of this encounter with the Anglican tradition;
- 10) a sensitivity to the ways sex, race, ethnicity, class, and culture intersect, enrich, and complicate Anglican identity and mission.

III. S.T.M. LEARNING OUTCOMES ADDRESSED IN THIS COURSE

This course addresses the following learning outcomes put forward for the M.Div. degree:

- 1) Knowledge of the tradition in relation to sacramental theology, liturgical method, worship elements and structure, and the ability to engage them in an ecumenical diversity of practice.
- 2) Ability to guide and direct a Christian community in its mission.
- 3) Knowledge of the interaction of religious/spiritual experience and culture in their ecumenical and multicultural dimensions.
- 4) Ability to inform ecclesial leadership with theology.

IV. TEXTS

The Book of Common Prayer, 1979. (Abbreviation: *BCP*)

Hatchett, Marion J. *Commentary on the American Prayerbook*.
New York: HarperCollins, 1995. (*Commentary*)

Holmes, David L. *A Brief History of the Episcopal Church*.
Valley Forge, Penn.: Trinity Press International, 1993. (Holmes)

Lee, Jeffrey. *Opening the Prayer Book*.
Boston: Cowley Publications, 1999. (Lee)

Stuhlman, Byron D. *Eucharistic Celebration 1789-1979*.
New York: The Church Hymnal Corporation, 1988. (Stuhlman)

Weil, Louis. *A Theology of Worship*.
Boston: Cowley Publications, 2002. (Weil)

Additional Resources (to be considered briefly):

The Hymnal 1982. (Abbreviation: *Hymnal*)

Holy Women, Holy Men: Celebrating the Saints, 2010. (*HW, HM*)

The Book of Occasional Services, 2003. (*BOS*)

Enriching Our Worship 1 -5, 1998-2010. (*EOW 1, EOW 2*, etc.)

El Libro de Oración Común, 1981. (*LOC*)

Lift Every Voice and Sing II, 1993. (*LEVS*)

Kaye, Bruce. *An Introduction to World Anglicanism*. [recommended text]
Cambridge and New York: Cambridge University Press, 2008. (Kaye)

IV. TEXTS (CONTINUED)

A few words about our texts:

1) Our primary textbook for the quarter is the 1979 *Book of Common Prayer*. Please obtain a copy specifically for use in this course – preferably an inexpensive hardbound copy you will feel free to write in (NOT your leather bound *BCP* and *Hymnal* combination!). Bring your “study” copy of the Prayer Book to every session of the course, including our first class. The Episcopal Bookstore on Stone Way in Seattle is the best local source for Prayer Books and other liturgical materials.

2) Marion Hatchett’s *Commentary* is an encyclopedia of historical, theological, and liturgical information concerning the 1979 *BCP* organized according to the order of materials in the Prayer Book itself. Reading is frequently assigned in this book as background to our work with the *BCP*. You should read Hatchett’s historical overviews of sections of the Prayer Book carefully – but then skim lightly over his detailed comments on specific elements of the Prayer Book. Please bring the *Commentary* to every class session.

3) We will also work to familiarize ourselves with the many authorized supplements to the 1979 *BCP*: for example, the hymnals of the Episcopal Church, the *Enriching Our Worship* series, the *Book of Occasional Services*, *Holy Women*, *Holy Men*, and so on. Students need to have access to copies of all these liturgical resources, for there will be assigned reading from or “skimming” of them, although I do not expect that all students will necessarily purchase their own copies of all of these books. Check with your parish to see if you can borrow copies.

4) Jeffrey Lee’s book will be used throughout the quarter a section or two at a time – his book is our most general resource accompanying the Prayer Book itself.

5) We will use the books by David Holmes and Byron Stuhlman as primary resources in our study of Anglican and Episcopal history.

6) We will read some excerpts from Richard Hooker’s *Laws of Ecclesiastical Polity* on January 28. More information will be provided on the first day of class.

7) Louis Weil’s book will serve as a resource at the end of the quarter when we consider the character of Anglican spirituality and theology.

8) We will discuss the assignments from Lee, Holmes, Stuhlman, and Weil in the piecemeal order given later in this syllabus. However, if you’re the kind of person who needs to read an entire book before moving on to another, then read these books in the following order: Lee, Holmes, Stuhlman, and Weil.

9) I have listed Bruce Kaye’s book as an optional text. Kaye is an Australian Anglican who spent a sabbatical here at STM a decade ago; he gave several guest lectures in this course. I would encourage you, if you have the time, to look at the introduction to his book as well as chapter 1. Later, you might want to read the rest of the book in order to be more equipped to reflect upon and respond to the current situation within the worldwide Anglican Communion.

10) Important note: Byron Stuhlman’s book, *Eucharistic Celebration 1789-1979*, is out of print. Nevertheless, students must find access to the book. A copy is on “Closed Reserve” at Lemieux Library on the Seattle University campus (it can be checked out for 3 hours at a time, but cannot leave the library). Check and see if clergy in your parish own and could loan you a copy of the book. Does your parish maintain a library? Check with the Diocesan Resource Center. Public library systems? Online used bookstores?

V. PROCEDURES AND ASSIGNMENTS

A. Attendance. Class sessions are the primary means by which the instructor and students can share the material introduced in the assigned texts and other activities. Therefore, attendance at all sessions of the course is essential. Unexcused absences will result in a reduction of the student's final grade. (Assesses learning outcomes 1, 2, 3, and 4.)

B. Reading, Preparation for Class Sessions, and In-Class Participation. Each student is responsible for having read the material assigned for each session of the course and should be prepared to discuss their reading in class. Each student is also responsible for being an active participant in class sessions. Activities will include lectures, large group discussions, and small group work. A lack of preparation for and participation in class sessions will result in a reduction of the student's final grade. (Assesses learning outcomes 1, 2, 3, and 4.)

C. Liturgical Preparation and Leadership. Each student will assist in the preparation and leadership of communal prayers at one of our class sessions (the Daily Office). Brief discussion of the office, with feedback from the rest of the class, will be a part of this preparation and leadership. Students will hand in a one page double-spaced set of reflections discussing the choices made in planning each particular office. (Assesses learning outcomes 1 and 2.)

D. Project. Each student will complete a project on Episcopal liturgy in the context of Anglican/Episcopal history. The historical background to this project is due as a separate paper at the beginning of class on Tuesday, February 11. The final project is due on Tuesday, March 18. Specific written guidelines for the project can be found at the end of this syllabus. (Assesses learning outcomes 1, 2, 3, and 4.)

VI. COMPUTATION OF FINAL GRADE

Historical Background to the Project	30%
Final Project	40%
Liturgical Preparation and Leadership	15%
Class Preparation and Participation	15%

VII. SCHEDULE OF CLASS SESSIONS AND ASSIGNMENTS

Why Are We Here?

January 7 – This Week: The Epiphany of Our Lord Jesus Christ

Getting Acquainted and Getting Oriented

Introductions – Course Organization – A Book of Common Prayer?
– The Rhythms and Shapes of Prayer

As follow up, read:

1. Lee, 1-39
2. *BCP*, 13-14
3. *Commentary*, 1-35

January 14 – This Week: The Baptism of Our Lord Jesus Christ

The Daily Rhythm of Our Common Prayer and the Shape of Daily Prayer

The Daily Office – The Psalter

Read and be prepared to discuss:

1. *BCP*, 35-73//74-102, 103-146; skim: 581-808, 933-1001
2. *Commentary*, 89-153, 551-553, 592-594
3. Skim: *Hymnal*, S1-S66, S177-S288, 1-46
4. Skim: *EOW 1*, 18-45

How Did We Get Here?

January 21 – This Day: Agnes, Martyr at Rome, 304

The Anglican Reformation and the Origins of the Prayer Book Tradition

The English Prayer Books of 1549, 1552, and 1559 – The Great Litany

Read and be prepared to discuss:

1. Lee, 40-55; Holmes, 1-18; Stuhlman, 1-47
2. *BCP*, 147-155, 863-876
3. *Commentary*, 154-162, 583-588
4. Kaye, 9-34 [recommended]

January 28 – This Day: Thomas Aquinas, Priest and Theologian, 1274

The Church of England from the 16th to the 19th Century

Richard Hooker on Word and Sacrament – The English Civil War
– The English Prayer Book of 1662
– Anglicanism and English Colonialism

Re-Read and be prepared to discuss:

1. Lee, 40-55; Holmes, 1-18; Stuhlman, 1-47

Read and be prepared to discuss:

1. Excerpts from Hooker's *Laws of Ecclesiastical Polity*
2. Kaye, 35-63 [recommended]

VII. SCHEDULE OF CLASS SESSIONS AND ASSIGNMENTS (CONTINUED)

How Did We Get Here? (continued)

February 4 – This Week: The Fourth Sunday after the Epiphany

The Birth and Development of the Episcopal Church

The American Prayer Books of 1789 and 1892 in Historical Context

Read and be prepared to discuss:

1. Lee, 56-83; Holmes, 19-91; Stuhlman, 49-104
2. *BCP*, 361-365
3. *Commentary*, 349-373, 374-375

February 11 – This Day: Frances J. (Fanny) Crosby, Hymnwriter, 1915

The Episcopal Church in the 20th Century

The American Prayer Books of 1928 and 1979 – Looking to the Future

Read and be prepared to discuss:

1. Holmes, 92-178; Stuhlman, 105-183
2. *BCP*, skim: 5-1001; read: 5-7
3. *Commentary*, 19-21
4. Skim: *EOW 1, 2, 3, 4, and 5*
5. Skim: *LOC* and *LEVS*

Historical Background Portion of the Project Due

Who Are We?

February 18 – This Day: Martin Luther, Theologian, 1546

The 1979 American Prayer Book

The Yearly Rhythm of Our Common Prayer and the Shape of Yearly Prayer

- The Calendar of the Church Year – The Collects
- Proper Liturgies for Special Days – Holy Baptism
- *Holy Women, Holy Men*

Read and be prepared to discuss:

1. Lee, 84-100; Weil, 1-28
2. *BCP*, 15-33, 157-158, 159-210//211-261, 263-295, 297-314
3. *Commentary*, 36-88, 163-216, 217-250, 251-288
4. Skim: *HW, HM*

February 25 – This Day: John Roberts, Priest, 1949

The 1979 American Prayer Book

The Weekly Rhythm of Our Common Prayer and the Shape of Weekly Prayer

– The Holy Eucharist

Read and be prepared to discuss:

1. Lee, 101-113; Weil, 29-52
2. *BCP*, 315-349//350-393, 394-409
3. *EOW 1*, 50-88
4. *Commentary*, 289-422

VII. SCHEDULE OF CLASS SESSIONS AND ASSIGNMENTS (CONTINUED)

Who Are We? (continued)

March 4 – This Week: The Last Sunday after the Epiphany

The 1979 American Prayer Book

The Daily and Occasional Rhythm of Our Common Prayer and the Shape of
Daily and Occasional Prayer – The Daily Office – Pastoral Offices
– Episcopal Services – *The Book of Occasional Services*

Read (or re-read) and be prepared to discuss:

1. Lee, 113-124
2. *BCP*, 35-73//74-102, 103-146; skim: 412-579
3. *Commentary*, 89-153; skim: 423-550
4. Skim: *EOW* 2, 3, 4, 5
5. Skim: *BOS*

March 11 – This Week: The First Sunday in Lent

Common Prayer, Anglican Spirituality, and Anglican Theology

Read and be prepared to discuss:

1. Lee, 125-170
2. Weil, 53-143
3. *BCP*, 876-878
4. *Commentary*, 588

March 18 – This Day: Cyril, Bishop of Jerusalem, 386

Final Project Due by 1:30 p.m.

VIII. GUIDELINES FOR ASSIGNMENTS

General Guidelines for All Written Work

First of all, please review the section of the STM Student Advising Handbook entitled “Student Writing Expectations.” Beyond that, be aware that I always look for a seemingly paradoxical combination of two factors in papers written for my S.T.M. courses.

On the one hand, I am hoping for you to put your own individual gifts and insights into words as creatively and winsomely as possible; I simply do not know how to create a checklist or set of guidelines to encourage you to be yourself. So, I will simply say: be yourself, let your papers express who you are.

On the other hand, I am hoping that any reasonably intelligent reader could pick up your paper at random – in the park or on the bus – and make sense of it. So, your written work does need to follow basic rules of good writing. A successful paper must:

- 1) advance a thesis – a basic point – that is easily identifiable, plausible, novel, compelling, insightful, and crystal clear
- 2) display a structure or organization of materials that is solid, evident, understandable, and appropriate to your thesis – in particular, transitions from point to point must be smooth, each paragraph must have its own topic sentence, and all paragraphs must somehow advance your thesis
- 3) make use of appropriate evidence to support your points – do not just make assertions, but offer your reader reasons why s/he should accept your assertions and, thereby, embrace your thesis (such evidence may come from other texts and artifacts, judiciously selected, as well as your own experience, carefully articulated)
- 4) reflect sound argumentation – all ideas should flow together smoothly, you might anticipate and answer counterarguments to your thesis, as well as making novel connections to other experiences and ideas
- 5) demonstrate good mechanics – sentence structure, grammar, punctuation, style of citation of sources, and spelling.

Reflections on Daily Office Preparation

Each student will assist in the preparation and leadership of communal prayers at one of our class sessions (the Daily Office). Brief discussion of the office, with feedback from the rest of the class, will be a part of this preparation and leadership.

Each student will also hand in to the instructor, on the day s/he helps lead the Daily Office, a one page double-spaced set of reflections discussing the choices made in planning that particular office and the reasons for these choices.

VIII. GUIDELINES FOR ASSIGNMENTS (CONTINUED)

Project (Episcopal Liturgy in the Context of Anglican/Episcopal History)

Your final, integrative assignment in the course is to demonstrate a solid grasp of the liturgical practice established by the 1979 *Book of Common Prayer* of the Episcopal Church (including authorized supplements) and to explore its relevance to our contemporary human situation in the United States and wider world (Option A), or to propose some alteration or addition to the current Prayer Book (and supplements) so that it might better serve the needs of the people of the United States and world of the 21st century (Option B). This work with Episcopal liturgy, however, needs to be placed in the broader context of Anglican/Episcopal history.

You need to choose some significant and yet manageable element in the rich liturgical practice set forth in the Episcopal Church's current Prayer Book (and supplements) with which to work. A significant element – in other words, avoid minor or tangential aspects of wording or ritual action; but a manageable element – do not try to do too much in this paper, in other words, you should probably not attempt the creation of a brand-new, full liturgy for the Sunday eucharist! You could choose an element within one particular rite from the 1979 *BCP* and supplements (daily office or baptism or eucharist or burial, etc.); or, you could choose a common or analogous feature that appears in several rites (e.g., prayers of intercession or the use of the triune name of God); or, for instance, there is a form for the blessing of the home in existing resources – what if you were to create a form for the leaving of a home?

Option A. Imagine that you have been given the task, by the General Convention, of presenting one way in which the liturgical practice of the 1979 *BCP* (and supplements), now almost 35 years into its use, succeeds better than its predecessor(s), or lack thereof. Tell a success story – showing that you both understand why the liturgical element is the way it is in the 1979 Prayer Book (and supplements) and can articulate how, in your judgment, it functions well (which will involve some reflection on how liturgy intersects our contemporary human situation).

Option B. Make a proposal to the Standing Liturgical Commission for a change to the 1979 *BCP* (and existing supplements), or an addition to its liturgical practice. Be sure to show that you both understand why your chosen liturgical element is the way it is in the 1979 Prayer Book (and supplements) and can articulate the reasons why, in your judgment, it needs to be changed or an addition needs to be created (which will involve some reflection on how liturgy intersects our contemporary human situation).

That's the final goal of the project, but to get there, you also need to do some research in broader Anglican/Episcopal history in connection with your liturgical topic. So, based on the assigned readings for the first six weeks of the quarter (January 7 – February 11), but supplemented by additional research, explore and write on a carefully chosen and clearly defined issue, event, or person in Anglican or Episcopal history relevant to your liturgical focus.

VIII. GUIDELINES FOR ASSIGNMENTS (CONTINUED)

This historical background work will be due as a separate paper of 2000 words in length (about 7 typed pages) and **is due at 1:30 p.m. on Tuesday, February 11**. The final project, then, will include a corrected/updated version of this historical research (taking into account instructor feedback on the initial paper and further research and insights by the student), as well as the “success story” described in Option A, above, or the proposal for a change/addition to the liturgical resources of the Episcopal Church in Option B. The completed project should be about 4500 words in length (15 pages or so – again about 7 for the historical background and 8 for the “new” material, the liturgical success story or proposal).

I assume, in either Option A or Option B, you will need to present existing or proposed liturgical resources – please do this, in some way, separately from the body of your argument in the paper (your analysis and rationale concerning the liturgical practice established by the 1979 Prayer Book and supplements), maybe in the form of an appendix.

The final project **is due by 1:30 p.m. on Tuesday, March 18** – note that this is a week after our last class session!