**Anglican Spirituality: The Theology of Lancelot Andrewes**  
The Rev. Dr. Eric M. Parker, Instructor

**Course Description**

The writings of Lancelot Andrewes have been praised by such disparate voices as William Laud, John Milton, and T.S. Eliot. Ordained in 1580, Andrewes slightly preceded Richard Hooker in a project that they shared mutually, namely, the crafting of a theological foundation for the Elizabethan Settlement against Puritan and Presbyterian opposition. Andrewes would come to serve as assistant to Archbishop Whitgift under Elizabeth, dean of the Chapel Royal under James I, and as bishop of Chichester (later Ely and Winchester), he would act as one of the chief translators of the King James Version of the Bible. Like Hooker, Andrewes has been called an “avant-garde conformist,” whose anti-Puritan and high sacramental theology would later inspire a “second Reformation” under Laud and the Caroline Divines.

This class will focus on a selection of Andrewes’s sermons and lectures in an effort to discover what they reveal about the nature of Anglicanism past and present. We will examine Andrewes’s early catechetical lectures in comparison with his later sermons to get a sense of any development in his thought, and we will balance readings on doctrinal and liturgical topics so as to discern where Andrewes may or may not diverge from the general consensus of Reformed theology in in his promotion of “avant-garde” conformity.

**Course Format**

This course will follow a traditional seminar format, with discussion guided by the instructor. Students will be expected to demonstrate their familiarity with the text(s) in discussion. Students will need to prepare for each class by (1) reading, marking and inwardly digesting (as Cranmer would say) the reading selection for the week, and (2) preparing written notes and questions to propose to the class when prompted by the material in discussion or called upon by the instructor.

Classes will meet via Zoom for two hours each week and will be recorded for later viewing by students who are unable to participate. Additional student participation and instructor interaction can take place on a private discussion board.

**Course Objectives**

Objectives for this course include: (1) to gain a better understanding of the breadth of Reformed theological opinions prior to the Civil War, (2) to appreciate the impact the Reformed tradition had on Andrewes’s understanding of doctrine and prayer, (3) to explore the ways in which Andrewes pushed the boundaries of the general Reformed consensus of the day, and (4) to better articulate the nature of conformity outlined by Anglicanism’s founding fathers and how this may aid Anglicans today in achieving greater consensus on matters doctrinal and liturgical, and most importantly (5) to deepen our own understanding of the Faith once delivered by examining the parameters of Protestant and Reformed catholicity through the writings of one of its most celebrated architects.

**Course Requirements**

1. Weekly readings (due before our meeting each week).

2. Weekly interaction with fellow participants and the instructor in live class sessions.

**Additional Course Requirements for Course Credit:**

1. Weekly (10) 1-page, typed, in 12-point Times New Roman font, reflections which engage with the assigned readings for that day. These may range from a simple digest of the material to an engagement with and reflection upon a single aspect of the reading.
2. One (1) 12–15 page essay exploring a topic approved by the instructor.

**Course Text**

Raymond Chapman, ed. *Before the King’s Majesty: Lancelot Andrewes & His Writings*, Norwich: Canterbury Press, 2008. [An anthology of Andrewes’s writings. Text must be purchased. Available [on Amazon](https://www.amazon.com/Before-Kings-Majesty-Canterbury-Spiritual/dp/1853118893/ref=sr_1_1?dchild=1&keywords=before+the+king's+majesty&qid=1607626666&s=books&sr=1-1)]

*Ninety-six Sermons,* 5 vols., Oxford: Parker, 1851-3 [[See PRDL](http://www.prdl.org/author_view.php?a_id=116) for the majority of assigned readings]

*Opuscula Quaedam Posthuma,* Oxford: Parker, 1852.

*A Pattern of Catechistical Doctrine and other Minor Works,* Oxford: Parker, 1846.

*The Preces Privatae of Lancelot Andrewes, Bishop of Winchester*, trans. F.E. Brightman, London: Methuen, 1903. [See [Google Books](https://www.google.com/books/edition/The_Preces_Privatae_of_Lancelot_Andrewes/pbIOAAAAIAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover)]

Other readings to be provided.

**Course Schedule**

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| **Week** | **Dates** | **Discussion Topics** | **Reading** |
| 1 | 1/11 | The Incarnation | Chapman, 18-28; Further reading from Andrewes TBA |
| 2 | 1/18 | The Passion, Resurrection, & Ascension | Chapman, 29-42; Further reading from Andrewes TBA |
| 3 | 1/25 | The Sacraments I: the sacraments in general and Holy Baptism | Chapman, 52-63; Further reading from Andrewes TBA |
| 4 | 2/1 | The Sacraments II: Holy Communion | Reading from Andrewes TBA |
| 5 | 2/8 | Preaching & Prayer | Chapman, 64-70; Further reading from Andrewes TBA |
| 6 | 2/15 | Holy Scripture | Chapman, 71-77; Further reading from Andrewes TBA |
| 7 | 2/22 | Church and Ministry | Chapman, 78-88; Further reading from Andrewes TBA |
| 8 | 3/1 | Soteriology: Predestination & Justification | Chapman, 89-108; Further reading from Andrewes TBA |
| 9 | 3/8 | Worship & Liturgy I: Public Devotion & Ceremony | Chapman, 125-133; Further reading from Andrewes TBA |
| 10 | 3/15 | Worship & Liturgy II: Private Devotion & Duties | Reading from Andrewes TBA |