WAYS OF KNOWING IN THE ANGLICAN EUCHARISTIC TRADITION:
RAMIFICATIONS FOR THEOLOGICAL EDUCATION

BY

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A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy

University of Newcastle, Australia

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I hereby certify that the work embodied in this thesis is the result of original research and has not been submitted for a higher degree to any other University or Institution

(Signed) ____________________________________________
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I also acknowledge the contribution to my life of my mate Ron who died at the time I was finalising this thesis. His love and friendship will always sustain me – May be rest in peace and may light perpetual shine upon him.
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Abstract

This thesis concerns ways of knowing in the Anglican eucharistic tradition. It also explores the ramifications of these ways of knowing for theological education in the Anglican tradition of Christianity. The thesis uses Anglican eucharistic theology as a source of case study, and attempts, using a methodology of phenomenology to examine critically the particular interests and philosophical assumptions underlying eucharistic theology in the Anglican tradition from the time of the Reformation to the present day. Phenomenology is chosen as the methodology since it allows access to the diverse experience of the Anglican eucharistic tradition, suspending judgment until a later time when essences are extracted from the case studies. This has the potential to avoid exclusive commitments to particular technical and hermeneutic interests within Anglicanism while at the same time recognising the multiformality of the Anglican eucharistic tradition and fostering a critical approach to the examination of the experience of the Anglican eucharistic tradition and Anglican theological education.

In examining ways of knowing in the Anglican tradition, the thesis acknowledges the usefulness for eucharistic theology and theological education of philosophical enquiry. The three ways of knowing (technical, hermeneutic and critical) proposed by the philosopher, Jurgen Habermas (1971 and 1973) are used to assist in understanding the knowledge of the Anglican eucharistic tradition presented in the case studies. The further insights of Habermas (1984 and 1989) are used in recommending a dialogue approach, based on the intersubjectivity of communicative action, for theological education concerned with the teaching of eucharistic theology in the Anglican tradition.

Philosophical reflection is also employed in an examination of the underlying philosophical assumptions of the case studies of eucharistic theology in the Anglican tradition. A model of the Anglican eucharistic tradition based on the philosophical concepts of realism and nominalism, to both the moderate and immoderate degrees is developed and proposed as a way of promoting a critical interest in the Anglican eucharistic tradition beyond the merely technical or hermeneutic interests commonly found in various church parties of the Anglican Communion. The work of the Australian philosopher David Armstrong (1989, 1995, 1997 and 2004) is foundational to
the development of a model for the Anglican eucharistic tradition and the examination of its experience in the case studies.

The principal findings of the study suggest that the prevailing essence of the Anglican eucharistic tradition is a multiformity of eucharistic doctrine, such that eucharistic theology is most often expressed using the philosophical assumptions of realism and nominalism to the moderate degree and according to varying technical and hermeneutic interests.

The thesis also seeks to draw out the educational implications of these differing ways of knowing for theological education in the Anglican tradition and specifically for the teaching of eucharistic theology. The principal recommendation of the thesis for theological education is the application of a dialogue approach in the teaching of eucharistic theology in Anglican theological education, where dialogue involves the development of an ideal communicative community in which participants seek shared meaning on the basis of the intersubjectivity of communicative action.
Foreword

Organisationally the thesis is presented as a bound thesis and a compact disk (CD) containing the extensive case study material.

As regards the bound thesis, Chapter 1 contains introductory material on the Anglican Communion and theological education and a pointing towards the phenomenological method. Chapter 2 addresses the phenomenological methodology for examining the experience of the Anglican tradition, while Chapter 3 examines the philosophical background relevant to this study centring on a discussion of the problem of universals and the philosophical assumptions of realism and nominalism to both the moderate and immoderate degrees. Chapter 4 contains the essences of the Anglican eucharistic tradition extracted from the phenomenological examination of the Anglican eucharistic tradition presented in the form of case studies (see CD accompanying the thesis). Chapter 5 contains the ramifications for theological education in the Anglican tradition, suggesting the use of a dialogue approach and the application of communicative action as a strategy for the study of eucharistic theology in Anglican theological education. The final chapter (Chapter 6) provides a conclusion and suggests future directions for research in the area of theological education in the Anglican tradition concerned with eucharistic theology, principally suggesting the increased use of dialogue in Anglican theological education considering eucharistic theology.

The accompanying Case Study CD contains the case study material of the Anglican eucharistic tradition which is arranged historically in four sections:

- Section 1 – The Period of the Reformation
- Section 2 – The Seventeenth and Eighteenth Centuries
- Section 3 – The Nineteenth Century
- Section 4 – The Twentieth and Twenty-First Centuries

Case studies are presented on the works of various Anglican theologians concerning the Eucharist, Anglican eucharistic liturgies and other Anglican documents which treat eucharistic theology. Case study material is classified in a preliminary way according to
the philosophical concepts of realism and nominalism to both the moderate and immoderate degrees, but in the main interpretation is handled in the bound thesis volume. Case studies are numbered using two numbers separated by a full stop (e.g. 1.1). The first number refers to the sections outlined above and the second number is the number of the case study in that section. Users of the CD should click on the section first and then the appropriate numbered case study in order to access the desired case study.

The case study material presented on the CD is only a sample of the vast amount of experience possessed by the Anglican eucharistic tradition. It is acknowledged that other case study material exists but that it is beyond the scope of this thesis to present an exhaustive treatment of the experience of the Anglican eucharistic tradition. The case studies presented here are however an attempt to be representative of the Anglican eucharistic tradition.