# STORY of ANGLICANISM

## PART I (26th May 2018)

## ANCIENT & MEDIEVAL FOUNDATIONS

When does Anglican history begin? The 16th century division of medieval Christendom into national and denominational jurisdictions marked the beginning of separate development in English religion. But to understand the particular shape of Anglicanism, it is helpful to know the pre-Reformation church from which it evolved.

Our study of the ancient and medieval English Church will not only illumine generic topics of Christian history (eg. conversion of the barbarians, the monastic ideal the struggles of bishops and kings, etc.), but it will also reveal certain Anglican traits rooted deeply in the past of Britain's relatively pragmatic and moderate peoples.

This is perhaps a point not to be pressed too far, lest the increasingly diverse branches of the Anglican Communion begin to slight the particulars of their own local histories in favour of a romanticised pedigree of Celts, cathedrals and kings. Nevertheless, the English reformers repeatedly stressed that theirs was not a new church, but one that had its origins in earliest centuries of the faith.

And while a majority of the Communion no longer confuses being Anglican with being English, we may still find considerable pleasure in claiming these stories as part of our family lore.

### The Church and History

1. Why do we study history? What do these stories have to do with us? What was your favourite part of the video? Why?

2. What makes you a Christian? Can you be a Christian by yourself? What are the essential components of the Christian life?

3. When you think of the Church, what picture forms in your mind? Is it more local or universal; does it include sinners as well as saints; does it extend back in time, or into the future; does it look more like an institution or a community?

4. View again the opening sequence. How do the Gospel passages relate to the catechism descriptions of the church as one, holy, catholic and apostolic? Where do you see each of these characteristics expressed in your own congregation, and in the church as a whole? Are there discrepancies between the church as defined and the church as experienced? If so, how do you deal with them?

### Conversion of the Barbarians

1. How was Augustine's mission able to take hold in England? How important was the backing of King Ethelbert? How did Queen Bertha play a role?

2. "Our life is like the flight of a sparrow through a banquet hall in winter..." Does this story still describe the human condition? Why did Christianity appeal to people in the Dark Ages? Does it appeal to people today for the same, or different, reasons?

3. *Who is God/ and where is God, of whom is God/ and where is he dwelling?...Speak to us tidings of him: /How will he be seen, how is he loved,/ how is he found?* — IRISH

Imagine yourself a missionary from Lindisfarne, sent south to evangelise the English barbarians. How would you establish a relationship with them? With whom would you begin? How would you try to make an impression? What would you tell them about the faith? What question would

you expect them to ask? What would you hope to learn from them? How long would you allow for their conversion?

## Celtic Christianity

1. "Celtic Christianity was doomed by its own distinctiveness. It was too exotic, cut off from the mainstream of Christian Europe. It kept a different date for Easter and tended to disregard the authority of Rome and Canterbury. Celtic independence seemed a threat to Christian unity."

a) Why was unity so important to the church in those days?
b) Identify places of tension today between local or regional churches and the wider church. How can a church be true to its local situation and still be part of something universal?

2. "The future belonged to the organisational genius of Rome. While the Celts were wandering far and wide without ever coordinating their efforts, the Roman church was building a strong hierarchy that would dominate Europe for a thousand years."

The Synod of Whitby was called in 664 to determine who should prevail in England: the Celtic church of the north or the Roman church centered in Canterbury. Which side would you have taken in the debate? Why?

3. Celtic Christians are described as practising down-to-earth spirituality, keeping an awareness of God amid the cares and occupations of daily life. How do you practise an awareness of God? When? Where?

4. Think of Cuthbert praying all night in the surf, then blessing the sea otters at dawn. Bishop Wilfred would never do such a thing. Would you?

## The Monastic Ideal

In the Middle Ages, monasteries performed social functions: land reclamation, safety net of charity and hospitality, "employment" of those who didn't fit elsewhere, information and education services, and the offering of intercessions on behalf of those too busy to pray for themselves. Such social usefulness made worldliness a recurring tendency. But worldliness in turn provoked periodic renewal of ascetic and communal ideals.

1. Why do some people separate themselves from the world? In what ways do they continue to serve the world they have left?

2. Imagine yourself in a religious community. What would be appealing about it? What would be difficult?

3. Religious communities might be seen as laboratories where the practicality of the Sermon on the Mount can be tested; or as habitat preserves where endangered species such as silence, prayer and community can flourish. Are monastic ideals achievable? To what degree are they applicable to all Christians?

## Cathedrals: Architecture of the Sacred

"The cathedral was a visible icon of a divinely grounded universe. Measure, weight and number mirrored the rationality of God. The piers, arches, and ribs distributed the forces of gravity from part to part, just as the chain of being distributes God's love to every part of creation."

1. Gothic cathedrals were systematic attempts to express in visible form the deepest nature of the universe. Why do we no longer attempt to symbolise the universe in our architecture? What is the architecture about today? What does it tell you about the society that has created it?

2. How much of your sense of the sacred is affected by physical environment? Are certain spaces more conducive to worship than others? Cite examples.

3. What does your own church building tell you about God? About the church? Does it enhance

worship? How? If not, why not?

## Spiritual and Temporal: The Story of Becket

"The medieval ideal of a Christian society — spiritual and temporal bound together within one church — would break apart over the question of power. How do bishops and princes share power? Who makes the laws? Who runs the courts? Who controls the wealth?"

1. Imagine a society where all the citizens are members of the same church. What would be the benefits of such a society? The disadvantages? Would you rather live in such a society, or in a pluralistic one?

2. Where do your sympathies lie in the conflict between Becket and Henry? Why?

3. What are the forms of religious power and influence today? What should be the criteria for exercising that power?

4. How accountable to Christian ethics should Christians be in public life when those ethics conflict with a more pragmatic approach?

5. In 1980, Archbishop Oscar Romero was assassinated for challenging the injustice of the state in El Salvador. Compare the story to Becket's. What are the similarities and the differences?

## Julian of Norwich

Julian lived in a dark time of plague and war. A near-fatal illness gave her intimate knowledge of pain. Her visions included intense depictions of Christ's suffering. Yet she remained a woman of hope, free from the melancholy of her age.

Consider these words of Julian. Do you agree? Do they speak to your own situation?

*God did not say, "You will be not be assailed, you will not be disquieted." But he did say, "You will not be overcome."*

*In falling and rising again, we are always held close in one love.*

*God waits for us continuously, mourning and moaning until we come. He longs to bring us up into bliss.*

*The Lord looks upon his servant with pity, not with blame.*

*God wants us to understand that we are more truly in heaven than on earth.*

*All shall be well, and all manner of thing shall be well.*

## Reformation

The quest for personal assurance of salvation became the driving force behind the Protestant Reformation. "We are saved by faith alone," said the Reformers. "If there is anything that hinders faith, do away with it."

1. Why did medieval religion, which had worked for so long, begin to seem so inadequate to the reformers?

2. What is your understanding of faith? Is it solely a matter between you and God? What part does the church play? Why did the reformers attack church practices as hindrances to faith?

3. Share your reactions to these contrasting statements. How much do your reactions reflect your own ecclesiology?

a) The Reformation emphasis on personal, Bible-centered faith rescued the Christian from the mire of superstition and external observance.
b) The Reformation severed the individual from community, exchanging the church as Body of Christ and Ark of Salvation for a more private transaction between the soul and God.

## CHRONOLOGY

c. 200 "Parts of Britain conquered by Christ" (Tertullian)
c. 208 Alban martyred (traditional date c. 305)
c. 375 Angles and Saxons begin settlement
c. 425 Patrick made bishop to Ireland
c. 500 Celtic monastery in Cornwall
597 Augustine preaches in Kent
c. 635 Aidan preaches in Northumbria
654 Cedd made Bishop of East Saxons
664 Synod of Whitby
687 Cuthbert dies
690 Willibrord's mission to Friesland
718 Boniface's mission to Germany
731 Bede's Ecclesiastical History
878 Baptism of Guthrum the Dane
1066 Norman invasion
1093 Durham Cathedral begins; Anselm, Archbishop of Canterbury
1147 Aelred, Abbot of Rievaulx
1170 Becket martyred
1174 Canterbury Cathedral rebuilding begins after fire
1348 Black Death reaches England
1373 "Showings" to Julian of Norwich
1445 Gutenberg: movable metal type
1509 Henry VIII, King of England
1517 Martin Luther's Ninety-Five Theses

## DEFINITIONS

**Jane Austen** (1775-1817) — English novelist, daughter of an Anglican priest. Her comic perspective on social manners and human folly was ultimately life-affirming.

**William Temple** (1881-1944) — Archbishop of Canterbury 1942-1944. One of the top theologians and statesmen of the 20th century. He worked to better Anglican relations with other Christian bodies and helped lay the ground work for the World Council of Churches.

**Joseph of Arimathea** — The man who provided his own tomb for Jesus' burial. Legend has it that Joseph came to the ancient Church of Glastonbury in England.

**British/Celtic Church** — Founded in the second or third century. Celtic Christianity existed in England prior to the arrival of Augustine in 596-7. The coming of the Saxons in the fifth century submerged Celtic culture in England. But Celtic Christianity flourished in Cornwall, Wales, Ireland and Scotland. These churches eventually agreed to conform to Roman usage at the Synod of Whitby (664).

**Saint Alban** — The first British martyr (c. 208, but traditionally c. 305). Alban gave shelter to a priest fleeing persecution, taking his clothes and giving himself up to soldiers who tortured and killed him where the Cathedral of St Alban now stands.

**Angles/Saxons** — German peoples who settled in England after the decline of Roman rule there.

**Ethelbert** (560-616) — King who welcomed Augustine and his monks when they arrived in Kent in 597. Although a nonbeliever, he was friendly to Augustine because his wife, Queen Bertha, was a devout Christian Frankish princess. He was soon converted, becoming the first Christian king in England and aiding missionaries in spreading the gospel to his people.

**Augustine of Canterbury** (?-605) Missionary and first Archbishop of Canterbury. Sent by Pope Gregory the Great, Augustine arrived in England in 597. He was given an old church built on the

east side of Canterbury, dating from the Roman occupation of Britain. Here he established his see (from the Latin, meaning seat or bishop's chair) and the monastery of Saints Peter and Paul (later renamed for Augustine.)

**Dark Ages** — A term used for the period in Western Europe from the fall of the Roman Empire in 476 and the decline of classical culture to the beginning of medieval culture in the 11th century.

**Hilda** (614-680) — Born into royalty as the grandniece of King Elwin, she lived at court until the age of 20 when she entered the religious life. Some years later, she founded the abbey at Whitby, where both nuns and monks lived in strict obedience to her rule of justice, devotion, chastity, peace and charity. Whitby was the site of the famous synod of 664.

**Synod of Whitby** — Convened at Hilda's abbey to decide divisive questions involving the differing customs of those following the Celtic and Roman traditions in England, including the date of Easter. The Roman order prevailed and the Church in England severed its connections with the Irish Church.

**The Venerable Bede** (673-735) — This monk and priest was one of the earliest historians and theologians in the English church and is called the "father of English history." Although his biblical writings are extensive, his most famous work was *The History of the English Church and People.*

**Cuthbert** (625-687) — An early bishop at the island monastery of Lindisfarne off the northeastern coast of England, he combined pastoral care and missionary zeal with a love of solitary prayer.

**Friesland/Frisia** — Distinctive Germanic culture along the North Sea coast, now part of the Netherlands. It was evangelised in 690 by Willibrord, an English missionary. He was joined later by St Boniface, another Anglo-Saxon, who went on to become Archbishop of Mainz and the "Apostle of Germany."

**Norman Conquest** — After William, Duke of Normandy, conquered King Harold in 1066, the French-speaking Normans superimposed their culture of the Anglo-Saxons and brought the English Church more into the mainstream of continental Christianity.

**Protestant Reformation** — The movement in the 16th century to reform the medieval church. Two cornerstones of the Reformation were justification by faith rather than works and the priesthood of all believers.

**Aelred of Rievaulx** (1109-1167) — Abbot of the Cistercian abbey of Rievaulx, he spent his life practising and writing on Christian spirituality. His best known work, *Spiritual Friendship*, teaches that friendship is a gift from God to all humanity.

**Thomas Becket** (1118-1170) — His struggles with Henry II personified the battle for supremacy between clerical and lay power (not church vs. state yet, since members of the state were members of the church). As Archbishop of Canterbury, Thomas defied his former friend's attempts to limit the authority of the Church of England.

**Julian of Norwich** (1372-1417) — A recluse and anchoress, she received 16 visions recorded in her writings, "Revelations of Divine Love." She was famed as a mystic and spiritual counselor for clergy and laity alike. Her writings, neglected for six centuries, have recently become very popular.

**Medieval/Middle Ages** — The era following the Dark Ages and preceding the Renaissance, from 11th century to 1500. During this period Christianity became culturally unified in England.

**Purgatory** — The place in Roman Catholic teaching where those who have died undergo penance for their sins before entering heaven. In the events leading up to the Reformation, this

system was abused as writs of remission of sin, called "indulgences," were sold to raise money to build St Peter's in Rome. The "bureaucracy of penance" gave the impression that youpurchased a place in heaven.

**Holy Relics** — The remains of saints as well as other sacred objects belonging to them. They were said to bring special benefit to their owners. They were highly prized by collectors, and famous relics were tourist attractions.

**Faith** — Personal belief and trust in Jesus Christ. Justification of the sinner by faith, not works, was a cornerstone of the Reformation.

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# PART 2 (2nd June 2018)

# REFORMATION AND ITS CONSEQUENCES

Anglicanism did not begin as a theory. It evolved as a distinctive practice of Christianity through reaction and adaptation to changing circumstances. The systematic definition of Anglican ecclesiology by Richard Hooker came at the end, not the beginning, of the Reformation. And the chief reformers, Thomas Cranmer (liturgist) and Elizabeth I ("lay administrator"), were concerned as much with what Christians did as what they thought.

Henry VIII did not start a new church. But his rejection of papal authority meant that Catholic Christianity in England, always a bit distinctive from the continental variety, would follow a strongly local form of development. Rome characterised this independence as schism, and early Anglican theology was a response to the charge of being a "new and strange religion." Ever since, Anglicans have tended to do theology not systematically, but in response to particular challenges: Puritans, Deists, Methodists, modernity, secularism, ecumenism, feminism, etc.

The 16th century laid the foundations: The Book of Common Prayer, vernacular liturgy, empowerment of laity, the Elizabethan Settlement.

## Catholic and Reformed

**1.** In what ways was the church was changed by the Reformation? In what ways is it the same as before?

**2.** To what degree is continuity compatible with change? How do issues like women's ordination and ecumenical unity affect continuity?

**3.** Answer the Roman charge that the Church of England was a new and strange religion. Answer the Puritan charge that the church was still too medieval and unscriptural, in need of further reformation.

**4.** What is your answer to a Roman Catholic friend who says your church was started by a cynical politician? What is your answer to Lutherans or Methodists who cite Martin Luther or John Wesley as men who acted out of deep religious conviction?

**5.** Of Henry, Edward and Elizabeth, who was the most instrumental in the shaping of Anglicanism?

## Spiritual and Temporal

"The state would eventually take custody of politics and economics. The church would be left with morality and the soul, as the affairs of public life slipped from her hands."

**1.** Is the world better or worse for this fact? Is the church? Discuss the effectiveness of the church's current "advisory capacity" in public life.

**2.** What kinds of power does the church have in society today? Discuss the ways in which that power can be used to further the work of Christ. What are the positives and negatives of activism — and its opposite?

**3.** Discuss some of the ways people in your own congregation can influence the "community, the nation, and the world."

## Coping with Change

In the course of 30 years (1530-1559) under four monarchs, the English people had six different varieties of liturgy and dogma.

• Imagine yourselves a congregation at the time. Take sides and debate for and against change as it affects you, your local parish and the church at large.

• Did you detect in your debate any similarities to the form and substance of debates in the church today?

## The Accessible Bible

The printing of the English Bible gave everyone access to the primary source of Christian authority. Everyone could be a theologian. Henry VIII would later lament "that most precious jewel, the word of God, is disputed, rhymed, sung and jangled in every alehouse and tavern." This dispersal of authority is part of our Reformation heritage. The result, some say, is that the church says too little about the faith, and individuals say too much.

• How does the church temper the effects of purely private interpretation of Scripture?

• Share the different ways in which you hear and understand the Bible.

• How could the church do more to assist the hearing of the Word?

## Conscience and Conviction

Three-hundred Protestants faced death by fire rather than violate their consciences. Thomas Cranmer, a scholar by nature, preferred peace and quiet to martyrdom, but he was burned anyway. Puritan dissenters argued, organised and suffered in order to change the church, pressed their convictions to the point of civil war, and finally left the church in disgust when their cause was lost. Simon Aleyn repeatedly switched allegiances with the times (Papist, Protestant, Papist, then Protestant again), maintaining his principle: "to live and die the vicar of Bray."

• Which of these roles would you have been most comfortable in?

• Are there any you would have refused to play?

• Discuss the various responses in terms of the issues of conviction for Christians today.

• Does your faith cost you anything?

• How far would you be willing to go to challenge either church or society for the sake of conscience?

• Is there anything you would die for?

## The Book of Common Prayer

**1.** The English Reformation produced three prayer books in 11 years.

*1549* — Liturgy became understandable (English), congregational, something the people do together. But medieval elements were not excluded unless prohibited by Scripture.

*1552* — A more Protestant book, making Holy Communion a memorial meal (no "real presence").

*1559* — Largely based on 1552.

• Why does Prayer Book revision continue to be a passionate topic for Anglicans today? What is the best way to deal with such passions?

**2.** "The basis of English unity became common worship according to The Book of Common Prayer. While people worshipped together using the same liturgy, they remained one family gathered around the Lord's Table."

• The spirit of the Elizabethan Settlement persists today. Is this a satisfactory way to achieve unity as a community of faith?

• Is outward conformity enough?

• How would you answer those who call for more definition and precision in Anglican belief?

**3.** Consider the previous question in regard to what happens at Holy Communion. Medieval

theologians worried greatly over the manner of Christ's presence in the bread and wine. English reformers de-emphasised the issue. Elizabeth said:

*"He was the Word who spoke it*
*He took the bread and broke it*
*And what his Word doth make it*
*That I believe and take it."*

The Prayer Book shifted the focus of Holy Communion from the action at the Holy table to the assembled community. The essential purpose of Holy Communion became not the transformation of bread and wine, but the transformation of the worshipping community into the Body of Christ.

• Are you comfortable with these approaches to the question of Christ's presence?

• What do *you* believe?

• Relate this discussion to the previous question of common prayer as the basis of unity.

• How different can our beliefs be and still allow us to worship together?

• Would you set any boundaries (eg. who should be admitted — or invited— to communion)?

**4.** "If you want to know what Anglicans believe, you have to worship with them."

• Examine what is said and done at Holy Communion. How much does this tell you about Anglican belief?

**5.** The Puritans banned the Prayer Book when they got control of the church. They wanted more spontaneous worship, free from written text and fixed form.

• What are the virtues of Prayer Book worship?

• What are the limitations of Prayer Book worship?

• How has the Prayer Book shaped your own spirituality?

## CHRONOLOGY

1533 Thomas Cranmer, Archbishop of Canterbury
1534 Henry VIII becomes Supreme Head of Church
1536 Suppression of monasteries begins
1538 Great Bible ordered for parishes (issued 1539)
1547 Henry dies: Protestant regents rule for Edward VI
1549 First Book of Common Prayer
1552 Second Book of Common Prayer; 42 Articles
1553 Edward dies; Mary becomes queen
1554 England reconciled to Papacy
1556 Cranmer dies by fire
1558 Elizabeth I becomes queen
1559 Elizabethan Settlement: monarch "Supreme Governor" of the church; third Book of Common Prayer
1563 Foxe's Book of Martyrs; 39 Articles (approved 1571)
1565 Rise of Puritan protests
1588 Defeat of Spanish Armada
1593 Richard Hooker, Of the Laws of Ecclesiastical Polity
1606 *Macbeth* and *King Lear*
1607 Jamestown, Virginia, colonised
1611 Authorised (King James) Bible

1617 John Donne's conversion
1620 Mayflower voyage to Massachusetts
1625 Nicholas Ferrar settles in Little Gidding
1632 George Herbert dies
1633 William Laud, Archbishop of Canterbury
1642 Civil war begins
1645 Laud executed
1649 Charles I executed
1657 Thomas Traherne begins *Centuries* (published 1903-08)

## DEFINITIONS

**Henry VIII** (1491 – 1547) — King of England who caused the English church to break away from Rome.

**Edward VI** (1537 – 1553) — Son of Henry VIII and Jane Seymour who ruled for six years following Henry's death. During Edward's reign Protestant reforms accelerated in England, including the first two Books of Common Prayer.

**Mary Tudor** (1516 – 1558) — First daughter of Henry VIII who succeeded her half brother, Edward VI, and ruled for five years. As an ardent Roman Catholic, Mary reversed the reforms of Henry and Edward and restored papal authority in England. Mary put to death more than 300 Protestant reformers, earning her the nickname "Bloody Mary."

**Elizabeth I** (1533-1603) — Second daughter of Henry VIII who succeeded her half sister Mary Tudor as Queen of England. Elizabeth returned England to the Protestant reforms of her father and brother. Reforms during her reign included the so-called "Elizabethan Settlement," the Thirty-Nine Articles of Religion, and the Book of Common Prayer of 1559.

**Papal Authority —** The centralisation of the authority of the Roman Catholic Church in the person of the Pope of Rome. This authority was seen as absolute and not limited by the boundaries of countries or governments. This was never absolute in England, owing to distance from Rome, and was ended by the reforms of Henry VIII.

**Monastery/Abbey —** The house of a religious community. For men it is usually called a monastery, while for women, it is called a convent. If either is headed by an abbot or abbess, it is called an abbey.

**Thomas Cranmer** (1489-1556) — Appointed Archbishop of Canterbury by Henry VIII in 1533, Cranmer oversaw Protestant reforms in England. He composed the first two Books of Common Prayer (1549 and 1552). Cranmer was burned at the stake in 1556 by Mary Tudor for his reforming practices.

**Sacrifice of the Mass** — An outgrowth of the Patristic and Medieval periods was seeing the Eucharist as reenacting the Sacrifice of Christ on the cross. This belief is rejected in the Articles of Religion (XXXI).

**Transubstantiation —** The medieval belief that in the Eucharist the bread and wine is converted into the body and blood of Christ, with only their appearances remaining.

**Censer** — The metal pot on a chain in which incense is burned, also known as a thurible.

**Pyx —** A small gold or silver container used to contain hosts (bread for Communion).

**Frontal —** An embroidered cloth that covers the front of the Holy Table. Often it is in the colour of the liturgical seasons and changed to designate special occasions.

**Pall** — The cloth placed over the casket during a funeral. It is also the name of the stiff, white linen-covered board that is placed over the Communion cup (chalice).

**Tudor —** Family name of Henry VIII, his father Henry VII, and his children — Edward, Mary and Elizabeth. It is also used to designate the years of their reign.

**Hugh Latimer** (1483-1555) — The outstanding preacher of the English Reformation. He was royal chaplain to Henry VIII and later became Bishop of Worcester. He was burned at the stake with Nicholas Ridley on 16th October 1555, by Mary Tudor.

**Nicholas Ridley** (1500-1555) — Chaplain to Archbishop Thomas Cranmer and later to Henry VIII. During the reign of Edward VI, Ridley became Bishop of Rochester and later Bishop of London. Ridley was an outstanding scholar and helped to create the 1549 Book of Common Prayer. He was martyred with Hugh Latimer on 16th October 1555, by Mary Tudor.

**Elizabethan Settlement** — Brought stability to religious life of England by establishing the Church of England as a comprehensive Protestant Church, thus sparing England the Catholic-Protestant wars waged in Europe. It included the Thirty-Nine Articles of Religion.

**Thirty-Nine Articles of Religion—** Found in the Book of Common Prayer. They express positions on a wide range of doctrinal, procedural and practical matters of the Elizabethan Settlement. Still assented to by ministers of the Church of England.

**Papist** — Name applied to one who supports the position of papal authority.

**Puritans —** English reformers ("Dissenters") who wanted to "purify" the Church of England of its Papist trappings. Some left the church and were known as Separatists. Under the lead of Oliver Cromwell they seized control of the government and the church during the English Civil War. Following the restoration of the monarchy in 1660, many Separatists left England to find religious freedom. One group went to the New World, forming the Plymouth Colony in Massachusetts.

**Heresy —** A teaching that is contrary to central Christian belief.

**Richard Hooker** (1554-1600) — Wrote a seminal ecclesiology of the Church of England (*Of the Laws of Ecclesiastical Polity, 1593 and 1597*).

**William Laud** (1573-1645) — Archbishop of Canterbury 1633-1645. Heavy-handed opponent of the Puritans and advocate of order, liturgical conformity, high church ritual and episcopal authority. Executed for treason.

**Charles I** (1600-1649) — Son of James I, he ruled as King of England from 1625-1649. He tried to impose the Church of England on Scotland and ignited a revolt in 1639. When civil war erupted, Oliver Cromwell and the Puritans took over the government. Charles was tried and beheaded in 1649.

**Predestination** — A cornerstone of Calvinist and Puritan theology, decreeing that our destiny is known — and therefore willed — by God in advance. This doctrine upholds the sovereignty of God, whose ways need not be justified to mankind (none of whom could be saved on their own merits anyway). The Anglican view of Predestination is articulated in Article 17.

**Parliament** — During the reign of Charles I, Puritans gained control of Parliament, the legislative body in England. Charles, after several battles with Parliament, dissolved it and ruled England without Parliament for 11 years. Charles was eventually forced to call the "Long Parliament" in 1640 but refused to work with it, leading to the English Civil War.

**English Civil War** (1642-1650) — Civil war broke out between those loyal to the monarchy and the Puritans who followed Oliver Cromwell. The war gave the Puritans control of the country and the church. They eliminated bishops and reorganised the Church of England along Presbyterian lines.

**Oliver Cromwell** (1599-1658) Leader of the Puritans in Parliament who emerged as the military dictator of England from 1653-1658.

**Presbyterian** — A denomination of Protestant Christianity in which the church is governed by presbyters rather than bishops. The normal pattern of government is a hierarchy of courts: the Kirk session of a particular congregation consisting of the minister and elders, the Presbytery consisting of ministers and elders from several churches, Synods consisting of members of several presbyteries, and the General Assembly which is the supreme legislative and administrative court that consists of ministers and elders from the presbyteries. The only Presbyterian state church is the Church of Scotland.

**Episcopate —** The office held by a bishop. The "historic episcopate" refers to the line of bishops providing continuity from the earliest bishops to the present.

**John Donne** (1573-1631) — A famous sonnet writer who became an Anglican while a law student. He was a powerful and persuasive preacher and became dean of St Paul's Cathedral in London in 1621.

**Nicholas Ferrar** (1592-1637) — Founder of a religious community at Cambridgeshire. The members observed a regular round of prayer according to the Book of Common Prayer with daily recital of the whole psalter. They became widely known for fasting, private prayer and meditation, and for their writings on Christian faith and morality.

**Thomas Traherne** (1637-1674) — English poet and divine. His poetry and writings are filled with optimism and a sense of the glory of nature and childhood.

**George Herbert** (1593-1633) — Famous for his poems and works of prose. His most famous work is *A Priest in the Temple: or The Country Parson.* Some of his poems are commonly sung as hymns: "King of Glory", "Let all the World in every Corner Sing", "Teach me, My God and King".

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# PART 3 (9th June 2018)

# CREATING A GLOBAL FAMILY

*"Catholic we are; Protestant and Reformed we are. Yet also the Renaissance is in our blood, and this made for a saving dose of skepticism, for an openness of mind, for a willingness to suspend judgement until we have more data ..More important than any formal statement of that consensus of the faithful, more significant than any kind of confessional declaration, is the appearance of a type of human being the world does not otherwise see. He is the Anglican. He creatively synthesises within his own being the best that is in Catholicism, the best that is in Evangelicalism or Protestantism, the best that is in Liberalism.* — Anglican Congress, Toronto 1963.

We may smile at the puffery, but such attempts at self-understanding reflect a seriousness about vocation in a changing environment. Why should Anglicanism be preserved and cherished? What gifts does it hold in trust for the future of a truly universal church?

Uncertainty about these questions has accompanied the evolution of an increasingly diverse communion away from its original English base, as well as questions about relevance arising from modernity's crisis of belief.

Indigenous prayer books and women's ordination have affected the more tangible signs of unity, spurring a vigorous examination of the wider ethos that binds us together.

The Church's story in recent centuries has been a case of "new occasions teach new duties." Anglicanism has undergone considerable adaptation and yet remained itself. The future promises more of the same.

## The Episcopate

The English Reformers retained episcopacy because it was venerable and did not seem unscriptural. But they did not assert that bishops were absolutely necessary. "The Church has a right to establish its own forms of government. Episcopacy could be abolished for compelling cause if by universal consent" (Richard Hooker).

## Rational Religion

The Age of Reason believed in a God who created the world and then pretty much left it alone. It was human beings who made the world better or worse. How involved with the world do you think God is? Is Christianity more than morality?

## Evangelical Revival

"I felt my heart strangely warmed," said John Wesley of his conversion experience. Bishop Butler objected, "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing." To which Wesley responded, "I pretend to no extraordinary revelations...but what every Christian may receive and ought to expect and pray for."

1) Discuss the importance of experience and the "heart" in the Christian life.

2) How much room does Anglicanism make for experiential religion? Is order compatible with spirit?

## Ecclesiology and Partisanship

1) Much of 19th century party strife revolved around concepts of the Church as a means of grace, a mediator of salvation. Share your responses to the following:

*The soul has no private door into heaven. Salvation is not an individual phenomenon. It takes*

*place within the corporate, sacramental life of the Church. You can't be a Christian by yourself.*

*The church is a sign to the world of what God intends for creation.*

*Like Noah's ark, the only thing that makes it possible to bear the stench inside the Church is the fury of the storm outside.*

*"The Church's mission is to be the constantly growing sphere of a constantly deepening reconciliation."* (John Knox)

2) Out of both the evangelical and tractarian parties of Anglicanism has come a wealth of hymns that express their understanding of faith. Newton's "Amazing Grace" is one the best known from the evangelicals. Charles Wesley's "Love Divine, All Love Excelling" is another "singing creed." John Henry Newman, perhaps the greatest mind and voice of tractarian movement, gave the Church "Praise the Holiest". This is a wonderful statement of the majesty and mystery of God encountered in worship. What understanding of faith and of the Church is expressed in these hymns?

## The Anglican Communion

1) Each member church of the Anglican Communion has its own indigenous history. Study your own church's history. What links it to the heritage of English Christianity? What makes it different from that heritage?

2) Find the countries of the Anglican Communion on the map. Where do they tend to be located? Research and share with the group the various churches and people they serve.

3) As local Anglican churches become more indigenous (e.g. evolution of the Prayer Book) and make independent decisions about church order (e.g. women's ordination), what will hold the Anglican Communion together?

## World Mission

1) Look up 19th century mission hymns in an old hymnal. What do they tell you about the concepts of mission in that era? What is our concept of mission today? How has it changed? Are we doing it well'?

2) Research and share some stories of Anglican mission, past and present.

## Ecumenism

*Every existing Christian community should die in order to rise again into something more splendid than itself.* —William Temple

William Temple (1881 - 1944) was the Archbishop of Canterbury who shepherded the English Church through the Second World War and was a dominant force for reason, clarity and reconciliation in the midst of the passions and hatred of that conflict. He called Anglicanism to be a witness in a divided Christendom to what the Holy Spirit could bring forth through the ecumenical movement. Structures, even time honoured traditions could be sacrificed if it became clear that out of that sacrifice would come a vehicle for God's grace in the world which was more inclusive and more effective. Do you agree'? What are the essentials you would not give up as an Anglican? Are there barriers in the church that you feel should be broken down?

## Modern and Postmodern

1) The 20th century was difficult for the Church and for Christian faith. What might be the challenges, dangers and opportunities posed by the 21st century? Describe the Church you would like to see in the year 2050. What will be the role of Anglicanism in that future?

2) Anglican history might be characterised as a process of continual adaptation to changing circumstances, facilitated by qualities of openness and pragmatism. Review some of the major

adaptations from Anglican history. What adaptations do you see looming on the horizon? How does change make you feel?

### The Anglican Ethos

Invite participants to share words or phrases that characterise Anglicanism for them, both positive and negative.

## CHRONOLOGY

1660 Restoration of monarchy in England
1662 Act of Uniformity excludes Dissenters from Church of England
1675 Sir Christopher Wren begins work on St Paul's Cathedral
1698 Society for Promoting Christian Knowledge (SPCK)
1701 Society for the Propagation of the Gospel (SPG)
1714 Beginning of Evangelical revival
1738 Conversion experience of John and Charles Wesley
1748 John Newton converted
1784 Samuel Seabury, first Anglican bishop outside Britain
1789 Episcopal Church, USA founded
1795 Methodist Church founded
1799 Church Missionary Society begins
1807 Evangelicals effect end of English slave trade
1833 John Keble's "Assize Sermon" begins Oxford Movement
1845 J.H. Newman converted to Roman Catholicism
1867 First Lambeth Conference of Anglican bishops
1888 Chicago-Lambeth Quadrilateral
1910 First World Missionary Conference, Edinburgh
1947 Church of South India
1948World Council of Churches
1960 Geoffrey Fisher, Archbishop of Canterbury, meets with Pope John Paul XXII I, resulting in Anglican Roman Catholic International Committee (ARCIC)
1963Vatican II, Anglican Congress: Mutual Responsibility and Interdependence (MRI)
1968 Anglican Consultative Council (ACC)
1971 First Anglican women priests (Hong Kong)
1973 Partners in Mission
1979 Janani Luwum, Archbishop of Uganda, martyred
1979 American Book of Common Prayer
1980 English Alternative Services Book
1989 Barbara Harris, USA, first woman bishop

## DEFINITIONS

**Restoration** The Monarchy was restored to England in 1660 with the return of Charles II to the throne. Anglicanism was restored as the official practice of the Church of England. This saw the birth of denominationalism in England, as other churches took root beside Anglicanism.

**Charles II (**1630-685) Son of Charles I, he was the first king after the Restoration of the monarchy in 1660.

**Puritans** English reformers who wanted to "purify" the Church of England of its Papist trappings. Some, who felt the Church did not go far enough, left the church and were known as Separatists. Under the lead of Oliver Cromwell, they seized control of the government during the

English Civil War. Following the Restoration of the monarchy in 1660, many Separatists left England to find religious freedom. One group went to the New World, forming the Plymouth Colony in Massachusetts.

**Episcopate** The office held by a bishop. The "Historic Episcopate" refers to the line of bishops providing continuity from the earliest bishops to the present.

**Age of Reason** The name applies to the 18th century's prevailing tendency in philosophy and religion to explain things in rationalistic manner while downplaying or rejecting the supernatural.

**Christopher Wren** (1632-1723) English architect who designed more than 52 churches and 36 other buildings including St Paul's Cathedral in London. Following the Great Fire of London in 1666, Wren was one of the rebuilders of the city.

**Parish** The area served by a local church. In England it is set by geographical boundaries, whereas in America, it is usually defined by membership.

**Industrial Revolution** (1750s –1850s) Period of transition from stable agricultural/commercial society to industrial/machine age. New economic conditions uprooted the working classes and disrupted traditional religious patterns.

**John Wesley** (1703-1791) A Church of England cleric whose reform movement gave rise to the Methodists. He was a missionary to the Colony of Georgia in 1735. Upon his return home in 1738, he experienced an inner conversion. He then began crisscrossing England preaching an urgent message of God's love. He championed the cause of the working class and organised lay preachers to carry his message across England.

**Methodist** A follower of John Wesley's method of preaching God's grace and love. After Wesley's death, the Methodists eventually broke away from Anglicanism, founding their own denomination. The Methodist Church considers itself part of the Universal Church, believing in the priesthood of all believers and following the organisation laid down by Wesley in his preaching. The supreme authority is the Conference whose members are elected from district synods.

**Evangelical** A Christian who places an emphasis on the Bible as the prime source of authority and a personal experience of conversion as the mark of true faith. Evangelicalism traces its roots to the Reformation in the 16th century.

**Oxford Movement** The movement (1833-1845) within the Anglican Church, centered at Oxford, which aimed at restoring the High Church ideals of the 17th century.

**Tractarians** Named for their printed tracts, this group arose in the 1830s as a protest against Parliament's attempts to reform the Church of Ireland. They defended the church's freedom, stating its power was derived from God and not the State.

**Anglo-Catholic** A late phase of the Oxford Movement which emphasised the dogmatic and sacramental life of the Church, stressed continuity with the early Church, and had an affinity for medieval Christianity.

**High Church** A term applied to those who stress the catholic side of the Church and hold a "high" conception of the authority of the Church and its forms (especially sacraments and holy orders) as vehicles of grace and truth. Today the term applies more to one end of a broad spectrum than to a definite faction.

**Low Church** A term applied to those who give "lower" priority to the visible forms of the Church and are more apt to emphasise personal response, Scripture, preaching and Protestant or Reformed heritage.

**Broad Church** A term applied to those with no strong leaning to High Church or Low Church doctrines. They affirm reason, toleration and compromise.

**Anthony Trollope** (1815-1882) Prolific novelist whose novel *Barchester Towers* is an incisive and hilarious portrait of the Victorian Church.

**Matthew Arnold** (1822-1888) Poet and literary critic. His poem "Dover Beach" conveys the crisis of belief in the modern era.

**Anglican Communion** The worldwide family of churches in communion with the See of Canterbury, sharing a common heritage derived from the prayer books and ordinals of 16th and 17th century England. It traces its origins to the form of Christianity that developed in the British Isles and spread through colonial and missionary expansion. It includes approximately 70 million people in more than 450 dioceses representing every continent. There are 64,000-plus congregations in 164 countries, organised as 28 self-governing national or regional churches (Provinces).

**Lambeth Conference** A gathering of Anglican bishops every 10 years to discuss theology, church unity and social issues.

**William Reed Huntington** (d. 1909) Rector of Grace Church, New York City, he provided leadership characterised by breadth, generosity, scholarship and boldness. He was a leader in the House of Deputies from 1871-1907. His greatest interest was Christian unity. He proposed the essence of what became the Chicago-Lambeth Quadrilateral which states the basis for church unity.