

Intro to Anglicanism



Week 8 Handout
Revised 11/16/23

Optional Homework from last week:

1. Read the ACNA's "Duties of the Laity" on the following page and check out the sermon referenced at the bottom.

Anglican Church in North America DUTIES OF THE LAITY

From the **Constitutions and Canons of the Anglican Church in North America**, Title 1 Section Two:
Concerning the Duties of the Laity

It shall be the duty of every member of the church:

1. To worship God, the Father, and the Son and the Holy Spirit, every Lord's Day in a Church unless reasonably prevented;
2. To engage regularly in the reading and study of Holy Scripture and the Doctrine of the Church as found in Article I of the Constitution of this Church;
3. To observe their baptismal vows, to lead an upright and sober life, and not give scandal to the Church;
4. To present their children and those they have led to the Lord for baptism and confirmation;
5. To give regular financial support to the Church, with the biblical tithe as the minimum standard of giving;**
6. To practice forgiveness daily according to our Lord's teaching;
7. To receive worthily the Sacrament of Holy Communion as often as reasonable;
8. To observe the feasts and fasts of the Church set forth in the Anglican formularies;
9. To continue his or her instruction in the Faith so as to remain an effective minister for the Lord Jesus Christ;
10. To devote themselves to the ministry of Christ among those who do not know Him, utilizing the gifts that the Holy Spirit gives them, for the effective extension of Christ's Kingdom.

***Visit www.saintmatthiasoakdale.com/giving-sermon to read or watch Fr John's most recent sermon laying out his quibble with the notion of a 10% tithe being set forth by Holy Scripture or Church Tradition as "the minimum standard of giving" for all Christians.*

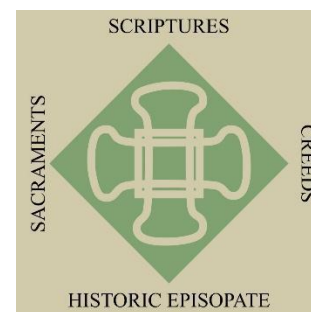
REMINDER:

Confirm with Fr John by 11/27 if you plan to be confirmed, received, or renew baptismal vows on 12/11

ANGLICAN HISTORY Continued (mid-1500s to Present Day)

REVIEW: LAMBETH QUADRILATERAL (1888)

- (a) The **Holy Scriptures** of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The **Apostles' Creed**, as the Baptismal Symbol; and the **Nicene Creed**, as the sufficient statement of the Christian faith.
- (c) The **two Sacraments** ordained by Christ Himself – Baptism and the Supper of the Lord - ministered with unfailling use of Christ's words of Institution, and of the elements ordained by Him.
- (d) The **Historic Episcopate**, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.



REVIEW: ENGLAND'S BREAK WITH ROME

KING HENRY VIII

THOMAS CROMWELL: ENGINEERS SEVERANCE WITH ROME (1533)

THOMAS CRANMER APPOINTED ARCHBISHOP OF CANTERBURY

HENRY GETS ANNULMENT (1533)

HENRY BECOMES SUPREME HEAD OF ENGLISH CHURCH (1534)

HENRY VIII DIES IN 1547



King Henry VIII



Cromwell & Cranmer



EDWARD VI - HARD SHIFT TOWARD PROTESTANT EVANGELICALISM (1547-1553)

1549 – ABP. CRANMER’S FIRST *BOOK OF COMMON PRAYER*

LATIN COMMUNION RITE TRANSLATED INTO
ENGLISH

1552 BOOK OF COMMON PRAYER = MORE PROTESTANT

COMMUNION RECONSTRUCTED TO EMPHASIZE
JUSTIFICATION BY FAITH



King Edward VI

MARY I - ROMAN CATHOLIC (1553-1558)

RETURNS ENGLAND TO ROMAN CATHOLICISM

“BLOODY MARY”¹



Execution of Abp Thomas Cranmer (3/21/1556)



Queen Mary I

QUEEN ELIZABETH I – PROTESTANT DOCTRINE WITH CATHOLIC ORDER (1559-1603)

1559 BOOK OF COMMON PRAYER²



Queen Elizabeth I

¹ After having watched his friends, Ridley and Latimer be executed the year previous, Cranmer signed six recantations of his reformed religious beliefs. But upon being brought by Mary to burn at the stake, Cranmer held his right hand, which “had offended” by signing the false recantations, into the fire. As he did so, he cried out, “This hand hath offended.”

² The words of administration of the 1559 Prayer Book joined language from the 1549 BCP that identified the sacrament as the body and blood of Christ with more protestant language from the 1552 BCP that urged the communicant to receive the sacrament “in remembrance” of Christ's sacrifice.

ELIZABETHAN SETTLEMENT = THE MIDDLE WAY (*VIA MEDIA*)³ SATISFIED ALMOST NO ONE, BUT HELD THINGS TOGETHER UNDER HER REIGN⁴

The 1559 BCP *combined* the Words of Administration for Holy Communion from the previous two Prayer Books:

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life [1549]. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving" [1552].

This combination could be interpreted as an affirmation of an objective real presence to those who believed in it, while others could interpret it to mean memorialism.

Re-enacted sights of Holy Communion from the Elizabethan Period



Processions and ceremonies like censuring & sprinkling with holy water were banned under Edward VI.

The preaching of the word was central to the new service. In the time of Edward VI clergy often read a homily written by Abp Cranmer. In the Elizabethan period, as the Universities would turn out a sufficient supply of educated clergymen, it became more common for ministers to write their own sermons. The minister is shown here wearing a surplice, but many ministers would take their surplice off for the sermon and wear a Geneva gown instead.



The communion service was now seen as a memorial of the Last Supper and the Passion of Christ, rather than a re-enactment of his sacrifice. It took place around a table (not an altar) with the minister on the North side and the congregation around the table. In most churches communion would be quarterly, and the congregation received both the bread and the wine. In the Elizabethan period kneeling was encouraged, but people could stand or sit if they preferred.

Individual study of the scriptures was encouraged, and the Bible was now translated into English.

Adapted from <https://impact.history.ox.ac.uk/index.html>

³ In 1563 the 39 ARTICLES ARE INITIATED (see p. 772-791 of the 2019 BCP). The 39 Articles were taken from the 42 Articles written during the time of Edward VI. See comparison here: <http://www.historyhome.co.uk/peel/religion/42articles.htm>

⁴ ROMAN CATHOLICS WENT UNDERGROUND: The Act of Uniformity (1558) made Catholic mass forbidden. Those found guilty of attending one received a large fine, while a priest found guilty of performing a mass could face the death penalty. PURITAN NON-CONFORMISTS DISSATISFIED Elizabeth required all English people to go attend the Church of England by law. So the Puritans would go, but then hold their own secret Puritan services afterward.

The "CONFORMISTS" (like Richard Hooker & Lancelot Andrewes) defended the Elizabethan settlement

STUART DYNASTY

JAMES I (reigned 1603-1625)

FAVORED THE ELIZABETHAN CONFORMISTS⁵ OVER THE NON-CONFORMIST
PURITANS

[English History in BLACK]

[American History in BLUE]

JAMESTOWN, VIRGINIA ESTABLISHED (1607)⁶

KING JAMES BIBLE COMPLETED IN 1611

PURITAN MAYFLOWER SAILS (1620)

CHARLES I (reigned 1625 until execution in 1649)

CLOSET ROMAN CATHOLIC

OPPOSED BY PURITAN-LEANING (THOUGH ANGLICAN)
PARLIAMENT

LAUDIAN MOVEMENT FULLY MANIFESTS

ALTARS, RAILS, SILVER CHALICES, CANDLESTICKS
ON ALTAR, CHASUBLES



Charles I

⁵ This early era of Anglo-Catholics desires to restore Baptism and Holy Communion to its central place (as opposed to preaching); they had more gradualist view of conversion - rather than revolutionary conversion, Christians should grow in grace slowly over time; they rejected Calvinist Predestination... saying humans played a part (Arminianism); they were High Church in the sense of emphasizing Apostolic Succession, not bells and incense, and favoring the Episcopal form of church govt

⁶ Some British entrepreneurs had already set out for Jamestown, VA in 1607, establishing Anglicanism in America for the first time

Re-enacted sights of Holy Communion from the Laudian Period



The words of the Prayer Book did not change, but during the 1630s, Archbishop Laud and his allies began to reintroduce some of the ceremonial elements of the pre-Reformation mass, especially where they were in control. This was most obvious in cathedrals (e.g. Durham) and college chapels (notoriously, Peterhouse), where copes were worn, the churches were decorated with stained glass and ornamentation, and the clergy showed great reverence towards the altar.

A Laudian would be more reverential towards the table (which he would now describe as an altar), bowing towards it several times, and bowing also every time the name of Jesus was mentioned.

By this time, the altars in many churches were fixed in position, at the East end, and Laud wanted them to be surrounded by altar rails to protect them and emphasize their sanctity. It also encouraged communicants to kneel when they received communion. Altars were decorated with fine cloths and candlesticks. This seemed to many a return to Catholic practices.

Adapted from <https://impact.history.ox.ac.uk/index.html>

ENGLISH CIVIL WAR (1640s)⁷

OLIVER CROMWELL MAKES ENGLAND A COMMONWEALTH (1649-1658)⁸

UNDER CROMWELL: ALL CHRISTIAN DENOMINATIONS & SECTS ALLOWED *EXCEPT* ROMAN CATHOLICISM & ANGLICANISM

AFTER OLIVER'S DEATH, MONARCHY RE-ESTABLISHED WITH CHARLES II (1660)

NON-ANGLICANS RESTRICTED

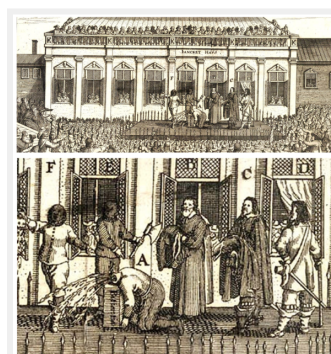
ANGLICAN WORSHIP SOLIDIFIED IN ELIZABETHAN STYLE FOR NEXT 150 YEARS

JAMES II, A ROMAN CATHOLIC (1685)

DECLARATION OF INDULGENCE (1687) LED TO GREATER TOLERATION OF ROMANS & NON-CONFORMISTS



Oliver Cromwell



Execution of Charles I

⁷ In 1638, Laud wanted to force the Prayer book on the Scots (staunchly presbyterian)/ The scots rose up in outrage, and invaded northern England. Charles had no army and asked Parliament to raise one up. Parliament refused unless Charles would agree to a list of demands. Charles balked and went north to recruit an army, while Parliament recruited their own = civil war

⁸ In the period of the Civil War (1642-1649) and the Cromwellian Interregnum (1649-1660), dozens of independent popular sects flourished: exhibiting all the colorful features of medieval restorationist movements. Ranters, Diggers, Quakers, Sweet Singers of Israel (who worshiped in the nude) and many other exuberant groups proliferated under Oliver Cromwell's policy of religious toleration. In these lower class groups, all manner of gifts flourished...prophecies, tongues, swoons, gyrations, apocalyptic dreams.

ONCE JAMES II HAD A MALE HEIR, THE ENGLISH RAN HIM OFF

PROTESTANTS, WILLIAM & MARY⁹, INVITED AS MONARCHS (1688)¹⁰

THE GLORIOUS REVOLUTION

CHURCH OF ENGLAND = EPISCOPAL ANGLICANISM

TOLERATION ACT OF 1698 -
NON-CONFORMISTS ALLOWED TO WORSHIP

CHURCH OF ENGLAND NO LONGER
COTERMINOUS WITH THE EMPIRE



ENGLISH CHURCH EXHAUSTED (EARLY 1700s)

INHIBITED BY STRUCTURE FROM BENEFITING FROM EVANGELICAL GREAT AWAKENING (1735-1833) IN 1700s

AN (ILLEGITIMATE LIBERAL STRAND EMERGES

ARISTOCRATIC INTELLECTUALS (TOP 5%)

REPLACE GOD'S AUTHORITY WITH HUMAN REASON // DEISM // DEPARTED FROM CHRISTIAN CORE

ILLEGITIMATE LIBERALISM IN COLONIES (1750s)

MANY FOUNDING FATHERS = RADICAL DEISTS

LOWER 95% NEGLECTED

JOHN WESLEY (1703-1791)

GREAT FOCUS ON THE HOLY SPIRIT

METHODIST MOVEMENT (1740+)



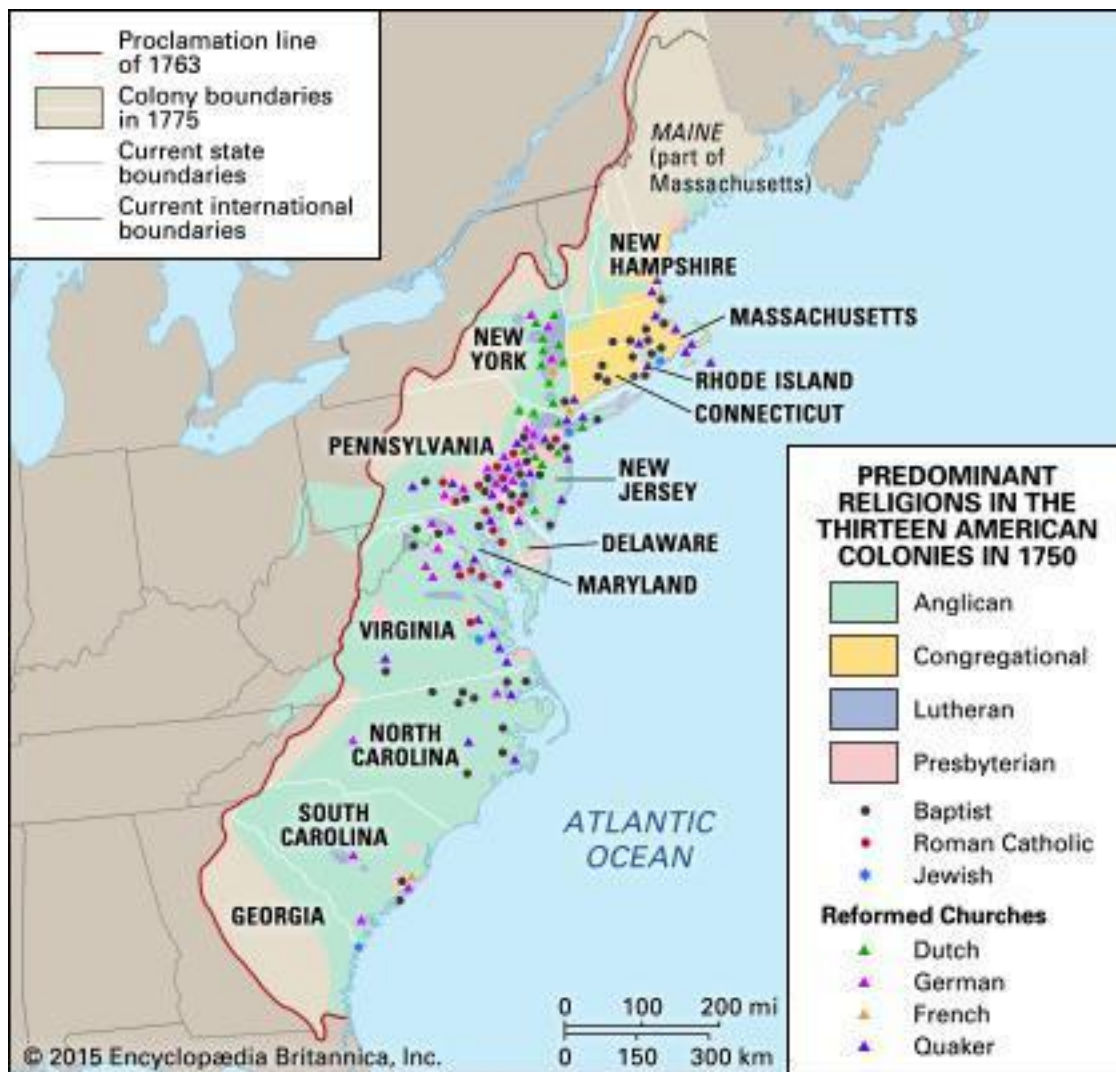
⁹ This Mary was daughter of James II

¹⁰ The non-juror crisis occurred at this time, which was a split in the established churches of England, Scotland and Ireland, following the deposition and exile of James II and VII in the 1688 Glorious Revolution. As a condition of office, clergy were required to swear allegiance to the ruling monarch; for various reasons, some refused to take the oath to his successors William III and II and Mary II. These individuals were referred to as Non-juring, from the Latin verb *iūrō*, or *jūrō*, meaning "to swear an oath". In the Church of England, an estimated 2% of priests refused to swear allegiance in 1689, including nine bishops. Ordinary clergy were allowed to keep their positions but after efforts to compromise failed, the six surviving bishops were removed in 1691. The schismatic Non-Juror Church was formed in 1693 when Bishop Lloyd appointed his own bishops. https://en.wikipedia.org/wiki/Nonjuring_schism

BRAY'S SPG HIGH CHURCH MISSIONARIES (1701-1775)

ILLEGITIMATE LIBERALISM BY 1750s

METHODISTS ARRIVE IN 1766



REVOLUTIONARY WAR (1775) = CATASTROPHIC FOR ANGLICANISM IN U.S.

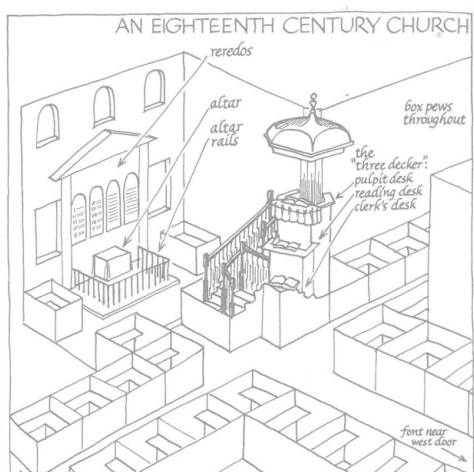
ONLY 12,000 ANGLICANS IN 13 COLONIES

METHODISTS SPLIT OFF IN 1784¹¹

¹¹ In 1784 the Methodists had grown frustrated by English Church's refusal to ordain a bishop for U.S. and ordained priests and even a bishop without a bishop, at Wesley's direction, effectively splitting Methodism from the Anglican Church (Methodists would become the biggest denomination in US by 1850s).

FORMATION OF “THE PROTESTANT EPISCOPAL CHURCH” (1789)¹²

FIRMLY FOUNDED ON FOUR CORNERSTONES
BUT WITH AN IDENTITY UP FOR GRABS



All worshippers were supposed to be able to see and to hear the priest and clerk in eighteenth-century “auditory” churches.

EVANGELICAL RENEWAL

MISSION WORK: CHURCH MISSIONARY SOCIETY [CMS] (1799)

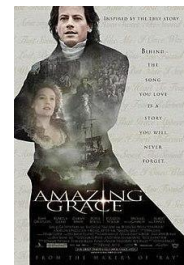
CMS SENT MISSIONARIES THROUGHOUT BRITISH EMPIRE & MORE

REFORMING SOCIETY: CLAPHAM SECT (1789+)

WILLIAM WILBERFORCE

SLAVERY ABOLISHED IN ENGLAND (1833)

EVANGELICAL RENEWAL IN U.S. (late 1790s-1870)¹³



EVANGELICAL EMPHASES: MOMENTARY CONVERSION,
PERSONAL HOLINESS, EVANGELISM, SOCIAL ACTION

1829: NON-ANGLICAN CHRISTIANS ALLOWED TO SERVE IN PARLIAMENT¹⁴



To learn more about the present state of the unique relationship between the Church of England and the State in the United Kingdom, visit a document drafted on the subject by Fr John & (now) Fr Luke in 2019 at www.saintmatthiasoakdale.com/coeandstate

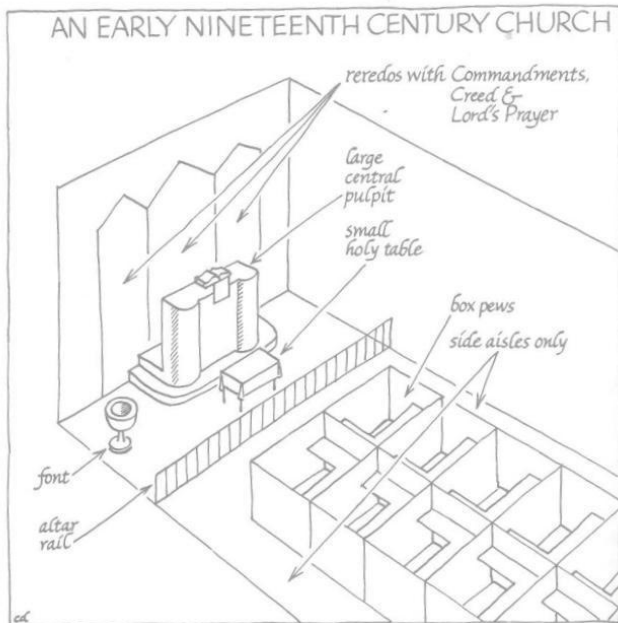
¹² In 1789, the Protestant Episcopal Church was established at a convention of 22 clergy and 16 laymen. They represented a total of about 10,000 folks out of 4 million in U.S (.25%)

¹³ In 1830 Episcopalians were about 0.25 per cent of the US population; in 1860, about 0.5 per cent of the population;

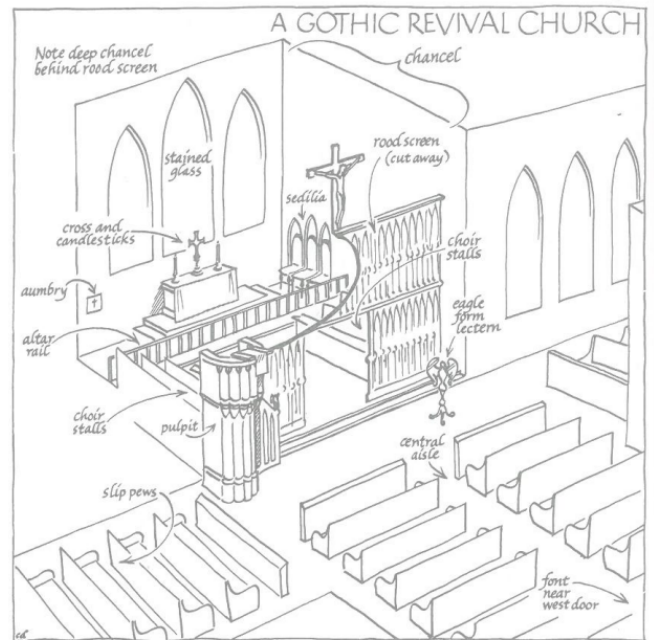
¹⁴ In 1828 both the Corporation and Test Acts were repealed by Parliament. Roman Catholics were prevented from holding public office until the passing of the Catholic Emancipation Act of 1829. Jewish emancipation took longer and was not fully achieved until 1890.

VICTORIA BECOMES QUEEN (reign: 1837-1901)

THE ANGLO-CATHOLIC “CAMBRIDGE MOVEMENT” (1840s-1860s)



Worship continued to be centered on the reading and preaching of the Word in the Episcopal churches of the early nineteenth century.



The Oxford Movement touched off a revival of medieval architecture and sacramental worship among Episcopalians.

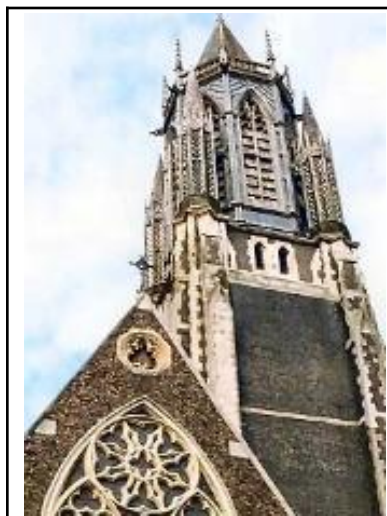


St Paul's Episcopal Church in Wickford, RI (built 1707)

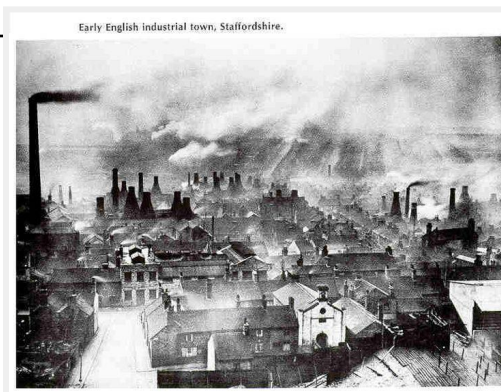


St James Episcopal Church in Goose Creek, SC (built 1710s)

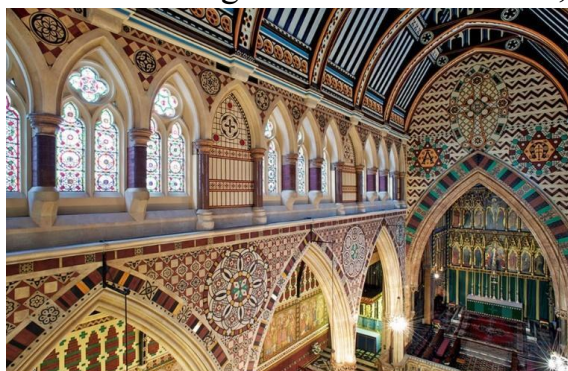
CAMBRIDGE MVMT = RETURN TO MEDIEVAL ARCHITECTURE & WORSHIP STYLE



St Paul's Anglican Church in Brighton, England (built 1840s)



All Saints Margaret Street in Chelsea, England (built in 1850s)



CAMBRIDGE MVMT ALSO INCLUDED A RETURN TO MORE CATHOLIC THEOLOGY

ANGLO-CATHOLIC EMPHASES: CHRISTIAN GROWTH
GRADUAL, HOLY COMMUNION = KEY TO MATURITY,
CHURCH NOT CALLED TO TRANSFORM WORLD, REAL
PRESENCE IN EUCHARIST, APOSTOLIC SUCCESSION

VOCATIONAL DIACONATE RE-EMERGES DURING THIS PERIOD

ENGLISH WARS OF RELIGION: EVANGELICALS VS. ANGLO-CATHOLICS (1840-1860)¹⁵

ANGLO-CATHOLIC PRACTICE WON OUT

ANGLO-CATHOLIC RENEWAL IN EPISCOPAL CHURCH, TOO

MANY EVANGELICALS LEAVE TO FORM THE "REFORMED EPISCOPAL CHURCH" (1873)

¹⁵ The religious census of 1851 shocked the Church of England into realizing that its adherents were only about 50 percent of the population of England and Wales

[GREEN marks history occurring in both England and America]

RISE OF MODERNISM (1800s)

SCIENCE GAINING CREDIBILITY

EARTH NOT 6,000 YEARS OLD?

ARCHBISHOP USSHER'S TIMELINE
IN KING JAMES BIBLE (1620+)

DATED CREATION OF
WORLD AT 4004 B.C.

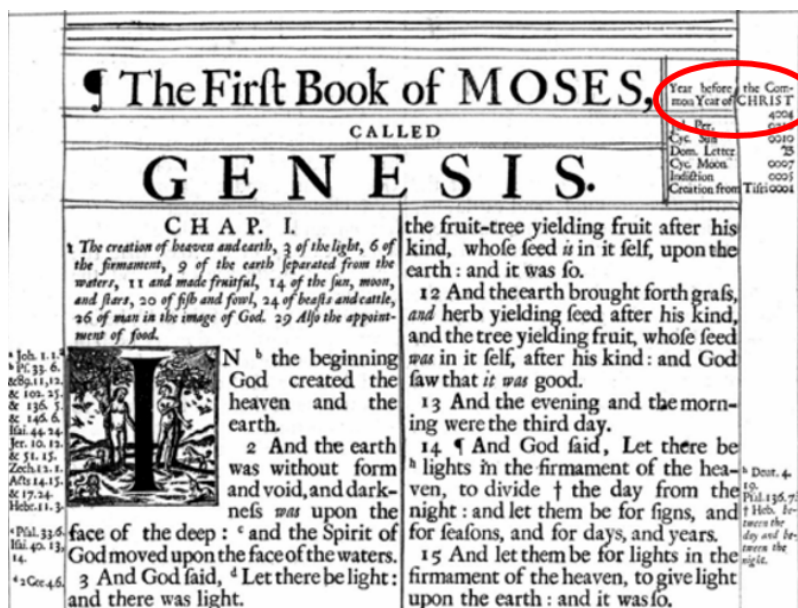
SCIENTIFIC FINDINGS:

OLD EARTH (1820s-30s)

DARWIN'S *ORIGIN OF THE SPECIES* IS PUBLISHED (1859)

CREDIBILITY OF BIBLE UNDERMINED FOR SOME

SCIENTISTS BEGIN THEORIZING GOD ISN'T NECESSARY



Adam & Eve & EVOLUTION

A 5-week survey of the spectrum of Christian perspectives
on scientific findings and interpreting Genesis 1-3

Full video links at

<https://www.saintmatthiasoakdale.com/ae>

Full manuscripts at

<https://www.saintmatthiasoakdale.com/2023ae>

Class 1

- History of the Relationship between the Church & Science (Early Church through 1900) [2:30]

Class 2

- History of the Rise of Creationism in America (1900 to the Present) [1:00]
- Introduction of Six Models for Interpreting the Scientific Findings on Origins [43:15]
- Examining the differences between Scientific Terms: Hypothesis, Theory, Law, & Model [1:00:55]

- Scientific Findings on the Origin of the Universe [1:08:10]

Class 3

- Scientific Findings on the Origin of Life [2:40]
- Interpreting Genesis 1 [33:55]
 - Barrick (Young-Earth Creationism) [45:10]
 - Collins (Old-Earth Creationism) [53:07]
 - Lameroux (Planned Evolution) [1:00:42]
 - Walton (Directed Evolution) [1:08:21]

<p>Class 4</p> <ul style="list-style-type: none"> • Scientific Findings on the Origin of Species [1:20] • Interpreting Genesis 2-3 [32:09] <ul style="list-style-type: none"> ○ Barrick (Young-Earth Creationism) [42:33] ○ Collins (Old-Earth Creationism) [47:56] ○ Lameroux (Planned Evolution) [52:35] ○ Walton (Directed Evolution) [1:00:03] 	<p>Class 5</p> <ul style="list-style-type: none"> • I: Scientific Findings on the Origin of Humans [1:02] • II: Why what we believe about Human Origins matters [34:55] Parts 3-5: REVISED IN 2023 • III: Another Chalcedonian Opportunity [39:40] • IV: Genealogical Adam & Eve [46:38] • V: Re-examining Scripture through the Genealogical Adam Lens [57:45] • Conclusion [1:16:44]
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FALSE CHOICE: SCIENCE OR GOD? (1870s)

ATHEISM EMERGES AS 'RESPECTABLE OPTION' IN WESTERN SOCIETY FOR THE FIRST TIME

RISE OF LIBERALISM IN EPISCOPAL CHURCH (1870s-1920s)

3-LEGGED STOOL INSTEAD OF 3-LEGGED TRICYCLE

EPISCOPAL MIDDLE WAY - BETWEEN ROMAN CATHOLICISM & PROTESTANTISM

SUFFICIENCY OF INFANT BAPTISM WITHOUT ADULT CONVERSION BECAME NORMATIVE VIEW

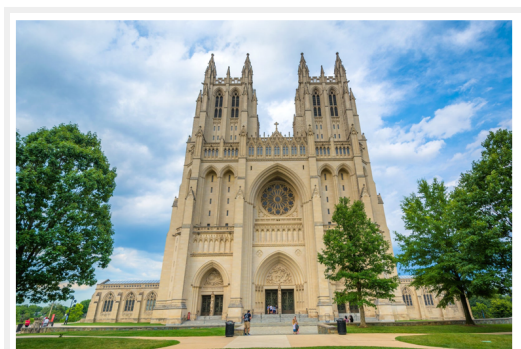
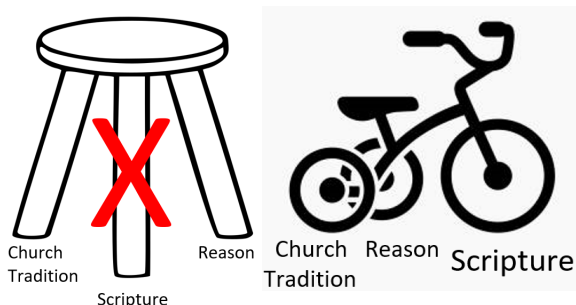
EMPHASIS ON DISCIPLESHIP WANED

CHURCH OF THE RICH & POWERFUL¹⁶

NATIONAL CHURCH?

NATIONAL CATHEDRAL BUILT IN D.C. (1907)

INCREASINGLY UNCERTAIN OF THE TRUTH



The "National Cathedral" in Washington D.C. (built 1907)

THE MODERNIST THEOLOGY INVADES ANGLICAN AND EPISCOPAL CHURCHES

GOD THOUGHT OF AS IMPERSONAL, SPIRITUAL FORCE

SOME DISCOUNTED WHETHER JESUS WAS THE 'SON OF GOD'

¹⁶ Between 1829 and 1910, five of the twenty US presidents and fourteen of the US Supreme Court justices (about one-third of the total number of justices) in this period were Episcopalian. (The Oxford History of Anglicanism, Volume III: Partisan Anglicanism and its Global Expansion 1829-c. 1914)

HUMAN SOCIETY EXPECTED TO PROGRESSIVELY IMPROVE

WHOOOPS! GREAT DEPRESSION + WWII / HOLOCAUST

MODERNIST THEOLOGY TOOK A HIT IN ANGLICAN & EPISCOPAL CHURCHES

RE-EMERGENCE OF EVANGELICALISM IN THE EPISCOPAL CHURCH
(1950s)

ALSO LITURGICAL RENEWAL (1950s)

CHARISMATIC REVIVAL (1960s)¹⁷

AZUSA STREET REVIVAL IN LOS ANGELES (1906)

BIRTH OF ASSEMBLIES OF GOD IN ARKANSAS (1914)

1960s: DENNIS BENNETT – EPISCOPAL RECTOR IN VAN NUYS

CHARISMATIC MOVEMENT CAUSES EPISCOPAL/ANGLICAN
DIVISION IN 1960s BUT BECOMES ESTABLISHED BY 1970s

LESS EMPHASIS ON TONGUES SPECIFICALLY

LESS EMPHASIS ON BAPTISM OF HOLY SPIRIT AS A
SECOND BAPTISM

RE-EMERGENCE OF MODERNIST LIBERALISM (1960s+)

‘MODERNIZE’ CHRISTIANITY: KEEP THE WORDS, DITCH THE
MEANINGS

DOGMAS:

“THERE IS NO TRUTH, EXCEPT TRUTH FOR ME”

THE MORE INTENSE THE EXPERIENCE, THE MORE TRUE
IT IS

¹⁷ Connection between Charismaticism and Methodism: by 1850 the Methodists had become the largest denomination in America. But while exuberance and the freedom of spiritual gifts were part of the original draw of Methodism, the more it had become mainstream the less comfortable some Methodists were with manifestations of the Holy Spirit. And as a result, there were two dozen break-off denominations in the 1880s alone. And these new “Holiness” churches very much believed in what they called the “second blessing” of the Holy spirit (in which the Spirit would cleanse the believer from addiction to sin”) and some even believed in a “Third Blessing” (that would empower the believer for mission). But most relevant to our discussion was what transpired in 1900, when Holiness revival preacher Charles Fox Parham had instructed his students to study the New Testament and discover whether any specific outward sign always accompanied what he assumed to be the “Third Blessing.” After surveying the Book of Acts, his students reported that the gift of tongues seemed to be what signified this blessing, and that very night one of the students began to speak in a language that was believed to be Chinese. That is the night the 20th century Pentecostal movement was born. The notion tongues was the sign of this blessing was significant, because it gave those in the Holiness or Pentecostal traditions a clear boundary and test to determine whether someone was a full and complete Christian.

MOVEMENT ACCELERATED BY SEMINARIES

MODERNIST PROFESSORS PRODUCE MODERNIST
PRIESTS (1960-1970s)

MODERNIST PRIESTS BECOME MODERNIST BISHOPS
(1970s+)

EPISCOPAL CHURCH BY-AND-LARGE ABANDONED
CHRISTIANITY FOR MODERNISM

ALIENATION OF LEGITIMATE CHRISTIANS

ORDINATION OF WOMEN TO THE PRIESTHOOD (1976+)

ALIENATED MANY ANGLO-CATHOLICS

ORDINATION OF NON-CELIBATE HOMOSEXUALS TO
PRIESTHOOD (1989) & EPISCOPATE (2003)

2007/8 – FOUR DIOCESES LEAVE THE EPISCOPAL CHURCH

2009 – FORMATION OF NEW PROVINCE: THE ANGLICAN CHURCH OF
NORTH AMERICA

RE-INCORPORATION OF PREVIOUS BREAK-OFF GROUPS (e.g.
Reformed Episcopal Church)

GAFCON – GLOBAL ANGLICAN FUTURE CONFERENCE (2008)

SAINT MATTHIAS' ANGLICAN CHURCH IN OAKDALE

COMMITMENT TO LORDSHIP OF JESUS

COMMITMENT TO FOUR CORNERSTONES OF LAMBETH
QUADRILATERAL

COMMITMENT TO EMPLOYING THE 3-LEGGED
TRICYCLE (NOT STOOL)

Fr John's working definition of Anglicanism:

Anglicanism is a manifestation of the Christian Church that, through various accidents of history, has incorporated some of the important doctrinal corrections of the Protestant Reformation while also retaining many of the traditions of the ancient Church.

The Episcopal Church & Slavery

Many southern slaveholders were Episcopalian. Two of the largest slaveholders were Bishop Leonidas Polk of Louisiana and Bishop Stephen Elliott of Georgia. Polk, a graduate of West Point and, like many Episcopalians in the South, a supporter of the Confederacy, became a general in the Confederate army and was killed during the war. General Robert E. Lee and Jefferson Davis, president of the Confederate States of America, were also Episcopalian.

But sadly, Episcopal supporters of slavery were not even limited to the South. Samuel Seabury, a grandson of the first American bishop and editor of the High Church publication *The Churchman*, and Bishop John Henry Hopkins of Vermont, were vocal northern supporters of slavery.

In 1861, many southern dioceses left the Episcopal Church and established the Protestant Episcopal Church in the Confederate States of America. This Church was not entirely unified, as it did not initially include Florida (which joined in 1863), Louisiana, or Tennessee. Because this new Church never considered that it had officially split from the northern Church, in 1865, at the conclusion of the Civil War, the southern bishops took their seats in the House of Bishops at the General Convention, where they were welcomed without condemnation by their fellow bishops.

(The Oxford History of Anglicanism, Volume III: Partisan Anglicanism and its Global Expansion 1829-c. 1914)

England's Imperial and Religious Missions in India

The East India Company was an English company formed on December 31, 1600, it was started as a monopolistic trading body so that England could participate in the East Indian spice trade. During the 17th century, chaplains accompanied the English expats to India (though never an adequate number) to support their religious life. Only in the latter part of that century did there begin to be any interest in evangelizing the Indian people. The company rose to account for half of the world's trade during the mid-1700s and early 1800s, particularly in basic commodities including cotton, silk, indigo dye, sugar, salt, spices, saltpetre, tea, and opium. In the 18th century, the company became directly involved in the governing of India (in 1765 it was granted the *diwani*, or the right to collect revenue, in Bengal and Bihar, in 1773 it established a capital in Calcutta, and became directly involved in governance). The company controlled its own army, which by 1800 comprised some 200,000 soldiers, more than twice the membership of the British Army at that time.

In 1813, the Evangelical CMS and the High Church SPG, with the hope of Christianizing India, successfully lobbied parliament to open India to missions and endowing an established Anglican Church for India, including a bishopric in Calcutta, and archdeaconries in Bombay and Madras. The East India company was very accommodating to missionaries. The Anglican Church in India did enjoy some steady growth during this period, with the CMS and SPG providing an increasing number of missionaries. By the later 1850s, the CMS was supporting 124 ordained missionaries and the SPG 53 ordained missionaries in India. However, the connection with imperialism impeded the mission of the Anglican Church.



St. Paul's Cathedral, Calcutta (built 1847)

But after the Indian Rebellion of 1857, the imperial state adopted a policy of strict religious neutrality in governing India. In the Royal Proclamation of 1858, while the Queen affirmed her own Christian faith, she disclaimed 'alike the right and desire to impose our convictions on any of our subjects'. The state also made it clear that it would provide no additional grants to the Anglican establishment in India.

The Anglican Churches in India were almost exclusively composed of Europeans. Anglican bishops in India were British or Irish and the Church leadership remained closely identified with the British Empire and a paternalistic, civilizing mission idea. There was little movement towards developing an independent Indian Anglican Church. In 1877, the Indian Anglican Church began to become more synodically organized, but it would not become independent from the Church of England until 1930(!). And it wasn't until 1912 that the first ethnically Indian bishop was consecrated. According to the 1911 census, there were only 492,752 Indian Anglicans, out of an Indian population of over 300 million.

IMAGES USED

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