

## **Fling out the Banner: The National Church Ideal and the Foreign Mission of the Episcopal Church. Church Hymnal Corp. NY. 1996**

### **1. A Century of Endeavour:**

1880s - Foundation of Domestic and Foreign Missionary Soc. Little outreach before. Not till 20<sup>th</sup> Century did enlargement really come, with spread of USA culture.

Great Awakenings of 1740s & 1800s. End time was beginning. Suffer for God in spreading news. Western frontier expansion attractive. Missionaries not attracted by Anderson's hope for self-supporting, self-governing, self-propagating missions.

James Dennis at end of 19<sup>th</sup> cent. sought Liberal mission, change in social order. Pre-Millennialists wanted conversions.

1890 34 women's missionary soc's with 926 in field. By 1900, 41 women's agencies supporting 1200 women missionaries. 1910 membership of 2 million.

ECUSA saw mission as business of whole people, other denominations advanced on the back of specialists. Even the Missionary Society was voluntary unit although an official organ of ECUSA. Greek missions were in trouble through lack of strategy.

1829 crisis in support for missions.

1832 George Washington Doane Bp of New Jersey, and Board of Directors of Dom. And Foreign Missionary Soc. He brought catholic theology of mission - every member mission through baptism. Missionary Bishops were now ordained as new chief missionaries.

Liberia, China, Japan. emphasised "civilising activities".

1859 Mission to Brazil. Funding troubles so went to evangelical Am.Ch.Miss. Soc.

Women's Auxiliary: 1850 Bp Pooter suggested women help missionary giving. Boxes. The Relief Association did not flourish so the Auxiliary was formed and Mary Emery its secretary 1872. Brilliant administrator - Supply Boxes Plus sisters, Susan & Margaret. United thank Offering: Deaconesses in 1889.

### **2. The National Church Ideal:**

Merging of Social Gospel and Anglican establishment tradition birthed National Church Ideal. = build up national churches ministering to social and spiritual needs plus maintenance of universal catholicism. Bestowing the American society ideals.

Richard Hooker *Laws of Ecc. Polity* discern will of God in context of a particular nation.

ECUSA could be a de facto national Church but independent.

Muhlenberg and Hungtingdon:

*It was national. Not geographical or confessional, not ethnic. City strengths.*

*Democracy organised in Christ. A force for US unity. National Cathedral. The social conscience for morality. Lambeth Quadrilateral.*

YMCA lead to Student Volunteer Movement SVM, again social emphasis. American Presidents addressed the Mission Conferences!

SO: fusion of Church's new-found mission and identity plus American zeal for itself. Mission was on the up!

Social mandates and gospel together in the work of Muhlenberg (-1877) and Maurice. But women actually did it!

1901 expansion of mission: Puerto Rico, Philippines, Hawaii, China (Boxer rebellion) Latin America. Brazil went from pillar to post for financial backing. Panama, provided education.

Cash problems abound at this time, so Apportionment Plan adopted, and big educational programme. Missionary conferences.

Edinburgh 1910: World Missionary Conference. Missionary Research Library in NY. International Review of Missions. And seminary professorships in mission.

Missionary Society was only organisation representing national church so it was drawn into questions of Church polity. 1910 Presiding bishop's responsibilities etc.

### **3. Our Expanding Church. 1919-1946**

Fundamentalist/modernist controversy continues.

1919/20 new central National Council and Presiding Bishop, and fund-raising programme.

*Mission of Church was now: religious education, social service, Church extension.*

Post war optimism short lived because of fundamentalist strengthening,, whereas Fleming was into comparative religion etc. (*Rethinking Missions* very radical)

After war triumph excited the call to mission to spread the triumphant USA culture.

Wm. Sturgis: *The Church Awake: 1927* = National Church missiology: Church's mission is within the *Missio Dei*. Thus he decried the word 'missions'. Mission was the Church Catholic in 'extension' mode.

But as American Protestants became more critical of USA so the ECUSA under pressure. It called for the Christianisation of the Monroe Doctrine.

Depression of 20-30. 1925: Financial problems forced cut-backs. Pay as you go policy.

Into 30s the evangelists had to be cut, but social care continued in USA missions.

Tried a new Forward Movement to reinvigorate the Church.

1937 Bp Tucker and colleague Addison stressed superiority of Christian faith.

Produced a trinitarian and apostolic missiology. "Forth"

WW2 seen as opportunity.

Aided CofE missions and formed formal Relief Agency. Presiding Bp's Fund.

Women's Auxiliary continued well under Tucker and Grace Lindly.

Church Service League. Canon 60 (1934) gave women place on National Council.

1940s Supply Boxes ceased and United Thank Offering.

### **4. American Supremacy. 1946-63**

1954: "Under God" added to pledge of allegiance. "In God we Trust" made motto.

"Our government makes no sense unless it is founded on a deep religious faith - and I don't care what it is." Eisenhower

**1948:** WCC first assembly. One World Mission concept. Study of missiology.

Hoekendijk ahead of his time. Mission often like a recall to Christendom and sense of urgency nothing but a nervous feeling of loss and insecurity. Nostalgic mission.

Churchification? It should rather have an eschatological basis. Mission should be what Israel expected Messiah to do - establish Shalom. "Mercy and truth have met one another.

Righteousness and peace have kissed each other. (erotic power of metaphor) Truth shall spring out of the earth and righteousness shall look down from heaven.” Psalm 85.  
Kingdom mission of Missio Dei.

However, if whole church is called upon to proclaim mission, what is there distinctive in the rôle of the missionary?

In 1961 WCC merged with International Missionary Council, showing Unity of the Church and the Mission of the Church both belong to the essence of the Church.  
World setting the agenda.

Sherrill could raise money! Mission flourished. China abandoned in 1949.  
Brazil in financial need. ECUSA more influential in Anglican Communion. Wanted to push GB for more central powers.