

THE TRANSFORMATION OF ANGLICANISM:

From state Church to global community

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1. THE DAWN OF MODERNITY:

Fear that Anglicans might abandon Apostolic order because modern life abrogates Catholic tradition. Stephen Sykes says that Liberalism has tolerated diversity without reconciling it

The Reformation Heritage: 1534 Henry's Act of Supremacy sought to offer comprehension and a means of encompassing English Catholics and Protestants.

Elizabeth's reign brought forth: John Jewel's *An Apology for the Church of England* where he recognised that Anglicans would blend scriptural and patristic sources.

Richard Hooker: *Laws of Ecclesiastical Polity* scripture, reason and tradition; and unity of Church and nation. In addition the High Church party, Laud & Hammond prized the Catholic context for these things to have proper exposition.

The Restoration: Charles II offered new consensus until the Clarendon Code, including in 1662 Act of Uniformity. 1000 puritan clergy vacated positions in Great Ejection. Even the Latitudinarians believed Church government should be subject of government. This dichotomy of latitude and Erastianism because of fear of Puritan upheaval again. A Princely episcopate would guard against the crown's power. Monarchy and clergy parallel Crown and Parliament.

Glorious Revolution: 1685 James II converted to RC so forced to abdicate in favour of sister Mary and husband William, assuring Protestant monarchy and parliamentarianism.

Locke & Newton rational philosophy inspired Deism. High Church believed Church and State should be equal, not subservient (Low Church). This dissent spawned SPCK and SPG. Whig oligarchy brought with them the Low Church ascendancy.

Whig oligarchy and Establishment 1714-60

Whiggism enhanced property-owning classes and argued for consent of governed. Balance between revelation and reason in theology. Cf. Butler's *Analogy of Religion*. Schools, hospitals, parishes etc. Hanoverian pastors dedicated but hierarchical failings. Ritual and biblical exposition.

Establishment married temporal and spiritual realms for furtherance of Kingdom of God. Plus a balanced social constitution.

Erosion of oligarchy: unravelled after 1760 - George II ascension.

Dissenters more powerful as merchants, and offering fine educational establishments, etc.

Tories spiritual Church not establishment Church, and stressed individualism.

Evangelical enthusiasm (Wesley & George Whitefield in USA) awakened fears of political upheaval, but they themselves debated how the Church should look.

Clamour for political and social reform. Tom Paine! Abolition of slavery. Hope for balance.

Church had aligned itself with Hanoverian Whigs in *ancien regime*.

2. NEW VISIONS OF ESTABLISHMENT:

Industrial revolution; urban expansion; middle classes; scrutiny of institutions.

Dissenters. Opposition to slavery brought politics and religion together in some minds.

Dissenters emancipation 1827 followed, slowly, by RC emancipation. Religious reform foreshadowed 1832ff. political reform, where popular assent to government accepted.

CofE no longer favoured over others financially and wish to relegate Church to spiritual sphere. Bishops opposed to 1832 but some even in 1800 calling for restructuring of Church. The idea of establishment was to move to mean 'a sense of identification with a host culture'. Coleridge understood education as central to development. Church of Xt not equated with an established structure. Balance to be basis of British Constitution Arnold saw the Church's rôle to Christianise the life of the nation - to be a moral force.

Evangelicalism: Middle class rising group, pre-eminent in C of E prior to 1832. Purification of the nation. 1833 Slavery Abolition. Clapham Sect of Saints with Wm Wilberforce the leading light. Voluntary associations a key feature of Liberal politics.

Mission: Limited to British subjects because fear of upsetting commerce, and might provoke hostility. But:

Charles Simeon Mission to the heathen 1799. Lutherans sent to Sierra Leone as teaching missionaries. Broadly evangelical with an Anglican style. (Non-Anglican groups stressed revival fervour rather than education and pastoral care)

1813 The Pious Clause in the charter of the East India Co. sanctioned spiritual care of the native peoples in India.

Middleton was Bp in India 1814, at first looking to Brits, then transplanting the Church by forging agreements with mission societies to place missionaries under bishop.

American Identity: Anglican establishment in only six of thirteen colonies. De facto influence in Connecticut. Virginia most influential but by 1660 had own identity. Bereft of own bishops, lay power, aided by strong Puritan establishment. Bp of London took to himself controlling power over colonies. Then a Commissary in person of Bray founded SPG and their missionaries spread to New England. Many Churches founded. Puritan brick church buildings in Virginia reinforced lay-hierarchical society. Episcopal Church saw itself as Church for the literate and well-placed. In Yale some key pastors went over to Anglicanism.

The new Nation: Each State could now decide its form. Prized voluntary association. William White argued for lay-dominated Anglicanism. In Connecticut ten clergy elected Seabury who was then ordained in Scotland. A compromise of Bishop and Council was accepted. A General Convention. Strong expansion westward, especially utilising education of children and adults, in charity and civility. Episcopal Sunday Schools. Hobart, Bp of NY stressed apostolic origins and ceremony.

FD Maurice: *The Kingdom of Christ*. God is basis of all social harmony. Nations evolved from families, with spiritual constitutions. Church and Society different but must be linked. Church draws host culture towards the universal spiritual society. Church is therefore human society in its normal state, world is that society in its abnormal state.

3: THE ADJUSTMENT OF CHURCH AND STATE

1830 Charles Blomfield: Bp of London. Gladstone embodied the transformation of the age. He said that the Church was not to christianise the nation but to be its conscience. Church and state in parallel.

Church rates became dissenters' main concern. 1866 rates to be voluntary. CofE now dependent upon its own resources whilst still being a *primus inter pares*.

Educational exclusivity overturned by Factory Act 1833 etc.. National Society realised that Church would now have to prove its place in society.

Ecclesiastical Commission: began in 1835. New Dioceses in urban areas, cathedrals, canonries, incomes. Changes stressed Church's purely religious function.. Church Building Act 1818 was last major grant to Church. Metropolitan population increase led Blomfield to stress mission & church building. Commission brought home that Church was out of touch. Uncoordinated private initiatives. Working-class mission also very patronising and ill-informed.

Working-class Mission: Shafstsbury for paupers, Scripture Reading Association, WFHook - rural parish model for urban areas, emphasis on eucharist. Christian Socialism - Ludlow, Maurice, education - "making men partners" FDM tried to learn from the poor, because of his belief in the integrity of every culture.

Foreign Mission: Aggressive British expansion. Christians fought for a humanitarian colonial policy. CMS. Sam Wilberforce believed that only in mission could the Church become truly catholic -and Blomfield saw education as base for "African native episcopate". Ritual would facilitate encounter with tribal tradition. 1840 - it is not enough to send out missionaries, we must plant Church in all its integrity. Missionary Bishops. Women also had distinctive rôle in mission.

American Missionary Bishops: George Washington Doane: "the Church is essentially missionary." Sent to the west as missionaries, before to organise Church, not waiting till it had been organised. So also Boone was bishop to China 1842, Williams to Japan 1859. The dissenters would not allow the same in England. Livingstone pressed it home.

4. THE STRUGGLE TO DEFINE THE CHURCH AND ITS BELIEF

Anglo-Catholicism: Liberals vs. Evangelicals in 1830s. When Commission turned to change Irish Church the Assize sermon of Keble in 1833 taught that Church should not be dictated to by temporal body at all. Tractarians taught of Apostolic precedent, a spiritual Church linked to temporal through sacraments. Keble Froude, Pusey. Church not dependent upon its locus. *Via Media* "a remodelled and adapted antiquity" For Newman the CofE took too much notice of context.

F D Maurice: incarnation is central idea of Christianity. Social processes leading to unity of creation.

Pusey: Christ dwells in Church allowing mystical unity of God and world. Scripture and tradition is fixed. We teach it. Anglicanism is Apostolic and ecumenical. Independent of State government.

John Neale: emphasis on vesture and ceremonial, religious orders (alternative to society)

Contours of a New World:

Theological radicalism. Strauss: *Life of Jesus*. Feuerbach's *Essence of Christianity* Lyell: *Principles of Geology*, Darwin: *Origin of the Species*.

"Essays and Reviews" - modern liberal ascendancy. Cf. Colenso and Lambeth.

Jowett was a liberal mediator. Toleration, not permissiveness. Historical scientific investigation stripped away much teaching on authority and scripture.

Emergence of Liberal Catholicism: >

Evangelicals, Broad Church, High Church, Oxford Movement.

Liberal Catholic was a marriage of Broad and High concerns. Accepted biblical scholarship, optimistic about history and nature so Church must absorb social trends.

World offered context in which Church could become truly catholic.

Church advances but does not start afresh. Evangelicals and Tractarians had divided church. Church should be a Unity of faith and life.

Lux Mundi. 1889.ed. Charles Gore. Bible to be read in light of Holy Spirit. Personal experience (cf. Schleiermacher) No life where there is no experience.

Incarnation: compatible with evolution. Chalcedon was via media, not compromise but combination and impartiality. Kenosis. Atonement as personal completion in God.

But Liberal Catholics stressed historic ministry, creeds, sacraments without agreeing about literal truth of the Church's outward forms. The latter must continue to adapt? Lightfoot for example argued that episcopacy was a later development! 'Adaption' problem

5. THE CHURCH AND EMPIRE:

1883, John Seeley: "We seem, as it were, to have conquered and peopled half the world in a fit of absence of mind." Only in 1902 did John Hobson suggest that it was imperialist. Some expansion was commercially, administratively, culturally, driven.

Nigeria: Commerce and Christianity Eager to end slavery, missionaries encouraged palm oil and cotton trading. Deposed kings in order to obtain favourable trade. Worked with West Africa Co. but the marriage did not last.

India: education and administration Early missionary work of SPCK and SPG and CMS stressed education in English style. 1857 Indian troops issued with pig fat for greasing weapons so Indian mutiny. Ideas therefore shifted to direct rule and the pomp of Empress of India. Education actually enabled independence of state and Church. Not much conversion but Church simply legitimised British administration. But, CMS established new schools.

Japan: Influence without rule: Resistant. But in 1869 younger Samurai interested in modernisation. Accommodation 1887 Nippon Sei Ko Kai Church and clergy. But 1890s mood changed against aliens. Remained small.

Uganda: Scramble for Africa: 1877. British rule would ensure justice. 1890 Bishop Tucker kept out of all politics. CMS intended to create self-supporting Church by conversion of the acknowledged leaders..

Imperial Mentality:

By late 19th Century a sense of innate Anglo-Saxon superiority. Able to co-operate with policy makers in a de facto establishment.

Tension in UK and USA about cultural identification and safeguarding marks of Church's nature: Wm. Reed Huntingdon published Quadrilateral. A neo-Gothic revival in USA for church building to show distinctiveness. Gore called the Quadrilateral a "Bare Minimum" arguing for disestablishment.

Distinctive Identity:

Should letters patent be issued for colonial bishops? And who had authority in mission field? USA led on synods. New Zealand Church constitution 1847 with synods. Supported by Gladstone. Pluralism anyway counted against establishment in mission field. Synods became prime method of distancing from government authority.

Convocations of Canterbury and York not recalled by Parliament but functioned informally. Colenso affair re Moses's authorship, biblical miracles etc. Charge of heresy.

Taken on appeal of Privy Council.

1876 South African declared in continuity with CofE but that it was bound by its own tribunals. 76 Bishops at first Lambeth to speak of mission. Elastic freedom and efficient control. 1878, 100 bishops at Lambeth on ritualism; 88 temperance, socialism, polygamy. Provinces allowed to order own prayer books. 1897 vs. Patriarch of Canterbury. 1908: pan Anglican Synod of clergy and lay.

6. ANGLICANISM CONFRONTS CULTURAL DIVERSITY

Emergence of Popular opinion as an authority. Divisions of urban life. New radicalism. Parliament no longer spoke for the Church & it had the Convocation. War taught sacraments and ceremonial worked for poor and establishment did not. Rise of LP.

Stewart Headlam: Maurice, Ludlow and Kingsley. Guild of St Matthew at Bethnal Green.

Christian Social Union: Lux Mundi. Sacramentalism and Social conscience. Against the evangelicals' individualism. Incarnational theology.

Anglican Left: Gore at Pan Anglican Congress. Founded 'Community' of the Resurrection. Church Socialist League 1906. Conrad Noel, Huntingdon in Syracuse, NY, Percy Dearmer.

Distinctiveness: Phillips Brooks in Boston Liberal Catholic Trinity NY abolished pew rental. To engage the world but on own terms. Religious tasks not civic functions.

Wilberforce encouraged seminaries, General Seminary in New York. Personal holiness rather than learning or zeal.

Many experiments with Religious Community.

Womens's ministry.

American Indians

American blacks

Ritualism - the emergence of a party. Pusey in Leeds parish. Slum priests. St George's in East riots. Edward King.

Mission as transplanting the Church: Venn's Self Supporting hopes from CMS.

Samuel Crowther - syncretism? Roland Allen.

Adaptation through translation. Colenso moves away from his cultural imperialism.

Callaway: the "Religious System of the Amazulu", comparative religions.

Assumption by most that cultural diversity could be accommodated without any surrender of control.

7 THE CRISIS OF CHURCH AND CULTURE:

War, economic change and hardship. Erosion of Liberalism and wish for social control.

New secularism, votes for women, low wages, secularisation. Church had been wrapped up in middle classes.

The National Mission: Dick Sheppard, Temple. Church must set its house in order and then address nation. Army taught Church not to care about trappings of privilege. Temple wanted a distinctiveness.

Critical Distance: After great war no longer "Modern times". Reality of evil.

Marriage and Divorce concerns.

Social Critique. Industrial Christian Fellowship.

Tawney. Temple: disentangle Church from State. COPEC 1924. 1500 attendees.

Psychological reformation: pastoral theology. Wm. James Varieties of Rs experience.

Emmanuel Boston: 1906 - model parish. Jesus the healer. Underhill's mysticism.

The small group church.

Liturgical movement. Frere. 1911. To 1928 reform of BCP. Church is fellowship whose distinctive act is eucharist. Gregory Dix.

Illusion of Anglican Consensus: Mascall hits at Liberalism. Niebuhr.

Moral rigorism Inge. Moral rearmament.

Unity of Church as an Anglican ideal: episcopate baptism and Eucharist. Lambeth Quad.

1922 Orthodox valid anglican orders.

Missionary failure in Japan. Church Unity in India.