

**Living as an
Episcopalian:
Our History**

Living as an Episcopalian

1. History

2. Worship

3. The Church's Teaching and the Bible

4. Spirituality

5. Ministry and Organization. The Mission
of the Church

16th Century

16th Century: Reformation in England

John Wyclif and the Lollards

Erasmus: lecturer at Cambridge 1511-14

Cambridge scholars at White Horse Inn

“Little Germany”

Henry VIII's annulment of his marriage
from Catherine of Aragon

Edward VI

Mary Stuart

Elizabeth I

Puritan Commonwealth

Changes of the English Reformation

authority of the pope to teach and define

new Christian beliefs rejected

new authority given to the bible

rejected “added” teachings / customs of the

Roman church:

- clergy celibacy

- masses for the dead

- indulgences

- invocation to the saints

monarch and Parliament governed the

church: laity more control

new emphasis on importance of preaching

English Reformation Continuity

threefold ministry of bishops, priests
deacons

apostolic succession = bishops continue in
historic succession from the earliest
apostles

centrality of baptism and the Holy Eucharist
ancient creeds the foundation of the
church's teachings

- doctrines of Trinity, Incarnation, work
of the Holy Spirit

English Reformation

embodied in the *Articles of Religion*

(“*Thirty-Nine Articles*”)

eclectic; made room for different
theological views

Church of England considered the
continuation of the English Catholic
church founded by Augustine of
Canterbury

17th Century

17th century

under fire from:

Puritans within the Church of England

- distrust of clerical hierarchy
- sole authority of the bible interpreted by conscience

Roman Catholics

- faith and tradition of the early church

Richard Hooker Laws of Ecclesiastical Polity

1. Anglican middle way
2. “the three-legged stool” of the authority of scripture, tradition, and reason
3. our sacramental sharing in divine life through God’s incarnation in Jesus

1. The Anglican Middle Way

- maintain continuity with the past, while still:
- accommodating changes a new situation might require

Anglicanism: a way between the extremes of radical Protestantism and Roman Catholicism
via media

2. “The Three Legged Stool”

scripture the “oracle of God”

but scripture is read:

- in the light of human understanding and experience (“reason”)
- in the context of a tradition of worship and belief

we learn about God through “the three-legged stool”

- scripture
- tradition
- reason

3. Sacramental Sharing in the Divine Life

importance of the **Incarnation** in Anglican theology

God becoming incarnate in this world = taking on human form

- gave holiness to the world,
- allowed us to become part of the divine life, the life of God
- the sacramental actions of Baptism and the Eucharist: the means of grace through which we grow into God, become the children of God

17th century meanwhile, back in the colonies . . .

South:

- Anglicanism the state church

Middle colonies (NJ, Delaware, Maryland, Pa)

- one religious choice among many

New England:

- dominated by Puritans
- Anglicanism spiritually more vital than elsewhere

18th Century

18th century

1. theological movement of Deism
2. American Revolution

1. Deism

faith above all must be reasonable

God all powerful and dispassionate

God ruled over an orderly universe

governed by deterministic Newtonian
laws

- discounted possibility of divine
intervention through miracles
- questioned the possibility of divine
revelation

purpose of religion: teach obedience to
moral law

looked down upon “religious emotion”

Effects of Deism

- Eucharist neglected
- Baptism private, perfunctory
- muted the Anglican theology of the
Incarnation

2. American Revolution

at the start of the Revolution: Anglicanism
second largest religion (behind
Congregationalism)

after the Revolution:

- a new independent church formed, with
its own form of church government,
own book of Common Prayer.

American Episcopal Church

1789: General Convention adopted principles of William White's (Pennsylvania) *The Case of the Episcopal Churches in the United States Considered*

- acknowledged the historic orders of the bishops, priests, deacons
- church governed democratically through councils of clergy and laity

a new form of the Church of England

American Episcopal Church

conflict between

- New England (emphasized role of bishop; overseen by missionary societies from Britain),
- Virginia and other southern churches (emphasized role of laity; laity had done most of the church work, no bishops).

Compromise:

- House of Bishops (review, veto, but cannot initiate)
- Lower House (all dioceses represented by equal numbers of laity and clergy)

American Episcopal Church first Bishop: Samuel Seabury

1784: arrived in London

- oath of loyalty to the English king required
- unwise to ordain when US government would not impose taxes to support Seabury

Scottish Episcopal Church

- shape the American Prayer Book to be like the Scottish
- include an invocation to the Holy Spirit in the Eucharistic Prayer, taken from the Eastern Orthodox liturgy

19th Century

19th century

1. Evangelical Movement
 - emphasis on personal piety, outreach mission
2. Catholic Revival = Oxford Movement
 - return to the catholic traditions and fundamental beliefs of the early church
3. “Broad Church Movement”
 - sought to discover the presence of God within the culture and science of the day

1. Evangelical Movement

1820's and 1830's: decades of great
Evangelical bishops

mission:

1821: Domestic and Foreign Missionary
Society formed

1835: General Convention voted to send
bishops as missionaries

- episcopate bishops as apostles, rather than simply heads of established congregations
- Jackson Kemper first missionary bishop; traveled throughout the "Northwest Territory"

1. Evangelical Movement

- 1841: joined by three deacons, among them James Lloyd Breck, Native American mission to the Chippewa in Minnesota

social reform, care for the poor, personal reform

England:

- Sunday school movement,
- better working conditions in factories
- abolish of slavery

America:

- education of slaves

2. Catholic Revival or Oxford Movement

movement among Oxford dons *Tracts for the Times*

return to the doctrinal tradition and practices of the ancient church

emphasized:

- church a *divine society* with a sacramental relationship to God expressed through baptism and the Eucharist
- centrality of the sacraments

2. Catholic Revival or Oxford Movement

- we become sons and daughters of God through the grace of the *Incarnation*
 - church “the extension of the Incarnation,” the spiritual presence of the incarnate Christ
- catholicism = universality of the church
 - universal claims that includes all
 - continuity with the doctrinal traditions of the first centuries

3. The Broad Church Movement

crisis of faith in the late 19th century:

- scholarly biblical criticisms: a real Flood? real Exodus? three authors of Isaiah, prophecies interpretations of contemporary events. Did miracles really occur?
- science: bible: man as made in the image and likeness of God.
Darwinian evolution: man evolved from monkeys

3. Broad Church Movement

tried to assimilate new scholarship into

Anglican theology

guiding principle: truth of God must

incorporate all human truth

struggled with questions of

- how does God work in history?

- how can Christian belief remain faithful

to its past while embracing the

present and the future?

Episcopal Theological School Cambridge a

major center

3. Broad Church Movement

Lux Mundi: A Series of Studies in the Religion of the Incarnation, editor Charles Gore (later bishop of Oxford) 1889

- emphasized the Incarnation
- strong sense of God's activity in history

**20th and
21st
Century**

20th and 21st Centuries

1. responsibility of the church in social justice
2. increasing role for women
3. ecumenical movement
4. the growth and diversity of the Anglican Communion

1. Social Justice

all social structures and institutions of society are subject to Christ
Incarnational faith calls for the transformation of the “secular” world in Christ: the distinction between “secular” and “sacred” is specious

2. Increasing Role of Women

after WWII: women began to serve on vestries

1970: first women served as delegates to the General Convention

1976: Convention voted to admit women to the priesthood

1988: first woman bishop elected, Barbara Harris, Suffragan Bishop in Massachusetts

3. Ecumenical Conversations with other Churches

1886: House of Bishops in Chicago defined the principles of unity with other churches: *Chicago Quadrilateral*

1888: accepted by Lambeth Conference as the *Chicago-Lambeth Quadrilateral*

based on book by William Reed

Huntington, *The Church Idea: An Essay Towards Unity*, 1870

- Episcopal church should move beyond its English heritage

3. Ecumenical Conversations with Other Churches

Chicago-Lambeth Quadrilateral

1. Holy Scriptures are the revealed Word of God
 - “the rule and ultimate standard of faith”
2. Apostles and Nicene Creed are statements of the Christian faith
3. sacraments of baptism and Eucharist ordained by Christ himself
4. “historic episcopate” is the basis for church’s unity = unbroken chain that links bishops and ministers of today with the earliest apostles

4. Anglican Communion

1867: first meeting of Anglican bishops in London, at Lambeth Palace, the residence of the Archbishop of Canterbury
Lambeth Conference since held every 10 years (except during WWII)
issues discussed, resolutions passed

4. Anglican Communion

communion or fellowship:

- Greek *koinonia* fellowship human beings ordinarily have with one another
- New Testament meaning: communion Christians have in Christ and through Christ with God

thus: a community or fellowship we have in Christ that transcends our differences