

**Anglicanism** is rooted in the beliefs and practices of Christian churches which either have historical connections with the Church of England or maintain a liturgy compatible with it. The word *Anglican* originates in *ecclesia anglicana*, a medieval Latin phrase dating to at least 1246 meaning *the English Church*. Adherents of Anglicanism are termed *Anglicans*. As the name suggests, the *Anglican Communion* is an association of those churches in full communion with the **Archbishop of Canterbury**.

## **History**

It is important to understand that Anglicanism has its roots in The British Isles in the early Christian era probably brought there by Roman soldiers. For example St. Patrick, a British born Christian who became a missionary to Ireland was born in 378 A.D. He was the third generation of his family to enter church service. Therefore it is not correct to say that Anglicanism began with Augustine of Canterbury, Henry the Eighth or even with Elizabeth the First. Before Henry the Eighth it can be called the church **IN** England, after Henry the Eighth it can be called the Church **OF** England and it became the **Anglican Communion** when other national churches such as Scotland, Ireland and the Protestant Episcopal Church in the United States of America (now TEC) though autonomous provinces were considered in fellowship with and by the Archbishop of Canterbury.

## **Important Historical Events**

1. Augustine of Canterbury became the first Archbishop of Canterbury in **598** being sent to England by The Bishop of Rome, Gregory the Great. A wise Gregory instructed Augustine to replicate the Church of Rome in England with the provision that it could be **locally adapted**. The phrase “locally adapted” has stayed with the Anglican Church to this day. It is probably the justification for the idea of provincial autonomy. During this same era the Celtic Church was being eclipsed by the Roman model but the Monastic model of Christianity of the Celtic Church remains in the DNA of Anglicans today.
2. The Great Schism of 1054 Much of the doctrine of the church today was codified before the great schism of 1054 between the church in Rome and the churches in Alexandria Jerusalem, Antioch and Constantinople. Prior to that date the church was considered undivided and the seven ecumenical councils helped determine the shape of the church today. In these councils, Heresies were dealt with and dismissed, the Apostles, Nicene and Athanasian Creeds and the concept of the Trinity were adopted, and Mary was proclaimed “Mother of God” (Scripture as canon was not articulated until much later. The 39 articles of the BCP of 1563 stated what the church believed to be New Testament Canon.). Prior to 1054, marriage of clergy was permitted and it was not until 1870 that the Bishop of Rome was declared infallible.
3. King Henry VIII He ascended the English throne in 1509. After a 24 year marriage to Katherine of Aragon did not provide a male heir, Henry attempted to

have the marriage annulled. When the Pope Clement V11 refused an annulment so Henry could marry Anne Boleyn his mistress, Henry decided to marry her anyway and declared himself to be the head of the Church of England. Because of this both Henry and his Archbishop Thomas Cranmer, who we shall discuss in more detail in a bit were excommunicated. The Act of Supremacy 1534 declared that the King was "the only Supreme Head in Earth of the Church of England" and the Treasons Act 1534 made it high treason, punishable by death, to refuse to acknowledge the King as such.

4. The Protestant Reformation In God's providence at the same time, men were raised up as church reformers. They criticized the Church and the Pope. The most controversial points centered on the practice of selling indulgences and the Church's policy on Purgatory. Luther's spiritual predecessors were men such as John Wycliffe and Jan Hus. Other radicals, such as Ulrich Zwingli and John Calvin, soon followed Luther's lead. Church beliefs and practices under attack by Protestant reformers included Purgatory, particular judgment, devotion to Mary, the intercession of and devotion to the saints, most of the sacraments, the mandatory celibacy requirement of its clergy (including monasticism), and the authority of the Pope. <http://en.wikipedia.org/wiki/Reformation>.
5. Thomas Cranmer and the Book of Common Prayer (BCP). Thomas Cranmer as Archbishop of Canterbury was heavily influenced by the protestant reformers and under Henry V111 developed the Book of Common Prayer. it was in great measure due to him that the English Church emerged from the fierce ordeal retaining, unimpaired, her ancient Faith and Apostolic succession. The Sarum Rite (a variant of the Roman Rite), which had acquired a dominant position in the English Church in medieval times, was retained, with certain alterations, as the groundwork of the book, and this was enriched by contributions from very varied sources. The first Prayer Book appeared in 1549. <http://www.britannia.com/bios/abofc/tcranmer.html>. The Prayer Book became the sole legal form of worship. This Prayer Book was the first attempt at putting the English service into a single volume, and it set out a format of worship to be followed throughout the year. It was a move in a Protestant direction because it emphasized scripture as the basis of the service, and some of the Catholic ceremonial elements were removed. Also, the service was now in English rather than Latin. Yet this Prayer Book was still open to both Catholic and Protestant interpretation. The various editions of the Prayer Book reflect the struggle of the English Church to find a **Via Media** between Protestantism and Roman Catholicism. Perhaps a good way to term Anglican Church is "**Reformed Catholicism**". The 1552 Prayer Book was more Protestant but was abolished by Queen Mary who was Roman Catholic and martyred Thomas Cranmer. The 1662 Prayer Book remains the official Prayer Book of The Church of England and is the model for contemporary prayer books world wide.

### Tradition, Scripture and Reason and the Three Streams of Anglicanism.

It is not a perfect fit but one way to view Anglicanism is via an examination of the roles of Tradition, Scripture and Reason and the three major streams of Anglicanism Anglo-Catholicism (High Church), Evangelical (Low Church) and Broad Church respectively. The Orthodoxy and Authenticity of what we believe and practice is measured against Tradition, Scripture and Reason/Experience.

"**High Church**" relates to ecclesiology (study of the church) and liturgy in Christian theology and practice. Although now used with regard to many Christian denominations, the term has traditionally been associated with the Anglican tradition in particular. The term is often used to describe Anglican churches using a number of ritual practices associated in the popular mind with the Roman Catholic Mass. Supporters of the "High Church" position emphasize that these practices have to do with holiness, sanctity, and respect for God, Jesus, and the Church itself as the Body of Christ. As such they espouse a position that the Church as an organization and the congregation at worship is "catholic" primarily in the sense that it is joined through its ritual to the Church "universal", and so they employ the terms "High Church" and "Anglo-Catholic" not as a reflection of any desire to ally the Anglican Church with Rome, nor in an attempt to reject the reformed Catholic position asserted by Anglicanism.

[http://en.wikipedia.org/wiki/High\\_Church](http://en.wikipedia.org/wiki/High_Church). High Church advocates emphasize Tradition, Worship, the Eucharist and the Ecumenical outreach. The Role of Tradition.

#### **Tradition includes:**

- a) The Creeds – Apostles, Nicene and Athanasian.
- b) Apostolic succession
- c) Historic Formularies which include Threefold order of Bishops, priests and deacons(Ordinals) The Thirty-nine Articles of Religion and the 1662 Book of Common Prayer

[www.anglican.cz/files/seminar\\_001.rtf](http://www.anglican.cz/files/seminar_001.rtf).

“**Low Church**” In contemporary usage, "low churches" place more emphasis on the Protestant nature of Anglicanism than broad or high churches and are usually Evangelical in their belief and practice. They may tend to favor the Prayer Book services of Morning and Evening Prayer over the Eucharist, though the Diocese of Sydney has largely abandoned the Prayer Book and uses free form evangelical services. Some contemporary low churches also incorporate elements of charismatic Christianity. Some low church Anglicans reject the doctrine that the sacraments confer grace *ex opere operato* (e.g. baptismal regeneration) and lay stress on the Bible as the sole source of authority in matters of faith. They thus differ little from Protestants of other denominations and, in general, are prepared to co-operate with them on equal terms.

[http://en.wikipedia.org/wiki/Low\\_church](http://en.wikipedia.org/wiki/Low_church). Low Church advocates emphasize Scripture, Teaching and Preaching of the Word and Evangelism. The Place of Scripture

- a. A large place in worship Service of the Word (vs. Service of the Sacrament)
- b) *Sola scriptura* was a foundational doctrinal principle of the Protestant Reformation held by the reformer Martin Luther and is a definitive principle of Protestants today.

- c) A place of wrestling in the light of 19<sup>th</sup> and 20<sup>th</sup> century attacks on Scripture.
- d) A vital place: *Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein., nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . Article VI.*
- e) Those who give the highest priority to Scripture vary enormously in their approaches.
- f) There is a danger of Biblicism – worshipping the word instead of The Word made flesh, becoming literalistic and believing that every contemporary problem is solved if only one could find the appropriate verse. [www.anglican.cz/files/seminar\\_001.rtf](http://www.anglican.cz/files/seminar_001.rtf).

6. “**Broad Church**” **Broad Church** is a term referring to [Latitudinarian](#) churchmanship in the Church of England, in particular, and Anglicanism, in general. From this, the term is often used to refer to secular political organizations, meaning that they encompass a broad range of opinion. After the terms High Church and Low Church came to distinguish the tendency toward Ritualism and Anglo-Catholicism on the one hand and Puritanism on the other, those Anglicans tolerant of multiple forms of conformity to ecclesiastical authority came to be referred to as "Broad." As the name implies, parishes associated with this variety of churchmanship will mix High and Low forms, reflective of the often eclectic liturgical and doctrinal preferences of clergy and laity. The emphasis is on allowing individual parishioners choice. As said above the term can describe the membership of other organizations. When James Callaghan, the Labor Party Prime Minister of the United Kingdom said of his party that "ours in a broad church", he meant that it embraced different strands of labor and socialist tradition. [http://en.wikipedia.org/wiki/Broad\\_church](http://en.wikipedia.org/wiki/Broad_church). Latitudinarian toleration and dismissal of doctrine led in some cases to Deism as expressed by John Locke. Additionally, the Broad Church embraced the ideas of the **Enlightenment**. The chief idea of the Enlightenment was that reason was the primary arbiter of reality. Broad Church advocates emphasize Reason/Experience and the social/justice aspect of the church. It must be noted that the contemporary idea of “Reason” is subjective. While Richard Hooker advocated for reason, and rejected John Calvin’s “Biblicism” he believed that reason was to be informed by Scripture. The Function of Reason
- a) Takes seriously the human condition – man as he is the world as it is – and not as Scripture or piety would wish it.
  - b) Takes science and modern developments seriously
  - c) A criticism of those whose liberal tendencies predominate over their appreciation of tradition or scripture is that tend to chip away at the faith of others whilst offering little apart from a restless sea. But some see this in a positive light:
  - d) *Reason sees the church as a ship rather than a lighthouse (Scripture) or harbour (Tradition).* [www.anglican.cz/files/seminar\\_001.rtf](http://www.anglican.cz/files/seminar_001.rtf).

### The Anglican Covenant

This covenant is a document currently in the process of development, attempting to articulate the historic faith of the Anglican Communion and the relationship between the thirty eight constituent provinces that are both **autonomous and interdependent**. In short, what does it mean to be Anglican and at what point is a “Church” no longer in a covenant relationship? This determination is made by the **Instruments of Communion**.

- **The Archbishop of Canterbury in his international role as primus inter pares, the senior bishop in the Anglican Communion:**
- **The Lambeth Conference (which meets every 10 years, for the bishops of the Anglican Communion. It held its first meeting in 1867)** It will be meeting in July 2008.
- **The Primates Meetings (which are regular meetings for the senior archbishops and bishops of the 38 Provinces, who first met in 1979)**
- **The Anglican Consultative Council (which meets every 3 years or so, and includes bishops, clergy and laity, as members appointed by the 38 provinces of the Communion. It first met in 1971)**

The most recent draft of the covenant (The Saint Andrews Draft) This only includes portions of Section One and Section Two; what could be called “Shared Faith and Mission” [http://www.aco.org/commission/covenant/st\\_andrews/draft\\_text.cfm](http://www.aco.org/commission/covenant/st_andrews/draft_text.cfm).

#### Section One: **Our Inheritance of Faith**

##### **Each Church of the Communion affirms:**

(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit [2];

(1.1.2) that, reliant on the Holy Spirit, it professes the faith which is uniquely revealed in the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith[3], and which is set forth in the catholic creeds, and to which the historic formularies of the Church of England[4] bear significant witness, which faith the Church is called upon to proclaim afresh in each generation[5];

(1.1.3) that it holds and duly administers the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ’s words of institution, and of the elements ordained by him[6];

(1.1.4) that it upholds 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[7];

(1.1.5) that our shared patterns of common prayer and liturgy form, sustain and nourish our worship of God and our faith and life together;

(1.1.6) that it participates in the apostolic mission of the whole people of God, and that this mission is shared with other Churches and traditions beyond this Covenant

2. Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

3. Cf. The Lambeth Quadrilateral of 1888

4. The Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons
5. Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.
6. cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.
7. Cf. The Chicago-Lambeth Quadrilateral 1886/1888

**In recognition of these affirmations, each Church of the Communion commits itself:**

**(MISSION) (from Section II)**

(2.2.1) to answer God's call to evangelization and to share in his healing and reconciling mission for our blessed but broken, hurting and fallen world, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

(2.2.2) In this mission, which is the Mission of Christ [8], each Church undertakes:

(2.2.2.a) to proclaim the Good News of the Kingdom of God;

(2.2.2.b) to teach, baptize and nurture new believers;

(2.2.2.c) to respond to human need by loving service;

(2.2.2.d) to seek to transform unjust structures of society; and

(2.2.2.e) to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

This Paper now proposes the following questions based on a brief History of the Anglican Communion and shared faith and mission as stated in the Saint Andrews Draft of the Anglican Covenant.

1. Are we Anglicans and is what we believe and practice Anglican Christianity?
2. Is the Episcopal Church (TEC) willing to sign on to this covenant?
3. Currently TEC mission is centered on the Millennium Development Goals as proposed by the United Nations.

1) eradicate extreme poverty and hunger;

2) achieve universal primary education;

3) promote gender equality and empower women;

4) reduce child mortality;

5) improve maternal health;

6) reverse the spread of HIV/AIDS, malaria and other diseases;

7) ensure environmental sustainability;

8) and develop a global partnership for development

[http://www.episcopalchurch.org/3577\\_83850\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/3577_83850_ENG_HTM.htm). For Anglicans the Kingdom of God is in but not of this world. Matthew 6:33 states, "But **seek ye first the kingdom of God**, and His righteousness; and all these things shall be added unto you."