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Chapter 1 : Christianity - Protestantism | calendrierdelascience.com

This chapter begins by observing that the historiography of the post-Restoration period has tended to marginalise the Anglican Reformed tradition. It suggests that this is the result of a twin pressure from those, on the one hand, who wish to argue for the increasingly unitary nature of Anglicanism as the 17th century wore on, and those, on the other, who are defending the idea of an.

In the pages of these sections, the volume alternates between biographical portraits; reviews of specific treatises; and bibliographies of recent editions, translations, and studies. Drobner's forte is his ability to synthesize scholarship, a genius that allows him to summarize the Origenist controversy in a single page. Students and lecturers alike will benefit from Drobner's expert synopses. In the third section—"Literature of the Ascending Imperial Church"—the work adopts a new approach and devotes an increasing degree of attention to theological movements and the development of Christian doctrine. Drobner details the first and second phases of Arianism, eras that closed in and with the Councils of Nicea and Constantinople respectively. After chapters on patristic exegesis, monasticism, and the christological controversies preceding the Council of Chalcedon in 451, Drobner resumes his former rhythm of biographical portrait and literature survey through the close of the patristic period. In the fifth section, Drobner delivers an especially valuable review of the Syriac, Coptic, Ethiopic, Armenian, Georgian, Arabic, and Paleoslavonic literature of the Christian east. Surveys of non-Greek and Latin ancient Christian literature are relatively rare, and this feature sets the English edition of Drobner's book apart from Claudio Moreschini and Enrico Norellis excellent volumes. However, Drobner's textbook is the only single-volume patrology available today that is affordably priced, up to date, and easy to use. The Fathers of the Church should be an assigned textbook in every undergraduate introductory course in the field. Oxford University Press, *Hampton's Anti-Arminians* is a welcome contribution to the history of Anglican polemics between the Reformed and Arminian parties in seventeenth-century England. *Anti-Arminians* traces both the influence of Remonstrant theology on the Anglican Church in the post-Restoration era and the Reformed response to this development. *The Rise of English Arminianism*, c. 1650. With clear prose and careful exegesis of primary printed and manuscript sources, Hampton argues convincingly that, contrary to the dominant assumptions in the secondary literature on post-Restoration English theology, the Reformed tradition in the Anglican Church remained quite strong until the beginning of the eighteenth century. The following four chapters read the major post-Restoration controversies over justification and the Trinity in light of the divide between the Arminian and Reformed traditions. This continuity justifies the claim of seventeenth-century Anglican Reformed theologians that the rise of Anglican moralism in soteriology and subordinationism in the doctrine of the Trinity had Remonstrant and sometimes Socinian roots. *Anti-Arminians* certainly succeeds in its primary goal of showing the strength of the post-Restoration Anglican Reformed tradition, but it does more. By following Richard A. Inge, once the Reformed tradition is seen to include diversity both in the plurality of its founding theologians and in the development of various theological loci, Hampton is able to explain coherently the strong kinship between seventeenth-century Reformed theologians on the continent and those in the Anglican Church. In this respect, Hampton blazes a path unknown to much of the secondary literature. As Hampton himself notes, the existing secondary literature on the justification and trinitarian controversies neglects the continental dimension, and in some cases completely ignores explicit connections between Dutch Remonstrants and Anglicans made by seventeenth-century authors, such as Richard Hooker and John Calvin. From cover to cover, a consistent theme shines through. The Dutch Remonstrants and Anglican Arminians were the avant-garde theologians seeking theological innovation. The Anglican Reformed were the traditionalists who sought to maintain continuity with their own ecclesiological and liturgical distinctives, continuity with continental Reformed theology in distinctly Protestant doctrines, and continuity with medieval theology in dogma that Protestants and Roman Catholics held in common. Yet, Reformed Anglicanism was a living tradition that kept pace with seventeenth-century Reformed

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developments. As Hampton makes clear, in addition to citing both traditional English and continental Reformed theologians as authorities, Thomas Barlow's theological lectures strongly parallel the contemporary Genevan Francis Turretin and even defend the covenant of works, Hampton himself concludes that the strong Anglican Reformed tradition must be seen as background to the eighteenth-century evangelical revival. He also notes that the acknowledgment of a strong Reformed tradition requires abandoning "the idea of a homogenous Anglican theological tradition emerging after the Restoration" Even beyond these conclusions drawn by Hampton, Anti-Arminianism also illustrates the strength and coherence of Arminian polemics, which thereby allows scholars to approach the international decline of Reformed orthodoxy with fresh eyes. It is also well known that the subordinationist writings of Clarke were important for theological change in New England. Such international connections to post-Restoration Anglicanism will have to be approached with an awareness of the strong division between Anglican Arminian and Reformed parties that lasted into the early decades of the eighteenth century. Although the argument of Anti-Arminians rests on a wealth of primary sources, it would have benefited from the inclusion of further secondary literature. At the very least, some acknowledgement of an eclectic use of medieval distinctions would have been warranted here. The primary sources cited by Hampton himself closely associate the "old peripatetic philosophy" with the Reformed tradition but associate the new philosophy with Remonstrant influence, Richard Baxter, Joseph Gianvili, and others similarly associated Cartesianism or new philosophy with new trends in theology, and two of the shining stars of the Anglican Reformed tradition—Barlow and South—engaged in polemics against new philosophy. These, however, are minor quibbles with an outstanding monograph. Anti-Arminians makes a powerful case for reading the major Anglican controversies of the late-seventeenth century through the lens of Remonstrant reception and Reformed response. Future studies on theological transition in late-Stuart England cannot afford to ignore the evidence adduced by Hampton. Sytsma *An Uncommon Union: This Fascinating Volume* by John Hannah, veteran church historian of Dallas Theological Seminary, will automatically invite comparison with two other works. In this pairing, we can see comparable institutions described in extensively overlapping decades by an insider and participant Hannah versus an outsider and empathetic critic Marsden. Each stance has its advantages and disadvantages. Considered as an account of the distinctive theological trajectory travelled by Dallas, the Hannah volume invites comparison with the recently published Dallas dissertation by Todd Mangum, *The Dispensational-Covenantal Rift*, which volume, strangely, does not figure in the work under review. Both writers are in agreement that Dallas began as a broadly Calvinist institution and developed in other directions as it became progressively clear by the WWII era that its graduates would not be welcomed in Presbyterian and Reformed denominations. As that orientation diminished, an increased focus was given to Baptist evangelical culture.

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Chapter 2 : Anti-Arminians by Stephen Hampton | Lee Gatiss

Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I This book is a study of the Anglican Reformed tradition (often inaccurately described as Calvinist) after the Restoration. Hampton sets out to revise our picture of the theological world of the later Stuart period.

Bring fact-checked results to the top of your browser search. Protestantism Formulating a definition of Protestantism that would include all its varieties has long been the despair of Protestant historians and theologians, for there is greater diversity within Protestantism than there is between some forms of Protestantism and some non-Protestant Christianity. For example, a High Church Anglican or Lutheran has more in common with an Orthodox theologian than with a Baptist theologian. Amid this diversity, however, it is possible to define Protestantism formally as non-Roman Western Christianity and to divide most of Protestantism into four major confessions or confessional families—Lutheran, Anglican, Reformed, and Free Church. The Lutheran churches in Germany, in Scandinavian countries, and in the Americas are distinct from one another in polity, but almost all of them are related through various national and international councils, of which the Lutheran World Federation is the most comprehensive. Doctrinally, Lutheranism sets forth its distinctive position in the Book of Concord, especially in the Augsburg Confession. A long tradition of theological scholarship has been responsible for the development of this position into many and varied doctrinal systems. Martin Luther moved conservatively in this reform of the Roman Catholic liturgy, and the Lutheran Church, though it has altered many of his liturgical forms, has remained a liturgically traditional church. Most of the Lutheran churches of the world have participated in the ecumenical movement and are members of the World Council of Churches, but Lutheranism has not moved very often across its denominational boundaries to establish full communion with other bodies. The prominence of Lutheran mission societies in the history of missions during the 18th and 19th centuries gave an international character to the Lutheran Church; so did the development of strong Lutheran churches in North America, where the traditionally German and Scandinavian membership of the church was gradually replaced by a more cosmopolitan constituency. Anglicanism The Anglican Communion encompasses not only the established Church of England but also various national Anglican churches throughout the world. Like Lutheranism, Anglicanism has striven to retain the Roman Catholic tradition of liturgy and piety, and, after the middle of the 19th century, the Oxford movement argued the essential Catholic character of Anglicanism in the restoration of ancient liturgical usage and doctrinal belief. Although the Catholic revival also served to rehabilitate the authority of tradition in Anglican theology generally, great variety continued to characterize the theologians of the Anglican Communion. Anglicanism is set off from most other non-Roman Catholic churches in the West by its retention of and its insistence upon the apostolic succession of ordaining bishops. The Anglican claim to this apostolic succession, despite its repudiation by Pope Leo XIII in 1896, has largely determined the role of the Church of England in the discussions among the churches. Anglicanism has often taken the lead in inaugurating such discussions, but in such statements as the Lambeth Quadrilateral it has demanded the presence of the historic episcopate as a prerequisite to the establishment of full communion. During the 19th century and especially in the last third of the 20th century, many leaders of Anglican thought were engaged in finding new avenues of communication with industrial society and with the modern intellectual. Meanwhile, the strength of Anglicanism in the New World and in the younger churches of Asia and Africa confronted this communion with the problem of deciding its relation to new forms of Christian life in these new cultures. Beginning in the late 20th century, a number of theologically liberal developments in Anglican churches in the United Kingdom and in North America aggravated fault lines not only between traditionalists and liberals but also between the more traditionally Anglican areas the U. The ordination of women as priests and bishops by the American, Canadian, and English churches faced stringent objections from African and Asian churches as well as from English, American, and Canadian theological conservatives. Gene Robinson, an openly

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homosexual man in a noncelibate relationship, was ordained a bishop in the Episcopal Church in the United States of America ECUSA in , traditionalists around the globe dissented, and the ordination of other openly gay clergy and the blessing of same-sex unions by some congregations further incensed conservatives. Later that year, U. Presbyterian and Reformed churches Protestant bodies that owe their origins to the reformatory work of John Calvin and his associates in various parts of Europe are often termed Reformed , particularly in Germany, France , and Switzerland. In Britain and in the United States they have usually taken their name from their distinctive polity and have been called Presbyterian. They are distinguished from both Lutheranism and Anglicanism by the thoroughness of their separation from Roman Catholic patterns of liturgy, piety, and even doctrine. Reformed theology has tended to emphasize the sole authority of the Bible with more rigour than has characterized the practice of Anglican or Lutheran thought, and it has looked with deeper suspicion upon the symbolic and sacramental traditions of the Catholic centuries. Perhaps because of its stress upon biblical authority, Reformed Protestantism has sometimes tended to produce a separation of churches along the lines of divergent doctrine or polity, by contrast with the inclusive or even latitudinarian churchmanship of the more traditionalistic Protestant communions. This understanding of the authority of the Bible has also led Reformed Protestantism to its characteristic interpretation of the relation between church and state , sometimes labeled theocratic , according to which those charged with the proclamation of the revealed will of God in the Scriptures i. Beginning in the 20th century, most of the Reformed churches of the world took an active part in the ecumenical movement. Other Protestant churches In the 19th century the term Free Church was applied in Great Britain to those Protestant bodies that did not conform to the establishment, such as Congregationalists , Methodists , and Baptists and Presbyterians in England , but since that time it has come into usage among the counterparts to these churches in the United States, where each of them has grown larger than its British parent body. Just as the Reformed denominations go beyond both Anglicanism and Lutheranism in their independence of Roman Catholic traditions and usages, so the Free Church denominations have tended to reject some of the Roman Catholic remnants also present in classical Presbyterian worship and theology. The Baptist requirement of free personal decision as a prerequisite of membership in the congregation leads to the restriction of baptism to believers i. In Methodism the Free Church emphasis upon the place of religious experience and upon personal commitment leads to a deep concern for moral perfection in the individual and for moral purity in the community. The Disciples of Christ , a Free Church that originated in the United States, makes the New Testament the sole authority of doctrine and practice in the church, requiring no creedal subscription at all; a distinctive feature of their worship is their weekly celebration of Communion. Emphasizing as they do the need for the continuing reformation of the church, the Free Church denominations have, in most though not all cases, entered into the activities of interchurch cooperation and have provided leadership and support for the ecumenical movement. This cooperationâ€™as well as the course of their own historical development from spontaneous movements to ecclesiastical institutions possessing many of the features that the Free Church founders had originally found objectionable in the establishmentâ€™has made the question of their future role in Christendom a central concern of theirs on both sides of the Atlantic. In addition to these major divisions of Protestantism, there are other churches and movements not so readily classifiable; some of them are quite small, but others number millions of members. Pentecostal and Charismatic churches, which profess to return to the primitive church and subordinate liturgy to the direct experience of the Holy Spirit , were among the fastest-growing forms of Christianity by the early 21st century. Christian Science formally the Church of Christ, Scientist combines Christian teachings with spiritual healing. Others began within Protestant movements but no longer consistently identify themselves as Christian. Unity grew out of the teachings promulgated by the Unity School of Christianity, founded by the spiritual healers Charles and Myrtle Fillmore, but it has been a nondenominational religious movement since the midth century. Still other movements generally maintain, at least in their mainstream varieties, a Christian identity that is not generally recognized by Christians the world over as being in line with Christian orthodoxy. The most prominent example is Mormonism , which emerged in the early to midth century amid the religious

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overwhelmingly Protestant and revivalist ferment of the Second Great Awakening in the United States. Mormonism was sparked by the divine revelations supposedly received by Joseph Smith , who is regarded by Mormons as a prophet. It maintains an expanded body of Scriptureâ€”claiming not only the Old and New Testaments of the traditional Bible but also the Book of Mormon and the Doctrine and Covenants â€”and in some branches has practiced temple marriages, proxy baptism of the dead, and polygamy the latter was largely confined to smaller Mormon fundamentalist churches in the Midwest and Rocky Mountains from the mid-19th century. The Church of Jesus Christ of Latter-day Saints LDS , the largest branch of mainstream Mormonism, rejected polygamy in the late 19th century and began emphasizing its Christian heritage in the late 20th century. Separately and together, these groups illustrate how persistent has been the tendency of Christianity since its beginnings to proliferate parties, sects, heresies, and movements. They illustrate also how elusive is the precise demarcation of Christendom, even for those observers whose definition of normative Christianity is quite exact.

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Chapter 3 : Anglicanism | calendrierdelascience.com

Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I Some historians have described the period after as 'the eclipse of Calvinism', as if Reformed theology had been entirely and irrevocably overthrown within Anglicanism at the Restoration.

See Article History Anglicanism, one of the major branches of the 16th-century Protestant Reformation and a form of Christianity that includes features of both Protestantism and Roman Catholicism. Anglicanism is loosely organized in the Anglican Communion, a worldwide family of religious bodies that represents the offspring of the Church of England and recognizes the archbishop of Canterbury as its nominal head. It prizes traditional worship and structure but operates autonomously and flexibly in different locales. Although the Anglican Communion has a creed—the Thirty-nine Articles—it has been disposed to allow widely divergent interpretations. Thus, Anglicans see themselves as possessing a cluster of historic pieties and procedural loyalties but few firm rules. The prayer book derives from ancient English spirituality and embodies the uniqueness of Anglican Christianity. Christianity probably began to be practiced in England not later than the early 3rd century. By the 4th century the church was established well enough to send three British bishops—to Londinium London, Eboracum York, and Lindum Lincoln—to the Council of Arles in present-day France. In the 5th century, after the Romans had withdrawn from Britain and the Anglo-Saxons had invaded it, St. Patrick performed missionary work in Wales and in Ireland, respectively. Isolated from continental Christianity in the 5th and 6th centuries, Christianity in the British Isles, especially in the north, was influenced by Irish Christianity, which was organized around monasteries rather than episcopal sees. Columba founded an influential monastic community on the island of Iona in the Inner Hebrides islands of Scotland. An important step in the history of the English church was taken in 597, when St. Augustine was sent on a mission to England by Pope Gregory the Great. He was charged with evangelizing the largely pagan southern English kingdoms and establishing Roman ecclesiastical organization. He successfully preached to the king of Kent, converting him and a large number of his followers. Subsequent mission work, such as that of St. Aidan in northern England about 635, helped to solidify the English church. At the synod of Whitby in 664, the church of Northumbria one of the northern English kingdoms broke its ties with the Celtic church and accepted Roman usage, bringing the English church more fully into line with Roman and continental practices. The early church in England was a distinctive fusion of British, Celtic, and Roman influences. Although adopting the episcopal structure favoured by the church of Rome, it retained powerful centres in the monasteries. The most important British sees were the archbishoprics of York and Canterbury, which often competed for primacy. Representatives of the church, such as the great historian and scholar Bede, played an important role in the development of English culture. The church sometimes found itself at odds with the English monarchy, as when St. Anselm, archbishop of Canterbury, went into exile during controversies over the investiture of William Rufus and Henry I. The martyrdom of St. Thomas Becket. The writings of John Wycliffe questioned the form of the medieval church and became an early protest against control of the English church by Rome. These efforts, however, were overturned by Queen Mary I, who sought to restore Roman Catholicism in England. When Elizabeth I assumed the throne in 1558, the Reformation in England triumphed. The theologian John Jewel wrote that the Church of England had returned to ancient precedent. Richard Hooker defended the church against attacks by English Puritans and Catholics. Although the Puritans achieved political power in the Commonwealth in the mid-17th century, the subsequent Restoration marked the beginning of more than a century of great influence for the Church of England. It generated impressive forms of philanthropy, and clergy commonly performed the duties of civil servants. John Wesley, Charles Simeon, John Newton, and other clergy associated with the Evangelical revival prompted a surge of new religious fervour. Evangelical laity such as William Wilberforce and the Clapham Sect fought slavery and encouraged social reform. Pusey, attempted to recover the ancient liturgy and to respond to social concerns. The church

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made impressive efforts to encompass the diversity of modern English life while retaining its traditional identity. Developments in worldwide Anglicanism From the time of the Reformation, the Church of England expanded, following the routes of British exploration and colonization. It served indigenous peoples and expatriates alike, and all initially considered themselves loyal to the see of Canterbury. These societies undertook mission work among indigenous peoples in the British colonies and began the process of transferring authority in church matters to local leadership. Anglicanism thus came to function as a decentralized body of national churches loyal to one another and to the forms of faith inherited from the Church of England. Social and political circumstances often hastened the development of autonomy. The first American bishop , Samuel Seabury , was consecrated in Scotland in 1784. The Anglican Church of Canada established its own separate organization in 1851 though it was known as the Church of England in Canada until 1962, as did the Anglican Church of Australia in 1931. Vigorous missionary work in the British colonies produced strong churches in such diverse places as Nigeria, Kenya, South Africa , India, and Australia. The church left an impressive legacy of educational institutions and medical facilities. Here and there, members of indigenous peoples became clergy and even bishops. Samuel Crowther of Nigeria became the first African bishop in 1842. Consolidation and indigenization characterized the Anglican mission in its later years. Beginning in the late 19th century, Anglican bishops attended the Lambeth Conference , held once every 10 years at the residence of the archbishop of Canterbury in London. The immediate cause of the first meeting in 1848 was a controversy that arose in one of the colonial churches. The archbishop of Cape Town , Robert Gray who was High Church, or traditionalist , wanted the bishop of Natal, John Colenso who was Low Church, or Evangelical , to be arraigned on charges of heresy for holding what were then regarded as advanced views of the Creation stories in the opening chapters of Genesis. The controversy aroused intense feelings and anxieties on a wide range of issuesâ€”doctrinal, personal, and organizationalâ€”among all the Anglican churches throughout the world. Bishop Colenso was convicted and deposed in the church courts, but, upon appeal to the civil courts of England, he won his case and retained his church properties. Because they lack an authoritative centre, however, Anglicans have continued to rely upon consultation and consensus to coordinate matters of belief and practice. The end of colonialism and the rise of newly independent countries compelled Anglicans to rethink their identity and mission. Once the church of the colonizer, Anglicanism spawned a host of self-directing churches linked by common form and historical allegiance to the Church of England. In most cases Anglicanism was able to adapt in an affirmative way to new and changing social circumstances. In 1948, for example, Anglicans joined several Christian bodies to create the Church of South India , a unique ecumenical union. Even more dramatic developments took place in Africa, where in the early 21st century more than half of all Anglicans worldwide lived. The bishops in council declared that the church in Africa had come of age and should focus on issues of poverty and social justice. The council called for the creation of institutions to train clerics in Africa, rather than in England or America, and to develop a theology relevant to African society. Anglicans have frequently been articulate opponents of injustice. Archbishop Janani Luwum of Uganda, for example, was martyred for his opposition to the rule of Idi Amin. In South Africa the Anglican church consistently opposed apartheid , and Archbishop Desmond Tutu won the Nobel Prize for Peace in 1984 for his stand on behalf of racial equality. Anglicans rarely become revolutionaries, however, because the church views its task as working for justice through existing institutions. From the mid-19th century the Church of England developed a similar posture toward establishing social justice. In the mid-19th century Christian socialism , a movement that attempted to apply the social principles of Christianity to modern industrial life, found proponents in the Church of England. Sparked by the theologian F. Maurice, the movement within the Anglican church was subsequently led by clergy such as Stewart Headlam and Henry Scott Holland. In the 20th century William Temple , archbishop of Canterbury from 1942 to 1963, emphasized that the church should be a community of worship in step with modern life. The scholar and lay theologian C. Lewis responded to modern doubts in a sensitive restatement of the tenets of Christian belief, and John A. Robinson, bishop of Woolwich, affirmed the searching quality of modern Christian experience. Teachings Doctrinal views What has come to

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be known as the Lambeth Quadrilateral defines the essential beliefs of Anglicanism. First suggested by an American, William Reed Huntington, in 1891, the Quadrilateral states four elements essential to the Anglican conception of Christian identity: the Bible, the Nicene Creed, baptism and Holy Communion, and the episcopate. The Lambeth Conference of 1892 further clarified the nature of Anglicanism when it described the Anglican Communion as a fellowship within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which uphold and propagate the faith and order as they are generally set forth in the Book of Common Prayer; promote within each of their territories a national expression of Christian faith, life and worship; and are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference. The Anglican Communion thus holds to the faith as expounded by the Scriptures and by the early Church Fathers. It respects the authority of the state but does not submit to it, and it equally respects the freedom of the individual. The Anglican Communion does not seek to evade the challenges of the world or to live a life separate from it. Basing its doctrines on the Bible, the Anglican Communion allows a remarkable latitude of interpretation by both clergy and laity. The Church of England holds close to the spirit of the Thirty-nine Articles, a doctrinal statement drawn up by the clergy of Canterbury in the mid-thirteenth century and approved by Elizabeth I in 1562. Nevertheless, subscription to the articles is not required of the laity, and adherence by the clergy is expected only in a general way. The ministry Anglicans accept a threefold order of ministry, consisting of bishops, priests or presbyters, and deacons. Although they hold to the view of succession from the Apostles, they are not committed to any particular theory regarding the conveyance of that ministry. Anglicans attempt to balance the clerical point of view with forms of authority that include the laity. Even bishops are rarely able to function without the advice and consent of other clergy and laity. Worship and organization Anglican worship Worship is the centre of Anglican life. Anglicans view their tradition as a broad form of public prayer, and they attempt to encompass diverse Christian styles in a traditional context. Although The Book of Common Prayer is the most apparent mark of Anglican identity, it has undergone many revisions and wears national guises. The prayer book of 1662 represents the official version in the Church of England, but a version is commonly used. In the church introduced Common Worship, a modernized collection of services and prayers, as an official alternative to the prayer book. Outside England a few Anglicans still rely upon the English prayer book of 1662, but most have their own versions, increasingly in languages other than English. All forms hold to the essential, historic elements of the prayer book but incorporate local idioms. In recent years there has been a recovery of ancient liturgical styles and vestments as well as an increased emphasis on the Eucharist as the central act of Christian worship. Experimental rites have appeared in different parts of the Anglican world. Comprehensiveness in doctrine and practice Often said to be the middle way between Roman Catholic and Protestant churches, the Anglican Communion is comprehensive in matters of doctrine and practice. While asserting the importance of the apostolic succession of bishops and The Book of Common Prayer, it nevertheless allows a considerable degree of flexibility in most doctrinal and liturgical matters. Thus, within the Communion there are several schools of thought and practice, including High Church, Anglo-Catholic, Low Church or Evangelical, and others.

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Chapter 4 : Church of England - Wikipedia

This book is a study of the Anglican Reformed tradition (often inaccurately described as Calvinist) after the Restoration. Hampton sets out to revise our picture of the theological world of the later Stuart period.

As they developed or, beginning with the United States of America, became sovereign or independent states, many of their churches became separate organisationally but remained linked to the Church of England through the Anglican Communion. The nine parishes of the Church of England in Bermuda, each with its own church and glebe land, rarely had more than a pair of ordained ministers to share between them until the Nineteenth Century. Bermuda was then grouped into the new Diocese of Newfoundland and Bermuda from In, the Synod of the Church of England in Bermuda was formed. At the same time, a Diocese of Bermuda became separate from the Diocese of Newfoundland, but both continued to be grouped under the Bishop of Newfoundland and Bermuda until, when Newfoundland and Bermuda each received its own Bishop. The Church of England in Bermuda was renamed in as the Anglican Church of Bermuda, which is an extra-provincial diocese, [21] with both metropolitan and primatial authority coming directly from the Archbishop of Canterbury. The clergy union argued that the penalty was unfair to victims of hypothetical miscarriages of criminal justice, because the ecclesiastical penalty is considered irreversible. Although clerics can still be banned for life from ministry, they remain ordained as priests. Attendance at Church of England services has declined at an average of one per cent per annum over recent decades and, in addition, the age profile of our membership has become significantly older than that of the population Renewing and reforming aspects of our institutional life is a necessary but far from sufficient response to the challenges facing the Church of England The age profile of our clergy has also been increasing. Around 40 per cent of parish clergy are due to retire over the next decade or so. Of these, closures, only were made since Some active use is made of about half of the closed churches. The Church of England had previously campaigned for all employers to pay this minimum amount. The archbishop of Canterbury acknowledged it was not the only area where the church "fell short of its standards". Anglicanism and Anglican doctrine Richard Hooker "€", one of the most influential figures in shaping Anglican theology and self-identity The canon law of the Church of England identifies the Christian scriptures as the source of its doctrine. In addition, doctrine is also derived from the teachings of the Church Fathers and ecumenical councils as well as the ecumenical creeds in so far as these agree with scripture. This doctrine is expressed in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal containing the rites for the ordination of deacons, priests, and the consecration of bishops. The Church of England affirms the Protestant Reformation principle that scripture contains all things necessary to salvation and is the final arbiter in doctrinal matters. Though not a complete system of doctrine, the articles highlight areas of agreement with Lutheran and Reformed positions, while differentiating Anglicanism from Roman Catholicism and Anabaptism. It accepts the decisions of the first four ecumenical councils concerning the Trinity and the Incarnation. The Church of England also preserves Catholic Order by adhering to episcopal polity, with ordained orders of bishops, priests and deacons. There are differences of opinion within the Church of England over the necessity of episcopacy. Some consider it essential, while others feel it is needed for the proper ordering of the church. It is light on details compared to Roman Catholic, Reformed and Lutheran teachings. The Bible, the Creeds, Apostolic Order, and the administration of the Sacraments are sufficient to establish Catholicity. The Reformation in England was initially much concerned about doctrine but the Elizabethan Settlement tried to put a stop to doctrinal contentions. They did not succeed because the Monarchy, the Church and resisted and the majority of the population were indifferent. Moreover, "despite all the assumptions of the Reformation founders of that Church, it had retained a catholic character. The existence of cathedrals "without substantial alteration" and "where the "old devotional world cast its longest shadow for the future of the ethos that would become Anglicanism," p. This is "One of the great mysteries of the English Reformation," ibid that there was no complete break with the past but a muddle that

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was per force turned into a virtue. The story of the English Reformation is the tale of retreat from the Protestant advance of which could not proceed further in the face of the opposition of the institution which was rooted in the medieval past, *ibid*. The Church of England has, as one of its distinguishing marks, a breadth and "open-mindedness". This tolerance has allowed Anglicans who emphasise the Catholic tradition and others who emphasise the Reformed tradition to coexist. The three "parties" see Churchmanship in the Church of England are sometimes called high church or Anglo-Catholic, low church or evangelical Anglican and broad church or liberal. As their name suggests, Anglo-Catholics maintain many traditional Catholic practices and liturgical forms. Such churches were also reported to attract higher numbers of men and young adults than others. In addition to this book the General Synod has also legislated for a modern liturgical book, *Common Worship*, dating from 2000, which can be used as an alternative to the BCP. Like its predecessor, the *Alternative Service Book*, it differs from the *Book of Common Prayer* in providing a range of alternative services, mostly in modern language, although it does include some BCP-based forms as well, for example *Order Two for Holy Communion*. This is a revision of the BCP service, altering some words and allowing the insertion of some other liturgical texts such as the *Agnus Dei* before communion. The *Order One* rite follows the pattern of more modern liturgical scholarship. The liturgies are organised according to the traditional liturgical year and the calendar of saints. The sacraments of baptism and the Eucharist are generally thought necessary to salvation. Infant baptism is practised. At a later age, individuals baptised as infants receive confirmation by a bishop, at which time they reaffirm the baptismal promises made by their parents or sponsors. Traditional Choral evensong is a staple of most cathedrals. During the 18th century, clergy such as Charles Wesley introduced their own styles of worship with poetic hymns. In the latter half of the 20th century, the influence of the Charismatic Movement significantly altered the worship traditions of numerous Church of England parishes, primarily affecting those of evangelical persuasion. These churches now adopt a contemporary worship form of service, with minimal liturgical or ritual elements, and incorporating contemporary worship music. Women have been lay readers for a long time. After that no more lay readers were appointed until legislation authorising the ordination of women as deacons was passed in 1987 and they were first ordained in 1991. The ordination of women as priests was passed by the General Synod in 1992 and began in 1993. In 1993, for the first time in the history of the Church of England, more women than men were ordained as priests women and men. In February 1993, the synod voted overwhelmingly for the "further exploration" of possible arrangements for parishes that did not want to be directly under the authority of a bishop who is a woman. The House of Bishops recorded 37 votes in favour, two against with one abstention. The House of Clergy had 25 in favour, 25 against and four abstentions. The House of Laity voted for, 45 against with five abstentions. In December 1993, Libby Lane was announced as the first woman to become a bishop in the Church of England. She was consecrated as a bishop in January 1994. I would encourage people to explore those kinds of images. Civil partnerships enable these Christian virtues to be recognised socially and legally in a proper framework. Liberal Christianity Just as the Church of England has a large conservative or "traditionalist" wing, it also has many liberal members and clergy. Approximately one third of clergy "doubt or disbelieve in the physical resurrection". For example, one report from the Church Mission Society suggested that the church open up "a pagan church where Christianity [is] very much in the centre" to reach out to spiritual people.

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Chapter 5 : Anglican Catholic

Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I (Oxford: OUP,) Some historians have described the period after as "the eclipse of Calvinism," as if Reformed theology had been entirely and irrevocably overthrown within Anglicanism at the Restoration.

These two words correspond to abstractions, strictly speaking. What matters primarily is whether Anglican Churches are or have been Catholic, and to what extent. A secondary question is whether those persons known as Anglo-Catholics are in fact faithful Catholics. The answer to the first will give the answer to the second. What the Anglican Communion is. The foundation of the three great Creeds and the maintenance of Episcopacy are sufficient minimum commitments to satisfy it. Continuity of Jurisdiction is a second requirement that is needed to distinguish particular Churches from vagans bodies. There is no argument but that the Church of England had continuity in at least the institutional and jurisdictional sense. The Anglican Catholic Church and others like it such as the Anglican Province of Christ the King appealed to ancient Canon Law to justify their claim of inheriting Anglican jurisdiction from those national Churches that abandoned Apostolic and Catholic Faith and Practice in the latter part of the Twentieth Century. Thus the rule was followed that Catholics were obliged to repudiate the jurisdiction of manifestly heterodox and schismatic bishops and place themselves under orthodox bishops who made their oversight available. Unfortunately, the establishment of a new hierarchy with the assistance of a few other orthodox bishops in the Anglican Communion, had to occur outside local collegial episcopal authority and the normal canonical processes and without the consent of any Provincial Metropolitans. Therefore, while our jurisdictions were not authorised by the pre-existing Anglican jurisdictions, they were valid, and intercommunion that existed later between orthodox remnants of the Anglican Communion and our Churches reinforced this. The reason for this usage will now become plain. While both categories are commonly seen as outside the Catholic Church properly speaking, i. So far we have only dealt with the issue of whether Anglican Churches could at least be seen as in this category of Apostolic Ecclesia. Further Requirements For an Ecclesial Body to be considered a part of the Catholic Church it should meet the following additional requirements. First it must accept the Consensus Patrum et Ecclesiae as authoritative. He clearly thinks that this would be self-evidently false. King James I, on behalf of himself and the English Church, confessed as follows in the first decade of the Seventeenth Century: From the same period, in a work of Archbishop Bramhall, entitled "Schism Guarded: The Apostles did speak by inspiration, as well as write; and their tradition, whether by word or writing, indifferently, was the Word of God, into which Faith was resolved. Augustine setteth us down a certain rule, how to know a true genuine Apostolical tradition: The Elizabethan Act of Supremacy of makes the first four Ecumenical Councils standards for judging heresy, while the Homilies authorised at a secondary level and a consensus of later divines re-affirmed the universal acceptance of the first six. The rejection of the Seventh Ecumenical Council was initially based on a Latin translation that actually misrepresented a key teaching of the Council and supported latreia being given to images. And they must be exegeted to allow for the fact that we know many images in the Church of England were not destroyed and certainly every church still had a table: Another reason to believe that the Elizabethan Church of England was not simply iconoclastic "that is, did not believe that all religious images were sinful and forbidden and must be destroyed" is the Ornaments Rubric placed in the Act of Uniformity and the associated Book of Common Prayer. At this stage the only mediaeval ornaments which had been legally forbidden were votive candles and images abused superstitiously. While this Rubric was generally disobeyed, it remained in the Prayer Book from then on, showing that the Church refused to repudiate the ideal it represented. Indeed, the revision retained it over the explicit protests of the Puritans. In fact, the very strong phrase used here corresponds with the very latreia that the Seventh Ecumenical Council also condemns if directed towards images. Indeed, we have records of Puritans like William Dowsing, for example, boasting of destroying pictures in one place, including multiple images of the

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members of the Trinity, Saints and Cherubim! There is a plaque in Oxford I think commemorating the attempt by the Roundheads to take out a statue of St Mary with cannonfire. And various Caroline Divines used better translations of the Council to defend it as legitimate in itself, though they still decried the way its teaching had been applied or even ignored in the West. Thus it was that Bishops like Andrewes, Cosins, Laud and others upset the Puritans with their increased use of images, crucifixes, candles and incense and, after the recovery from the Puritan Revolution, imagery never disappeared from the Church of England, especially in stained glass windows. The most common ecclesiological accusation among the theologically sophisticated against Anglican Churches is that they have denied the authority of the Church as a contemporaneous, ever-present reality. It is alleged that they have reduced the authority of Tradition to an appeal to antiquity using private judgement against the present consensus of the Church. In other words, they are said to have played the consensus of the ancient Church off against a supposedly different and erroneous consensus of the later Church on the basis of their own idiosyncratic judgement. And, given that they disclaim the ability to make infallible dogmatic decrees on their own, this results in a complete denial of the infallibility of the Church and thus a denial of Catholicism. The first response to this claim is to point to the fact that a number of the statements evidencing the Anglican appeal to Tradition and Catholic consensus noted above are temporally unlimited in principle. That is, many refer to perpetual consent and the authority of the Church simpliciter, not to one particular age only. The second response is that the official, authorised teaching of the Anglican Churches never asserted that the Catholic Church had lost its doctrinal authority at some point, nor did it assert that the Church could as a whole could become heretical at any point in history. That is why they accepted that a truly Ecumenical Council operating freely and generally received would have the same authority in their time as did the first seven. However, they believed Trent was not truly Ecumenical because it involved neither the Eastern bishops nor their own, was not operating freely because of Papal power and pressure, and therefore need not be generally received or even contemplated as binding. All of this is supported by the following: She also demanded that all her English bishops be granted equal voice and vote with the other bishops in its proceedings. In which none had suffrage but such as were sworn to the Pope –? Some appealed to what the whole Church held in common, that is, the constant and consensual teaching of Catholic bishops, even where this had not been expressed in a Conciliar context. Others ignored the issue in despite of their own tradition and formularies. The absence of a uniform appreciation of authority in the universal Church as a contemporary reality is perhaps the fatal flaw of institutional mainstream Anglicanism. In fact, it could be argued that those who have led Anglicans astray are mostly people who happily subscribed to formularies and Creeds without sincerity and never intended to be bound by the authority of the Church, however defined or recognised. Bishop Ware notes the importance of reception in The Orthodox Church and the fact that Ecumenical Councils cannot be guaranteed to put out infallible teaching by external criteria alone. Anglicans have never claimed that reception was the sole or sufficient criterion. Objections The sceptical reply to all of the above might be something like this: Whatever apparent commitments to Tradition were claimed in general, and however much deliberately ambiguous language in the 39 Articles on specific doctrines allowed theoretically orthodox interpretations by some, the plain fact is that in practice the early Church of England bishops denied Eucharistic Sacrifice, the Real Presence, Prayer for the Dead, Purgatory, Invocation of Saints, Veneration of Images, and everything else other Protestants denied! Heretical bishops and their deficient teaching were persistently tolerated! As another example, Purgatory is no longer seen as God getting his "pound of flesh" from Christians in a chamber of horrors not unlike Hell except in duration. So, where there are ambiguities in the official statements of the Church in specific doctrinal areas and so different teachings from different bishops and priests, some orthodox, some less so, the authentic teaching is clearly the one that provides internal consistency between the doctrinal commitments that are officially binding and respects the epistemological hierarchy. In other words, doctrines about how true and false doctrines are recognised, that is meta-doctrines, have logical priority and control our resolution of difficulties. That is why the Catholic interpretation of the Book of Common Prayer and Articles is not merely plausible and permissible, but

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determinative. The fact that the Church of England and Episcopal Church of Scotland the mother churches of Anglicanism taught that Scripture Alone was sufficient in material terms for deriving dogma which is still a permissible opinion in the Roman Catholic Church, does not change the fact that the consensus patrum was also seen as necessary, and stated to be such, as a formal criterion for establishing definitive teaching by the authority of the Church. And mixed success in understanding Tradition does not prove lack of intention to follow it. And, given that Faith and Order are intimately connected, the simultaneous preservation of the Threefold Apostolic ministry is also important. So, even if the Caroline Divines are seen as advancing beyond the Elizabethan Divines and the Anglo-Catholics beyond the Caroline Divines in certain areas, this is irrelevant if their position is a logical development of the basic Catholic principles of these earlier Anglicans. The fact that distance from the polemical and emotionally and politically charged atmosphere of immediate post-Reformation times may have led to more consistent and sometimes superior conclusions from these principles by the Anglo-Catholics should be seen as a matter for joy, not shame or confusion. Common ground between the Church of England and the Eastern Orthodox, over against Rome, is also noted. Anymore than we can justly "cherry-pick" the worst things we can find in Roman Catholic books with an Imprimatur and Nihil Obstat and ascribe them to the Roman Catholic Church as their dogma. We must look to official and authoritative acts and statements of the Church as a whole, as done above. Hooker affirmed that Roman Catholics were fellow Christians in the Catholic Church and Field saw the Church of England as continuing the true conciliar tradition and refusal to dogmatise scholastic opinions which was only definitively overthrown by Rome at Trent. There are many other signs that the Church of England did not see itself as simply repudiating its connection with its pre-Reformation and mediaeval heritage, even apart from the obvious outward and institutional continuity. Finally, and perhaps most importantly since actions speak louder than words, the C of E always and without exception accepted the orders of Roman Catholic priests who came to her, whereas Reformed churches did not, often re-ordaining. In conjunction with an almost complete consistency in re-ordaining Protestant ministers who came to her, this action and attitude shows that the reform of the ordinal was not meant to signify replacement of one ministry or Church with another. Circumstantial and Supporting Evidence Economic intercommunion between the Eastern Orthodox and Anglicans existed in many places during the Twentieth Century. Also, positive statements by Eastern Hierarchs and theologians about Anglican Catholicity were made such as these: Finally, we see in Anglican Churches a constant stream of Catholic thinking and living that has refused to be quashed, despite the frequency of conditions in Anglican history that should have made this humanly inevitable. This Catholic essence has been recognised even by the present Pope, while still a Cardinal: In Anglicanism there have always been vital currents that have strengthened the Catholic inheritance – A strong Catholic potency has always remained in Anglicanism, and it is becoming very visible again in the present crisis". So, yes, Anglican Catholics are Catholics.

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Chapter 6 : Restoration Movement - Wikipedia

Get this from a library! Anti-Arminians: the Anglican Reformed tradition from Charles II to George I. [Stephen William Peter Hampton] -- This study of the Church of England between the s and s addresses the neglected research area of the Reformed school of thought and its powerful influence on the later eighteenth century.

By Greg Goebel T You have to be one or the other. Anglicans tend to define their church as both catholic and reformational, or both catholic and evangelical. One is a picture of Pope Gregory commissioning Augustine of Canterbury to go to England to establish communion between the Church in England and the catholic church. The other, next to it, is Archbishop Thomas Cranmer, first reformational Archbishop of Canterbury, and a father of the Reform movement. From L to R: Catholic, Reformed Both are there, side by side, with no seeming contradiction. I believe in the real presence of Christ in the Eucharist, and I also believe in the priesthood of all believers. Later, Pope Gregory sent Augustine Bonus fact: So when we say we are catholic, we are saying that our church is a continuation of the church in those early days in which the Christian Church was undivided and universal. Skip ahead a thousand years. Now its the Reformation. The Church in England went through a reformation period, initiated in full by Archbishop Thomas Cranmer , that was influenced by both Geneva calvinists and Germany Lutherans. This is why Bishops were retained, and priests, along with sacramental theology and liturgy. It is also why eventually communion with the Roman church and the Orthodox churches was sought, alongside continuing fellowship with protestant churches. We have something in common with all of these traditions. Catholic Pope Gregory commissions Augustine in A. And of course the English ruled the seas and began to colonize the known world. The American revolution ended up leading to an Anglican church in the United States that was independent politically, but remained in communion with the Church of England. This ended up being a pattern all over the world during de-colonization. In some phases of its history, the Anglican church has emphasized its protestant or reformed reality and de-emphasized its catholic nature, such as the evangelical revivals of the 18th century. At other times, such as the 19th century Oxford Movement, there has been a revival of the catholic spirituality or vision. But both of these influences have remained. So the Anglican church is a reformed catholic church. This can really mess with the mind of a person who has always thought of these things as polar opposites. For us, though they are often in tension, they are both necessary to retain and to live into. I know this church history and identity stuff can get confusing. Greg Goebel Greg is the founder of Anglican Pastor. He served in a non-denominational church before being called into the Anglican church in

Chapter 7 : Is Anglicanism Catholic or Reformed? - Anglican Pastor

Pastor Harold Roscher is a Commissioned Minister of the Christian Reformed Church in North America and a chaplain at the Edmonton Native Healing Centre in Alberta, which receives funding from the Christian Reformed Church in Canada An Anglican liturgical ceremony rooted in Indigenous practices is.

Chapter 8 : Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I - Oxford Scholars

The Restoration Movement (also known as the American Restoration Movement or the Stone-Campbell Movement, and pejoratively as Campbellism) is a Christian movement that began on the United States frontier during the Second Great Awakening () of the early 19th century.

Chapter 9 : What is Reformed? | Christian Reformed Church

Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I Stephen Hampton Abstract. This book is a

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study of the Anglican Reformed tradition (often inaccurately described as Calvinist) after the Restoration and it sets out to revise our picture of the theological world of the later Stuart period.