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Chapter 1 : The Church of England and Christian Antiquity - Jean-Louis Quantin - Oxford University Press

The Church of England and Christian Antiquity: The Construction of a Confessional Identity in the 17th Century (Oxford-Warburg Studies) 1st Edition.

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The Church of England and Christian Antiquity. The Construction of a Confessional Identity in the 17th Century Jean-Louis Quantin Oxford, Oxford University Press.

History of late ancient Christianity Changes in extent of the Empire ruled from Constantinople. The two halves of the Empire had always had cultural differences, exemplified in particular by the widespread use of the Greek language in the Eastern Empire and its more limited use in the West Greek, as well as Latin, was used in the West, but Latin was the spoken vernacular. By the time Christianity became the state religion of the Empire at the end of the 4th century, scholars in the West had largely abandoned Greek in favor of Latin. Even the Church in Rome, where Greek continued to be used in the liturgy longer than in the provinces, abandoned Greek. The Hagia Sophia basilica in Constantinople, for centuries the largest church building in the world. The 5th century would see further fracturing of the Church. Eutyches taught on the contrary that there was in Christ only a single nature, different from that of human beings in general. Rejection of the Council of Chalcedon led to the exodus from the state church of the majority of Christians in Egypt and many in the Levant, who preferred miaphysite theology. Those who upheld the Council of Chalcedon became known in Syriac as Melkites , the imperial group, followers of the emperor in Syriac, malka. In the 5th century, the Western Empire rapidly decayed and by the end of the century was no more. Within a few decades, Germanic tribes , particularly the Goths and Vandals , conquered the western provinces. Rome was sacked in and , and was to be sacked again in the following century in The Arian Germanic tribes established their own systems of churches and bishops in the western provinces but were generally tolerant of the population who chose to remain in communion with the imperial church. His success in recapturing much of the western Mediterranean was temporary. The empire soon lost most of these gains, but held Rome, as part of the Exarchate of Ravenna , until Justinian definitively established Caesaropapism , [38] believing "he had the right and duty of regulating by his laws the minutest details of worship and discipline, and also of dictating the theological opinions to be held in the Church". Patriarchate and Pentarchy A map of the five patriarchates in the Eastern Mediterranean as constituted by Justinian I. Rome is coloured in pink, Constantinople in green, Antioch in blue, Jerusalem in pink and Alexandria in yellow. Leo III extended the jurisdiction of Constantinople to the territories bordered in pink. Emperor Justinian I assigned to five sees, those of Rome , Constantinople , Alexandria , Antioch and Jerusalem , a superior ecclesial authority that covered the whole of his empire. The First Council of Nicaea in reaffirmed that the bishop of a provincial capital, the metropolitan bishop, had a certain authority over the bishops of the province. By a canon of contested validity, [47] the Council of Chalcedon placed Asia and Pontus , [48] which together made up Anatolia , under Constantinople, although their autonomy had been recognized at the council of It maintained that, in accordance with the First Council of Nicaea, only the three " Petrine " sees of Rome, Alexandria and Antioch had a real patriarchal function. The Emperor reacted by transferring these dioceses to the jurisdiction of the Patriarch of Constantinople, thereby making Empire and Patriarchate of Constantinople coextensive see map. The Rashidun conquests began to expand the sway of Islam beyond Arabia in the 7th century, first clashing with the Roman Empire in That empire and the Sassanid Persian Empire were at that time crippled by decades of war between them. By the late 8th century the Umayyad caliphate had conquered all of Persia and much of the Byzantine territory including Egypt , Palestine , and Syria. Suddenly much of the Christian world was under Muslim rule. Over the coming centuries the successive Muslim states became some of the most powerful in the Mediterranean world. Though the Byzantine church claimed religious authority over Christians in Egypt and the Levant , in reality the majority of Christians in these regions were by then miaphysites and members of other sects. The new Muslim rulers, in contrast, offered religious tolerance to Christians of all sects. Additionally subjects of the Muslim Empire could be accepted as Muslims simply by declaring a belief in a single deity and reverence for Muhammad see shahada. As a result, the peoples of Egypt, Palestine and Syria largely accepted their new

rulers and many declared themselves Muslims within a few generations. Muslim incursions later found success in parts of Europe, particularly Spain see Al-Andalus. During the 9th century , the Emperor in Constantinople encouraged missionary expeditions to nearby nations including the Muslim caliphate, and the Turkic Khazars. Serbia was accounted Christian by about The spread of Christianity in Europe by No Byzantine emperor ever ruled Russian Christianity. Expansion of the Church in western and northern Europe began much earlier, with the conversion of the Irish in the 5th century , the Franks at the end of the same century, the Arian Visigoths in Spain soon afterwards, and the English at the end of the 6th century. By the time the Byzantine missions to central and eastern Europe began, Christian western Europe, in spite of losing most of Spain to Islam, encompassed Germany and part of Scandinavia, and, apart from the south of Italy, was independent of the Byzantine Empire and had been almost entirely so for centuries. This situation fostered the idea of a universal church linked to no one particular state. Eastâ€"West Schism [edit] Further information: Eastâ€"West Schism The coronation of Charlemagne as emperor. With the defeat and death in of the last Exarch of Ravenna and the end of the Exarchate, Rome ceased to be part of the Byzantine Empire. Forced to seek protection elsewhere, [64] the Popes turned to the Franks and, with the coronation of Charlemagne by Pope Leo III on 25 December , transferred their political allegiance to a rival Roman Emperor. Disputes between the see of Rome, which claimed authority over all other sees, and that of Constantinople, which was now without rival in the empire, culminated perhaps inevitably [65] in mutual excommunications in Communion with Constantinople was broken off by European Christians with the exception of those ruled by the empire including the Bulgarians and Serbs and of the fledgling Kievan or Russian Church, then a metropolitanate of the patriarchate of Constantinople. This church became independent only in , just five years before the extinction of the empire, [66] after which the Turkish authorities included all their Orthodox Christian subjects of whatever ethnicity in a single millet headed by the Patriarch of Constantinople. The Westerners who set up Crusader states in Greece and the Middle East appointed Latin Western patriarchs and other hierarchs, thus giving concrete reality and permanence to the schism. In the East, the idea that the Byzantine emperor was the head of Christians everywhere persisted among churchmen as long as the empire existed, even when its actual territory was reduced to very little. For the empire and the Church have great unity and commonality, and it is not possible to separate them", [71] [72] [73] and "the holy emperor is not like the rulers and governors of other regions". But the period of the Western Crusades against the Muslims had passed before even the first of the two reunion councils was held. Even when persecuted by the emperor, the Eastern Church, George Pachymeres said, "counted the days until they should be rid not of their emperor for they could no more live without an emperor than a body without a heart , but of their current misfortunes". Across Europe, from Italy to Ireland, a new society centered on Christianity was forming. Both churches claim to be the unique continuation of the previously united Chalcedonian Church, whose core doctrinal formulations have been retained also by many of the churches that emerged from the Protestant Reformation , including Lutheranism and Anglicanism.

Chapter 3 : FH5: Interview, Anglican Divines and Antiquity (Part I) | Anglican Audio

The Church of England and Christian Antiquity: The Construction of a Confessional Identity in the 17th Century by Jean-Louis Quantin Today, the statement that Anglicans are fond of the Fathers and keen on patristic studies looks like a platitude.

During this era, several Ecumenical Councils were convened. First Council of Nicaea First Council of Constantinople Council of Ephesus Council of Chalcedon These were mostly concerned with Christological disputes and represent an attempt to reach an orthodox consensus and to establish a unified Christian theology. However, not all sees accepted all the councils, for example Nestorianism and the Assyrian Church of the East split over the Council of Ephesus of , Oriental Orthodoxy split over the Council of Chalcedon of Council of Nicaea [edit] Main article: First Council of Nicaea Emperor Constantine convened this council to settle a controversial issue, the relation between Jesus Christ and God the Father. The Emperor wanted to establish universal agreement on it. Representatives came from across the Empire, subsidized by the Emperor. Previous to this council, the bishops would hold local councils, such as the Council of Jerusalem , but there had been no universal, or ecumenical, council. The council drew up a creed, the original Nicene Creed , which received nearly unanimous support. The council also addressed the issue of dating Easter see Quartodecimanism and Easter controversy , recognised the right of the see of Alexandria to jurisdiction outside of its own province by analogy with the jurisdiction exercised by Rome and the prerogatives of the churches in Antioch and the other provinces [13] and approved the custom by which Jerusalem was honoured, but without the metropolitan dignity. Even when Arius died in , one year before the death of Constantine, the controversy continued, with various separate groups espousing Arian sympathies in one way or another. Commissioned in the 4th century , it ranks as the first church built in Constantinople , and has its original atrium. In the First Council of Constantinople took place in the church. Damaged by an earthquake in the 8th century , its present form largely dates from repairs made at that time. The form used by the Armenian Apostolic Church , which is part of Oriental Orthodoxy , has many more additions. Council of Chalcedon [edit] Main article: Council of Chalcedon The council repudiated the Eutychian doctrine of monophysitism , described and delineated the " Hypostatic Union " and two natures of Christ , human and divine; adopted the Chalcedonian Creed. For those who accept it, it is the Fourth Ecumenical Council calling the previous council, which was rejected by this council, the " Robber Synod " or " Robber Council ". Biblical canon Christian The Biblical canon—is the set of books Christians regard as divinely inspired and thus constituting the Christian Bible-- developed over time. While there was a good measure of debate in the Early Church over the New Testament canon, the major writings were accepted by almost all Christians by the middle of the 2nd century. Little else is known, though there is plenty of speculation. For example, it is speculated that this may have provided motivation for canon lists , and that Codex Vaticanus , Sinaiticus and Alexandrinus are examples of these Bibles. Together with the Peshitta , these are the earliest extant Christian Bibles. Augustine , who regarded the canon as already closed. When these bishops and councils spoke on the matter, however, they were not defining something new, but instead "were ratifying what had already become the mind of the Church. The bishops, who were located in major urban centers by pre-legalisation tradition, thus oversaw each diocese. Rome, Constantinople, Jerusalem, Antioch, and Alexandria. The prestige of these sees depended in part on their apostolic founders, from whom the bishops were therefore the spiritual successors, e. Mark as founder of the See of Alexandria, St. Peter of the See of Rome, etc. There were other significant elements: Rome was where SS. Peter and Paul had been martyred killed , Constantinople was the "New Rome" where Constantine had moved his capital c. The Pentarchy[edit] By the 5th century, the ecclesiastical had evolved a hierarchical " pentarchy " or system of five sees patriarchates , with a settled order of precedence, had been established. Rome, as the ancient capital and once largest city of the empire, was understandably given certain primacy within the pentarchy into which Christendom was now divided; though it was and still held that the patriarch of Rome was the first

among equals. Constantinople was considered second in precedence as the new capital of the empire. Among these dioceses, the five with special eminence were Rome , Constantinople , Jerusalem , Antioch , and Alexandria. The prestige of most of these sees depended in part on their apostolic founders, from whom the bishops were therefore the spiritual successors. Though the patriarch of Rome was still held to be the first among equals, Constantinople was second in precedence as the new capital of the empire. Papacy and Primacy[edit] Main article: The papacy, however, also carries the notion of primacy: The origins of this concept are historically obscure; theologically, it is based on three ancient Christian traditions: As long as the Papal See also happened to be the capital of the Western Empire, the prestige of the Bishop of Rome could be taken for granted without the need of sophisticated theological argumentation beyond these points; after its shift to Milan and then Ravenna, however, more detailed arguments were developed based on Matthew Just what exactly was entailed in this primacy, and its being exercised, would become a matter of controversy at certain later times. Outside the Roman Empire[edit] Christianity was by no means confined to the Roman Empire during late antiquity. This church is often known as the Nestorian Church, due to its adoption of the doctrine of Nestorianism , which emphasized the disunity of the divine and human natures of Christ. The Church of the East developed almost wholly apart from the Greek and Roman churches. In the 5th century it endorsed the doctrine of Nestorius , Patriarch of Constantinople from to , especially following the Nestorian Schism after the condemnation of Nestorius for heresy at the First Council of Ephesus. For at least twelve hundred years the Church of the East was noted for its missionary zeal, its high degree of lay participation, its superior educational standards and cultural contributions in less developed countries, and its fortitude in the face of persecution. When early Christians were scattered abroad because of persecution, some found refuge at Edessa. The missionary movement in the East began which gradually spread throughout Mesopotamia and Persia and by AD While the rulers of the Second Persian empire also followed a policy of religious toleration to begin with, they later gave Christians the same status as a subject race. These rulers encouraged the revival of the ancient Persian dualistic faith of Zoroastrianism and established it as the state religion, with the result that the Christians were increasingly subjected to repressive measures. Nevertheless, it was not until Christianity became the state religion in the West that enmity toward Rome was focused on the Eastern Christians. The metropolis of Seleucia assumed the title of "Catholicos", Patriarch and in AD a council of the church at Seleucia elected the first patriarch to have jurisdiction over the whole church of the East, including India and Ceylon Sri Lanka. The establishment of an independent patriarchate with nine subordinate metropoli contributed to a more favourable attitude by the Persian government, which no longer had to fear an ecclesiastical alliance with the common enemy, Rome. Fourth-century persecution[edit] When Constantine converted to Christianity, and the Roman Empire which was previously violently anti-Christian became pro-Christian, the Persian Empire, suspecting a new "enemy within", became violently anti-Christian. The great persecution fell upon the Christians in Persia about the year Though the religious motives were never unrelated, the primary cause of the persecution was political. It was about that an ill-advised letter from the Christian emperor Constantine to his Persian counterpart Shapur II probably triggered the beginnings of an ominous change in the Persian attitude toward Christians. Constantine believed he was writing to help his fellow believers in Persia but succeeded only in exposing them. He wrote to the young shah: I rejoice to hear that the fairest provinces of Persia are adorned with Since you are so powerful and pious, I commend them to your care, and leave them in your protection [1] ". It was enough to make any Persian ruler conditioned by years of war with Rome suspicious of the emergence of a fifth column. Any lingering doubts must have been dispelled when about twenty years later when Constantine began to gather his forces for war in the East. Eusebius records that Roman bishops were prepared to accompany their emperor to "battle with him and for him by prayers to God whom all victory proceeds". He knew they were poor and that the bishop would be hard-pressed to find the money. Bishop Simon refused to be intimidated. A second decree ordered the destruction of churches and the execution of clergy who refused to participate in the national worship of the sun. Bishop simon was seized and brought before the shah and was offered gifts to make a token obeisance to

the sun, and when he refused, they cunningly tempted him with the promise that if he alone would apostatize his people would not be harmed, but that if he refused he would be condemning not just the church leaders but all Christians to destruction. At that, the Christians themselves rose up and refused to accept such a deliverance as shameful. So according to the tradition in the year , he was led outside the city of Susa along with a large number of Christian clergy. Five bishops and one hundred priests were beheaded before his eyes, and last of all he himself was put to death. At times the pattern was general massacre. More often, as Shapur decreed, it was intensive organized elimination of the leadership of the church, the clergy. A third category of suppression was the search for that part of the Christian community that was most vulnerable to persecution, Persians who had been converted from the national religion, Zoroastrianism. As we have already seen, the faith had spread first among non-Persian elements in the population, Jews and Syrians. But by the beginning of the 4th century, Iranians in increasing numbers were attracted to the Christian faith. For such converts, church membership could mean the loss of everything â€" family, property rights, and life itself. Converts from the "national faith" had no rights and, in the darker years of the persecution, were often put to death. Sometime before the death of Shapur II in , the intensity of the persecution slackened. Armenia[edit] Christianity became the official religion of Armenia in or , [40] when Christianity was still illegal in the Roman Empire. Georgia[edit] Christianity in Georgia ancient Iberia extends back to the 4th century , if not earlier. In the 4th century, the early process of Christianization of the various Germanic people was partly facilitated by the prestige of the Christian Roman Empire amongst European pagans. Until the decline of the Roman Empire , the Germanic tribes who had migrated there with the exceptions of the Saxons , Franks , and Lombards , see below had converted to Christianity. Nicene or orthodox beliefs that were dogmatically defined by the Church Fathers in the Nicene Creed and Council of Chalcedon. From the 6th century AD, Germanic tribes were converted and re-converted by missionaries of the Catholic Church. Most members of other tribes converted to Christianity when their respective tribes settled within the Empire, and most Franks and Anglo-Saxons converted a few generations later. During the later centuries following the Fall of Rome , as schism between the dioceses loyal to the Pope of Rome in the West and those loyal to the other Patriarchs in the East , most of the Germanic peoples excepting the Crimean Goths and a few other eastern groups would gradually become strongly allied with the Catholic Church in the West, particularly as a result of the reign of Charlemagne. Gothic culture and identity emerged from various East-Germanic, local, and Roman influences. In the same period, Gothic raiders took captives among the Romans, including many Christians, and Roman-supported raiders took captives among the Goths. Wulfila or Ulfilas was the son or grandson of Christian captives from Sadagolthina in Cappadocia. In or , Wulfila became the first bishop of the Christian Goths. Between and , Wulfila translated the Bible into the Gothic language. On Christmas , [47] however, Clovis I following his victory at the Battle of Tolbiac converted to the orthodox faith of the Catholic Church and let himself be baptised at Rheims. The details of this event have been passed down by Gregory of Tours. Christian missionaries to Germanic peoples:

Chapter 4 : Antiquity of the Church of England

The Church of England and Christian Antiquity has 3 ratings and 2 reviews. William said: An excellent and much needed overview of the place of the Church.

The Church of England and Christian Antiquity. Dr Peter Webster Citation: The Construction of a Confessional Identity in the 17th Century, review no. It was foreshadowed in part by an important contribution to a collection of essays on the reception of the Fathers, edited in two volumes by Irena Backus; one of the few landmarks in a still sparsely populated scholarly landscape. The work is built upon a monumental foundation of bibliographical scholarship and, along the way, it makes telling contributions to our knowledge of that field. It also makes useful and intriguing observations on the development of scholarly method in general, and on the curriculum of the English universities. These areas, suggestive though they are, are not however its prime concern, which is the authority attributed to the Fathers in theological controversy and their use in constructions of Anglican identity more widely. For generations of Anglo-Catholic commentators on the Church of England, the use of the term Anglican in relation to the Elizabethan and Stuart churches would have caused no discomfort. Drawing on an interpretation given its shape by the preoccupations of the Oxford Movement, these apologists located Anglican identity in an delicate and somewhat elusive balance between scripture, reason and tradition, of which the Fathers were part. Inherent in the Elizabethan settlement itself, this trinity of interlocking and mutually interpreting sources of authority was, according to this analysis, drawn out progressively more fully by Richard Hooker and Lancelot Andrewes and others. As Quantin observes in the introduction, such a reading has now waned as ecclesiastical history, at least in its older institutionally-focussed form, has both moved further towards the scholarly margins and by and large shed its presentist preoccupations. As such it is in sympathy with trends in recent writing on the period which has stressed the polemical contingency of positions that scholars once regarded as more fixed 3 ; positions that were peculiarly unstable in the Church of England since the Other against which they were defined wore alternatively Catholic or Calvinist masks p. English divines under Elizabeth did indeed regularly cite the Fathers as proof-texts in debate under certain circumstances. At base, however, the English church differed little from continental Reformed churches in its ultimate subjection of patristic authority to that of Scripture. If figures such as John Jewel appeared in debate to place the Fathers on an equal footing with Scripture, it was due to the unstable polemical circumstances of the moment, rather than to any more fundamental understanding. The Fathers were useful witnesses to the truth of Scripture and sometimes an aid to its interpretation; but the polemical contest with Catholic apologists meant that attempts to give the patristic witness any sort of autonomous status as a source of authority had to be resisted. Hooker may be said to have cleared away some barriers to a higher view of tradition, but without ever asserting such a view himself. Many divines now associated with the Oxford anti-Calvinism of the s, including Hadrian Saravia, Thomas Bilson, John Overall and Lancelot Andrewes all appear in a narrative of growing estrangement from continental Calvinism over doctrinal issues such as the descent of Christ into hell and the cessation of miracles. Under William Laud, this disillusionment with Reformed thought was transposed into a higher, more combative key, until in figures such as Richard Montagu and John Pocklington the Church of England seemed to have at least some apologists for a very catholic understanding of tradition indeed. However, as chapter four demonstrates, it yet required the shocks of â€"60 to make the Fathers a central part of Anglican apologetics. To be sure, the fluidity of thought during the caesura of civil war and Interregnum did see a marked swing away from the Fathers, but for different reasons. Although far from puritan in temper, the gradual publication of the more exploratory work from the circle of scholars associated with Great Tew, such as that of William Chillingworth and John Hales, also eroded the status of the Fathers. Despite these trends, there were greater forces at work before that pushed Anglican apologists in the opposite direction. The restored Church of England had a profound sense of being assailed from both Roman Catholic apologists abroad and from radical Dissenters at

home. Nourished by the fruits of a peculiarly fertile period in scholarship in the University of Oxford, it was natural that Anglican writers should develop an increasingly self-confident apology for episcopacy as an essential part of church polity, and a view of tradition that marked out clear divisions between the Church of England and both Rome and Dissent. The high-water mark was reached with the development by both Henry Dodwell and Herbert Thorndike of highly idiosyncratic theories of the nature of tradition, as described in chapter six. Although neither system was very widely influential before the s, they represent the most successful attempts to develop a distinctively Anglican theory of the nature of patristic authority. The story ends, however, with the new emphasis on the Fathers by Anglican apologists provoking an acutely dangerous reaction against Christian tradition as a whole amongst freethinkers in the 18th century: Such is an inadequate sketch of a complex, imposing yet wholly convincing study. Quantin manages to hold together an account of the materials and temper of patristic scholarship with the polemical context that both shaped and was shaped by it. The book is integrated with the history of continental theology to a degree rarely achieved by scholars of the English church. Supported by an imposing bibliography in multiple languages, this study is likely to remain the starting-point for further enquiry into the subject for many years. It ought to be of interest to historians of the English church, but also of theology, of scholarly method and of the universities. It deserves also to be noticed by those contemporary theologians concerned with the nature of the Anglican church, further denting as it does the notion of Anglican exceptionalism, at least in the 16th and early 17th centuries. From the Carolingians to the Maurists, ed. Irena Backus Leiden, , ii, pp. See the bibliography of the volume under review for further works, in French, on Henry Dodwell, Daniel Whitby and others. Back to 1 See, amongst many, H. McAdoo, The Spirit of Anglicanism. Geoffrey Rowell Wantage, Lake and Questier Woodbridge, ,pp. Back to 3 For another work that succeeds in achieving such integration, see Anthony Milton, Catholic and Reformed. Back to 4 The author thanks Dr Webster for his generous review and has no comments to make.

Chapter 5 : State church of the Roman Empire - Wikipedia

Jean-Louis Quantin shows how the appeal to Christian antiquity played a key role in the construction of a new confessional identity, 'Anglicanism', maintaining that theologians of the Church of.

Chapter 6 : Christianity in late antiquity - Wikipedia

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