

Chapter 1 : Church of England in Canada - Anglican Church

The formal history of the Church of England is traditionally dated by the Church to the Gregorian mission to England by Saint Augustine of Canterbury in AD As a result of Augustine's mission, Christianity in England, from Anglican (English) perspective, came under the authority of the Pope.

The earliest historical evidence of Christianity among the native Britons is found in the writings of such early Christian Fathers as Tertullian and Origen in the first years of the 3rd century , although the first Christian communities probably were established some decades earlier. Three Romano-British bishops, including Restitutus , metropolitan bishop of London, are known to have been present at the Council of Arles Others attended the Council of Serdica in and that of Ariminum in A number of references to the church in Roman Britain are also found in the writings of 4th century Christian fathers. The first recorded Christian martyr in Britain, St Alban , is thought to have lived in the early 4th century, and his prominence in English hagiography is reflected in the number of parish churches of which he is patron. Anglicans also consider Celtic Christianity a forerunner of their church, since the re-establishment of Christianity in some areas of Great Britain in the 6th century came via Irish and Scottish missionaries, notably followers of St Patrick and St Columba. Alone among the kingdoms then existing Kent was Jutish, rather than Anglian or Saxon. However, the origin of the Church in the British Isles extends farther back see above. Bertha had restored a church remaining from Roman times to the east of Canterbury and dedicated it to Saint Martin of Tours , the patronal saint of the Merovingian royal family. Augustine had served as praepositus prior of the monastery of Saint Andrew in Rome, founded by Gregory. His party lost heart on the way and Augustine went back to Rome from Provence and asked his superiors to abandon the mission project. The pope, however, commanded and encouraged continuation, and Augustine and his followers landed on the Island of Thanet in the spring of By the end of the year he himself had been converted, and Augustine received consecration as a bishop at Arles. Augustine sent a report of his success to Gregory with certain questions concerning his work. Gregory directed the new archbishop to ordain as soon as possible twelve suffragan bishops and to send a bishop to York , who should also have twelve suffragans. Augustine did not carry out this papal plan, nor did he establish the primatial see at London in the Kingdom of the East Saxons as Gregory intended, as the Londoners remained heathen. Augustine did consecrate Mellitus as bishop of London and Justus as bishop of Rochester. Pope Gregory issued more practicable mandates concerning heathen temples and usages: Augustine re-consecrated and rebuilt an old church at Canterbury as his cathedral and founded a monastery in connection with it. He also restored a church and founded the monastery of St Peter and St Paul outside the walls. The kingdom of Kent and those Anglo-Saxon kingdoms over which Kent had influence relapsed into heathenism for several decades. During the next 50 years Celtic missionaries evangelised the kingdom of Northumbria with an episcopal see at Lindisfarne and missionaries then proceeded to some of the other kingdoms to evangelise those also. Mercia and Sussex were among the last kingdoms to undergo Christianization. The Synod of Whitby in forms a significant watershed in that King Oswiu of Northumbria decided to follow Roman rather than Celtic practices. It was presided over by King Oswiu, who did not engage in the debate but made the final ruling. Medieval consolidation[edit] As in other parts of medieval Europe, tension existed between the local monarch and the Pope about civil judicial authority over clerics, taxes and the wealth of the Church, and appointments of bishops, notably during the reigns of Henry II and John. As begun by Alfred the Great in and consolidated under William the Conqueror in , England became a politically unified entity at an earlier date than other European countries. One of the effects was that the units of government, both of church and state, were comparatively large. England was divided between the Province of Canterbury and the Province of York under two archbishops. At the time of the Norman Conquest , there were only 15 diocesan bishops in England, increased to 17 in the 12th century with the creation of the sees of Ely and Carlisle. This is far fewer than the numbers in France and Italy. Following the depredations of the Viking invasions of the 9th century, most English monasteries had ceased to function and the cathedrals were typically served by small communities of married priests. King Edgar and his Archbishop of Canterbury Dunstan instituted a major reform of cathedrals

at a synod at Winchester in 972, where it was agreed that all bishops should seek to establish monasticism in their cathedrals following the Benedictine rule, with the bishop as abbot. Excavations have demonstrated that the reformed monastic cathedrals of Canterbury, Winchester, Sherborne and Worcester were rebuilt on a lavish scale in the late 10th century. However, renewed Viking attacks in the reign of Ethelred, stalled the progress of monastic revival. In 1066, following the Norman Conquest, William the Conqueror and his archbishop Lanfranc sought to complete the programme of reform. Durham and Rochester cathedrals were refounded as Benedictine monasteries, the secular cathedral of Wells was moved to monastic Bath, while the secular cathedral of Lichfield was moved to Chester, and then to monastic Coventry. Norman bishops were seeking to establish an endowment income entirely separate from that of their cathedral body, and this was inherently more difficult in a monastic cathedral, where the bishop was also titular abbot. Bishops of monastic cathedrals, tended to find themselves embroiled in long-running legal disputes with their respective monastic bodies; and increasingly tended to reside elsewhere. The bishops of Worcester generally lived in York, while the bishops of Carlisle lived at Melbourne in Derbyshire. Monastic governance of cathedrals continued in England, Scotland and Wales throughout the medieval period; whereas elsewhere in western Europe it was found only at Monreale in Sicily and Downpatrick in Ireland. The possession of the relics of a popular saint was a source of funds to the individual church as the faithful made donations and benefactions in the hope that they might receive spiritual aid, a blessing or a healing from the presence of the physical remains of the holy person. Among those churches to benefit in particular were: Etheldreda ; Westminster Abbey, with the magnificent shrine of its founder St. Edward the Confessor ; and Chichester, which held the honoured remains of St. Thomas Becket, the late Archbishop of Canterbury, who was assassinated by henchmen of King Henry II in 1171. As a place of pilgrimage Canterbury was, in the 13th century, second only to Santiago de Compostela. Hunter first line: He founded the Lollard movement, which opposed a number of practices of the Church. He was also against papal encroachments on secular power. Wycliffe was associated with statements indicating that the Church in Rome is not the head of all churches, nor did St Peter have any more powers given to him than other disciples. These statements were related to his call for a reformation of its wealth, corruption and abuses. Wycliffe, an Oxford scholar, went so far as to state that "The Gospel by itself is a rule sufficient to rule the life of every Christian person on the earth, without any other rule. After various failed initiatives he stepped up the pressure on Rome, in the summer of 1377, by compiling a manuscript from ancient sources arguing that, in law, spiritual supremacy rested with the monarch and also against the legality of Papal authority. In 1378 Henry first challenged the Pope when he demanded 100,000 pounds from the clergy in exchange for a royal pardon for what he called their illegal jurisdiction. He also demanded that the clergy should recognise him as their sole protector and supreme head. Nonetheless, he continued to seek a compromise with the Pope, but negotiations which had started in 1378 and ended in 1380 with the papal legate Antonio Giovanni da Burgio failed. Efforts by Henry to appeal to Jewish scholarship concerning the contours of levirate marriage were unavailing as well. In May 1534 the Church of England agreed to surrender its legislative independence and canon law to the authority of the monarch. In the Statute in Restraint of Appeals removed the right of the English clergy and laity to appeal to Rome on matters of matrimony, tithes and oblations. It also gave authority over such matters to the Archbishops of Canterbury and York. Due to clergy objections the contentious term "Supreme Head" for the monarch later became "Supreme Governor of the Church of England" which is the title held by the reigning monarch to the present. Such constitutional changes made it not only possible for Henry to have his marriage annulled but also gave him access to the considerable wealth that the Church had amassed. Thomas Cromwell, as Vicar General, launched a commission of enquiry into the nature and value of all ecclesiastical property in 1534, which culminated in the Dissolution of the Monasteries. Many Roman Catholics consider the separation of the Church in England from Rome in 1534 to be the true origin of the Church of England, rather than dating it from the mission of St. Augustine in AD 597. Apart from its distinct customs and liturgies such as the Sarum rite, the organizational machinery of the Church of England was in place by the time of the Synod of Hertford in 1535, when the English bishops were first able to act as one body under the leadership of the Archbishop of Canterbury. By the end of the 17th century, the English church described itself as both Catholic and

Reformed, with the English monarch as its Supreme Governor. The early legislation focused primarily on questions of temporal and spiritual supremacy. The Dissolution of the Monasteries and the seizure of their assets by brought huge amounts of church land and property under the jurisdiction of the Crown, and ultimately into the hands of the English nobility. This simultaneously removed the greatest centres of loyalty to the pope and created vested interests which made a powerful material incentive to support a separate Christian church in England under the rule of the Crown. The theological justification for Anglican distinctiveness was begun by the Thomas Cranmer , Archbishop of Canterbury , the principal author of the first prayer book, and continued by others such as Matthew Parker , Richard Hooker and Lancelot Andrewes. Cranmer had worked as a diplomat in Europe and was aware of the ideas of Reformers such as Andreas Osiander and Friedrich Myconius as well as the Roman Catholic theologian Desiderius Erasmus. This reform was reversed abruptly in the reign of Queen Mary , a Roman Catholic who re-established communion with Rome following her accession in . Differences in religion were likely to lead to civil unrest at the very least, with treason and foreign invasion acting as real threats. When Queen Elizabeth came to the throne in , a solution was thought to have been found. To minimise bloodshed over religion in her dominions, the religious settlement between the factions of Rome and Geneva was brought about. These works, issued under Archbishop Matthew Parker, were to become the basis of all subsequent Anglican doctrine and identity. It would become a source of great argument during the 17th century, but later revisions were not of great theological importance. It was imposed by law, and secured Parliamentary approval only by a narrow vote in which all the Roman Catholic bishops who were not imprisoned voted against. As well as those who continued to recognise papal supremacy, the more militant Protestants, or Puritans as they became known, opposed it. Both groups were punished and disenfranchised in various ways and cracks in the facade of religious unity in England appeared.

Chapter 2 : The History of the Church of England V3 : James S M Anderson :

The history of the Church of England from the 18th century onwards has been enriched by the co-existence within it of three broad traditions, the Evangelical, the Catholic and the Liberal.

Visit Website Did you know? Bradford and the other Plymouth settlers were not originally known as Pilgrims, but as "Old Comers. Some of the most notable passengers on the Mayflower included Myles Standish, a professional soldier who would become the military leader of the new colony; and William Bradford , a leader of the Separatist congregation who wrote the still-classic account of the Mayflower voyage and the founding of Plymouth Colony. After sending an exploring party ashore, the Mayflower landed at what they would call Plymouth Harbor, on the western side of Cape Cod Bay, in mid-December. During the next several months, the settlers lived mostly on the Mayflower and ferried back and forth from shore to build their new storage and living quarters. More than half of the English settlers died during that first winter, as a result of poor nutrition and housing that proved inadequate in the harsh weather. Leaders such as Bradford, Standish, John Carver, William Brewster and Edward Winslow played important roles in keeping the remaining settlers together. Relations with Native Americans The native inhabitants of the region around Plymouth Colony were the various tribes of the Wampanoag people, who had lived there for some 10, years before the Europeans arrived. Soon after the Pilgrims built their settlement, they came into contact with Tisquantum, or Squanto, an English-speaking Native American. Meant for slavery, he somehow managed to escape to England, and returned to his native land to find most of his tribe had died of plague. In addition to interpreting and mediating between the colonial leaders and Native American chiefs including Massasoit, chief of the Pokanoket , Squanto taught the Pilgrims how to plant corn, which became an important crop, as well as where to fish and hunt beaver. In the fall of , the Pilgrims famously shared a harvest feast with the Pokanokets; the meal is now considered the basis for the Thanksgiving holiday. Over the next decades, relations between settlers and Native Americans deteriorated as the former group occupied more and more land. By the time William Bradford died in , he had already expressed anxiety that New England would soon be torn apart by violence. Philip was the English name of Metacomet, the son of Massasoit and leader of the Pokanokets since the early s. That conflict left some 5, inhabitants of New England dead, three quarters of those Native Americans. Three more ships traveled to Plymouth after the Mayflower, including the Fortune , the Anne and the Little James both Winthrop soon established Boston as the capital of Massachusetts Bay Colony, which would become the most populous and prosperous colony in the region. Compared with later groups who founded colonies in New England, such as the Puritans, the Pilgrims of Plymouth failed to achieve lasting economic success. After the early s, some prominent members of the original group, including Brewster, Winslow and Standish, left the colony to found their own communities. Less than a decade after the war King James II appointed a colonial governor to rule over New England, and in , Plymouth was absorbed into the larger entity of Massachusetts.

Chapter 3 : The Anglican Church in Virginia : The Colonial Williamsburg Official History & Citizenship Site

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Europe, to During the early modern period, the English church experienced major disruption and change. After long debates and a series of reformations, it emerged at the end of the sixteenth century as a national Protestant church with its own distinctive theology and liturgy. During the seventeenth century, differences of view about the nature of the church were a cause of the English Civil War " that resulted in the unpopular Puritan revolution of the s and s. Although a monopolistic church was reintroduced soon after the restoration of the monarchy in , it could not command the loyalty and obedience of all Protestants. Following the " Glorious Revolution " a Toleration Act was passed that granted freedom of worship to those Protestants whose consciences prevented them from attending Anglican services in parish churches. The Catholic Church taught that while faith in Christ was essential for eternal life, individuals also had to do good works and regularly receive the sacrament of penance. Even then their souls did not usually go directly to heaven, but had to spend time in purgatory, where they would suffer punishment for sins committed on earth that had not been fully expiated through contrition and by penance. People who died without having done penance for mortal sin were damned to hell. Besides penance there were six other Catholic sacraments: The church taught that, at the celebration of the Eucharist in the Mass, the "substance" of the unleavened bread and wine was transformed into the body and blood of Christ at the moment of consecration by the priest. The ceremony was the most powerful form of intercession that could be offered to God as well as a channel of grace necessary for individual salvation. Lay people usually received the Eucharist annually, when they were offered "Communion in one kind" the wafer but not the wine. Priests, however, regularly celebrated the Mass and consumed both the consecrated wafer and wine. The ceremony took place behind a rood screen in the chancel, while most of the congregation remained in the nave of the church. Nonetheless, the laity was expected to attend carefully and participate in the service. The late medieval English Church was part of an international body with its center at Rome and the pope at its head. During the fifteenth century, papal power in England was eroded as the monarch gained greater control over taxation and nominations to benefices. Nonetheless, the pope still taxed the English Church, heard judicial appeals, and retained his spiritual authority over the clergy and laity. The archbishoprics of Canterbury and York were separate provinces of the Roman Catholic Church , each with its own administrative structure and jurisdictions. Since the middle of the fourteenth century, Canterbury had taken precedence over York, and even today its archbishop is the primate of England. The archbishoprics were divided into the twenty-three dioceses of England and Wales , and each diocese was divided into archdeaconries, which were in turn divided into roughly nine thousand parishes. Bishops were responsible for conducting visitations throughout their diocese and supervising the church courts, which administered canon law and dealt with cases concerning moral and church discipline. The consistory courts of the diocese heard appeals from archdiaconal courts, which handled the bulk of cases and were administered by archdeacons. The priest who served the parish was sometimes the rector, who was entitled to receive the tithe a tenth of income or produce from parishioners. But the rectors of over one-third of English parishes in were the heads of monastic houses and thus absentee. In these cases a vicar was appointed to perform the liturgy and fulfill pastoral obligations. Other parishes too had nonresident rectors, since about one-quarter of English livings were pluralist, meaning that one priest held two or more offices at the same time; here a curate received a small salary to do the work. The appointment of all these clerics rested primarily with the patron"lay or clerical"who had the right to appoint his candidate to the living a right that was known as an advowson. Lay churchwardens, whose duties were to care for the building and ornaments of the church and to report deficiencies or clerical negligence to the ecclesiastical authorities, also served the parish community. Historians now tend to agree that the late medieval church in England generally functioned well, and that the accusations of corruption made by later Protestant critics were greatly exaggerated. There is also a scholarly

consensus that the number of heretics in England was small and that the vast majority of laypeople were deeply attached to the teachings and liturgy of the Catholic Church. Historians, however, are less united in their views about the subject of "anticlericalism" on the eve of the Reformation. Some deny its existence while others maintain that a significant number of individuals, as well as interest groups such as the common lawyers, were critical of clerical privileges and hostile to clerical immunities and jurisdiction. This began as a top-down process that divided the country and created political instability. Henry had always claimed rights of supremacy over the English church, but not at the expense of Rome. In the 1530s, however, Henry asserted that English kings were answerable to no earthly superior. In 1534, he forced his senior clergy to concede that convocation the provincial assembly could not make ecclesiastical law without royal assent. The English church remained Catholic, but the pope was no longer its head—he was now simply the bishop of Rome. As supreme head of the church, Henry introduced some notable changes. In 1536 and the English monasteries were dissolved by acts of Parliament, and a small portion of their revenues was diverted toward educational endowments and the creation of six new dioceses. With their demise, monastic advowsons and appropriation of tithes fell into lay hands. Henry also began an assault on the cult of saints and "superstitious" images, which led to the destruction of shrines and resulted in damage to some cathedrals. He commissioned a new English Bible that was supposed to be placed in each parish church. With the exception of the denial of papal supremacy and expressions of skepticism about the existence of purgatory, Henry upheld all the central pillars of the Roman Catholic faith. In 1543 he had written an attack on Martin Luther; twenty years later he still considered Lutheran teachings on justification by faith alone, the sacraments, the priesthood, and the Mass to be dangerous and erroneous. For this reason Henry was able to carry with him the majority of his bishops, who continued to see the king as a bulwark against heresy. Others of his Catholic subjects, however, were less compliant. In late 1536 and early 1537, revolts, known as the Pilgrimage of Grace, erupted in Lincolnshire and northern England to demonstrate hostility to governmental policies such as the royal supremacy, the dissolutions of the monasteries, and the royal injunctions of 1534. In the lord protector, Edward Seymour, duke of Somerset, prohibited processions and launched a nationwide campaign to destroy all religious images. The Parliament of 1547, meanwhile, repealed the heresy laws, permitted Communion in both kinds, and dissolved the chantries chapels endowed for saying masses. In 1549 the government banned many traditional religious ceremonies, and the Parliament permitted clerics to marry. Its liturgy simplified the traditional Sarum rite dating from thirteenth-century Salisbury and rejected many Catholic doctrines, although some ambiguity did remain. A second revised prayer book was authorized by the Parliament of 1552. In producing it Archbishop Cranmer took advice from prominent Continental Protestant theologians, all of whom were influenced by the Zwinglian and Calvinist churches of southern Germany and Switzerland. The Book of Common Prayer was consequently far more radical than its predecessor in its liturgy and underlying theology. The word "mass" disappeared entirely from the Communion service, clerical vestments were simplified, and ordinary bread replaced the wafer at the Eucharist. The wording of the administration of Communion no longer referred to the body and blood of Christ but emphasized instead the commemorative significance of the sacrament. These articles were uncompromisingly Protestant in their theology and condemned the Roman Catholic doctrines of transubstantiation, purgatory, intercession, and good works. On the main issues in dispute between the Lutheran and Swiss Reformed Churches, namely predestination and the Eucharist, they were closer to Calvinism than to anything else. Under Mary I ruled 1553–1558, virtually all the changes introduced after were reversed. Despite strong opposition from bishops appointed by Mary, the Acts of Supremacy and Uniformity passed through Parliament in April 1554. The former act gave Elizabeth a new title, "Supreme Governor" of the Church of England; the latter authorized the use of a Book of Common Prayer that was largely modeled on that of 1552. The royal injunctions of 1554, moreover, enjoined that undecorated wafers should be used at communion rather than bread. The effect was a theological ambiguity about the presence of Christ: Although they incorporated the Calvinist doctrine of election, no statement was made on assurance or the fate of the reprobate sinner condemned by God to eternal punishment. The prayer book, meanwhile, described the baptized child as "a member of Christ, the child of God, and an inheritor of the kingdom," a form of words that seemed to discount the possibility that the infant might have been born reprobate. Despite this

imprecision, the official doctrines taught by the church after were predominantly predestinarian. In , moreover, the archbishop of Canterbury, John Whitgift , endorsed the nine Lambeth Articles, an unequivocal assertion of the Calvinist position on grace and salvation. The evidence suggests, however, that despite access to a Calvinist catechism, many possibly most ordinary laypeople failed to absorb the doctrine of predestination and continued to believe that good deeds played some part in salvation. Although the Elizabethan church was essentially Calvinist in its theology, some of its practices were traditional. Ministers were required to wear the surplice when officiating at morning and evening prayer and the more elaborate vestments of the alb and the cope for Communion. Although roods the large crucifix dominating the nave , stone altars, and images were removed from churches, royal proclamations were issued to protect fonts and funeral monuments. Members of congregations were told to uncover their heads and bow at the uttering of the name of Jesus in church, and to use the sign of the cross in baptism, the ring in marriage, and other "popish remnants. During the mids, however, Elizabeth insisted that all clerics conform to the prayer book ceremonies and ornaments including vestments and ordered her bishops to suspend Nonconformists from their livings. For the most zealous Protestants this was a betrayal, and out of their frustration the Elizabethan Puritan movement was born. Those who were labeled "Puritans" by their enemies preferred to call themselves "the godly. Puritans were also at the fore of the campaign for reform: Nonetheless, Puritans remained part of the Church of England, for they were reasonably satisfied with its Calvinist teachings on predestination and the Eucharist as well as its hostility to images. Largely because of their influence, Elizabeth was unable to eradicate a wide diversity of ceremonial practice in the church. James I ruled " permitted this diversity to continue provided that Puritans rejected Presbyterianism church government by presbyters or elders. In practice, therefore, many ministers continued to take Communion standing or sitting, rather than kneeling, and to use bread rather than wafers. Some ministers omitted those parts of the prayer book that they disliked and shortened the liturgy to leave more time for the sermon. A strong defense of the Church of England against its Puritan critics was written in the s by the theologian Richard Hooker , who justified its conservative governmental system and unique ceremonial style as a middle way between Roman Catholicism and Genevan Presbyterianism. These men also rejected the asceticism of Calvinist worship and favored what was called the "beauty of holiness. For this reason, these English divines have been misleadingly called "Arminians. Predestinarian beliefs came under attack, and Laud, who was appointed bishop of London in and archbishop of Canterbury in , initiated a new "altar policy. The bishops further insisted that chancels should be cordoned off by rails, and that Communion should be received kneeling, though not necessarily at the rails. Other parts of the Elizabethan prayer book that had been allowed to lapse in some communities were now rigorously enforced. Historians disagree about the extent of opposition to this theological and liturgical program. A few scholars claim that only a Puritan minority was outraged by the reforms, but the prevailing view is that the altar policy, at least, was widely resisted. There is also evidence that many mainstream Protestants abhorred the changes as the reintroduction of popery, and feared "albeit mistakenly" that Charles intended to return England to Rome. Few historians would dispute that the religious innovations under Charles I helped bring about the Civil War " The parliamentary victory in the Civil War resulted in the triumph of Puritanism. In the prayer book was banned and replaced by a new Directory of Worship that contained instructions for the conduct of services and removed rites that Puritans had so long found offensive. The church courts ceased to function in the early s, and in episcopacy was abolished. Godly observance of the Sabbath was imposed and all feast days, including Christmas , Easter , and Whitsun or Pentecost , were banned. The Puritans, however, failed to gain popular support, and throughout the late s and s large numbers of clergymen continued to conduct services according to the old prayer book liturgy. At the same time, freedom of worship was granted to Protestant sects, including Baptists and Congregationalists.

Chapter 4 : A history of the Church of England: early English to modern day from calendrierdelascience.co

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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 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 1969 and they were first ordained in 1970. 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 45 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.

Chapter 5 : Church of England - RationalWiki

The Church of England, or Anglican Church, is the primary state church in England, where the concepts of church and state are linked.

Pin It Although some have believed that the Baptist church descended directly from the historical Anabaptist movement, this is not the case. Current religious affiliations descending from the Anabaptist movement include the Amish, Hutterites, and Mennonites. The Baptist church as we know it was not founded until the 17th Century, and there were two distinct groups that came about simultaneously in England: The General Baptists and the Particular Baptists. General Baptists Due to persecution in their home country it was illegal for them to be outside of the Church of England, the congregation of John Smyth and Thomas Helwys fled to Amsterdam in 1607. They formed their own church which, even though they had not yet returned home, is often considered the first English Baptist church. This belief in believer-only baptism or credobaptism was and remains a primary distinctive of all Baptists. After starting another congregation in the Netherlands, Helwys returned to England in 1612 and went on to establish a Baptist church near London. By then there were several other Baptist congregations in England, and five of them joined together to form what would be the earliest association of Baptist churches. As such, General Baptists hold to a theological position known as Arminianism. General Baptist churches continued to grow in number, experienced periods of decline and persecution for their beliefs, and eventually made their way across the Atlantic to establish a presence in the colonies that would eventually become the United States. Today, there are Baptist churches around the world that would fit within the category of General Baptists although this is not an all-encompassing denomination or association. Particular Baptists At roughly the same time that the General Baptists were forming, Particular Baptist congregations also came about. They did not break away from General Baptists, but instead formed simultaneously and independently. This view is often called Limited or Definite Atonement. Particular Baptist churches can trace their origins to John Spilsbury, who started a church in London in 1639. Because of the uncertainty of dating, scholars differ as to whether the first Baptist Church in America was founded by John Clark or Roger Williams. Either way, Particular Baptist congregations soon began to flourish in America. In a survey it was estimated that there were 1,000 Baptist churches in America. Out of those, 700 were Calvinist or Particular Baptist congregations. Not unlike their General Baptist counterparts, Particular Baptists have experienced periods of growth, persecution, theological missteps, and decline. The excesses of revivalism, the influence of hyper-Calvinists, and theological liberalism all have posed challenges to the Baptist movement. Despite these challenges, God has been gracious in preserving the ministry of the Baptist church. Spurgeon, and many others. Reformed Baptist churches continue to thrive today around the world.

Chapter 6 : History of the Church of England Facts for Kids

*The History Of The Reformation Of The Church Of England V3 [Gilbert Burnet, E. Nares] on calendrierdelascience.com
FREE shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

The earliest historical evidence of Christianity among the native Britons is found in the writings of such early Christian Fathers as Tertullian and Origen in the first years of the 3rd century, although the first Christian communities probably were established some decades earlier. Three Romano-British bishops, including Restitutus, metropolitan bishop of London, are known to have been present at the Council of Arles in 313. Others attended the Council of Sardica in 443 and that of Ariminum in 451. A number of references to the church in Roman Britain are also found in the writings of 4th century Christian fathers. The first recorded Christian martyr in Britain, St Alban, is thought to have lived in the early 4th century, and his prominence in English hagiography is reflected in the number of parish churches of which he is patron. Anglicans also consider Celtic Christianity a forerunner of their church, since the re-establishment of Christianity in some areas of Great Britain in the 6th century came via Irish and Scottish missionaries, notably followers of St Patrick and St Columba. Augustine and the Anglo-Saxon period

Main page: Alone among the kingdoms then existing Kent was Jutish, rather than Anglian or Saxon. However, the origin of the Church in the British Isles extends farther back see above. Bertha had restored a church remaining from Roman times to the east of Canterbury and dedicated it to Saint Martin of Tours, the patronal saint of the Merovingian royal family. Augustine had served as praepositus prior of the monastery of Saint Andrew in Rome, founded by Gregory. His party lost heart on the way and Augustine went back to Rome from Provence and asked his superiors to abandon the mission project. The pope, however, commanded and encouraged continuation, and Augustine and his followers landed on the Island of Thanet in the spring of 597. By the end of the year he himself had been converted, and Augustine received consecration as a bishop at Arles. Augustine sent a report of his success to Gregory with certain questions concerning his work. Gregory directed the new archbishop to ordain as soon as possible twelve suffragan bishops and to send a bishop to York, who should also have twelve suffragans. Augustine did not carry out this papal plan, nor did he establish the primatial see at London in the Kingdom of the East Saxons as Gregory intended, as the Londoners remained heathen. Augustine did consecrate Mellitus as bishop of London and Justus as bishop of Rochester. Pope Gregory issued more practicable mandates concerning heathen temples and usages: Augustine re-consecrated and rebuilt an old church at Canterbury as his cathedral and founded a monastery in connection with it. He also restored a church and founded the monastery of St Peter and St Paul outside the walls. The kingdom of Kent and those Anglo-Saxon kingdoms over which Kent had influence relapsed into heathenism for several decades. During the next 50 years Celtic missionaries evangelised the kingdom of Northumbria with an episcopal see at Lindisfarne and missionaries then proceeded to some of the other kingdoms to evangelise those also. Mercia and Sussex were among the last kingdoms to undergo Christianization. The Synod of Whitby in 664 forms a significant watershed in that King Oswiu of Northumbria decided to follow Roman rather than Celtic practices. It was presided over by King Oswiu, who did not engage in the debate but made the final ruling. Medieval consolidation

As in other parts of medieval Europe, tension existed between the local monarch and the Pope about civil judicial authority over clerics, taxes and the wealth of the Church, and appointments of bishops, notably during the reigns of Henry II and John. As begun by Alfred the Great in 871 and consolidated under William the Conqueror in 1066, England became a politically unified entity at an earlier date than other European countries. One of the effects was that the units of government, both of church and state, were comparatively large. England was divided between the Province of Canterbury and the Province of York under two archbishops. At the time of the Norman Conquest, there were only 15 diocesan bishops in England, increased to 17 in the 12th century with the creation of the sees of Ely and Carlisle. This is far fewer than the numbers in France and Italy. A further four medieval dioceses in Wales came within the Province of Canterbury. Following the depredations of the Viking invasions of the 9th century, most English monasteries had ceased to function and the cathedrals were typically served by small communities of married priests. King Edgar and his Archbishop of Canterbury Dunstan instituted a major

reform of cathedrals at a synod at Winchester in 1002, where it was agreed that all bishops should seek to establish monasticism in their cathedrals following the Benedictine rule, with the bishop as abbot. Excavations have demonstrated that the reformed monastic cathedrals of Canterbury, Winchester, Sherborne and Worcester were rebuilt on a lavish scale in the late 10th century. However, renewed Viking attacks in the reign of Ethelred, stalled the progress of monastic revival. In 1066, following the Norman Conquest, William the Conqueror and his archbishop Lanfranc sought to complete the programme of reform. Durham and Rochester cathedrals were refounded as Benedictine monasteries, the secular cathedral of Wells was moved to monastic Bath, while the secular cathedral of Lichfield was moved to Chester, and then to monastic Coventry. Norman bishops were seeking to establish an endowment income entirely separate from that of their cathedral body, and this was inherently more difficult in a monastic cathedral, where the bishop was also titular abbot. Bishops of monastic cathedrals, tended to find themselves embroiled in long-running legal disputes with their respective monastic bodies; and increasingly tended to reside elsewhere. The bishops of Worcester generally lived in York, while the bishops of Carlisle lived at Melbourne in Derbyshire. Monastic governance of cathedrals continued in England, Scotland and Wales throughout the medieval period; whereas elsewhere in western Europe it was found only at Monreale in Sicily and Downpatrick in Ireland. The possession of the relics of a popular saint was a source of funds to the individual church as the faithful made donations and benefactions in the hope that they might receive spiritual aid, a blessing or a healing from the presence of the physical remains of the holy person. Among those churches to benefit in particular were: Etheldreda; Westminster Abbey, with the magnificent shrine of its founder St. Edward the Confessor; and Chichester, which held the honoured remains of St. All these saints brought pilgrims to their churches, but among them the most renowned was Thomas Becket, the late Archbishop of Canterbury, who was assassinated by henchmen of King Henry II in 1171. As a place of pilgrimage Canterbury was, in the 13th century, second only to Santiago de Compostela. Hunter first line: He founded the Lollard movement, which opposed a number of practices of the Church. He was also against papal encroachments on secular power. Wycliffe was associated with statements indicating that the Church in Rome is not the head of all churches, nor did St Peter have any more powers given to him than other disciples. These statements were related to his call for a reformation of its wealth, corruption and abuses. Wycliffe, an Oxford scholar, went so far as to state that "The Gospel by itself is a rule sufficient to rule the life of every Christian person on the earth, without any other rule. Henry first asked for an annulment in 1527. After various failed initiatives he stepped up the pressure on Rome, in the summer of 1528, by compiling a manuscript from ancient sources arguing that, in law, spiritual supremacy rested with the monarch and also against the legality of Papal authority. In 1529 Henry first challenged the Pope when he demanded 200,000 pounds from the clergy in exchange for a royal pardon for what he called their illegal jurisdiction. He also demanded that the clergy should recognise him as their sole protector and supreme head. Nonetheless, he continued to seek a compromise with the Pope, but negotiations which had started in 1529 and ended in 1532 with the papal legate Antonio Giovanni da Burgio failed. Efforts by Henry to appeal to Jewish scholarship concerning the contours of levirate marriage were unavailing as well. In May 1534 the Church of England agreed to surrender its legislative independence and canon law to the authority of the monarch. In the Statute in Restraint of Appeals removed the right of the English clergy and laity to appeal to Rome on matters of matrimony, tithes and oblations. It also gave authority over such matters to the Archbishops of Canterbury and York. Due to clergy objections the contentious term "Supreme Head" for the monarch later became "Supreme Governor of the Church of England" which is the title held by the reigning monarch to the present. Such constitutional changes made it not only possible for Henry to have his marriage annulled but also gave him access to the considerable wealth that the Church had amassed. Thomas Cromwell, as Vicar General, launched a commission of enquiry into the nature and value of all ecclesiastical property in 1534, which culminated in the Dissolution of the Monasteries. Many Roman Catholics consider the separation of the Church in England from Rome in 1534 to be the true origin of the Church of England, rather than dating it from the mission of St. Augustine in AD 597. Apart from its distinct customs and liturgies such as the Sarum rite, the organizational machinery of the Church of England was in place by the time of the Synod of Hertford in 1535, when the English bishops were first able to act as one body under the leadership of the Archbishop of Canterbury. By

the end of the 17th century, the English church described itself as both Catholic and Reformed, with the English monarch as its Supreme Governor. MacCulloch commenting on this situation says that it "has never subsequently dared to define its identity decisively as Protestant or Catholic, and has decided in the end that this is a virtue rather than a handicap. The early legislation focused primarily on questions of temporal and spiritual supremacy. The Dissolution of the Monasteries and the seizure of their assets by brought huge amounts of church land and property under the jurisdiction of the Crown, and ultimately into the hands of the English nobility. This simultaneously removed the greatest centres of loyalty to the pope and created vested interests which made a powerful material incentive to support a separate Christian church in England under the rule of the Crown. Cranmer, Parker and Hooker By , the process of reforming the ancient national church was fully spurred on by the publication of the first vernacular prayer book, the Book of Common Prayer , and the enforcement of the Acts of Uniformity, establishing English as the language of public worship. The theological justification for Anglican distinctiveness was begun by the Thomas Cranmer , Archbishop of Canterbury , the principal author of the first prayer book, and continued by others such as Matthew Parker, Richard Hooker and Lancelot Andrewes. Cranmer had worked as a diplomat in Europe and was aware of the ideas of Reformers such as Andreas Osiander and Friedrich Myconius as well as the Roman Catholic theologian Desiderius Erasmus. This reform was reversed abruptly in the reign of Queen Mary , a Roman Catholic who re-established communion with Rome following her accession in . In the 16th century, religious life was an important part of the cement which held society together and formed an important basis for extending and consolidating political power. Differences in religion were likely to lead to civil unrest at the very least, with treason and foreign invasion acting as real threats. When Queen Elizabeth came to the throne in , a solution was thought to have been found. To minimise bloodshed over religion in her dominions, the religious settlement between the factions of Rome and Geneva was brought about. These works, issued under Archbishop Matthew Parker, were to become the basis of all subsequent Anglican doctrine and identity. It would become a source of great argument during the 17th century, but later revisions were not of great theological importance. It was imposed by law, and secured Parliamentary approval only by a narrow vote in which all the Roman Catholic bishops who were not imprisoned voted against. As well as those who continued to recognise papal supremacy, the more militant Protestants, or Puritans as they became known, opposed it. Both groups were punished and disenfranchised in various ways and cracks in the facade of religious unity in England appeared. All this took place, however, at a time of major religious upheaval in Western Europe associated with the Reformation ; once the schism had occurred, some reform probably became inevitable. The resulting Book of Common Prayer , issued in and revised in , came into use by the authority of the Parliament of England. The Marian Persecutions of Protestants and dissenters took place at this time. Nigel Heard summarises the persecution thus: Elizabeth became a determined opponent of papal control and re-introduced separatist ideas. A new Book of Common Prayer appeared in the same year. Elizabeth presided over the "Elizabethan Settlement" , an attempt to satisfy the Puritan and Catholic forces in England within a single national Church. Elizabeth was eventually excommunicated on 25 February by Pope Pius V , finally breaking communion between Rome and the Anglican Church. King James Bible Main page: Authorised King James Version Shortly after coming to the throne, James I attempted to bring unity to the Church of England by instituting a commission consisting of scholars from all views within the Church to produce a unified and new translation of the Bible free of Calvinist and Popish influence.

Chapter 7 : The Church of England in Early America, Divining America, TeacherServe®[®], National Human

Church of England: Church of England, English national church that traces its history back to the arrival of Christianity in Britain during the 2nd century. It has been the original church of the Anglican Communion since the 16th-century Protestant Reformation.

Courtesy Billy Graham Center Museum Although the Church of England also known as the Anglican Church, and, today, as the Protestant Episcopal Church commanded the loyalties of a great many churchgoers in early America, its history has received relatively little treatment from historians—especially compared with the attention lavished on the Puritans. True, the Church of England in the colonies suffered from a sluggish rate of growth and a shortage of clergymen throughout much of the seventeenth century. Anglican churches spread along the length of the Atlantic seaboard, the largest concentration being in the coastal South. In these colonies, Anglicanism also enjoyed the advantage of being the established, state-supported church, as it had been in England since the sixteenth century. Henry aimed merely to supplant the pope as the head of the English church—not to remodel it along the lines approved by Protestant reformers. But under his Protestant successors, especially Elizabeth I, that was what happened—although not at all to the extent desired by English Puritans like the Presbyterians and Congregationalists. Indeed, the Church of England continued to bear a close resemblance the Roman Catholic Church, as it does down to the present. And, like Roman Catholics, Anglicans have always favored elegantly constructed churches with ornately decorated interiors. The purpose of all this outward show is to instill those attending worship with a sense of awe and piety. Finally, like Roman Catholics, most if not all Anglicans reject Calvinism, with its emphasis on predestination and conversion, and the evangelical ethos often associated with that theology. Anglicans instead stress the capacity of humankind, enlightened by reason, to earn salvation by leading upright, moral lives. This mode of organization also prevailed in early modern Britain, but the American colonies, lacking a bishop, entrusted enormous authority to local church vestries composed of the most eminent laymen. This was especially true in the South, which led to frequent contests for control and influence between parsons and the vestry.

Guiding Student Discussion So what your students really need to know is that there was more than one distinctive form of Protestantism in early America: On the contrary, there were many diverse groups of Protestants within the white population—Congregationalists, Presbyterians, Baptists, and Dutch Reformed as well as Anglicans, Quakers, and Lutherans, to mention only the most numerous. The culture of Reformed groups—the simplicity of their church structures, the emphasis upon the sermon rather than formal rituals and set prayers—contrasted sharply with that of Anglicanism. Important as these points are, there is an even more telling contrast. While many Reformed churches embraced an evangelical ethos, especially in the mid-eighteenth century as the Great Awakening spread throughout British North America and revivals simultaneously swept Protestant Europe, most Anglicans the Methodists in their ranks being the great exception rejected evangelical influences. Another way of saying this is that, compared to Reformed churches, Anglicans made less stringent demands on the inner resources of individuals. Belonging to the Church of England did not require individuals to testify to a conversion experience or to submit to an ascetic code of conduct enforced by the clergy and watchful lay members. Nor was any premium placed on strict doctrinal conformity, for, unlike the members of the Reformed tradition, Anglicans had little taste for dogmatism and tolerated differences of opinion on many points of theology. Instead, their clergy encouraged a temperate, practical piety among the laity through liturgical observance and moral admonition. And many colonials found great comfort in this form of Protestantism. Ordinary Anglican lay people found spiritual satisfaction in hearing intoned from the pulpit the familiar, stately cadences of the Book of Common Prayer, the basis of worship services in the Church of England. They were uplifted and sustained by participating in the yearly cycle of rituals commemorating holy days and by savoring the music supplied by choirs and organs. And they took consolation from carefully composed sermons emphasizing the reasonableness of Christianity, the benevolence of God, and the innate capacity of men and women to make proper moral judgments. So here is the key difference to stress to your students: This is not to say that Anglicans disparaged profound religious

emotion, nor is it to say that Reformed churches devalued the importance of leading a moral life. But it is to say that the religious messages of these two Protestant groups differed in their EMPHASIS—in what they told the laity was most essential in seeking God and attaining assurance of salvation. In general, it is accurate to say that Anglicans mistrusted sudden, strong, public expressions of religious emotion—the weeping, shrieking, and trembling that overcame some participants in evangelical revivals. Such behavior most Anglicans disdained as unseemly and disorderly. Above all, what bears emphasizing in the classroom is that both the Anglican and Reformed versions of Protestantism were and are equally authentic modes of Christian spirituality. Put another way, the question that should never be asked in any historical discussion of early American religious life is: Most of the young people in my classes at a public university in the mid-Atlantic, no matter what their religious backgrounds, respond to such discussions with great enthusiasm and curiosity, if only because they know so little about the full range of spiritual options even within the Protestant tradition. As all veterans in the classroom know, most adolescents run deeper than they let on to adults, and teaching this material probably will confirm that observation. Historians Debate Until recently, colonial Anglicanism has not received evenhanded, dispassionate treatment from most American historians—and for several reasons. Part of the difficulty is that some supporters of the Church of England emerged as outspoken loyalists during the revolutionary struggle, which led the ardently patriotic historians of the nineteenth century to portray all Anglicans as traitors to the cause of liberty. Then, too, in the wake of the American Revolution and disestablishment, popular support for Anglicanism all but collapsed: So it fell to the lot of those victorious evangelical denominations in the nineteenth century—Congregationalists, Presbyterians, and Baptists—to write the first histories of American religious life. Not surprisingly, they gave their former competitors short shrift, portraying Anglican parsons as a despicable lot of incompetents, timeservers, and wastrels, who neglected the spiritual needs of the colonial laity while indulging themselves in drink, dance, and other unmentionable forms of dissipation. Such negative stereotypes persisted well into the twentieth century; even those historians with no denominational axe to grind routinely depicted Anglicanism as a lackluster religious tradition that drew adherents mainly from the ranks of the colonial elite—and only because the Church of England so staunchly upheld their privileged position. Fortunately, the scholarship of the last two decades has restored greater balance to our understanding of colonial Anglicanism. This research has demonstrated that the link between membership in the Church of England and loyalist affinities was tenuous at best—and in the South, the stronghold of Anglicanism, virtually non-existent. On the contrary, many of the so-called Founding Fathers accounted themselves members of the Church of England. The same studies have established that nowhere in the American colonies was membership in the Church of England restricted to a narrow elite of well-to-do merchants, planters, and lawyers; instead, Anglican communicants were drawn from a cross section of colonial society. And while it is true that Anglican clergymen were less than zealous in carrying their message into western backcountry districts, most preferring the comforts of their settled parsonages along the coast, they were not, as a group, notorious for incompetence or immorality. As for the Anglican laity—the ordinary men and women who were communicants in that church—they appear to have been no less committed than other Protestants to regimens of frequent family prayer, Bible reading, and moral exhortation. And they took as much solace in Anglican forms of worship as members of the Reformed tradition did in their religious practices. On the other hand, most contemporary scholars would agree that colonial Anglicanism was unwavering in its support of the status quo—the prevailing hierarchies of class, race, and gender that at least some early evangelicals were more inclined to challenge. In short, the current consensus is that Anglicanism was a socially conservative tradition that nonetheless commanded a broad base of support by virtue of its spiritual appeal to the laity. For an overview of the attractions of Anglicanism to the southern white laity, see Rhys Isaac, *The Transformation of Virginia*, and the opening chapter of Christine Leigh Heyrman, *Southern Cross*. She holds a Ph. Heyrman is the author of *Commerce and Culture*:

Chapter 8 : The Pilgrims - HISTORY

History of the Church in England. The origins of the Church of England go way back to the 6th century when Catholicism was first practiced in England.

Although popular belief holds that the church in English was Protestant from that point on this is, in fact, incorrect. Following the accession the throne of Mary I of England in the Church again returned to Roman control. Perhaps unsurprisingly various executions followed. It was Elizabeth I of England who made the definitive break with Rome when coming to the throne in Over the next century or so, the theology and practices of the Church shifted back and forth under various regimes, sometimes appearing Catholic but without allegiance to the Pope , sometimes fairly Puritan , before settling somewhere in the middle. Transition to modern times[edit] There is disagreement whether the CofE are Protestant, it seems they call themselves Catholic but not Roman Catholic. The so-called Lords Spiritual represent only England: The Queen is still formally the head of the CofE. For a large part of its history the CofE has been connected with maintaining the established order, that meant traditional upper classes in charge, the middle classes in the middle and the lower orders knowing their subordinate place. This is less true today and traditional ties between the CofE and the Conservative Party are weakening. It is under something of a hostile takeover bid by the Roman Catholics, who have set up a system where Anglican parishes can convert over without having to change any of their liturgy or dogma. They simply change "Anglican" to "Catholic. It should be noted that the Church of England is the established church only in England. The equivalent to the CofE in Scotland, is the Episcopal Church of Scotland, which is the second, perhaps third, church tradition in Scotland. Giles Fraser [4] Unlike fundamentalist forms of Christianity , Anglicanism does not demand a literal interpretation of Biblical passages such as the creation , great flood and virgin birth ; indeed, the Church of England has been part of efforts to oppose those who insist that one must make a choice between reality and God. Modern Anglicans are also usually very tolerant and respectful of other Christians. Church attendance has been steadily declining and is now under 1 million on a typical Sunday. Justin Welby is the new Archbishop of Canterbury, and while he is an evangelical , he is well-liked by many branches of the Church and strongly supports female bishops. Older Church of England clergy are more likely to disbelieve [10] It is suggested dealing with suffering parishioners , finding prayer problematic, and other life experiences may have lead older religious leaders to question Church of England theology and teachings. One report suggests that 13 bishops ignored letters written in the s warning of abuse by Ball on behalf of a victim who later committed suicide. I have seen evidence that such bullying persists to this day. The total failure of procedures, outlined by Ian Elliott, echoes that revealed in the totally damning Cahill Report about the conduct of the Archbishop Hope of York in respect of Robert Waddington. The current Archbishop of York has decided that this report should remain in printed form rather than be more widely available on the web. Peter Ball bishop has served a prison sentence for serious sex abuse against young adult men. Ball served just a year and a half in prison for a decade and a half of abuse. Abuse survivor, Graham Sawyer, claimed he and others ere treated with contempt. The Church allowed women to become ordained deaconesses in the s; since , the Church has accepted women as priests. A long-delayed and divisive vote on female bishops took place in November with below two-thirds majority in the House of Laity. Dissenting parishes can insist on a man to govern them and there will be an independent arbitrator. Justin Welby claims women bishops are theologically acceptable and the primary duty of the CofE is to stay together connected to current society. Homosexuality â€” The Church allows that homosexuality "in and of itself is no bar to faithful Christian life", but at the same time "sexual activities outside of the bonds of marriage are a sin", and that marriage is as defined, one man and one woman. The Church was one of the most vocal groups in opposition to government plans to introduce same-sex marriage in the UK, [27] as it would dilute the sanctity of marriage. Informal prayer for a gay couple is allowed provided there is pastoral discussion why the couple go against church teaching. These moves have been met with strong opposition from many traditionalists. Some of the more homophobic branches of the Anglican church refuse to stay in communion with those branches that are "open and affirming". In England, gay men in civil partnerships can

serve as CofE priests and bishops provided they make an unenforceable promise to remain celibate. Vicars have discretion to allow divorcees to remarry in church and failing that a service following a civil wedding is possible. Involvement in War “ The Church of England also broke with historical tradition by opposing UK involvement in the recent wars in Afghanistan and Iraq , [31] [32] as well as subsequent governmental policies on the Middle East. Welby was not promoting legislation which would protect victims of loan sharks much sooner.

They provide guidance and direction to the churches across the country and make decisions on the Church in society. The General Synod is an assembly of bishops, clergy and laity, and creates the laws of the Church. The seven National Church Institutions work together to support the mission and ministries of the Church.

When John Cabot the Venetian, with a crew of English sailors, landed on these shores in 1492, he planted a large cross that carried two flags, one bearing the St. Mark, the patron of Venice. Thus English churchmen were very early upon Canadian soil. Others followed under Frobisher in 1578. The Anglican Church owed much in those days, and in later days as well, to the Society for the Propagation of the Gospel, founded in 1701 to send clergy to British colonies, and to the Society for Promoting Christian Knowledge, which provided Christian education and literature. To people the vacant lands in Nova Scotia which the exiled Acadians had cultivated, and to strengthen the British power, settlers were invited to come from the older English colonies in North America. The invitation was not at once accepted. By a provincial law passed in 1763, it had been enacted "That the sacred rights and ceremonies of divine worship, according to the liturgy of the church established by the laws of England, shall be deemed the fixed form of worship, and the place wherein such liturgy shall be used shall be respected and known by the name of the Church of England as by law established. Their anxiety was, however, removed by the proclamation of Governor Lawrence, in which full liberty of conscience was secured "to persons of all persuasions, Papists excepted"; they were declared to be at liberty to erect their own meeting-houses for public. Charles Inglis, of honoured memory, was consecrated the first Canadian bishop of the Anglican Church, as bishop of Nova Scotia. Loyalist refugees came also to Cape Breton and New Brunswick, to Quebec, and especially to Upper Canada, in considerable numbers; but, though parishes were formed in many districts, the hardships of settlers were so extreme that the Church did not enjoy the same progress there as in Nova Scotia. The diocese of Lower and Upper Canada was established in 1792, and in the corner stone of Holy Trinity, Quebec, was laid - the oldest Anglican cathedral in Canada. Meantime the population of Upper Canada had greatly increased, and the needs of the Church had become correspondingly pressing, so that the governor-general, in a report to Lord Durham, appealed for a separate see for Upper Canada. And thus it came about that the Rev. John Strachan was in consecrated bishop of Toronto, the third oldest see of the Canadian church. There is probably no more outstanding name in the early history of the Church of England in Canada than that of Bishop Strachan, who served in the episcopal see of Toronto for forty years. He was "a great master-builder", to whom the cause of education, the Church of England, and the province of Ontario owe much. His power of initiative, his indomitable spirit, his unflinching courage, seem to be unquestioned. He believed profoundly in, and laboured earnestly for, the permanent establishment in Canada of a state church. As a result of his endeavours in behalf of education, the Crown appropriated 1,000,000 acres of the unoccupied lands of the province, one-half for grammar schools and the rest for the endowment of a university. As a result of Dr. One of the outstanding acts of Bishop Strachan was the holding in 1827 of a diocesan synod, at which the bishop, the clergy, and lay delegates were present - said to be the first of its kind within the British Empire. Such synods had contributed much to the success of the episcopal church in the United States, and Strachan had long been convinced that they were greatly needed in the Canadian church. Synods came to be formed in the various dioceses as they were established, and, whereas the earlier bishops had been nominated and appointed directly by the Crown, the election of the bishops of the Anglican Church came to be one of the functions of the various diocesan synods. In 1847 Bishop Fulford, recently enthroned in Christ Church over the newly-created diocese of Montreal, made a very important statement on the subject of church establishment in Canada. He recognized that, despite the plans of the British government in the earlier days and the recognition by provincial legislatures of the Anglican Church in Canada as "the Church of England as, by Law Established", the Church in Canada could not be so considered. He said, "While spiritually we are identified with the Church in the Mother Country,. Politically considered, we exist but as one of many religious bodies. Toronto, Huron, and Ontario. Shortly afterwards three others were created: Algoma, Niagara, and Ottawa. With the coming of western Canada into the confederation and the growth of the

population there, the Church began to give especial thought to the vast country beyond the lakes. But the development of the Anglican Church on the prairies and in British Columbia had begun long before that date. The first Church of England service, and the beginnings of Indian and Eskimo mission work in western Canada, both date from to ; and about there came to the west the Rev. William Cochran, who has been termed the "Apostle of the Red River". Cochran, not content with ministering to the settlers, strove to Christianize the nearest Indian tribes, and rendered distinct service to the church far beyond the Red river. In the Rev. On his arrival he found six churches and seven clergy under his care; when he resigned in the numbers had greatly increased, and St. Robert Machray, whose episcopate was long and fruitful. For nearly forty years he contributed largely to the progress of western Canada in the realm of education, as a church-builder and in missionary achievement. In a conference of clergy and laity resolved itself into a diocesan synod at St. Over this province Bishop Machray presided as archbishop and metropolitan, and a still higher honour came to him, when, as president of the newly-formed General Synod of the Church of England in Canada, he was termed "Primate of all Canada". One of his fondest dreams for his vast constituency was fulfilled when in the "Missionary Society of the Canadian Church" was called into being, taking over the great field that the "Church Missionary Society" of the Mother Church had so generously cared for with its gifts of men and means. The first episcopate in British Columbia was that of British Columbia , and later episcopates were Caledonia , New Westminster , Kootenay , and Cariboo The consolidation of the Church in this vast dominion was no easy task, but energy and vision were still left for its distinctively missionary endeavour. Its sacrifices and toils for the Eskimo and Indians are worthy of all praise. It also sent some of its sons and daughters to Japan and China and to other parts of the foreign field. The Anglican Church has fostered education everywhere. The arts course at St. It has established and carried on very successfully a large number of boarding-schools for boys and for girls; they are to be found to the east and west, and have contributed largely to national and church life. Unlike other Canadian communions, the Anglican Church has remained a unit. No doubt within it there are those who may be characterized as "Broad," "High," or "Low," but it has proved itself wide enough to include all within its membership. Though there are many Anglicans who look forward with hopefulness to the reunion of the various parts of the Christian Church, the Church of England in Canada has felt itself bound by the "Lambeth Quadrilateral". In this fourfold condition of union laid down by the representatives of the Mother Church are included 1 the acceptance of the authority of the Holy Scriptures, 2 the creed called Nicene, 3 the divinely instituted sacraments of baptism and the holy communion, and 4 the historic episcopate. In the recent conferences looking towards church union in Canada, agreement on the first three seemed possible, but not yet has any satisfactory solution been found for the fourth.