

Being Anglican

Part 1 *Learning from Our History*

An introductory course for study groups

Theological Education in the
Anglican Communion (TEAC)
Anglican Communion Office
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Being Anglican
Part 1
Learning from Our History

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How to take part

This study guide is for adult learners who belong to a local study group, such as TEE groups (Theological Education by Extension). It is a guide to Anglican spirituality, church life and mission at introductory or Certificate level.

After reading through one of the sessions from this study guide you should meet with others who have done the same and discuss your learning, telling each other what you have learnt and deciding on some practical application of the learning. Each group needs a facilitator who will

- gather the group together, keep a record of attendance and if possible register the group with your diocese
- be a time keeper and not let the session run over time
- arrange opening and closing prayers
- encourage every member to tell the group what they have learnt from their reading and to share any questions they have
- help everyone to think about and decide on a practical application of their learning for the week ahead
- make sure everyone keeps a record of the main points they have learnt and how they are going to put one of them into practice each week
- at the start of the next meeting ask everyone to report on how well they have succeeded in the practical application and how they will continue with it.

When you start the course and when you complete it please inform your diocese so that they can recognise your achievement and guide you on the next steps.

This course is all about what it means to be an Anglican based on the history of this branch of the Christian Church. The content is drawn mainly from the history of Anglicanism from the sixteenth century through to the twentieth century. It has been created in response to requests for such a course from different parts of the Anglican Communion and has been designed especially for places where other books and resources are not available.

To explore what it means to be an Anglican *today* in different provinces of the Anglican Communion please go to Part 2 of these study materials, 'Being Anglican: Learning from Global Perspectives', which is a collection of video testimonies

and commentaries from across the Anglican Communion to be published on the Anglican Communion website in 2022.

Much of the content of these sessions overlaps with Stephen Spencer's *SCM Studyguide to Anglicanism* (second edition, London: SCM Press, 2021) but is re-arranged, re-formatted, supplemented and in many places re-written for readers for whom English is not their first language. For more detail on the approach and content, and for references and further reading lists of books please go to that volume (also available as an ebook from SCM Press).

Session 1

Getting Started

Begin the session with a prayer thanking God for this opportunity to go on a journey of learning together and asking God to guide the thoughts and contributions of every member of the group.

Every member of the group is invited to introduce themselves and tell the story of how they became a Christian and part of an Anglican church and what this means to them.

Agree on who should be the facilitator for the group (if not already decided).

Ask everyone to read through the notes below and then answer the questions at the end. (For future sessions everyone will need to read the notes beforehand.)

Today Anglican churches are found in over 165 countries of the world with an estimated membership of around 86 million people. The Anglican Communion links 42 of these provincial and national churches together, including four united churches from the Indian sub-continent, with some independent churches and dioceses across the world (see Appendix). There are also a number of other churches describing themselves as Anglican which are not members of the Anglican Communion, such as the Anglican Church of North America.

Anglicans speak a wide range of languages, including the international languages of French (such as in West and Central Africa), Spanish (such as in Latin America and the Caribbean), Portuguese (such as in Brazil and Southern Africa), Chinese (such as in East and South East Asia), Arabic (such as in North Africa, Sudan and the Middle East) and Kiswahili (in East Africa). It has a public presence in most of the major cities of the world and is represented at the United Nations in New York and Geneva.

Even though these churches are autonomous and different from each other they have much in common, which comes from a shared history, from ongoing relationships with each other and from a shared mission. This course looks at three broad elements of church life that they have in common:

- at Anglican spirituality ie. at the spiritual understanding and practices from the past that have helped *to bring to life* their relationship with God
- at the corporate structures and relationships they have inherited from the past and share and extend in the present

- at the rich and diverse mission of proclaiming the kingdom of God that is increasingly shaping their future

There are other elements and dimensions of Anglicanism that could be explored but these three provide wide and deep insight into what it means to be an Anglican.

These sessions present a collection of stories about exemplary people and present key ideas that have shaped this branch of the Christian church. The stories do not and could not describe all of Anglican experience but they cover much of it. You are invited to read and reflect on these stories and see how they enrich, challenge and change the way you understand Anglican ways of being Christian.

Tell each other what you hope to gain from this course, and make a note of this.

Close with prayer:

As with any theological study it is important and helpful to surround this work with prayer. The 'collect' is a typical Anglican prayer, with many printed in *The Book of Common Prayer*. It is a short prayer that *collects together* the key themes and intercessions of the moment, day or week. The following collect is based on one of the official collects of the Lambeth Conference of 2008, though with the addition of words from John 8.32 about Christ's truth 'that sets us free'. This verse is also printed on the Compass Rose, the official symbol of the Anglican Communion, printed in Greek.

This collect could be used at the end of each session:

**God of earth and heaven
the One in whom we live and move and have our being,
guide and equip the churches of the Anglican Communion
as they proclaim the Good News of your kingdom
in faith and life,
and so reveal the truth of your loving presence,
a truth that sets us free;
through your Son and in your Spirit
today, tomorrow and in years to come.
Amen.**

I

Anglican Spirituality

Anglicans share the Christian faith with the Church of God as a whole, the faith as it has been handed down by Christians since the time of Christ. But the ways they have expressed this faith have grown and developed through their own history, influenced by the places and communities of which they are part. These sessions explore these ways, the ways of Anglican spirituality.

The word 'spirituality' is a slippery one, meaning different things to different people. In this course it refers to the ways in which Anglicans have connected directly with God, ie. it refers to spiritual understanding and practices that they testify have made their relationship with God come to life (like when adjusting a radio and finding a frequency that connects with a live broadcast from a radio station).

By the end of the twentieth century Anglicanism had spread all around the world and had become incredibly diverse. This is remarkable for a tradition that began in an unplanned way in a small country on the edge of Europe in the sixteenth century. The global growth of Anglicanism could never have been predicted and illustrates the saying that 'truth can be stranger than fiction'. All this shows that to understand this tradition and its spirituality we must turn to the twists and turns of its history and how it has developed over the last five centuries.

This part of the course therefore turns to six key features of spiritual understanding and practice that have shaped the life of Anglicans from the sixteenth century through to the twentieth century. Each practice can be found across the centuries, so we look at it when it was first clearly expressed and then include some later examples, using poems, hymns and other texts.

What of today and tomorrow? This is for Part 2 of the 'Being Anglican' study materials, which draws on video testimonies and commentaries from around the world today.

Session 2

Saved by Grace not Works

Opening question: How would you describe the grace of God? How have you experienced it?

Anglicanism is rooted in a rediscovery of the grace of God in sixteenth century England. This session is all about how that happened and how it has been expressed since then.

2.1 Martin Luther and Archbishop Cranmer

Anglicanism begins to emerge as a distinct communion within the Western Church during the Protestant Reformation of the sixteenth century (the 1500s), seen in the life and work of Archbishop Thomas Cranmer (1495-1556). He promoted the vernacular Bible (ie. the Bible in the language of the people), he compiled and published 'The Articles of Religion' (official statements about what Anglicans believe) and *The Book of Common Prayer* (BCP). Through all this he put in place key themes of Anglican spirituality.

Thomas Cranmer was from Ashlockton in Nottinghamshire in the Midlands of England. He began his career as a scholar at Cambridge University. He worked as a diplomat for King Henry VIII and travelled around Germany meeting Protestant reformers and being influenced by them. He defended the position that Henry's marriage to his first wife Katharine of Aragon (from Spain) was not an actual marriage. The king promoted him to be Archbishop of Canterbury, a post he was reluctant to take on but had to accept. Under Henry he tried to promote Protestant thinking and helped to persuade the king to allow the printing of the Bible in English for parish churches. Under the next king, Edward VI, he published the Articles of Religion and two editions of the BCP (1549, 1552). He was a gifted translator and helped to create a form of English for use in worship that was 'a language not only weighty and authoritative in itself but also evocative of ancient and medieval piety' (Archbishop Rowan Williams and others). But when Mary Tudor, an opponent of the reformation, became queen she reversed all the reforms, removed Cranmer from office, imprisoned and finally burnt him at the stake in Oxford 21 March 1556.

What transformed Cranmer from being a retiring scholar of the medieval Church to being a leader of the English reformation? The answer is the influence of the doctrine of justification by grace through faith. When he was travelling in Germany he came across the writings of Martin Luther and other reformers who had rejected the medieval 'penitential system', ie. the practice of going to confession followed by doing good works, 'of penance', such as attending mass, giving money to the poor or going on a pilgrimage, to show that you had repented. People who did this hoped they would acquire credit so that God might save them on the day of judgment. Luther in his early life as a monk was committed to this system. He later wrote that

though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God . . .

This was a personal crisis for the young Luther and he described how he 'raged with a fierce and troubled conscience'. Thankfully at around the same time he was also lecturing on the Psalms and Romans to students in the University of Wittenberg. His attention was drawn to Romans 1.17, 'In it the righteousness of God is revealed, as it is written, "He who through faith is righteous shall live."' Whereas before Luther had taken 'God's righteousness' to refer to God's just punishment for the sins we commit, he now began see that it might be about something else, God's forgiveness and acceptance of the sinner in his or her sinfulness. God, according to Paul, through the atoning death of Christ on the cross (as he makes clear in 3.25), may in fact be offering salvation as a *free gift*. Salvation was not to be earned through endless works of penance but through simply faithfully accepting God's forgiveness. Luther saw that 'crucial parts of the New Testament could mean that God spontaneously, from simple mercy, and for Christ's sake, *forgives* people their faults *while they remain impure*' (Euan Cameron).

The effect of this insight on Luther was immediate: 'Here I felt that I was altogether born again and had entered paradise itself through open gates'. He was now assured that he was justified and could live his life without the fear of judgment and death. For Luther, and then for other reformers and for Thomas Cranmer, suddenly, it was no longer a struggle to become a purer, holier person. 'It was the blissful release of accepting that God is generous, and calls on everyone to believe and trust in the forgiveness which they are offered. Once so forgiven,

the believer would strive fervently to live a godly life of study, prayer and neighbourly charity: but out of serene thankfulness' (Cameron).

This, then, is the re-discovery that begins the story of Anglicanism (as it did for Protestantism in general): a sense of release, trust, gratitude and a desire to live a life worthy of the grace we have received. The Reformation swept all before it because it had this essentially liberating approach to discipleship at its heart. No longer was the believer to be governed by the fear of not being saved on judgment day: instead they were given a sense of assurance that justification had already taken place.

Assignment: Are you familiar with this doctrine of justification by grace through faith? Is it taught in your church? How could it be expressed in a way that would better catch the attention and interest of those who do not come to church?

Describe what you have learnt from this section. Make a note of this.

2.2 The Articles of Religion

Archbishop Cranmer came to uphold the doctrine of justification by grace through faith in what are called the historic formularies of the Church of England. The first of these were the Articles of Religion, often called the 39 Articles. These were a set of statements that Cranmer and others compiled and which were put into law by the English Parliament, first as 15 articles, then as 42 articles and finally, in the reign of Queen Elizabeth I, as 39 articles.

Quite early in the Articles the desperate condition of humanity is described in the following way:

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us [ie. helping us]... (Article X)

But then there is goods new concerning God's grace in the next Article:

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort... (Article XI)

The person who discovers they are justified in this way will feel relief and gratitude and will want to do good works as a response to what God has given. The next Article spells this out:

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit. (Article XII)

What are these good works? The Catechism, a teaching document in the Book of Common Prayer, with answers that must be learnt by those preparing for Confirmation, describes them:

Question: What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question: What is thy duty towards thy Neighbour?

Answer: My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him...'

The doctrine of justification by grace through faith links Anglicanism not only with the European reformers but with the teaching of the early church going back to scripture. It has remained central to Anglicanism ever since. See, for example, John Newton's famous hymn of 1779:

Amazing grace! How sweet the sound
That saved a wretch like me!

I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!...

Assignment: How does knowing the grace of God affect and change the lives of Christians? Give some examples from everyday life in your own community.

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 3

Formed by Scripture

Opening question: What role does the Bible play in your life as a Christian and church member? What difference does it make?

This session is about the way the Bible came to have primary authority within Anglicanism.

3.1 William Tyndale

The elevation of scripture over Catholic tradition within Christian living goes back to Luther. It was his study of scripture and especially of Paul's letter to the Romans that made him become aware of the doctrine of justification by grace, and of its liberating and life-changing message (as we saw above). This meant that for many of the reformers scripture became the only decisive authority in the Christian life, summed up in their often repeated Latin slogan 'sola scripture' ('by scripture alone'). The Christian did not need a priest to be justified: he or she had already received justification directly from God, to be known in the secret of their heart.

The challenge that the reformers faced was that the Bible was only available in Latin. So ordinary people would only encounter it in church when it was read out in a language they did not understand. How were they to hear the gospel message when they had no access to it?

Once Luther had launched the movement for reforming the church he therefore devoted his time to translating the Bible into the native language of his people, a Saxon form of German. This happened while he was under house arrest at the Wartburg castle near Eisenach in Saxony, from June 1521. He published the New Testament in September 1522, a translation which came to have a huge impact in German speaking areas of Europe and which helped to lay the foundation of the modern German language.

The translation of the Bible into English was not far behind. The pioneer was William Tyndale (1494(?)–1536), a native of the Forest of Dean in the west of England where he heard both Welsh and English in the local markets and where his fascination with language probably began. He became a brilliant linguist of Magdalen Hall, Oxford, and started to translate the New Testament in 1523. He based his translation on Luther's German translation (he probably met Luther

at Wittenberg in 1524) and on Erasmus' 1516 scholarly edition of the original Greek text (typical of Renaissance scholarship that wanted to get back to the original version of ancient texts). It is hard to imagine the Reformation taking place without Erasmus, who in 1509 in print famously attacked widespread corruption in the church.

Tyndale asked for the patronage of Cuthbert Tunstall, the Bishop of London, but was turned down, and fearing he might be arrested had to flee to Germany in 1524. It was in Germany, in Worms in 1526, that he was able to publish his first edition of the complete New Testament. This was a key moment in the English Reformation, when access to the word of God in the common tongue of the English people became possible. Subsequent editions of the NT were printed in the Netherlands and copies were smuggled into England by merchants who were often sympathetic to its message. Those who read and took to heart the message of scripture became known as 'Gospellers'.

Tyndale had now settled in Antwerp where he learnt Hebrew and worked on translating the Pentateuch (the first five books of the Old Testament), using the Latin Vulgate version as well as Luther's German translation, and this was published in 1530. He then translated the book of Jonah, and in 1534 a revised version of the New Testament. He included many marginal notes in his translation which expressed his strongly Protestant theological views. Henry VIII was not impressed with these and called them 'pestilent glosses' (ie. sickening comments)! This showed that Tyndale was acquiring many enemies who understood the revolutionary nature of his work. The Catholic authorities in the Netherlands arrested him in 1535 and then condemned him to death. He was strangled and burnt at the stake by order of Charles V the Holy Roman (German) Emperor, who was a dedicated opponent of Protestantism.

Tyndale, however, had left behind a draft translation of the books of Joshua to 2 Chronicles, and these as well as his published books made up the bulk of the first complete edition of the Bible printed in English, the one prepared by Miles Coverdale and printed in 1536. Coverdale cleverly dedicated it to Henry VIII to gain his favour. (This version also contained Coverdale's beautiful translation of the Psalms, which is still printed in the 1662 version of *The Book of Common Prayer*.)

Less than a year after Tyndale's death, under pressure from his Lutheran political allies in Germany, Henry then gave approval to this bible. Archbishop Cranmer and chief minister Thomas Cromwell then secured approval for a copy of the English Bible to be placed in every parish church in the land. One cannot overestimate

the impact of Tyndale's translation, because the people of England, and soon across the British Isles and beyond, were being given access to the Word of God. This Bible would later be revised and published as the King James or Authorised Version in 1611.

Archbishop Rowan Williams has commented that Tyndale 'spent his greatest energies in framing a vernacular language for speaking of God – or rather for God to speak. He is searching for words that will be capable of being owned by the poor and dispossessed as words of promise and of transfiguration. By common consent, he achieves a vigour and a music in his work as a translator which no one has really rivalled in our language.'

Assignment: Which version of the Bible do you use? Find out when it was first published and who produced it. Find out if it is based on the King James version and therefore on Tyndale's work?

Describe what you have learnt from this section. Make a note of this.

3.2 Scripture in *The Book of Common Prayer*

Archbishop Cranmer was convinced that everyone should hear the Bible read out in church so that they could know what is needed to be saved:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. (Article VI)

In his new *Book of Common Prayer* (BCP) he therefore published church services that would allow scripture to be read and heard in a number of different ways. First of all, the book instructed that the people should be able to hear what is read out:

...it be appointed, that all things shall be read and sung in the Church in the *English Tongue*, to the end that the congregation may be thereby edified...

And the Curate ...shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him. (from the Preface 'Concerning the Service of the Church')

The orders for daily Morning Prayer and Evening Prayer then give clear instructions that the people should be able to hear everything that is read out:

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

The content of the services is largely drawn from the Bible, showing how scripture was to form the faith of Anglicans every day of their life:

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel*. 18.27.

I acknowledge my transgressions, and my sin is ever before me. *Psalms* 51.3.
Hide thy face from my sins, and blot out all mine iniquities. *Psalms* 51.9.

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise. (*Psalms* 51.15)

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us. (*Psalms* 70.1)

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen. (*Matthew* 28.19; *Romans* 16.27; *Philippians* 4.20)

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised. (*Psalms* 113.1,3)

Furthermore every verse of the Bible was to be read out in church:

...the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were ministers in the congregation, should (by often reading and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine . . . and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. (BCP 1662, p. viii)

The psalms were to be read through every month. The Old Testament would be read through every year, and the New Testament twice a year.

Assignment: Which other verses from the Bible can you find in the printed services of your church? Why is it helpful to use Bible verses in worship?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 4

Centred on Sacraments

Opening question: What role do the sacraments of Baptism and the Eucharist play in your life as a Christian and church member? What difference do they make?

This session is all about the way they have been valued within Anglicanism.

4.1 Sacraments in *The Book of Common Prayer*

Archbishop Cranmer's original preface to the BCP (moved to being the second preface in the 1662 edition and now entitled 'Concerning the Service of the Church'), already quoted above, states that he believed the ancient tradition of the church was 'ordained [for] a good purpose, and for a great advancement of godliness'. This respect for ancient tradition is found at many points through the book and the practice of the Church of England. For example, the ancient threefold ministerial order of deacon, priest and bishop is retained over the different ordering of the Swiss reformers. This is seen in the Ordinal, the three ordination services that were published by Cranmer in 1550 and included in the 1552 edition and subsequent editions of the BCP (see Session 8). Similarly the ancient geographical division of the Church into parishes and dioceses is reflected and supported in the book, such as in the introductory rubrics to Morning and Evening Prayer.

Respect for tradition is woven into the way the BCP was compiled. Cranmer was not, by and large, the author of the words but a compiler, translator and editor of a range of different texts, some from the continental Reformers but many from the early and medieval church. He brought them together, as Rowan Williams and others have written, 'in a remarkable way, expressing Protestant doctrine of dependence upon grace at all points in a language not only weighty and authoritative in itself but also evocative of ancient and medieval piety.'

At the centre and heart of the book are two sacraments which exemplify this ancient Catholic and reformed liturgy. The first is 'The Order for the Administration of the Lord's Supper or Holy Communion', the successor to the Catholic mass and which still has many of its features. The second is Baptism, presented in three forms, one for infants 'to be used in the church', one for

children to be used 'in houses', and one for adults 'such as are of riper years and able to answer for themselves'.

The Articles of Religion describe why these sacraments are important for Anglicans:

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him. (Article XXV)

These words come from the Augsburg Confession of 1530 of the Lutheran Church and describe how the bread and the wine are being given an important role in bringing into effect the body and blood of Christ within the heart and life of the believer. They are not only signs but *effective* signs. This suggests the real presence of Christ in these elements without actually stating as much. This was still different from a medieval Catholic definition, however: sacraments are to 'quicken, strengthen and confirm' faith in a salvation already given, rather than to quicken, strengthen and confirm salvation itself.

This suggestion was encouraged in the BCP of 1559 published when Elizabeth was queen. Her edition was in many ways a re-issue of the 1552 book, but with a few alterations, most significant of which was in the Communion service: the words of administration for communion from the 1549 book, 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life', which implies the real presence of Christ within the bread, were attached to the 1552 words, 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving', which had been formulated to *deny* a theology of the real presence. By combining these two statements it was again possible (though not required) to see the bread itself as the body of Christ. The same thing happened with the word of distribution for the wine.

Assignment: How do you regard the bread and the wine in the Eucharist? Do you understand them just as ways of remembering the death of Christ, or as hosts for the real presence of Christ himself? Put your answer into your own words.

Describe what you have learnt from this section. Make a note of this.

4.2 High Church Views

The importance of the sacraments for the Christian life has been emphasised at different points of Anglican history. The Stuart King James VI of Scotland came to the English throne as James I in 1603. It was he who launched the rise of a group within the Church of England who had an high view of the importance of the sacraments and of the role of the clergy and the church compared to their predecessors. These are called the 'High Church' party. Their leader was Lancelot Andrewes (1555–1626) who became an influential bishop during James' reign. He was a gifted linguist and preacher who was made Bishop of Chichester and then Bishop of Winchester, becoming one of the small group of translators and editors of the Authorised or King James version of the Bible of 1611. He was also a person of deep piety whose book of personal prayers (*The Preces Privatae*) has provided inspiration for many over the centuries. He often preached before James I at Whitehall. As the following sermon from 1623 shows, he raised Holy Communion to be alongside the preaching of the word within the Christian life. Speaking of how we gather for the sacrament he wrote how

there is a recapitulation of all in Christ in the holy Sacrament . . . And even thus to be recollected at this feast by the Holy Communion into that blessed union, is the highest perfection we can in this life aspire unto. We then are at the highest pitch, at the very best we shall ever attain to on earth, what time we newly come from it; gathered to Christ, and by Christ to God.

To describe Holy Communion as the highest perfection that we can aspire to is a very strong statement and suggests the rite is no longer a mere sign but somehow embodies the very thing it represents. Andrewes is therefore recovering a Catholic view of the altar being as important as the pulpit and, with that, an elevated or 'high' view of the importance of the sacramental life and ministry of the church. The sermon as a whole reveals a great devotion to the sacrament, and this was also reflected in the way Andrewes led worship in his private chapel at Winchester, using altar candles and incense and mixing water with wine in the chalice, a practice of the ancient church that had been discontinued in the 1552 BCP. In a strong but quiet way, then, Andrewes demonstrated a revival of a Catholic sacramental piety.

In the middle of seventeenth century (1600s) this party lost its place in the church during and after the English Civil War, when the Puritans gained control of the government under the army commander Oliver Cromwell. They removed all the bishops, abolished episcopacy and banned the BCP. But when the monarchy was restored under Charles II in 1660 the BCP and the bishops were reinstated and the High Church party rose in influence again. The word 'Anglican' began to be widely used for the first time, to describe those who belonged to the High Church party.

This party dominated the church for over a century. It helped to form the faith of John and Charles Wesley who helped to start the Evangelical revival in Anglicanism. In one of Charles Wesley's hymns he quotes Article XXV in the context of praise and devotion, showing the importance of the sacraments again:

Come, Holy Ghost, thine influence shed,
And realise the sign;
Thy life infuse into the bread,
Thy power into the wine.

Effectual let the tokens prove
And made, by heavenly art,
Fit channels to convey thy love
To every faithful heart.

The Oxford Movement of the Nineteenth century revived this view of Christ becoming present in a real way in the bread and wine. This was a movement that began in the University of Oxford as a reaction against state interference in the life of the church. Through publishing booklets, called 'Tracts for the Times', and posting them out to vicarages and rectories across England, it energised many in the church to rediscover the church's own authority derived from the Apostles and to renew its devotional, theological and pastoral life. John Keble launched the movement with a sermon in the University Church in Oxford in 1833 and the movement was then led by John Henry Newman (until he withdrew from Oxford in 1841 and became a Roman Catholic in 1845), Richard Hurrell Froude who tragically died in 1836, and Edward Bouverie Pusey who led it until his death in 1882. The Anglo-Catholic movement of the late nineteenth and twentieth centuries traces its roots to the Oxford Movement.

William Bennet of St Paul's, Knightsbridge, London, shows the impact of the movement in parish life. He understood that preaching theological principles from the pulpit would not be enough for his working class and illiterate parishioners. So he used visual ways of communicating the theology of the Oxford Movement, especially of the central place of the sacraments in discipleship. When he opened the daughter church of St Barnabas' Pimlico in 1850, to serve the poor of the parish, he looked to the ritual of the medieval Catholic church for ways to help him do this. So he placed two lighted candles on the altar, to highlight its significance, and faced east for the prayer of consecration, to show he was facing Christ who would return from the East at the end (rather than standing on the north side of table, as stipulated in the BCP in the rubrics at the start of the Lord's Supper). Furthermore, he placed the bread directly into the mouths

of communicants, to show reverence for it as the body of Christ, and placed the chalice directly on their lips, also to show reverence for the blood of Christ. He also used the sign of the cross, as a physical way of expressing devotion. But this led to opposition, for where Bennet saw ancient Catholicism others saw 'popery', an distorted kind of Roman Catholicism loyal not to the monarch but to the pope in Rome. Protesters filled the church and his bishop forced him to resign.

A famous hymn coming from a follower of the Oxford Movement captures the life-changing experience of this kind of worship. 'Let all mortal flesh keep silence' was based on words from an ancient liturgy of the Greek Orthodox Church and put into verse form by the Revd Gerard Moultrie in 1869. It is a hymn full of awe and mystery, but the second verse makes a direct link between the descent of Christ to earth (described in verse 1) and the believer receiving the elements of bread and wine in the Eucharist:

Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for with blessing in his hand
Christ our God to earth descendeth,
our full homage to demand.

King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords in human vesture,
in the Body and the Blood
he will give to all the faithful
his own self for heavenly food.

Assignment: How does sacramental worship take place in your church? What happens? What hymns or songs are sung? How could the worship be made more prayerful?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 5

Guided by Reason

Opening question: What role does reason (working out answers to questions and challenges) play in your life as a Christian and church member? What difference does it make?

This session is all about how Anglicanism has recognised and valued this within the Christian life.

5.1 Richard Hooker

In the modern world with many new technologies and challenges we face difficult choices and sometimes there are no clear answers from scripture or church teaching. How are Anglicans to make these choices and live their lives faithfully? The most important theologian to have answered this question is Richard Hooker (1554-1600). He was born at Exeter in the South West of England and studied at Oxford University. He was appointed Master of the Temple law courts in London in 1585 and he preached every day, engaging in debate with the Puritans (who were radical Protestants). After his marriage to Joan Churchman he became a parish priest in villages outside London. During this period he wrote and started to publish his great work, *The Laws of Ecclesiastical Polity*. There were eight volumes and it was only fully published after his death. It took time to become influential but is now recognised as one of the most important works of Anglican theology.

Hooker's approach was based on the idea (originally from the Greek philosopher Aristotle and also used by the Catholic theologian Thomas Aquinas) of there being a natural law or pattern of characteristic behaviour which points the way for human beings and all of creation towards perfection. Hooker believed this to be set down by God. It could be uncovered and defined by human reason. Its laws are 'investigable by reason, without the help of revelation' (Laws I.ii.6, viii.9). They could help to guide the Christian in making decisions about the difficult choices they faced in life.

Hooker places this kind of reason within a set of authorities to guide the Christian life:

'What scripture doth plainly deliver, to that first place both of credit and obedience is due;

the next whereunto any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth. That which the Church by her ecclesiastical authority shall probably think and define to be true or good, must in congruity of reason overrule all other inferior judgments whatsoever. (Laws V.8.2)

Therefore when scripture is not clear about a certain issue or question it is 'reason' that takes charge and, through returning to the principles of natural law, provides an answer. But when natural law provides no guidance on the issue or question, then the tradition of the church comes into play and determines what should happen. So there are three authorities in the Christian life: scripture, which is primary; then the reason of natural law, which is secondary; and then the tradition and teachings of the church, which comes third. This tradition is still more influential than other human kinds of authority, as he mentions above.

So, for example, on ministerial order, the Puritans argued that the New Testament does not say there should be a threefold order of bishops, priests and deacons. Instead, quoting John Calvin, the reformer based in Geneva in Switzerland, they argued that scripture shows ministry should have four orders – pastors, doctors (that is, teachers), elders and deacons. They believed that only those things *prescribed* by scripture should be in the church: everything else was to be removed.

Hooker, on the other hand, took a less radical line and argued that only those things *prohibited* by scripture should be removed from the life of the church, such as the worship of idols. There was much in the current life of the church that scripture was indifferent to (this is the principle of 'adiaphora', adopted from Lutheranism and still used today). Such things could remain if they did not go against natural law and were part of the longstanding tradition of the church. Scripture, he then pointed out, does not prohibit the threefold ministry: it is something *indifferent* to its authors. Furthermore, this ministry has been found to work effectively over the centuries and therefore agrees with natural law. Furthermore it has been upheld by church tradition and so has a claim on our continued loyalty. The threefold order is therefore 'reasonable and defensible'.

Assignment: Think of a difficult choice you have faced when you have not been sure of which way to go. Use Hooker's approach, of first consulting the Bible and then, if it does not have a clear answer on your choice, applying your own human reason and natural law (in so far as you can tell what it is) to

work out an answer, and then if no answer is found turning to the traditional teaching of the church for guidance. Does this help you make a choice?

Describe what you have learnt from this section. Make a note of this.

5.2 The Age of Reason

Joseph Addison (1672–1719), a journalist and politician, gave vivid and popular expression to the view that human reason can unlock the secrets of life. In a great hymn of 1712, drawing on Psalm 19, he describes how God's universe is a wonderfully ordered creation, governed by reason and so open to investigation by human intelligence. The first and second verse begin the hymn by describing the order and beauty of what we observe in the skies above us, by day and then by night, and how they show God ('the great Original') at work:

The spacious firmament on high,
with all the blue ethereal sky,
and spangled heavens, a shining frame,
their great Original proclaim.
The unwearied sun from day to day
does his Creator's power display;
and publishes to every land
the work of an almighty hand.

Such order and beauty of the heavens ('the dark terrestrial ball' of the night sky) clearly show evidence of a creator's hand. But it is the third verse that is most telling, because this is where the order and beauty is clearly identified with 'reason', a capacity that human beings also possess:

What though, in solemn silence, all
move round the dark terrestrial ball?
What though no real voice nor sound
amid their radiant orbs be found?
In reason's ear they all rejoice,
and utter forth a glorious voice;
for ever singing as they shine,
"The Hand that made us is divine."

So it is reason that can fathom the secrets of the universe and of the One who created it. The human mind, that harnesses and benefits from this reason, must therefore be recognised as being able to express faith in its own way. This is a good example of the beliefs of what has been called the Age of Reason, a period in European intellectual life from the late 1600s to the end of the 1700s (the Eighteenth Century).

But what difference does this belief in human reason make to Christian living? William Law (1686–1761), an Anglican, provided one answer and became one of the most widely read spiritual writers of the period. He was born in Kings Cliffe in England and educated at Cambridge University. When King George I ascended the throne in 1714, Law felt unable to take the oath of allegiance to the King and became a 'Non-juror', having to retire from public ministry. He became a private tutor to a wealthy family and during this period published his most famous book, *A Serious Call to a Devout and Holy Life* (1728). He later returned to Kings Cliffe where he was joined by a Mrs Hutcheson and Miss Hester Gibbon and they helped organize schools and houses for the poor. He led a life of great simplicity and devotion until his death.

Law had been shocked by the thoughtless lifestyles of many people professing to be Christians. In *A Serious Call* Law sets out to correct this. It has a vigorous style combined with a simplicity of teaching. It is full of entertaining examples of fictional characters whom Law uses to illustrate the points he is making. He believes that Christianity, at heart, is all about living correctly. He argues the case for a moderation, humility and self-denial, and for living a devout life that has the overall purpose of glorifying God. Typically for his age he places reason at the centre of this discipleship. On almost the final page of the book we find this strong statement:

Reason is our universal law, that obliges us in all places, and at all times; and no actions have any honour, but so far as they are instances of our obedience to reason. And it is as base and cowardly, to be bold and daring against the principle of reason and justice, as to be bold and daring in lying and perjury. (Law 1728, Chap. XXIV)

In other words, it is wrong to be unreasonable as well as unjust. The book became a best seller, and has had a greater impact than any other post-Reformation devotional book apart from John Bunyan's *The Pilgrim's Progress*. It had a major impact on John Wesley, Samuel Johnson and John Keble among others. In the spirit of Law's work Johnson memorably declared, 'We may take Fancy as a

companion, but must follow reason as our guide.' All these figures, however, would come to look beyond reason for other ways of expressing their faith

Assignment: William Law is calling us to look at the way we live our everyday lives. Are there any ways we could more clearly express our faith in simple, reasonable and practical ways? What small changes should we make?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 6

Experienced in the Heart

Opening question: How do the emotions of the heart affect your life as a Christian and church member? What difference do they make?

This session is all about how Anglicanism has recognised and valued the emotions within the Christian life.

6.1 John Wesley and the Evangelical Revival

The decade from 1734 to 1744 witnessed the emergence of the movement that became Evangelicalism, one of the most important developments in Protestant Christianity. This has played and continues to play an influential role in global Anglicanism, not least in drawing attention to the importance of personal and heartfelt expression in the life of faith. In some of its forms it has elevated this kind of expression over the need to study scripture in the Christian life. This section presents some of the characteristic features of the movement using a range of different examples from across the period and from around the world.

The Evangelical movement began with the conversion of a number of key individuals, starting in Wales with a young Anglican schoolmaster living near Brecon called Howel Harris, and an Anglican curate from Carmarthenshire called Daniel Rowland. They both had intense experiences of forgiveness and in 1735 began to travel around South Wales gathering large audiences and preaching the message that salvation could be known now. England followed two years later when George Whitefield, who had been converted early in 1735 began preaching to large audiences in Bristol and London exhorting his hearers 'to seek the new birth'.

At the same time, in New England, the Presbyterian minister and theologian Jonathan Edwards helped to lead a revival in Northampton, Massachusetts, the town where he was a minister. Whitefield, an Anglican, would soon travel to New England to help fan the revival into something much bigger, a spiritual tidal wave which became known as 'the Great Awakening'. And then it was the turn of the Wesley brothers, John and Charles, from Epworth in Lincolnshire who were from the High Church wing of the Church of England and had studied at Oxford University before being ordained. The first to experience renewal was Charles. He had helped to mentor Whitefield and his many hymns would help to form

the doctrinal understanding of Methodists as well as Anglicans. He had a strong experience of spiritual awakening in May 1738 and then his older brother, the strong-willed John, had a similar experience three days later.

John Wesley is remembered for his role in founding the Methodist Church as well as bringing new life to the Church of England. He started and organised a revival movement which at his death had 294 local preachers and 72,000 members of the Methodist societies in Britain. There were also 198 local preachers and 43,000 members in America, and over 5000 members on mission stations. His evangelistic and teaching ministries were ones of extraordinary scope (see Sessions 15 and 16). His awakening provides the key to understanding the roots of this ministry: his experience of inner salvation became the wellspring of his desire to preach and convert people across the country. It is illuminating to listen to Wesley's own account of the experience from his Journal:

In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's *Preface to the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for my salvation, and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all these what I now first felt in my heart.

This passage shows how Wesley's receiving of the merits of Christ's death on the cross did not just inform his mind but brought about an awakening of his heart, of his feelings and emotions. It shows how such an awakening was an individual experience based on a deep awareness of his sinfulness and inadequacy, and resulted in an awareness of his own specific salvation. It was an inner experience rather than a corporate one with others. The passage also demonstrates the sources of this awareness, for it was while listening to Luther's words on Paul's letter to the Romans that his awakening took place.

Wesley's preaching in the open air brought about strong outward expressions of the same thing in the crowds he addressed. One report tells of how 'emotion swept the crowd, some confessed themselves sinners; some shouted that they were kings; some broke into songs of thanksgiving; some were seized with convulsions. "While I was preaching", records Wesley, "one before me dropped down as dead, and presently a second or a third. Five others sank down in half an

hour, most of whom were in violent agonies. We called upon the Lord and he gave us an answer of peace”

Wesley and the Evangelical revival therefore brought Protestant discipleship into the modern era in a new way, including within Anglicanism, through a new emphasis on the feeling of justification in the emotions of the heart. In a physical way the believer experienced the salvation that the cross of Christ provides.

When Charles Wesley had his own awakening three days earlier he wrote his great hymn ‘And can it be’ in response to this (he would eventually write some 6000 hymns). It is likely that John sang this hymn soon after his own awakening to ‘vital religion’. It expresses the liberating nature of the inner experience of salvation. The first verse gives a compact summary of justification by grace through the atoning death of Christ on the cross. It is significant that the hymn uses the singular ‘I’ rather than the plural ‘we’, showing an individualistic approach to salvation:

And can it be that I should gain
An interest in the Saviour’s blood?
Died He for me, who caused His pain—
For me, who Him to death pursued?
Amazing love! How can it be,
That Thou, my God, shouldst die for me?

The second and third verses dwell on the mystery of this grace revealed on the cross, and then the fourth verse describes the moment of justification with the imagery of Peter’s release from jail in Acts 12. It also recalls the way Martin Luther recounted his own experience of grace (see 1.1) which led to his promoting the doctrine of justification by grace through faith:

Long my imprisoned spirit lay,
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

For our purposes the key verse is the fifth, which is often omitted in modern hymn books because of its reference to ‘the wrath of hostile heaven’ (which seems to contradict the notion of a loving God). It is the verse as a whole which is illuminating:

Still the small inward voice I hear,
That whispers all my sins forgiven;
Still the atoning blood is near,
That quenched the wrath of hostile Heaven.
I feel the life His wounds impart;
I feel the Saviour in my heart.

These words clearly emphasize not just knowledge of justification in the mind but the feeling of justification within the heart of the believer. In verse form, for a popular audience, they strikingly show the importance of emotional experience within the Christian life.

Assignment: Have Evangelical revivals played a part in the life of your church? What difference have they made? What difference do they make for you?

Describe what you have learnt from this section. Make a note of this.

6.2 The Charismatic Movement

This emphasis on an emotionally charged experience of salvation has come down to the present through Pentecostalism. The Pentecostal movement itself spread from a revival in a multi-racial congregation in Los Angeles in 1906. It is an extension of the type of church life found in early Methodism, especially in the Holiness tradition, because it shares an emphasis on scripture, on the doctrine of justification by faith, and on emotionally experiencing salvation, leading to a concern with a whole range of physical manifestations of faith, such as speaking in tongues (glossolalia) and physical healing (recalling 1 Corinthians 12.8–10 and 12.14).

All this has had a major impact on Anglicanism through the Charismatic movement from 1960 onwards. This was initially promoted within worldwide Anglicanism by Michael Harper, who was a curate at the leading Evangelical church of All Souls, Langham Place in London, under the influential vicar and writer John Stott. Stott, though, opposed the idea of post-conversion baptism in the Spirit and Harper resigned his curacy, pursuing his ministry elsewhere. A split has existed within Evangelicalism ever since, between those who promote the Charismatic movement and those who do not, symbolized by the different styles of worship

and ministry at All Souls and another leading Evangelical parish church in London, Holy Trinity in Brompton.

Harper formed the Fountain Trust which produced the magazine *Renewal* and organized ecumenical conferences that grew in size in the 1970's. His aim was to promote renewal in local churches rather than to create new churches or communions. And whereas Pentecostal churches describe the gifts of the Spirit as 'baptism in the Holy Spirit', implying that all genuine Christians *will* experience them, the Charismatic movement more recently has given them a more general description of 'being filled with the Holy Spirit', which implies they are not strictly necessary to salvation but do enhance the Christian life. One historian describes its achievements in the following terms:

The movement has brought a deepening of faith to many and a greater expectancy in Bible study and prayer. New forms of music and a fuller participation in worship, including gesture, dance, drama and the gift of prophecy have been introduced to many congregations. In particular it has helped to break down denominational and theological barriers, for though it began in Evangelical circles it has influenced all sections of the Church and is particularly strong in Roman Catholicism . . . It may come to be seen as the most significant movement in British Christianity in the second half of the [twentieth] century.

Most recently it has found wider expression within Anglicanism (and beyond) through the Alpha Course, especially through its 'Holy Spirit residential weekend', enthusiastically promoted by Holy Trinity Church, Brompton, which itself drew inspiration from the American Charismatic teacher John Wimber and from the Toronto Blessing movement of the 1980s. A typical Alpha meeting begins with a meal and social time, followed by an expository talk and then open discussion in small groups. The content of the teaching is set out so that the essentials of an evangelical faith are presented, but all questions and discussion are welcomed and participants are given the space to think through what they have heard. The Holy Spirit weekend then provides an extended opportunity to respond to the teaching in a variety of ways, shifting the emphasis away from intellectual assent to emotional and physical expression. The 'filling of the Holy Spirit' is awaited and expected and often takes place, in powerful and life-changing ways. The weekend becomes a turning point in the lives of many.

The Alpha Course has been remarkably popular not only in Britain but around the world. In 2007 it was reported that 192,000 people in Britain and 1.5 million people around the world took the course. In 2008 leaders of the course from

eighty three nations were present at an international gathering at Holy Trinity. In 2018 the Alpha website described the course as running in over 100 countries and in over 100 languages, with an estimated 24 million people having taken it to date. There has been debate over whether its primary impact will be one of renewing already existing congregations or of drawing new believers into the church. What cannot be denied, however, is that the course has strengthened awareness in Anglican churches and far beyond of the importance of personal and heartfelt expression in receiving and responding to salvation.

Assignment: Has the Charismatic movement or the Alpha Course played a part in the life of your church? What difference has it made? What difference does it make for you?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 7

Inspired by the Imagination

Opening question: The imagination is our faculty that sees beyond what our eyes see to recognise spiritual realities such as the presence of God around us. Have there been times when you have recognised the presence of God in and through the world around you?

This session is all about how Anglicanism has highlighted and valued the imagination within the Christian life.

7.1 Poets and Songs

How do we see the God the one 'in whom we live and move and have our being' (Acts 17.28)? This is not straightforward because our ordinary human senses, our seeing, listening, touching, tasting and smelling, cannot see and sense the one who is beyond all seeing and knowing. This inability means that some people never find faith in the first place. Yet Anglicanism, like other Christian traditions, offers a way forward. This is through using the imagination, the faculty that looks beyond what our senses can sense and recognises spiritual realities, above all the reality of God's existence and of his close presence with us.

The person who understood and wrote about this in a crucial way for Anglicanism was the poet and theologian Samuel Taylor Coleridge (1772-1834). He criticised the narrow philosophy of his time which based all knowledge just on the human senses. His theological journey was spurred on by another poet William Wordsworth, whom he met in 1795 and whose poetry made a big impact on him. What struck him in Wordsworth's poetry was the use of the imagination to see beyond what his eyes were seeing, to a greater spiritual reality. An extract from Wordsworth's poem 'Lines composed a few miles above Tintern Abbey', written and published in 1798, illustrate very well what caught Coleridge's attention:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:

A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. (lines 93–102)

Wordsworth is describing not merely what his senses have seen but the way his feelings and imagination see a spirit that unifies all things. Wordsworth was not a Christian at this point in his life but nevertheless he is sensing the presence of God through his imagination. He would later become a Christian and an Anglican. For Coleridge this kind of poetry which uses the imagination is a gateway to seeing God. He wrote about this in his later years, such as in his book *Aids to Reflection*, and brought a fresh understanding of the importance of the imagination to Anglicanism. He showed how it allows us to see the one who is behind all expressions of faith, the one who is closer to us than we are to ourselves.

Anglicanism provides many examples of poets, artists, authors, musicians and others who have created work that sparks the religious imagination and inspires faith. The most widespread form of this in Anglican churches has been hymns and worship songs, in which the combination of verse and music has led its congregations to see and know God.

Every Anglican and indeed every Christian will have their own favourite hymns and songs that have touched and inspired them at different points of their lives. But more often than not it is hymns from the late eighteenth and nineteenth centuries that have been the most popular. Some have already been quoted above, such as John Newton's 'Amazing Grace' and Charles Wesley's 'And can it be'. For many the hymns sung at Christmas draw them closer to God than at any other time of year. One favourite, Phillips Brooks' carol 'O little town of Bethlehem' is especially good at appealing to the imagination. Brooks was an American Episcopalian priest who visited Bethlehem in Palestine in 1865 and wrote this hymn soon after. It brings to life the place and time of Jesus' birth, which was Bethlehem in the quiet hours of the night. He incorporates elements of Matthew and Luke's accounts of that birth, such as the role of Mary, the witness of the angels and the description of Christ as Emmanuel, but places all this within a wider context of the eternal, peaceable and comforting presence of God with the world, and recalls the gospel of John's description of Christ as the light of all people:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep

The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

The third and fourth verses especially create an atmosphere of reverence and worship, allowing the person singing the hymn to imagine being part of the scene and to be open to receive God's forgiving grace. In this way the hymn allows us to become spiritually united with the one it is about, God in Christ:

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

Assignment: During your life what hymns or songs have been especially important in making you aware of the presence of God? How have they done this? How have they changed your life?

Describe what you have learnt from this section. Make a note of this.

7.2 East African Revival Hymn Singing

A very different hymn in a different context is 'Tukutendereza Yesu' ('We Praise You, Jesus') from the East African Revival of the mid-twentieth century. The Revival started in the 1930's in Rwanda, where an English CMS doctor, Joe Church, shared an experience of deep personal forgiveness and renewal with a Ugandan orderly, Simeon Nsimbambi, in the hospital where they worked. This experience of renewal then spread through other workers in the hospital. Great emphasis was placed by the *balokole* ('saved ones') on forgiveness through the saving blood of Christ, on personal confession of sin and testimony to personal salvation. The movement spread to Uganda in 1935–36 when a deacon called Blasio Kigozi made a fervent plea for Anglicans to reject the mixing of African customs with Evangelical Christianity, to stop clergy dominating the church's institutional life and to change its stifling approach to right belief. Instead Anglicans were to 'Awake!'

In response to this rallying call revival fellowships began to emerge throughout Buganda and southern Uganda. Members of the fellowship called themselves *ab'oluganda* (brothers and sisters), and saw themselves as belonging to a new clan, a new expression of African communal values and solidarity. They denounced paganism and unchristian compromises (particularly over sexual practice), taught a strict monogamy, refused to drink alcohol and were fiercely honest. This is where the hymn became so important in generating a strong sense of God's forgiving presence and encouragement for the brothers and sisters, especially after public confessing of sin.

The historian Kevin Ward has written that 'preaching a radical message of equality, including the equality of white and black, the Revival movement played a significant part in freeing the Gospel from its association with colonialism'. It divided the church and schism became a possibility, though never actually happened. Its influence then spread across the border to Kenya and Tanzania, where Christians from many different denominations were affected.

Many future church leaders were touched and inspired by the revival, including the kindly and prayerful Janani Luwum who from 1977 was Archbishop of Uganda. After criticising the brutal regime of Idi Amin he was arrested and murdered. Luwum and other martyrs, such as a number of Kikuyu Christians put to death in the Mau Mau uprising in Kenya, showed the Christian depth and constancy of many of those the Revival had reached.

The Revival affected farmers, traders and drivers. There was a new warmth in the Christian community, an opening up of homes for Bible reading and fellowship, a new spirit of self-determination, a new emphasis on the role of Holy Spirit in witness and worship. Rousing preaching at open air meetings would lead to baptisms of the Holy Spirit. Eventually East African Anglicanism as a whole would become deeply influenced by the values and ethical standards of the Revival, though the extent to which it influenced the church varied from place to place.

The words of 'Tukutendereza Yesu' are simple and powerful, making a link between those singing the hymn and the death of Christ so that, through their imagination, they can really see and know his forgiving presence with them:

Tukutendereza Yesu
Yesu Oli Mwana gw'endiga,
Omusayi gunazizza
Nkwebaza, omulokozi

Yesu omulokozi wange
Leero ndiwuwo wekka
Omusayi gw'ogunaziza
Yesu omwana gw'endiga

Edda nafubanga nyo nze
Okufuna emirembe;
Leero kamalirire nze
Okweyambisa Yesu...

We praise you Jesus
Jesus the Lamb of God
Your blood cleanses me
I thank the saviour

Jesus my saviour
I believe in you alone
Your blood has cleansed me
Jesus the Lamb of God

In the past I tried hard,
To seek freedom
Today I am determined
To accept Jesus my saviour... (Basoga 2016)

Assignment: Have you had an experience of seeing the forgiveness of Christ coming to you from the cross? When was this? Describe how it happened. Have you seen Christ at work in your life in other ways and at other times?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

II

Anglican Church Life

This section tells the stories of some of the defining moments and texts in the history of Anglican church life. It begins with the Articles of Religion from the sixteenth century, continues with the planting and growth of churches in North America, Australasia and West Africa, describes the influence of the Evangelical and Catholic revivals and finishes with the development of the Anglican Communion and its institutions in the last two centuries. These stories highlight six key themes in the unfolding of Anglicanism, themes identified in the titles of the following sessions.

Session 8

Of Catholic Tradition

Opening question: Has respect for the ancient traditions of the church been part of your experience as a Christian and an Anglican? If so, describe some of the ways you have experienced them.

This session introduces some of those traditions which continue to shape Anglican life.

8.1 Orders of Ministry, Seasons and Saints

The Articles of Religion, as we have already seen, are one of the 'historic formularies' within Anglicanism and therefore very important to its identity. It is important to recognise that the first five Articles of Religion carefully set out the doctrines of the ancient Catholic Church (the universal church prior to its division between Roman Catholic West and Eastern Orthodox around the year 1000 CE). Then, after stating that scripture is the supreme authority in Article VI, and after guidance on how to interpret the Old Testament in Article VII, the next article names the three creeds of the ancient church – the Nicene creed, the Athanasian creed and the Apostles' creed – and states that they 'ought thoroughly to be received and believed' (Article VIII). The Apostolic tradition of the ancient and undivided Catholic Church, then, is given authority within Anglicanism. In other words, in what really matters, the core doctrine of the church, Anglicans belong to the Catholic Church as a whole.

We have already seen how Cranmer's original preface to the Book of Common Prayer (BCP), moved to being the second preface in the 1662 edition and now entitled 'Concerning the Service of the Church', states that he believed the ancient order of the church 'was not ordained but of a good purpose, and for a great

advancement of godliness'. This respect for ancient tradition is found at many points in the BCP and in the practice of Anglican churches around the world. One example is the ancient geographical division of the Church into parishes, dioceses and provinces. This is upheld in the BCP in the introductory instructions for Morning and Evening Prayer and in the ordination services. The recognition that dioceses belong within their respective provinces is seen in the order for the consecration of bishops, where 'the Archbishop of that province' presides at the service. (See further Session 8).

Orders of Ministry

The ancient threefold ministerial order of deacon, priest and bishop is also upheld by Anglicanism. See, for example, the three ordination services that were published by Cranmer in 1550 and included in the 1552 edition and subsequent editions of the BCP:

The distinctive characteristics of the deacon's ministry are described as assisting with the eucharist, teaching and preaching, and 'to search for the sick, poor, and impotent people of the Parish' so that they 'may be relieved'.

The defining characteristics of the priest's ministry are summed up in the words the bishop uses when he or she presents a bible: 'Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.'

The defining characteristics of the bishop's ministry are also described at the presentation of a bible: 'Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that ye be not too remiss; so minister discipline, that you forget not mercy...'

The Puritans, however, had argued that the New Testament does not say there should be a threefold order of bishops, priests and deacons. Instead, quoting John Calvin, the reformer based in Switzerland, they argued that scripture shows ministry should have four orders: pastors, doctors (that is, teachers), elders and deacons. They believed that only those things *prescribed* by scripture should be in the church: everything else was to be removed. Richard Hooker, as we have seen in Section 4, took a less radical line and argued that only those things *prohibited* by scripture should be removed from the life of the church, such as the worship of idols. There was much in the current life of the church that scripture was indifferent to (this is the principle of 'adiaphora', adopted from

Lutheranism). Such things could remain if they agreed with natural law and were part of the longstanding tradition of the church. Scripture, he then pointed out, does not prohibit the threefold ministry: it is something *indifferent* to its authors. Furthermore, this ministry has been found to work effectively over the centuries and therefore is in accord with natural law. Furthermore it has been upheld by church tradition and so has a claim on our continued loyalty. The threefold order is therefore 'reasonable and defensible'. It, though, could be changed in different times if circumstances require it, if there is 'just and reasonable cause to alter them' (*Laws V.lxv.2*).

The threefold order has therefore remained as the structure of Anglican ministry ever since.

The Liturgical Year

Specific traces of Catholic liturgical tradition are seen in a number of features of the book. One is the way it keeps the seasons of the Christian year (sometimes called 'the Temporal' in Catholic liturgical texts) associated with Sundays and other 'Holy Days'. Advent is placed first, followed by Christmas, Epiphany and Sundays 'after Epiphany', then Sundays before Lent, Ash Wednesday and Lent, the days of Holy Week, Easter, Whitsunday, Trinity and Sundays after Trinity. Each is given their own collect, epistle and gospel for Holy Communion, and lessons and psalms for Morning and Evening Prayer. The congregation's encounter with scripture, then, is to be channelled through this traditional seasonal framework that forms and guides the expectations of the worshipper. The Swiss Reformed tradition, which Cranmer followed in many other respects, had little time for this aspect of medieval Catholicism. Worship was to be guided by direct engagement with the text of scripture, with no intermediary seasonal framework coming between preacher and Word, but Cranmer overrides this.

The Calendar

The Calendar is also retained (originally spelt 'Kalendar'), with its recognition of specific saints' days (sometimes called 'the Sanctorale' in Catholic liturgical texts). In the 1552 BCP Cranmer followed Reformed Protestantism by removing many of the saints and their associated readings from the calendar. He retained, though, collects and readings for those saints mentioned in the New Testament, such as the apostles and John the Baptist, and had their names printed in red ink in the book (which led to the coining of the phrase 'red letter days' for these feast days). And he kept two festivals for Mary the mother of Jesus: her 'purification' on 2 February, and the annunciation (remembering the announcement of the birth

of Jesus to her) on 25 March. A key feature of medieval Catholic devotion, one rejected by most of the Swiss reformers, therefore surprisingly continued to find a place in Anglicanism's historic formularies.

Furthermore he retained the naming of four other saints' days in the Calendar, namely St George, Lammas, St Lawrence and St Clement. These are called the black letter saints' days, because they were printed in black ink. So even though large numbers of other saints had been removed, the principle of keeping a sanctorale was retained.

Later editions of the BCP would expand the number of saints named in the calendar, with fifty seven names being added in Elizabeth I's edition of 1561, and Alban and the Venerable Bede added in the 1662 edition. In the run up to the publication of 1662 the Puritans attacked the retention of these days, but the bishops defended them on the grounds (among others) that these commemorations 'are useful for the preservation of their memories', again showing loyalty to Catholic tradition. Furthermore in 1662 the commemoration of the visitation of Mary to Elizabeth was reinserted in the calendar (2 July), and in the table of proper lessons for holy days, the title of the Annunciation became 'The annunciation of our ladie'. This was a popular title within a strand of Anglican devotion within the seventeenth century and here draws the BCP closer to Catholic tradition.

Assignment: Are the saints of the church remembered in the church where you worship? Which saints stand out for you? Why do they do so?

Describe what you have learnt from this section. Make a note of this.

8.2 Confession and Ornaments

Traces of medieval Catholicism are also seen in the BCP's Visitation of the Sick. In Medieval Catholicism there were five other sacraments (confirmation, confession, marriage, last rites and ordination). The Reformers had been emphatic that there were only two sacraments – Baptism and Holy Communion – because only these were mentioned in scripture. The Articles of Religion uphold this doctrine (see Article XXV) but the rite of the Visitation of the Sick is surprising because it includes the words of the sacrament of confession and absolution. Half way through the service the instructions say that *'the sick person shall be moved to*

make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort'. The form of words which the priest then uses comes directly from the Catholic rites and is the principal form of absolution used in the Western Church up to the twelfth century. In these words the priest is not simply reminding the penitent person of the forgiveness they receive directly from God, but somehow by his own power bringing that forgiveness to the person:

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

It is surprising that Cranmer should allow one of the five banned Catholic sacraments to make this appearance within the BCP. It is one more way in which Anglicanism's historic formularies stopped the church from following the Swiss reformers in every way.

Ornaments of Worship

There is evidence that this pulling back went a step further in Elizabeth I's 1559 edition of the BCP (retained in 1662). This edition made some changes which brought back the traditional role of the Church in the economy of salvation. One set of changes were to the rite of Holy Communion (see 4.3) and another were to the outward appearance of worship.

The 1559 book contained the following instructions at the start of Morning and Evening Prayer, the second of which is often called the 'Ornaments Rubric':

And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The year referred to here is 1549, two years after Edward's accession in 1547. This, significantly, is the same year as the publication and authorization by parliament of the first BCP. This is significant because it is *before* the introduction of Cranmer's radical reforms in the 1552 BCP, when many of the objects linked with Catholic worship were banned. Elizabeth's BCP, then, is seeking to restore the outward appearance of the pre-reformed Church of England. What

‘ornaments’ could be kept? The answer is Bible, Prayer Book, altar, chalice and paten, linens, font, bell, chair, and pulpit. All these are mentioned in the 1549 BCP. They would also probably include a credence table, cruets, pyx, lectern and litany desk. The ornaments of the minister would include the vestments ordered by the first BCP, ie. alb, chasuble, cope, surplice, customary habit of the bishop and probably the robes of choristers and acolytes.

The Puritans in Elizabeth’s reign were wanting all these items to be thrown out because they were inherited from medieval Catholicism and in visible ways signified the continuity of the pre- and post-Reformation Church of England. This rubric is overriding these wishes. It allows the use of the ornaments of medieval Catholicism in the worship of the Church of England from this point onwards. This did not mean that a Catholic interpretation of their meaning was being enforced on the church: Elizabeth’s BCP does not go this extra step. But it does mean that worshippers who were used to seeing these ornaments and interpreting their meaning in traditional ways were not prevented from doing so. Neither Catholic nor Protestant minded Anglicans could use this rubric to enforce their point of view on the other party, but it did allow the possibility of such an interpretation for those drawn in that direction.

Assignment: What ornaments and robes are used in the church where you worship? What do they contribute to the experience of worship? What is their meaning?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 9

Self-governing Communities

Opening question: How does your church govern its affairs? How does this happen in parishes, in dioceses and for the church as a whole?

This session looks at how Anglican churches first gained the means to govern their own affairs.

When and how did Anglican churches become self-governing churches? This did not happen in the Church of England because of its establishment with the state. We need to look to North America and Australasia (both Australia and Aotearoa-New Zealand) for the key steps in this story. Each of these places achieved self-governance in slightly different ways.

9.1 Episcopalians in the United States

The declaration of independence from the British crown by the American Congress on 4th July 1776 and the war of independence which followed it from 1777–83 brought radical change. It was a very difficult time for Anglican churches, with some buildings being destroyed and clergy and people having to decide which side they supported, Congress or the British monarch. Many supported Congress, seeing themselves as being like the Non-Jurors in England who would not swear allegiance to the current monarch. But some clergy did not believe they were released from their oath of allegiance to the monarch. The war and these divisions weakened the church in all the thirteen states fighting the British. When the outcome of the war became clear and the British government was about to be ejected from the colonies it was time for the leadership of the churches to establish independence from the jurisdiction of the Church of England.

The Connecticut clergy took the lead and in 1783, before the end of the war had been officially declared, they elected Samuel Seabury to be their bishop, instructing him to seek consecration in England or, if that was not possible, in Scotland. Then in 1784 clergy and leading lay people from across what were now 'states' rather than colonies met in New York to agree a general ecclesiastical constitution to put in place independence from the Church of England. This led to the first meeting of the General Convention of the churches in Philadelphia in 1785, set up with two houses, one of elected deputies from each diocese and one of all the bishops (modelled on the American Congress with its House

of Representatives and Senate). One of the fundamental principles of the constitution was that the church would 'maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitutions of the respective States.'

Meanwhile the Bishop of London had not been able to consecrate Seabury because the latter could not swear an oath of allegiance to the British monarch, so Seabury travelled to Scotland where no such oath was required. On 14th November 1784 he was consecrated in Aberdeen by the Scottish Episcopalian bishops, the first Anglican bishop to be consecrated to serve beyond the British Isles. This was a highly symbolic moment, showing how Anglicans were no longer necessarily under the the Church of England and its 'Supreme Governor', the monarch, and they no longer depended on the Church of England to grow their life across the globe.

Seabury returned to Connecticut and conducted the first ordination of clergy on 3rd August, 1785, the first Anglican ordinations to take place on American soil.

The new constitution for what is now called The Episcopal Church was finally accepted by the churches across all the states in the General Convention of 1789, the same year that a federal political constitution for all the states was also agreed. The year 1789, famous for the French Revolution, is therefore also the year in which for the first time an independent Anglican/Episcopalian church was brought into being outside the British Isles, one maintaining the doctrine and liturgy of the Church of England but legally and ecclesiastically separate from it. This can therefore be described as the moment when the Anglican Communion was born, because it was the moment when there started to be Anglican churches in different parts of the world which could enter into communion with another one (though the term 'Anglican Communion' was not used until the mid-nineteenth century: see Session 11). It is another highly symbolic moment.

Assignment: Find out when Anglican churches were first planted in your region and when they grew and spread. When did they become a province and become self-governing members of the Anglican Communion?

Describe what you have learnt from this section. Make a note of this.

9.2 Anglicans in Australasia

Anglicanism in Australia shows a different path to self-government. The first Anglican clergyman in Australia was Richard Johnson who arrived with the 'First Fleet', a group of ships with convicts who arrived in 1788 at Botany Bay to start a penal colony. Johnson was licensed as chaplain to the fleet and to the new settlement. Church of England churches began to be established from this point on and in 1825 an archdeacon of Australia was appointed by the Bishop of Calcutta. This was followed by the creation of the diocese of Australia in 1836 with William Broughton, from the High Church party in England, as its first bishop. The diocese of Tasmania was created in 1842 and in 1847 the rest of Australia was divided into the four dioceses of Sydney, Adelaide, Newcastle and Melbourne. With huge distances between them it was inevitable that dioceses would function almost independently from each other, with very little sense of Australia being its own national church alongside national churches in other parts of the world. Surprisingly it only became a fully independent church in 1962, with its own primate (elected from among the diocesan bishops) replacing the primacy of the Archbishop of Canterbury. Furthermore it was still known as 'The Church of England in Australia and Tasmania' until 1981, when it became 'The Anglican Church of Australia'.

The practical independence of the dioceses meant that they developed their own ways of doing things, with the diocese of Sydney becoming firmly attached to a theologically conservative version of Evangelicalism and other dioceses developing a more central style of Anglicanism (as in Melbourne) or a more Anglo-Catholic style in some of the rural areas, especially further north in Queensland.

The independence of dioceses *vis a vis* national structures has more recently been demonstrated by their response to the question of womens' ordination. When the general synod of the national church approved legislation for the ordination of women to the priesthood in 1992 some Australian dioceses went ahead and ordained women and others did not. Some still do not ordain women to the priesthood, not least the diocese of Sydney, which also does not appoint women to be in charge of its parishes, though it does ordain women to the diaconate.

The story of Anglicanism in Aotearoa New Zealand is surprisingly different, with a key role played by the indigenous Māori people before and alongside the English settlers who arrived in the country in the nineteenth century. It began when the Māori people welcomed CMS missionaries who arrived in 1814 and then embraced Christian faith despite sometimes tense relationships with the missionaries. The number of Māori converts grew rapidly in the 1830s and early

1840s and the people as a whole began to include Christian ideas in their world view. Meanwhile a large number of settlers arrived from England in the 1840s, often pushing Māori people off their land. A treaty was agreed between them and the British government, the Treaty of Waitangi in 1840, but settlers soon started to ignore this. CMS missionaries and the first bishop of New Zealand, George Selwyn, an English clergyman from the High Church party, consistently protested against this but were ignored by the settlers.

The Church of England in New Zealand became the largest religious denomination and by 1858 more than half the population was Anglican. This made Selwyn face the challenge of how this diverse church was to be governed. It was not an established church, as in England, but one among other churches, and so a new approach was needed. Consultation over a constitution took fifteen years and Selwyn worked for a diocese inclusive of Māori and Pakeha [white people]. In 1857 he was able to provide the New Zealand church with a constitution which gave it a legal independence from the Church of England. This involved the church having a legislative General Synod of not two but three houses, of bishops, clergy and laity, who voted separately on church matters, ensuring that each group had an equal voice. Dioceses were also to have diocesan synods, who would select a new bishop when one was needed. The General Synod would not be allowed to alter the Authorised version of the Bible, the Book of Common Prayer or the Articles of Religion, but it could function independently of the State. This constitution therefore put in place what has come to be called 'synodality' in worldwide Anglicanism. It has served as a model for other provinces around the world, eg. in South Africa, the West Indies, Japan and Canada, and has influenced the Church of Ireland. Selwyn during these years therefore made an important contribution to the creation of a network of interdependent Anglican provinces, drawing on the example of the American Episcopal Church but going beyond it in important ways.

However he did not resolve the leadership and administrative needs of the Māori church. These would have to wait until 1992 with a radical reshaping of the church into three *tikanga* (cultural streams), of the Māori, Pakeha and Polynesian peoples, with a primate for each and a new name for the province, 'The Anglican Church in Aotearoa, New Zealand and Polynesia'.

Assignment: Anglican churches are governed by synods and led by bishops (ie. bishops must follow the resolutions of synods). Find out how your own parish church is governed through a church council, and how your diocese is governed through a synod, and how your province is governed through a provincial synod.

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 10

Of the Place

Opening question: In what ways does your church belong to the place where it is planted? Is this through the language it uses, its customs, people and how it serves the wider population?

This session looks at the close ties between Anglican churches and the places where they are planted in some different regions.

10.1 In England and West Africa

For a church to be 'of the place' means that it belongs to the people and the landscape where it is located. A strong connection with place was inherited by Anglicanism from the pre-Reformation church. This was through the parish system, which was the way every town and village acquired its own parish church and priest, which became an integral part of that community. The parish system in England dates back to Theodore of Tarsus, the seventh Archbishop of Canterbury (c.602-690, archbishop 668-690), who introduced a parish structure into every Anglo-Saxon township across England. As towns and villages multiplied across the country each local lord would usually build a church and establish a priest there. By the time the Domesday Book was compiled in 1086 (a book recording every town and village) there were thousands of parishes with their parish churches. Two thousand are mentioned in the book, and evidence from existing church buildings suggests there were many more. Theodore also established a number of dioceses across the country, including Canterbury, London, Winchester, Lincoln and York. These were grouped into two provinces, under Canterbury in the South and York in the North, whose bishops became archbishops of their respective provinces. The identification of the people of a community with their church and priest became an important feature of English church history, continuing after the Reformation in many places. This has sometimes been described as the incarnational principle in Anglicanism, meaning that the church is not just a branch of some wider organization but belongs to and is shaped by the people of that place, by their culture, language and politics, and by the topography and climate of where they live.

The question for this chapter is how this has been carried forward in recent centuries in the Anglican Communion. In other words, how has Anglicanism moved out of English society and become a church planted and rooted in different

contexts, becoming a church of those places? There is space for only one story, but this one embodies some important principles found in many other parts of the Communion.

It is the story of Anglicanism in West Africa which begins with the missionary agency, the Society for the Propagation of the Gospel (SPG, now USPG) bringing three young Africans from Cape Coast (present-day Ghana) to England in 1754 to be educated. One of these, Quaake, was baptised as Philip and was then ordained in 1765 and sent back as a missionary, the first non-white priest of the Anglican Communion. He returned to minister at the Castle in Cape Coast, which was a centre for the slave trade. He was a chaplain, school teacher and catechist to the African population and witnessed the brutality of the slave trade. He wrote of 'the vicious practice of purchasing flesh and blood like oxen in market places'. He was often held in disdain by the traders but remained in post for over 50 years and lived to see the British Parliament end the slave trade in 1807.

Meanwhile a settlement or 'province of freedom' was established in West Africa for freed slaves, which became the nation of Sierra Leone and which itself had important consequences for the spread of Anglicanism. It faced difficulties in its first few years but was boosted by the influx of freed slaves from Canada and the Caribbean and by the arrival of slaves rescued by British ships from slave ships from other European nations. The Church Missionary Society (established in 1799) played an important role in opening churches, primary and grammar schools and colleges in the capital, Freetown, not least through sending German Lutheran missionaries. Yoruba people from Nigeria became a dominant group, gaining wealth through trade. Most became Christians including becoming Anglicans and using the Book of Common Prayer. The formality of the prayer book with its orderly approach to worship was supplemented by class meetings of a more heart-warming, revivalist kind, showing how the strong Methodist presence in Sierra Leone influenced Anglicans.

In their second generation these people became known as Creole and some started returning to Nigeria to trade and began to plant churches there. The present-day Anglican church of Nigeria traces its origins to 1842 when CMS established a mission in Abeokuta in Western Nigeria under Henry Townsend. This mission then spread to Lagos which became a British colony in 1861. Meanwhile explorations on the River Niger between 1830 and 1857 laid the foundations for the evangelisation of the Igbo people of eastern Nigeria, which was based at a CMS mission station at Onitsha.

Bishop Crowther

One of the CMS institutions in Sierra Leone was Fourah Bay Institute, for vocational training including teacher training, established in 1827. Samuel Ajayi Crowther attended this college when it opened. His story is very important to Anglicanism in West Africa and to the Anglican Communion as a whole. He was born in Nigeria in Osogun in the Yoruba state of Oyo around 1806. He was enslaved but his boat was captured by the British navy and he was released in Freetown. He became a Christian, was baptised in 1825, visited England and then returned to study at the institute. He married another teacher, Susan Thompson, and after joining an expedition along the Niger river returned to London to train at the CMS Islington Institute. He was ordained in 1843 and joined a mission to his own Yoruba people in Nigeria, working alongside Townsend. He was also reunited with his mother, a wonderful moment in this whole story. He was a brilliant linguist and developed a system of writing down the tones of the Yoruba language. He was then largely responsible for the translation of the Bible into Yoruba.

Crowther saw the need to bring together local culture and Christian values, always affirming that the Gospel liberates individuals and societies. In 1864 Henry Venn, the secretary of CMS, persuaded Crowther to take on an arduous role of being bishop to new settlements along the Niger river. In an event of great significance he was consecrated Bishop of Western Equatorial Africa in Canterbury Cathedral in 1864, the first black bishop in Anglicanism. This appointment has been described as 'one of the most far-sighted ecclesiastical decisions in African church history' (Bishop Bengt Sundkler).

The new bishop led a group of well educated African clergy who were sent to start work along the Niger river, who with knowledge of the local languages would evangelize in the vernacular and set about spreading the church. Progress was slow, but their work gradually changed from planting small mission stations to establishing fully operational churches.

The Anglicans of Sierra Leone also influenced the leadership of CMS itself, especially Henry Venn (1796–1873) who became Secretary of CMS in 1841 and stayed in post until 1872. Venn was a thoughtful leader and writer and became the most influential British missionary theorist of the nineteenth century. This was sparked by what he saw happening in Sierra Leone, especially of the strength of church leadership. Venn believed that churches planted by Anglican missionaries should raise up clergy and leaders from among the people they converted, and then when this had happened for the mission itself to end (its 'euthanasia') and

the missionaries to leave. He famously promoted what he called the ‘three selfs’ for these local churches: *self-extension*, *self-support*, and *self-governance*. He was also one of the first to use the term “indigenous church” to describe these kind of churches. In 1861 he made it clear that these churches would have ‘an *indigenous* episcopate, independent of foreign aid or superintendence.’ So bishops were to be appointed at the end of church planting, after a church had come into being and was already self-supporting. ‘The final mark of a fully autonomous church would be the establishment of the native episcopate, the “the crown of the church”’.

The consecration of Samuel Ajayi Crowther as bishop in 1864 was, then, the crowning achievement of Venn’s strategy: here was an indigenous bishop for the Anglican mission churches that had already been established along the Niger river.

Assignment: How far is your church self-extending, self-supporting and self-governing? What difference does this make?

Describe what you have learnt from this section. Make a note of this.

10.2 Nigerian Anglicanism

Unfortunately CMS later withdrew its support for Crowther and the next Nigerian bishop would not be consecrated until 1951. Yet, as a current Nigerian bishop has written, ‘the name of Samuel Ajayi Crowther continues to resound today, not only in Christian churches and homes but throughout our society.’ In this new century Crowther and Venn’s three-self strategy would be recovered and bear rich fruit. The foundation of this was missionary work by local pastors and evangelists, which spread the church at grass roots level. It became a popular ‘folk’ church with an appeal to large number of subsistence farmers and the urban working class. For example in 1916 a popular movement was generated by Garrick Braide from the Niger delta region. After he was baptised and confirmed he had a vision during Communion and embarked on a life of evangelism and healing. He became known as Prophet Elijah II, and drew followers from Bonny and the whole Niger region. The local bishop was disturbed by an increasing militancy in the movement. Braide was arrested by the British authorities and then released. He died in 1918 having established a new church, the Christ Army Church. Other independent churches were started, such as the Aladura (praying) churches. While some people left Anglican churches to join these new independent churches the

spirituality of these churches also influenced Anglicanism, especially in its informal gatherings and groups, contributing to an influx of new members. The opening of church schools also attracted new adherents, as in other regions of Africa. As congregations multiplied new dioceses were created and, finally a Nigerian was appointed as a bishop in 1951. A. B. Akinyele became Bishop of Ibadan, the first African diocesan bishop since Crowther.

Later still, in the 1960's, a vigorous charismatic renewal movement spread through Nigeria's schools and universities. It was a new Evangelicalism, which by the 1980s had become heavily influenced by Pentecostal understandings of the spirit world. This also influenced Nigerian Anglicanism, leading to what has been called it's 'Pentecostalisation' – the incorporation of Pentecostal elements within Anglican worship, which has probably been the single most important factor in drawing new people especially young people into the church in recent decades. Linked to this is openness to spiritual gifts, such as speaking in tongues, prophecy and healing. It has resulted in many churches now having worship bands with modern electronic instruments and contemporary songs of Western and local origin (alongside more traditional church choirs). Hand clapping, drumming and dancing, simultaneous audible prayers, overnight prayer vigils, and communal praise and worship services are now common across many churches.

But in some respects its churches have remained remarkably conservative, not least in their adherence to the BCP and to an Evangelical outlook. The church has shown little interest in church unity discussions, or ordaining women, and is opposed to recognising same-sex marriage or the gay community in general within the church. Some of its bishops support GAFCON (the Global Fellowship of Confessing Anglicans) which upholds a conservative position on these issues.

In recent years the church has divided itself first into eight provinces and then into fourteen provinces for evangelism and expansion. This has contributed to the development of indigenous leaders and provided opportunities for younger clergy to be appointed to the episcopate. Since then many dioceses have been split, and split again, in 2011 resulting in there being 164 dioceses (from 16 in 1979), a process which has been described by the church historian J.A. Omoyajowo as the 'diocesanisation' of the church.

Today the church often has a lively, confident style, is strongly evangelistic and committed to its Anglican identity, and has a long tradition of financial self-support. In terms of Sunday attendance it is now one of the largest Anglican churches in the world, growing from 35,000 adherents in 1900 to one estimate of 18 million in 2005, more than other Protestant churches or the Catholic

church in Nigeria, though this figure has recently been revised down to under 8 million, smaller than the Anglican Church in Uganda with 10-11 million Anglicans but more than the other large Anglican churches in Africa (ie. Kenya with 4-5 million, Tanzania with 2.6 million, and South Africa with 2.8 million). The three-self formula has continued to be followed and quoted across the church as it has grown over the years.

Assignment: In what ways does your church combine local culture with Christian values? How does this help the church make connections with the wider community? Could more be done?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 11

Including the Excluded

Opening question: In what ways does your church community make a special point of welcoming and including those whom the wider community excludes and push to the margins? There are many examples from Anglican history of churches and dioceses who do this.

This session looks at two outstanding examples, one from nineteenth century England and one from twentieth century India.

11.1 The Tractarians in the Slums

As the industrial revolution in England in the late eighteenth and early nineteenth century dislocated more and more people, drawing them out of the rural areas and into the towns and cities where there was work in the new factories, so they lost touch with the parish communities and parish churches where they had been born and brought up. In medieval England every member of the population was regarded as belonging to their parish church but since the Reformation this had been less and less the case and now most of the new urban population had no connection with it. Furthermore most of the poor had no connection with any church, whether Anglican, Methodist, Presbyterian, Congregational, Roman Catholic or Baptist. It was in the nineteenth century that Anglican parish priests and their church communities made fresh attempts to reach out to those who had become separated from church life and to bring them back into it.

Within the High Church movement one of the most influential figures was John Keble the vicar of the parish of Hursley in Hampshire in England. He became an example of the faithful parish priest for the followers of the Oxford Movement, a movement of theological, spiritual and pastoral renewal among clergy and others which he helped to launch in 1833 (see Session 3). The followers of this movement were known as Tractarians, because they followed the teaching of pamphlets called 'tracts' published by the leaders of the movement.

Through visiting his parishioners Keble got to know the problems of poverty, the difficulties of living on low wages and the ravages of disease. In his writings he commented on farm labourers breaking farming machines in protest against rising unemployment (brought on by those machines reducing the numbers of agricultural workers). He mentioned the terrible conditions of workhouses were

the poor were sent if they could not pay their debts. He criticised the beer-houses and their effects on the population, and passed judgment on the price of corn and the distribution of allotments (parcels of land that the poor could grow vegetables on). He was frequently ill from his visits to the parish sick, showing his pastoral dedication to their suffering. But he was not just placing a bandage on wounds. He was also proactive in practical and forward-thinking ways: at Hursley he sponsored the creation of new allotments for those without land; he founded a parish savings bank in the hope of encouraging poor parishioners to save during those seasons such as harvest when wages were higher than normal; and, if all else failed, he supported them emigrating to other parts of the world.

Such an attention to the life of the poor of the parish alongside the rich became a growing concern of the Oxford movement (also known as the Tractarian movement because of the tracts it published and distributed between 1833 and 1841). Numerous Tractarian writers developed a concept of Christian equality under which the rich could be ordered to leave their superiority at the church door and the poor given power as equal members of the God's church. This is seen in the way Tractarians campaigned for the removal of box pews and pew rents in parish churches, an institution still very widespread which meant those who could afford to pay the rents had their own reserved seating in churches while the poor had to sit or stand around the edges of the building. William Bennet, a Tractarian vicar of St Paul's, Knightsbridge, London, passionately wrote in 1845 that

The world has come into our churches to mark out too distinctly the RICH and the POOR, where RELIGION only in former times distinguished the holy from the unholy. Now the naves of our churches are too much secularized and defaced by *pews*, marking out the wealthy and the great; and open seats marking out the poor . . . No, this *cannot be right*.

New Tractarian churches therefore would have no box pews: anyone would be able to sit anywhere. They were to be communities of toleration and generosity. Bennet also knew that preaching theological principles from the pulpit would not be enough: for his illiterate parishioners he used visual ways of communicating the theology of the Oxford Movement, especially of the central place of the sacraments in discipleship, as we have seen (Session 3).

The type of theology underlying this levelling agenda is illustrated by Robert Wilberforce (1802-57) who was archdeacon of the East Riding of Yorkshire, a son of the evangelical William Wilberforce and one of the leaders of the Oxford movement (before his reception into the Roman Catholic Church in 1854). He first described how the church 'must preach humility in the palace and self-respect in

the lowly hovels of the poor.' He called on the rich to deny themselves the luxuries of wealth and to support those who had little or nothing. Addressing the clergy of East Yorkshire in 1846 he then provided the following theological justification for this agenda, a justification with its roots in the incarnation itself: if only Anglicans could realize 'the marvellous fact of his Incarnation, that crowning mystery, whereby GODHEAD and Manhood, whereby matter and spirit are indissolubly combined', then they might truly understand their birth-right' as 'members of the Christian family'.

Such social levelling for solidarity in the community was illustrated at one of the most famous Oxford Movement churches, St Alban's in Holborn, London. It was opened in 1862 in an area of great poverty to the north of the City of London. Conditions in the poor districts of London were desperate, with squalor, disease and often starvation being common: one priest wrote of the 'the murky atmosphere of fog and dust' in the narrow courts and alleys, with half-naked children playing in the gutter, many of them stunted, half-witted and deformed, and all sickly looking. The Scottish priest Alexander Mackonochie was the vicar of St Alban's from 1862 to 1882, and he made it very clear that the church was for everyone and especially for the poor. Slowly but surely he encouraged them to come into the church and make it their own and those without hats and shoes came in large numbers because they did not have to pay pew rents and they were made to feel that they had as much right to be there as anyone else.

To encourage all age groups to belong to the church Mackonochie developed clubs for men and boys, and clubs for women and girls, and various other schemes including a blanket-loan fund and a cricket club. The results were dramatic: from the time of its consecration in 1862 until 1867 there was steady progress, with large and increasing congregations. The annual total number of communicants rose from about 3,000 to more than 18,000.

Assignment: What practical steps could your church community take to reach out and welcome in those who are on the margins of ordinary society? How could they be better supported?

Describe what you have learnt from this section. Make a note of this.

11.2 Lower Castes in India

Other examples of Anglican churches positively including the excluded can be found in many other parts of the Anglican Communion. The history of Anglicanism in India provides some good examples. Missionary societies had been sending missionaries to the sub-continent since 1728, beginning with SPCK, then SPG and then CMS from 1799. Churches were planted among the Anglo-Indian community but large scale conversions of the upper castes never took place. The membership of Anglican churches, along with churches of other denominations, remained a small minority of the population.

Then, from the middle of the nineteenth century when it was clear the higher castes of Indian society would not be converting to Christianity, the missionaries increasingly concentrated on evangelism among the low- and non-caste communities, and here there began to be an enthusiastic response among some groups. In the Punjab the Chuhra (sweepers) and the Charmars (leather workers), from agricultural backgrounds, responded to Presbyterian, CMS and SPG missionaries. In a 1911 census it was found there were now 90,000 Presbyterians and 30,000 Anglicans, and these numbers continued to grow. Christian villages in the Punjab were formed.

In fact, much of the enthusiasm for conversion came from the communities themselves, and had little direct connection with organized missionary activity, or even the work of Indian catechists. They developed a strongly local spirituality, with formal and informal gatherings for singing hymns and psalms using local tunes, including Moody and Sankey's sacred songs. There was widespread memorization of scripture verses, festival visits by dignitaries and Christmas observance. Much of this was not always what Western missionaries had wanted.

Another example of mass conversions came through the ministry of the first Indian bishop, Vedanayagam Samuel Azariah of Dornakal in Andhra Pradesh. Educated in a CMS school he first worked for the YMCA which was encouraging local leadership and then was sent to be a missionary among the Telugu-speaking people in Andhra Pradesh. In 1912 he returned as their bishop when he was only 38. Dornakal was a diocese in a Hindu dominated area where there were groups of depressed castes whose status was deteriorating because of the famines that had affected the area in the previous century. The Malas were a group whose income had been cut by cheap cotton imports from Lancashire in England. The first Indian Anglican missionary, Samuel Pakianathan, had actively supported the struggle to help them gain fair access to water resources. Azariah was not a Telugu so had to work hard to gain their trust, which he did. Their churches were often on the outskirts of villages, near stagnant water or refuse dumps.

These lower caste groups responded enthusiastically to his ministry. The historian Kevin Ward describes how Azariah emphasized the pageantry of his episcopal visits. His 'radiant robes' were meant to signify to people something of the glory of God. All his life Azariah was enthusiastic about positive evangelism, understanding difficulties people had in completely abandoning 'idol worship and superstition'. But he could be rigorous and did not approve of mixed marriages or of the use of astrology in deciding marriage partners.

Azariah was sometimes criticized for being authoritarian and for not encouraging clergy to become educated. But he remains one of the great figures in popular Andhra culture, remembered in praise songs to this day. His ministry shows Anglicanism becoming rooted in India, preparing for the independence of the nation in 1947. He also played an important part in the creation of the first of the united churches of the Indian sub-continent, the Church of South India, also in 1947.

It is important to recognize the importance of this event. The Church of South India was a uniting of Presbyterian, Methodist, Congregational and Dutch Reformed churches with four Anglican dioceses (including Dornakal) in South India. Negotiations to create the church were slow, taking around 30 years. They succeeded because each church accepted the four articles of the Lambeth Quadrilateral as the basis of their shared life (see below, Session 12.1). They agreed that members from the different church traditions would not be forced to accept ministries from the other traditions, so the different traditions continued within the church. But they also agreed that new ministers would be ordained by a bishop as well as be licensed in other ways so that after 30 years there would be one united ministry. The creation of the Church of South India was a bold and prophetic response to the Lambeth Conference's 'Appeal to All Christian People' for the unity of the church in 1920. It showed how Anglicans in the global South were now taking the lead in the Anglican Communion as a whole.

Assignment: Does the worship and community life of your church need to change to encourage excluded and marginalised people to become fully active members? If so, in what ways? Can you work with other churches to reach out to those who are excluded?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 12

A Worldwide Movement

Where have we got to?

The previous sessions of this course have shown how the roots of Anglicanism lie in the English Reformation of the sixteenth century and that it has grown and strengthened since then through Catholic and Evangelical revivals around the world. They have shown it to be an outlook of faith based on the grace of God in Christ, formed by scripture, tradition and reason, and expressed through the minds, hearts and imaginations of its followers. It is an outlook based in community life, of word and sacrament and now organized in self-governing churches that with apostolic authority are rooted in the places where they are planted, churches which include the excluded and proclaim the coming of God's kingdom in various evangelistic and practical ways (which Sessions 13-18 describe).

What kind of body, then, is Anglicanism? Is it a single church, like the Roman Catholic Church, to be called 'The Anglican Church'? This cannot be the case because the member churches of the Anglican Communion are self-governing and there is no overall head office. At the other extreme, then, is it just an inherited set of ways in which different churches live out their faith, a kind of cultural movement which comes from a shared ancestry but has no shared corporate life in the present, like movements such as Protestantism or Fundamentalism? The following sessions show why this is not the case, revealing a middle way between these two. They explore how Anglicanism is an active and organised movement of varied church communities across the world. They uncover a core set of practices, structured relationships and a shared goal.

Opening question: What do you think Anglicans have in common? Think about shared beliefs, worship practices and shared goals.

This session is all about a common core of these things and of the different kinds of links that connect churches of the Anglican Communion.

12.1 The Quadrilateral

An American Episcopal priest from Massachusetts, William Reed Huntington (1838-1909), showed that at the heart of the Communion is a shared and agreed core of texts and practices, like a watermark that runs through every member church. He was a rector in Worcester and then from 1883 at Grace Church in New York. He was a tireless churchman and campaigner who not only helped to lead the Episcopal Church towards home reunion after the divisions of the American Civil War (1861-5) but was also one of the most formative influences on modern Anglican identity.

His ideas came together in an 1870 book *The Church Idea: An Essay Toward Unity*, which developed F. D. Maurice's idea of there being common signs across the historic denominations, though Huntington approached the whole subject more as a historian than a theologian. He proposed four elements common to Anglican, Roman Catholic and Orthodox churches. These were the 'Holy Scriptures, as the Word of God... the Primitive Creeds as the Rule of Faith... the two Sacraments ordained by Christ himself... and the Episcopate as the keystone of governmental unity'. In 1886 the House of Bishops of the General Convention of the Episcopal Church liked and adopted Huntington's four points at its meeting in Chicago. After the traumas of the Civil War their aim was to promote national unity and reconciliation. The hope was to restore American churches to the unity of the primitive Catholic church, to reach an 'organic unity'.

Other bishops around the Anglican Communion were impressed by all this and when they met for the third Lambeth Conference in 1888 they resolved to adopt this 'quadrilateral' on behalf of the Anglican Communion as a whole. It clearly presented a very useful tool for bringing churches together.

The Quadrilateral is found in Resolution 11 in which the bishops resolved that

in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

(a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation' [Article VI], and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself – Baptism and the Supper of the Lord – ministered with unfailling use of Christ's words of Institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. (Anglican Communion 1888)

A foundation was therefore being laid for different churches to recognise and affirm the four elements within each other's life, thus establishing common ground as a basis for moving towards unity. In ecumenical conversations with Lutherans and Methodists and Roman Catholics, for example, it would allow awareness of those things that Anglicans share with them, and thus allow the growth of mutual understanding and appreciation of other differences. This would be picked up and promoted by the Lambeth Conference of 1920 in a great 'Appeal to All Christian People' for unity.

This Chicago-Lambeth Quadrilateral is significant in a number of ways. As Adrian Chatfield has pointed out, this was the first time Anglicans had attempted a self-definition that was not English in origin, which recognized a common Anglican identity, which gave some definition to that identity, and did not mention Englishness as a defining characteristic. We might add that there is not even a mention of the Book of Common Prayer or the Articles of Religion. It clearly showed how Anglicanism now transcended the belief and practice of its founding church. It showed how there is a kind of watermark of core texts and practices which runs through all Anglican churches however different they are in other respects.

Assignment: How are these four 'articles' expressed in the life of your own church? What do they tell you about the nature of your church?

Describe what you have learnt from this section. Make a note of this.

12.2 Networks and Links across the World

What of active relationships across the Anglican Communion? The answer is that Anglican churches and individuals have a vast range of such relationships. For example, there are a range of networks which connect Anglicans from around the Communion who are interested in certain specific issues, creating a cluster of energy around those issues, usually with an emphasis on renewing practical engagement. There are currently a wide range of them, some working within the Anglican Consultative Council (ACC) structures, such as by the Anglican Alliance

for Anglican relief agencies and church aid and development departments (see Anglican Alliance 2020), another for provinces and dioceses promoting intentional discipleship (see ACC 2020), and another run by the Theological Education department for connecting around 150 theological colleges, seminaries and courses across the Communion and for sharing, commissioning and publishing online teaching resources (see ACC 2020c).

Other networks are officially recognised by the Anglican Consultative Council and include those for health and community issues, peace and justice issues, indigenous peoples, the higher-education colleges and universities of the Communion (CUAC), the environment (ACEN), safe churches, refugees and migrants, interfaith issues, an international family network, a women's network, and youth, liturgy, lusophone Anglicanism and francophone Anglicanism networks. (Anglican Communion 2018)

Others are independent, such as diocese-to-diocese companionship links. These were originally between Northern and Southern dioceses but now there are South to South and North to North links as well. Sometimes three or more dioceses are linked together and can experience a great variety of cultures and understandings among each other. Links have included visits and exchanges, joint development projects, regular prayer for each other, training, conferences, work camps, medical assistance, education support, renewal of mission and building projects.

Today there are hundreds of these links across the globe, some being very active and important to the growth of the church in some places (for example, the link between Sudan, South Sudan and the diocese of Salisbury in England). They are a grass roots phenomenon, powered by enthusiasm and the reward of making friends with people in other parts of the world. Some of the links have experienced paternalism when one of the partners, usually in the global North, has had much greater financial wealth than the other. But as churches in the North have become increasingly aware of their own minority status and fragility within their own contexts they have become more receptive to receiving the gifts that their partners bring to the table.

There are also networks for special interest groups, such as the Mothers' Union, founded in 1876 and today by far the largest of networks with 4 million members worldwide in 84 countries. It has the aim 'of showing Christian faith by the transformation of communities worldwide. It does this through supporting strong relationships within the family and promoting reconciliation at all levels.' (Mothers' Union 2020. See Section 17).

Another network is the Global Anglican Future Conference (GAFCON), which began with a conference in Jerusalem in 2008 attended by around 1100 laity and clergy including just under 300 active and retired bishops. It issued 'The Jerusalem Statement' which set out its aims and objectives and within this included a doctrinal statement called 'The Jerusalem Declaration' which among other affirmations declared loyalty to the BCP of 1662, the Articles of Religion and 'the classic Anglican Ordinal'. A second conference was held in Nairobi in 2013 and a third in Jerusalem in 2018 with just under 2000 attendees from 50 countries which also created a set of nine strategic global networks to take its work forward. The Jerusalem statement describes clearly the purpose of GAFCON and the FCA: 'We believe the Anglican Communion should and will be reformed around the biblical gospel mandate to go into all the world and present Christ to the nations.'

Finally it is important to include the ongoing work of Anglican mission agencies, such as Church Mission Society (CMS), United Society Partners in the Gospel (USPG) and Tearfund. These connect donors and volunteers with mission projects across the world, from evangelism through to health care and community development. As we have seen CMS and USPG (through its ancestors SPG and UMCA) have made significant contributions to the growth of Anglican churches across the world and they continue to challenge and stimulate those churches in their understanding and practice of mission.

This range of voluntary links criss-cross the Communion. These have been memorably described by a bishop as something like a spilt bowl of spaghetti, a bit chaotic with crisscrossing relationships in every direction... there is real strength in the looseness and in the crisscrossing spaghetti-like relationships... This is the real strength of the Anglican Communion, as an international movement that consists of loosely structured relationships and is not, like other international organisations, always governed by money and power.

Assignment: How is your church linked with other parts of the Anglican Communion? Does your diocese have a companionship link? Do you belong to any special networks? Why are these kinds of link important?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 13

In a Worldwide Structure

Opening question: What difference does belonging to a worldwide body of churches make to you and to your own church? What benefits and responsibilities flow from this?

In this session we look at the formal corporate structures that link the member churches of the Anglican Communion.

Anglicanism has a formal structure that reaches across the world, called the Anglican Communion and served by a number of 'instruments of communion'. The standard definition of the Anglican Communion, produced by the Lambeth Conference of 1930, in Resolution 49, describes it as

a fellowship, within the one holy catholic and apostolic church, of those duly constituted dioceses, provinces or regional churches in communion with the see of Canterbury (Anglican Communion 1930)

This shows that the Communion is only part of the Church of God and therefore never complete within itself, which shows the necessity of ecumenism. The definition also shows that for a church to belong to the Communion it must be in communion with the see of Canterbury ie. be able to share Holy Communion with the Archbishop of Canterbury and the people of his diocese, which indicates its boundaries (ie. that those who cannot do this are not part of the Anglican Communion). There are currently 42 member churches of the Anglican Communion (see Appendix). There are also one or two Anglican churches, such as the Anglican Church of North America, which are not in communion with the Archbishop of Canterbury and therefore not part of the Anglican Communion.

What does 'fellowship' mean in practice? This is where the four 'instruments' come into play. We look at each in turn.

13.1 Archbishops of Canterbury and the Lambeth Conference

By far the oldest 'instrument' is the office of the Archbishop of Canterbury. Its origins lie with Pope Gregory I ('The Great', Pope 590– 604) who sent the monk Augustine on a mission to England in 596CE to convert the Anglo-Saxons. Augustine was consecrated as bishop during his journey and arrived in 597. The historian Bede, writing in Jarrow in the North East of England in 731, in his

Ecclesiastical History of the English Nation, reports that 'Moved by divine inspiration ... [Gregory] sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the word of God to the English nation' (Bede 33, chap. xxiii). Even though Christianity had already arrived in the British Isles with the Romans and then with Celtic missionaries from Ireland, such as Columba and Aiden, recent invasions of pagan Angles and Saxons from northern Europe had pushed it out of the southern and eastern regions of England. After arriving in Kent and settling near the king's court at Canterbury Augustine won over King Aethelberht, who was baptised along with many of his court, probably in 601. Pope Gregory later made Augustine the Archbishop of Canterbury, the first in a line of 105 archbishops that is now represented by Justin Welby.

Augustine made a Roman church in Canterbury his cathedral. The current cathedral was built 500 years later and consecrated in 1130. St Augustine's chair, in which new archbishops are enthroned, probably dates from the thirteenth century. Canterbury Cathedral is still the 'seat' of the archbishop and for that reason it has a special significance for Anglicans throughout the world. A compass rose, the emblem of the Anglican Communion, is laid into the floor of the cathedral indicating the worldwide reach of the Communion (it was first used as an emblem of the Anglican Communion at a World Anglican Congress in Minneapolis in 1954).

All this means that the archbishop has a special role in standing for Anglican mission and unity especially when he calls together bishops from across the Communion and presides at their worship. This especially happens when he calls and hosts the Lambeth Conference, inviting every working bishop to attend. He chairs the Primates' meetings and is president (but not the chair) of the Anglican Consultative Council (see below). He is widely regarded as the *primus inter pares* (first among equals) among the bishops and more than anyone else can represent Anglicanism to other churches and the wider world. But the fact that each member church is autonomous means he is more like a figurehead than a president, though with a moral authority derived from the historic nature of the office. He can only visit member churches if he is invited to do so, and when he invites bishops to meetings there is nothing that can compel them to attend.

The second 'Instrument of Communion' is the Lambeth Conference, called every ten years or so. Archbishop Charles Longley called the first Lambeth Conference in 1867 to bring the bishops together to support each other in mission and to consult on some of the issues of the day. It met at the archbishop's main residence, Lambeth Palace in London, which gave it its name, with 76 bishops

attending. In some respects it was a response to division within the Communion, in particular disagreement over the rise of Biblical scholarship. Some bishops did not attend, including the Archbishop of York, supported by the bishops of Durham, Carlisle and Ripon, because they feared the conference would weaken the link between church and state in Britain. But Longley's invitation letter indicates a much more positive purpose, with its statement that the conference was to be for 'the maintenance of greater union in our missionary work and to increased intercommunion among ourselves'. The building of relationships for mission, then, was to be its primary purpose. So it began life as a consultative and fraternal meeting rather than for issuing directives and regulations, to support the bishops and their dioceses in extending Christian mission, in line with the origins of the office of the Archbishop of Canterbury, as seen above.

Longley insisted the resolutions would be 'purely declaratory' and would only have the influence of recommendations: 'It has never been contemplated that we should assume the functions of a general synod of all churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding...'

Archbishop Tait called a second conference in 1878, which was much longer, with greater attendance. A third was held in 1888, and the general pattern had been set.

The conference of 1888 was significant for adopting the Chicago Quadrilateral, as we have seen. The conference of 1908 was important for calling for reform of social conditions in society at large. The conference of 1920 issued a great appeal for the unity of all Christians. The conference of 1930 was important for its definition of the Anglican Communion, quoted above, and for recognising that artificial contraception may sometimes be right, this being extended in 1958 to viewing family planning as 'a positive choice before God.' The conference of 1968 recommended the creation of a permanent diaconate open to both women and men, allowing women to preach, baptise and lead worship. The 1978 conference acknowledged the legal right of each Church to make its own decision about admitting women to Holy Orders. The conference of 1988 launched a 'Decade of Evangelism' for the Communion in the 1990s. It also recognised that polygamists who come to faith should be allowed to be baptised, showing a growing recognition of the importance of indigenous culture in the lives of Anglicans. The 1998 conference greatly encouraged the forming of companionship links across the dioceses of the Communion. It also, famously, passed Resolution 1.10, which rejected homosexual practice 'as incompatible with Scripture' and advised against

'the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions'. This was passed in the face of strong opposition from a minority of bishops and was unlike other resolutions of Lambeth conferences in that it was not designed to seek consensus and unity among the bishops.

As already seen, the resolutions of Lambeth Conferences only have effect if enacted by synods in each member church of the Communion. But it has considerable spiritual, moral and pastoral authority.

Assignment: Find out all you can about the next (or most recent) Lambeth Conference. When and where is it due to take place, what is its theme, what book of the Bible will the bishops be studying? What difference could it make to the mission of Anglican churches?

Describe what you have learnt from this section. Make a note of this.

13.2 The Anglican Consultative Council and Primates' Meetings

The next and arguably the most inclusive of the Instruments is the Anglican Consultative Council (ACC), which is a body that represents laity as well as clergy. This was created by the 1968 Lambeth Conference and was given the task of co-ordinating international mission and ecumenical work. Two thirds of member churches had to give their consent to the setting up of the council, approving its constitution and sending representatives to its meetings. This gives it a democratic authority that the Lambeth Conference and the Primates Meetings do not have (for which consent was not formally sought when they were set up).

The delegates have to include some primates, bishops, priests and deacons and, significantly, lay people, hence making it the most representative of the Instruments. Like the other Instruments it has a consultative rather than an executive or juridical role.

It first met in 1971 and has now met on seventeen occasions, every three years or so, most recently in Hong Kong in 2019 (ACC 1971-2019). Another reason for its importance is one already mentioned, that it is the only instrument with a legal constitution and with a permanent administrative secretariat, the Anglican Communion Office, based in London, which enacts its resolutions and serves

the Anglican Communion's life and work within God's mission. The *Five Marks of Mission* (see Part III) now serve as a broad guide to this work.

The ACC is led by the Secretary General of the Anglican Communion, who links member churches with the Anglican Communion Office between meetings of the ACC. As with the other Instruments, the effectiveness of its work depends on good relationships and the Secretary General is central to this, visiting member churches as an ambassador for the ACC and for the Communion as a whole. Because the ACC has no legal or executive powers over the member churches (except the power to formally recognise them as being a member of the Anglican Communion), its work depends on mutual respect and trust, which can only be built up over time.

As there are long gaps between meetings the ACC has a standing committee that also contains representatives of the Primates Meeting, hence its title Joint Standing Committee (see ACC 2019). This normally meets twice a year to review and direct the work of the Anglican Communion Office. The Office implements the resolutions of the full ACC meetings. This work currently includes promoting gender justice across the church and society at large, supporting and encouraging theological education across the colleges, seminaries and courses of the Anglican Communion, representing the Anglican Communion at the United Nations in Geneva and New York, arranging and supporting ecumenical dialogues, co-ordinating and building communications across the Communion, including providing a news service, as well as providing administrative and financial management for meetings of the ACC and Primates.

The ACC has also played a key role in identifying and promoting the Anglican Communion's emerging vision of mission, seen in its development of the Five Marks of Mission (see below). More recently the ACC in 2016 meeting in Lusaka in Zambia helped to take this forward when it launched a 'Season of Intentional Discipleship', to last for a decade. This called on every province, diocese and parish in the Anglican Communion 'to adopt a clear focus on intentional discipleship and to produce resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ.' (Resolution 16.01) To show what this meant it published a report, *Intentional Discipleship and Disciple-Making* (ACC 2016) for study across the Communion. This describes a wide range of ways in which a deliberate promotion of discipleship is being expressed in different parts of the world and in different theological traditions within the Communion, through a broad selection of case studies. It describes how there is a growing consensus within the worldwide church that discipleship is one of the key issues of our times.

The Primates' Meeting is the most recent of the Instruments. To understand what it is we must know what a primate is. Here is an official definition:

An Anglican primate is the chief bishop or archbishop of one of the provinces of the Anglican Communion. Some of these provinces are stand-alone ecclesiastical provinces (such as the Church of the Province of West Africa), while others are national Churches comprising more than one ecclesiastical province (such as the Church of England). Since 1978, the primates have met regularly at the invitation of the Archbishop of Canterbury, who is regarded as the *primus inter pares* of the primates. While the gathering has no legal jurisdiction, it acts as one of the Instruments of Communion among the autonomous provinces of the Communion. (IASCUFO 2015, 4.1.1)

The Moderators of the United Churches of North and South India, which are united with other originally non-Anglican Churches, and which are part of the Anglican Communion, while not primates, participate in the Primates' Meetings. (4.1.3)

The Primates' Meeting started in 1979 with the Archbishop of Canterbury asking them to join him in regular meetings for consultation, prayer and reflection on theological, social and international matters. These meetings take place every two or three years and can happen anywhere in the world. Like the Lambeth Conference, they have a consultative rather than an executive role. They have never had an official constitution. The 1998 Lambeth Conference called for the meetings to take place more often.

Their growing significance was seen when they gathered quickly following the consecration in 2003 of Gene Robinson the first openly gay bishop. They offered some clear directives, and commissioned the work that resulted in the *Windsor Report*, which proposed an Anglican Covenant to be adopted by every member church (but which later failed to get enough support across the Communion and was dropped). The meeting in 2007 in Dar es Salaam drew up further proposals to limit primates from one province ministering to dioceses in other provinces, but these were not adopted by the relevant provinces.

The 2011 Primates' Meeting in Dublin produced a limited yet positive statement of the purpose of its meetings, which was that each primate 'bring the realities, expectations and hopes of the context from which [they] come, thus representing the local to the global, [and they] learn the realities, expectations and hopes of other contexts, and carry home and interpret the global to the local.' (IASCUFO 2015, 4.4.2)

The Instruments as a Whole

These people and bodies can be likened to the musical instruments in a band or orchestra. Each has their own distinctive voice but their role is to work with each other to contribute to the harmony of the whole:

In recent years Anglicans have interpreted this movement outwards in terms of the Five Marks of Mission. The Instruments of Communion are intended to serve these marks. The Marks of Mission are the proper horizon towards which the Instruments are directed. (IASCUFO 2015, 6.3.3)

Assignment: Find out who are your representatives on the Anglican Consultative Council. Your Provincial Office will have this information. Who is the primate of your province (ie. the senior bishop)? How long has he or she been in this post? Find out when the next Primates' Meeting is due to take place.

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

III

Anglican Mission

Anglicanism, then, can be understood as a movement of church communities across the world who share a common core, who have active and structured relationships with each other and who work towards the same goal. Session 11 added detail to this picture, showing that there is a common core of texts and practices defined by the Quadrilateral, and also that there are a wide range of active voluntary relationships criss-crossing the Anglican world. Session 12 showed that there are also a set of corporate connections between member churches, known collectively since the nineteenth century as the Anglican Communion and served by 'Instruments of Communion'. Now in the third part of the course we explore how Anglicans share a common goal and a set of ways for getting there. What is this goal and what are those ways?

Session 14

Five Marks of Mission

Opening question: How would you describe Christian mission? How have you participated in it up to now?

This session looks at how Anglicans have developed a shared understanding of mission and how it has become more and more widely used.

14.1 Development of a Definition

A pointer to Anglicans' common goal is found in the origins of the concept of the Anglican Communion itself. It began to be used in the mid-Nineteenth century in the missionary context and specifically when the missionary society SPG (now USPG) was celebrating its jubilee anniversary. Observers of the spread of Anglican churches around the world noted that there was now 'a communion of Anglican churches... precisely as it is the embodied expression of the missionary thrust of Anglicans to plant the Gospel in all places'. The concept began to be used more and more, especially around the Lambeth Conference in 1867 onwards. This conference, as we have already seen, was called by Archbishop Longley for 'the maintenance of greater union in our missionary work'. So the Anglican Communion and its earliest instruments was the fruit of mission.

That the Anglican Communion has a missionary purpose has been reinforced in recent years. This was seen when the Anglican Consultative Council was set up, a third Instrument of Communion, in 1971, for the co-ordination of international missionary work as well as ecumenism. It was seen in the Lambeth Conference of

1988 which promoted a 'Decade of Evangelism' for the 1990s, which was picked up with enthusiasm in different parts of the world.

Most telling of all has been the growth in influence of the definition of mission as having five 'marks'. This had its origins in meetings of the ACC between 1984 and 2012. At the ACC in 1984 mission was described as 'proclaiming the Good News of the Kingdom', 'teaching, baptising and nurturing new believers', 'responding to human need by loving service', and 'transforming unjust structures of society'. At the ACC in 1990 a fifth affirmation was added, 'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.'

Surprisingly this definition was never formally adopted by the ACC or the Lambeth Conference but grew in use and popularity in reports and discussion at these meetings. It showed that mission is not uniform but is expressed in a variety of ways depending on the needs of the respective context: it is integral to the context in which it takes place. But taken as a whole, across all contexts, mission is holistic, affecting the whole of life.

By the mid-1990s the title 'Marks of Mission' started to be attached to the definition (adapted from the phrase 'the marks of the church' used for the Nicene Creed's descriptions of the church as 'one, holy, catholic and apostolic'). This created a memorable name for this definition. Then in 1999 a report from an international commission on mission called MISSIO suggested an introductory sentence should be added, namely 'The mission of the Church is the mission of Christ' (MISSIO 2000, p.20). This was inspired: it showed that the definition was not about five different missions but were describing one mission, the one that Christ gave the disciples at his resurrection (John 20.21). The 'marks' were the kinds of impact that occur when the church is the faithful servant of Christ's mission, being like the imprints of Christ's hands on the world through the actions of the church. This showed that mission belonged to God and the church was a participant in this greater reality. It implied that the Marks were indicative rather than definitive, for Christ might lead his church in different directions in the future. So they were not to be seen as fixed agendas set in stone but as current forms of participation in God's saving purposes in the world, freeing up the church to participate in different creative ways in the future.

In different language Archbishop Rowan Williams has also presented the Marks in this kind of way: they are 'not programmes that we may or may not want to take up, but exploring the nature of the great current of divine transforming love in which we are swept up and which sustains us when we fail or stumble.'

The MISSEO report also clarified where the journey was leading, i.e. the overall purpose and goal of the Marks. This was through letting scripture explain the meaning of the first mark:

The first mark of mission, identified at ACC-6 with personal evangelism, is really a summary of what *all* mission is about, because it is based on Jesus' own summary of his mission (Matthew 4.17, Mark 1:14-15, Luke 4:18, Luke 7:22; cf. John 3:14-17). Instead of being just one (albeit the first) of five distinct activities, this should be the key statement about *everything* we do in mission. (MISSIO 2000, p.19)

This change in the way the first Mark is understood explains the Five Marks as a whole. They are no longer to be seen as an end in themselves, but are describing ways the church participates in the coming of the Kingdom. Their basis in Christ's mission, made clear by the new introductory sentence, is now joined by an indication of their goal, which is the coming Kingdom of God.

This re-interpretation also opens the door to the inclusion of worship in mission, because worship proclaims the gospel in many ways: 'An important feature of Anglicanism is our belief that worship is central to our common life. But worship is not just something we do alongside our witness to the good news: worship is itself a witness to the world.' (MISSIO 2000, p.19) So the proclamation of the Kingdom, which summaries all the Marks, happens through worship as much as other activities:

...each time we celebrate the eucharist, we proclaim Christ's death until he comes (1 Cor. 11:26). Our liturgical life is a vital dimension of our mission calling; and although it is not [explicitly] included in the Five Marks, it undergirds the forms of public witness listed there. (MISSIO 2000, p.19)

Assignment: How does this thinking across the Anglican Communion change the way you think about mission? Does it open up new ways in which you can serve the mission of Christ?

Describe what you have learnt from this section. Make a note of this.

14.2 Widening Use

In this new format the definition became widely used across the Anglican Communion and, suddenly, it was being used everywhere. For example, they were used by the American Episcopal Church which adopted them as mission priorities. Then at the 2012 meeting of the ACC in Aotearoa New Zealand (ACC-15) another addition to their wording was made. Responding to a suggestion from the Canadian church, who were working on reconciliation with indigenous peoples, and strongly supported by representatives from Burundi a country heavily involved in post-conflict reconciliation, the ACC unanimously agreed to add an extra clause to the fourth Mark of Mission: 'to challenge violence of every kind and to pursue peace and reconciliation'.

Since then they have proved to be a strong and popular framework for mission and are widely used around the Communion. Janice Price, World Mission Policy Adviser for the Church of England, has stated that they have been used in many dioceses, deaneries, and parishes in England as well as around the Communion: 'They have given churches a practical language and image of mission that can be applied locally as well as globally... they have been instrumental in shaping the mission imagination of the Church of England'.

For the Communion as a whole they are now published on the Anglican Communion website, with some important introductory remarks that officially validate the insights of the MISSIO report:

The Five Marks of Mission are an important statement on mission. They express the Anglican Communion's common commitment to, and understanding of, God's holistic and integral mission. The mission of the Church is the mission of Christ.

The first Mark of Mission, identified with personal evangelism at the Anglican Consultative Council in 1984 (ACC-6) is a summary of what all mission is about, because it is based on Jesus' own summary of his mission. This should be the key statement about everything we do in mission.

The website prints them in French, Spanish, Portuguese and Kiswahili as well as in English, with some PDF versions that can be printed as attractive bookmarks:

The mission of the Church is the mission of Christ

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers

3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

(Anglican Communion 2016)

The following sessions look at different ways Anglicans have participated in mission in recent centuries, to provide examples of each mark of mission. They are taken from a wide range of ways Anglicans have done this so cannot describe everything that has gone on.

Assignment: Have the Five Marks of Mission been used in your own church as a way of thinking about the mission of the church? How are they helpful as a definition? From your point of view how do they need supplementing?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 15

Evangelism at the Margins

Opening question: Who are those on the edges of the community where you live? Have they ever been offered the good news of Jesus Christ?

Here are some examples of evangelists who have preached among people on the edge.

15.1 John Wesley and Bernard Mizeki

How have Anglicans proclaimed the Good News of the Kingdom? This has often happened through the pastoral ministry of the church as it has cared for its congregations, but what of proclaiming the gospel to whole sections of the population who through social and economic pressures have lost contact with the church or never had it. For major efforts to reach these kinds of people we need to turn to some remarkable and courageous individuals who used clear and heartfelt preaching along with worship to put before people the grace of the Kingdom of God.

John Wesley and his preaching tours led the way, when he made a point of trying to reach the poor who had moved into the growing towns and cities of the industrial revolution. We have already met Wesley (see Session 5). After his awakening (see 3.2) he became committed to travelling the country 'to promote as far as I am able vital practical religion and by the grace of God to beget, preserve, and increase the life of God in the souls of men'. He did this first through preaching in churches and then, when increasingly denied access by vicars, speaking in fields and market squares, up and down the country. From 1739 onwards it is estimated he covered over 200,000 miles on horseback or in a carriage over the course of his life, taking in Scotland and Ireland along the way. He regularly rose at four in the morning, preached at five, and spent his days in a full round of preaching, counselling, exhorting, correcting, organizing and encouraging. He traversed England annually, paid twenty visits to Scotland, and the same number to Ireland. He was sometimes attacked by hostile mobs but was not deflected. He believed that everyone on the planet could be justified and therefore needed to be given the opportunity to hear the gospel and respond with faith. Wesley disregarded the parish boundaries of the Church of England, ranging widely and freely, famously declaring that 'I look upon all the world as my parish' (*Journal* 3 July 1759). His connection with the industrial poor is illustrated by an

entry in his Journal for 2nd April 1739: 'At four in the afternoon, ...I proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city, to about three thousand people.'

Those who responded then joined the local Methodist society so that they could experience rousing worship, not least through hymn singing, and also joined a 'class' for learning about the Christian faith (see Session 15). In Cornwall, for example, Wesley's preaching led to the forming of a group known as Bible Christians, of converted tin miners which included women preachers. This group later included Billy Bray, a tin miner who had been a notorious drunkard and was converted, becoming a preacher whose sermons included spontaneous singing and dancing. He became one of the heroes of Cornish Methodism. Sadly by this time the Methodist movement had split from the Church of England.

Many others have followed in Wesley's footsteps by taking the gospel to the margins. Moving into the nineteenth century the story of Bernard Mizeki stands out. This was in the colonial period when the local people of Mashonaland (in Zimbabwe) were being excluded from the best land and required to live in the 'communal areas' where they were also being taxed. They were also excluded from political power by the British settlers.

Mizeki was an international figure, born in one country (Mozambique), formed and guided in his early years in a different country (South Africa), by missionaries from a third country (England), who then settled and planted Anglicanism in a fourth country (Zimbabwe). His story also shows the importance of education and teaching of faith for this tradition, because he came into the church through a night school run by a religious community and then attended a college for the training of catechists, becoming a catechist to the people of Mashonaland. The story also shows the impact of religious revivals, in this case the Oxford Movement brought to South Africa by the Cowley Fathers. Through his work and witness Anglicanism was helped to make a transition from being a church of the global North, in this case of the Church of England, to becoming a church of the global South, of the Shona people of Zimbabwe, where it became part and parcel of their community. It is a story that shows the church forging unity among disparate and divided peoples.

He was born around the year 1861 in what was then Portuguese East Africa and today is Mozambique. His birth name was Mamiyeli Mitseki Gwambe. At around the age of 12 he moved to Cape Town and, providentially, was taken in and educated by the Cowley Fathers (the Society of St John the Evangelist) who had established a house and a night school in the city. He excelled as a student,

particularly as a linguist, mastering English, French, Dutch and eight African languages. He would later translate sacred texts, work which was pioneering and invaluable for the church. He was baptised in 1886 and took the name Bernard. He then went to work at St Columba's Hostel in Cape Town, a shelter run by the Cowley Fathers to house African men in danger from alcoholism. From here Bernard was sponsored to attend Zonnebloem College to train to become a catechist. In 1891 he accompanied the missionary bishop George Knight-Bruce to plant a new diocese in Mashonaland in what was then Southern Rhodesia and is now Zimbabwe.

Mizeki became a catechist to the Shona people. He set up his mission station at Nhowe where he lived for the remaining five years of his life. He learnt the local language, built a chapel where he led the daily Offices and taught and prayed with the people. Worship was integral to his evangelism, as was the way he lived: 'His preaching was his example of life. He sought to understand the existing monotheistic beliefs and spiritual sensibilities of the Shona people while confidently proclaiming Christ.' (FSJE 2020)

Mizeki married the daughter of a local chief who later gave birth to his daughter. He integrated into the local community while continuing with his teaching and mission work. But in 1896 during a period of drought, locust plagues and famine there were a number of uprisings by Ndebele and Shona groups against the colonial government who had been taxing the population and were ordering them to kill and burn their infected cattle. African missionaries were targeted for being agents of the government. Mizeki was warned to leave but he stated he was the servant of Christ alone. The persecution became more organised but still he remained at Nhowe. On the night of 18 June 1896 he was taken from his hut and killed, probably on the instruction of a local witch doctor.

What followed was also remarkable. Soon after his martyrdom Shona people started to convert to Christianity and in increasingly large numbers, many baptised as Anglicans, bringing some peace and unity to their community. Since then Mizeki has become a figure of veneration to the Shona people and to Anglicans across Southern Africa. The place of his death has become a centre of pilgrimage with a very well attended festival taking place there each year, the largest gathering of Anglicans on the continent. A Bernard Mizeki Men's Guild was established in South Africa for Anglican lay men especially to promote their leadership in the life of the Church. Composed largely of Xhosa-speaking migrant workers, guild branches have spread across the country and beyond, whose members wear purple waistcoats with a special badge. They identify with Mizeki

as a fellow migrant who sacrificed himself for Christ. As Tertullian an early church father put it, the blood of martyrs is the seed of the church.

The missiologist Dana L. Robert has summed up the significance of this inspiring story in the following way:

The celebration of Bernard Mizeki as a 'saint' whose feast-day is marked on the Anglican calendar stands as a symbol of the growing self-confidence and communal identity of African Christianity in South and Central Africa during the twentieth century... Along with other popular pilgrimages across the continent, it shows that Christianity is fully at home as an African religion.

Assignment: What are the lessons of Bernard Mizeki's life for Christian mission? How does his approach need adapting for your own context?

Describe what you have learnt from this section. Make a note of this.

15.2 Kon Ajith of Sudan

Another story of Anglicans reaching out to the excluded comes from Sudan in the late twentieth century and is especially dramatic. During the second civil war, between the southern based Sudan People's Liberation Army (SPLA) and the military regime in the north, between 1983 and 2005, disruption and violence became more and more intense. Many communities were forced to flee and become refugees in other parts of the country or in neighbouring states. Traditional beliefs gained ground, not least belief in *jak* among the Dinka people. The *jak* were local deities of traditional religion who needed to be given gifts to be kept on side. As the war intensified Christians believed that the *jak* were now attacking Dinka welfare and failing to protect them from the war. But destroying their shrines did not mean that they ceased to exist. Rather the destruction of the shrines was believed to enrage the *jak* and make them attack even more. The only protection was the power of the Holy Spirit made known in baptism. But to become Christian the Dinka had to repudiate their belief in the power of the *jak* over their lives.

The person who took this message to the traumatised and displaced Dinka peoples and who did so with complete conviction and authority was not from the clergy of the church, was not educated, could not read or write but was

a traditional cattle herder. This was Kon Ajith who in 1986 received a series of disturbing dreams and reports of miraculous activity and who then asked to be baptised. He was baptised by Bishop Nathaniel Garang who since 1984 had been living in the rural areas and out of contact with the outside world. Garang was a bishop of the Episcopal Church of Sudan, which is part of the Anglican Communion.

Kon Ajith began an walking and preaching ministry that ranged widely across Dinka territory. His messages were consistent. 'The Dinka had disobeyed God by worshipping *jak*. They needed to destroy their *jak* and be baptized; if not, God would punish them.' He built a large new church at a cattle camp called Pakeo, naming it Zion, a reference to a passage in Isaiah 18 which describes people offering their gifts and worshipping God at Zion. Many Dinka believed this passage referred to them and that it pointed to their civil war. The church was in the shape of a cross with an entrance at each of the four ends. Kon said that it needed multiple entrances because it would draw people from all ethnic groups and from all points of the compass. 'It was a message of ethnic harmony at a time when the war was creating significant tensions and violence between the people of southern Sudan.' (Jesse Zink) The building of the church showed how the experience of worship was integral to his proclamation, as it had been for Bernard Mizeki.

At first many were suspicious of his message and the way he preached, including clergy from the church (as John Wesley had found). He marched around beating a drum, carrying a flag, and wrapped only in a blanket, and sometimes not even that. He approached the SPLA and at first was turned away. But in 1991 a breakaway faction of the SPLA turned on the Dinka people and brutally massacred a large number of them at Bor. This was seen by other Dinka people as a fulfilment of Kon's prophecies and they approached the church for baptism in increasingly large numbers. The SPLA also changed their minds and its soldiers helped to collect *jak* symbols so that they could be destroyed. Meanwhile news of all this reached the government's army garrison at Bor and they sent a force to track down and kill Kon. He was killed on 26 December 1992, thereby becoming a martyr. But his influence and his instructions to destroy the *jak* were not forgotten. An Episcopalian priest, John Kelei, presided over a mass burning of nearly 3000 symbols in February 1993. Kelei told the crowd, "Let us put our fire on these symbols here. But the real *jak*, God will send fire on them and will burn them". The people believed the *jak* were real but were no longer trustworthy. They were putting their faith in God as revealed in Jesus Christ. These dramatic events

were followed by rapid growth of the church, especially Kon's Episcopal Church of Sudan.

Assignment: What are the lessons of Kon Ajith's life for Christian mission? In what ways could his bold approach be expressed in your own context?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 16

Nurturing Discipleship

Opening question: Have you belonged to a small group as part of your Christian discipleship? How can membership of a small group help people to grow in knowledge of the Christian faith and grow in confidence within it?

This session looks at the birth and growth of small discipleship groups within Anglicanism.

The second Mark of Mission, 'to teach, baptise and nurture new believers', has often been put into practice in Anglicanism through small groups, in which new believers learn about the Christian faith and are supported and encouraged within them. This has historic roots, going back to John Wesley's ministry in the 1700s, and continues in the present through Alpha and other courses and in what is called the Season of Intentional Discipleship.

16.1 Class Meetings and Conversation Parties

Structured learning and teaching has been a feature of Anglican life since the Reformation, but mostly through expository preaching in sermons for those already in church, and through teaching young people to memorise the catechism before their confirmation. It was assumed everyone belonged to the Church of England, because every baby was brought to its parish church for baptism and therefore the population of England and Wales was assumed to be Christian. There was little recognition of the need to teach the faith to the unchurched. But this changed with John Wesley. After his awakening, as we saw in Sessions 5 and 10, he became committed to travelling the country 'to promote as far as I am able vital practical religion and by the grace of God to beget, preserve, and increase the life of God in the souls of men'. He did this first through preaching in churches and then, when denied access by vicars who did not like his approach, speaking in fields and market squares, up and down the country.

But, crucially, Wesley did not see evangelism taking place just through speaking to crowds: his genius was to recognize that learning and teaching needs to continue after people have been awakened to faith and that classes were needed to make this happen. He therefore established a system of 'class meetings' for the teaching and support of converts, women as well as men, what today is called nurture evangelism. Each convert was put into a class of around twelve members who

met under a leader, normally another lay person, for mutual help, fellowship and instruction. These small groups were strictly organised but were important in allowing members to learn the faith by asking questions and listening to answers, for unlike in a large meeting there was opportunity for conversation involving every member of the group. The teaching, then, was being presented and being heard in the language of that place: it was learning taking place in the vernacular.

Wesley organized what became the Methodist movement so that this interactive form of learning would be part of its structures. The 'class meetings' were the way Wesley ensured there was genuine growth in discipleship and discipline, which could be very rigorous. They were a form of evangelism. By 1783 in Bristol, for example, there were 57 classes with nine to eighteen members in each. In the North East of England, by contrast, the classes were much larger.

Wesley's approach inspired Charles Simeon (1759-1836) who was Vicar of Holy Trinity Church, Cambridge, from 1783 until his death, an impressive 53 years in all. He studied at King's College, Cambridge, and then becoming a fellow of the college and incumbent of Holy Trinity. The churchwardens initially tried to lock him out, because they had wanted the curate to become the vicar. But Simeon was not put off and his dramatic style of preaching attracted large numbers of undergraduates from the university. By the end of his life he had inspired whole generations of students. They then went out to spread the Evangelical faith in parishes up and down the country and as missionaries abroad (including Henry Martyn in India and Persia). The historian Thomas Macaulay said of Simeon, 'If you knew what his authority and influence were . . . you would allow that his real sway over the Church was far greater than that of any primate.' By 1815 he was the most prominent Evangelical figure in the Church of England.

But Simeon's sermons were not the most influential aspect of his ministry. Learning from the Methodists about the importance of interactive learning but recognising that the undergraduates needed a different approach from the agricultural and factory workers of Methodism, he started sermon classes on Sunday evenings and 'Conversation Parties' on Friday evenings at his home. These new kind of gatherings would attract around forty students at a time. He described them in a letter to another clergyman:

My own habit is this: I have an open day, when all who choose it come to take their tea with me. Everyone is at liberty to ask what questions he will, and I give to them the best answer I can. Hence a great variety of subjects come under review – subjects which we could not discuss in the pulpit – and the

young men find it a very edifying season. We have neither exposition, as such, nor prayer; but I have the opportunity of saying all that my heart can wish...

Scripture contributed to the conversation, but not like in a sermon:

You need not expound; but if there be any passage of Scripture, which you think of peculiar importance for their consideration, you may easily, without being a conjurer, contrive to have their attention turned to it; and you may easily recommend the young men to pray over it in secret.

These 'parties' anticipate home groups in the modern church, where learning and teaching takes place through conversation alongside prayer and fellowship. But as a form of mission, to draw in and win over new believers, they especially anticipate the Alpha Course, which was created to allow people from outside the churches to hear about, question and discuss the Christian faith in a small group setting, often with a meal. The Alpha Course, as we have already seen, has been highly effective in many parts of the world (Session 5).

Assignment: How could John Wesley's class system be set up in your own church? How would it need to be adapted?

Describe what you have learnt from this section. Make a note of this.

16.2 Home-based Learning in Tanzania

Since Simeon's time learning in small groups for the nurture of faith has happened in countless settings and in a variety of ways. One example can be provided from a very different context in East Africa today. The Mara region of Tanzania has seen dramatic church growth over the last thirty years. One Tanzanian priest has described his experience of this growth among subsistence farmers. His description clearly reveals the way that learning through conversation can bring people to faith:

'The plan is to have house-to-house evangelism, going in pairs. We start with visiting the homes of the congregation and then move on to non-believers. When welcomed into a home I first introduce myself as a pastor from the Anglican church and that we have come to have a discussion about God, Jesus and the Bible. If they say this is OK we might sing a worship song, then sit and pray and then I will tell them about how God has created the world and that

Christians believe in this great God rather than the small gods of pagans ... I talk about the birth of Jesus, that God has come among us, and of the miracles of Jesus and the difference he makes to our lives.'

This is a revealing testimony. It shows that the communication between evangelists and hosts is based on the invitation and interest of the host: the evangelists have come into the home of those they are talking to and depend on the welcome and hospitality of that home. The power dynamics of the classroom, where the teacher has power over the students to pass or fail their work, is absent. The evangelists only offer their teaching if the host is willing to listen: the power lies with the learner not the teacher, as it were.

The testimony shows how the content of the teaching is presented within the cultural world of the hosts which is influenced by traditional pagan religion. The teaching is sensitive to that cultural world but also challenges it from the Bible.

The conversational nature of the relationship between learners and teachers is again emphasized, in a simple yet beautiful way:

'I always give them the opportunity to choose whether to become a Christian. I offer to come back to continue the conversation. They choose a day which will suit them. If they say they are not sure I will leave them with a Bible verse to read and discuss later. One I often use is Psalm 95.1: 'O come let us sing to the Lord; let us make a joyful noise to the rock of our salvation.' I will write it on a piece of paper so that they can meditate on it. If they are old and do not read I will give it to a younger member of the family to read out to them.'

The Season of Intentional Discipleship

The key role of conversation in the nurture of disciples has been affirmed and promoted by the Anglican Communion's 'Season of Intentional Discipleship'. As we have seen (Session 12.2), the Anglican Consultative Council meeting in Lusaka in Zambia in 2016 launched this season to last for a decade. Its report, *Intentional Discipleship and Disciple-Making* (ACC 2016) described a wide range of ways in which a deliberate promotion of discipleship was being expressed through small-group learning in different parts of the world and in different theological traditions within the Communion. It described how there 'is a growing consensus within the worldwide Church that discipleship is one of the key issues of our times.' (*ibid.* p.81)

In the years since it was published this movement has continued to grow and strengthen in different provinces of the Anglican Communion (see ACC 2020).

The season of intentional discipleship is, essentially, all about members, through the nurture of small groups, recovering a holistic way of following Christ, 'best understood as a form of apprenticeship undertaken in an intentional community: it is practical and corporate, and involves the whole of life. It is ...not about what we know, but about who we are becoming.' (ACC 2016, p.81) Furthermore, the season is a movement because it is infectious, passing from person to person in a spontaneous kind of way. Archbishop Moon Hing has described it as 'not a course, it is not a certificate, it is not something that we will just learn for a year or two... but it is a life line, it is a life time of learning' (ACC 2016b, p.6). It is all about people being touched and formed in every aspect of their life, 'people growing in their sense of being loved by, and loving God as encountered in the person of Jesus Christ, and responding by offering themselves to God and God's world through coming to know Jesus more deeply, and ordering their lives around this relationship, in community with all of Jesus' disciples.' (ACC 2016, p.3) It is all about living 'Jesus shaped lives' and illustrates Pope Francis' striking description of the church in his encyclical *Evangelii Gaudium* as 'a community of missionary disciples'.

Assignment: How could discipleship best be nurtured in new believers and longstanding members of your own church? Would special classes or groups work best, or informal conversations and hospitality?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 17

Empowering Women

Opening question: How does your church respond to the needs of women in your church community and in wider society?

This session looks at one very widespread and influential way of doing this.

17.1 Origins of the Mothers' Union

An example of how churches have responded to human need by loving service (the third Mark of Mission) is the Mothers' Union (MU) and how it has helped to empower women through collective self-help. It is today by far the largest voluntary network in the Anglican Communion in terms of numbers of members, which is more than four million, in 84 countries. It has the aim 'of showing Christian faith by the transformation of communities worldwide. It does this through supporting strong relationships within the family and promoting reconciliation at all levels.' (Mothers' Union 2020)

In many ways the growth of the MU mirrors that of the Anglican Communion, with small beginnings leading to a global presence. It was founded in England in 1876 by Mary Sumner, as a parish voluntary group in the village of Old Alresford, near Winchester, where her husband was the rector. In 1885 Sumner spoke at a diocesan congress and the bishop decided to make it a diocesan organisation with her as president. It grew to 88 branches by 1888, with 28 branches in other dioceses. Sumner's initiative was clearly meeting a need. Fast growth continued and in 1896 a national Central Council was established, with a constitution and Sumner again as the first president. Its aims were to

To uphold the sanctity of marriage;

To awaken in all Mothers a sense of their great responsibility in the training of their boys and girls (the Fathers and Mothers of the future);

To organize in every place a band of Mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

Branches were set up in other parts of the Anglican Communion, partly through wives of British servicemen, partly through migration of English families and increasingly by the women of newly established churches in the Communion embracing the movement for themselves. An overseas committee was formed in 1912 to co-ordinate all of this, working with the missionary societies. In 1930 a

worldwide conference was held alongside the Lambeth Conference. Since then, as provinces have become autonomous, so the Mothers' Union organisations have become self-governing. Africa has seen the fastest growth, often with the bishop's wife as *ex officio* president and with the formation of policy and use of resources relating closely to all other features of diocesan policy.

In a recent study of the Mothers' Union and other denominational womens' groups in East Africa their role in empowering women has been highlighted by Esther Mombo. Describing the origins of many groups as prayer groups she writes,

With African women taking charge of the women's organizations, women learnt from early on that through prayer they could revisit and deal with issues that affected them in the society. The prayer meetings became a space where devout domesticity thrived. The women assumed the family and community responsibilities especially during the colonial period when men moved away from the rural homes to the urban or plantation centers to look for jobs. Burdensome rural responsibilities and the absence of men led women to unite and even pray more.

These prayer groups then took on other roles in the women's lives, helping them to address many needs and empowering them for their lives in general, an example of evangelistic nurture for new believers as well as ongoing learning and growth for longstanding members:

Through the prayer meeting, women were able to find support and encouragement for each other and to face the conflicts between their domestic duties and the church. As well as giving women support, the prayer meetings were very active for evangelism and bringing to church more women from the community. The prayer groups were also learning spaces for women on subjects such as the bible, evangelism, singing, child care, nutrition, family life and subsistence farming. Lessons were preceded and justified by Biblical texts. It is through these prayer groups that women's leadership emerged.

A Mother's Union conference in Kenya in 1967 is a good example of this. It included prayer and discussion on issues that impacted the family, such as working away from home, polygamy, bride wealth (the practice of a groom paying large sums to the bride's father in order to obtain permission to marry the bride), home and family life, the challenges of working mothers, the education and discipline of children and childless marriages (a huge stigma for the wife in traditional African culture). 'These issues are still faced today. Aspects of marriage and family life continue to be unresolved and church women's groups pray and seek for ways to act. Contexts differ and issues are experienced differently but

prayers are important and are encouraged when women read the narratives of the women in the Bible.'

Assignment: Is the Mothers' Union present in your church and/or diocese? How did it start? How has it responded over the years to the needs of people?

Describe what you have learnt from this section. Make a note of this.

17.2 MU Projects in Kenya and Worldwide

The MU at diocesan and provincial levels also run projects for disadvantaged groups in society, showing the third Mark of Mission at that level. So, for example, the Kenyan Mothers' Union runs an orphanage, the Mother Mercy Home in the Diocese of Mount Kenya South. This is a home for disadvantaged children, helping children and young people escape from bad health, neglect, delinquency or any other problem that interferes with their development. The goal of the home is to provide food, shelter, love and education for the vulnerable children. It was founded by strong women of faith in response to the urgent outcry for a home for the increasing number of destitute AIDS orphans and children whose family circumstances denied them basic needs and a Christian upbringing. The home, located near Limuru about 10 miles west of Nairobi, opened its doors in May 2001. Since then other children have come to live at the home and currently there are 155 children age 4 and older who live there. Young children attend schools in the surrounding community and older children are enrolled in secondary boarding schools. The home's website reports that

Through God's grace we have been able to feed, educate and clothe these children as they continue to enjoy good health. We thank God who has continued to watch over them. The last two years have seen much growth at the Mothers' Mercy Home... Every first Saturday of May, Mothers' Mercy Home holds Anniversaries/Funds drives. Money collected fed the children and also cater for their School Fees including Staff salaries, vehicle maintenance, security services among many others. (<https://mothersmercy.weebly.com>)

Today each member of the MU worldwide subscribes to the same values of being 'firmly rooted in a voluntary ethos centred on mutual respect and collaboration.' Its 'governance, leadership and programmes are driven by and undertaken through

members within their own communities worldwide.' It is an inclusive network and works with people 'of all faiths and none'. It aims 'to encourage parents in their role to develop the faith of their children, to maintain a worldwide fellowship of Christians united in prayer, worship and service, to promote conditions in society favourable to stable family life and the protection of children, to help those whose family life has met with adversity and to promote and support married life.' (Mothers' Union 2020) Since 1973 the membership have not been all mothers, or even all women. They can be single, married, parents, grandparents, or young adults.

One of its most enthusiastic supporters is the current Archbishop of Canterbury, Justin Welby. At a service in 2019 to commission a new Worldwide President, Sheran Harper from Guyana, the first to come from outside the Church of England, the archbishop spoke of how "There is only one Mothers' Union, it is unique. It is the world's oldest and largest women's movement. It is a gift of God to Anglicans and is one of the Anglican Communion's greatest gifts to the worldwide church." He described its four million members as "a powerful force of hope in every aspect of the life of the worldwide Church and indeed of society" and praised its role in bringing hope and reconciliation. "You are one of God's great works throughout the Anglican Communion", he said. "We delight and rejoice in what you do. You share love and hope; you give support and strength." (Anglican News Service 2019)

As it looks to the future the MU faces sharp challenges in its work of supporting the communities in which members live and serve. As Welby put it,

in many places you will have to bear the cross of other people's suffering. Whether it's in Burundi, the DRC [Congo], Guyana, South Sudan, Nigeria or in towns and cities and slums, whether it is domestic violence, whether it is loneliness, whether it is spiritual emptiness, the Mothers' Union is there bringing hope and a future.

Assignment: What do you think the Mothers' Union will be called to do in the future, in your own community and in your region? How can you support its work?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 18

Transformative Education

Opening Question: In what ways is your church and diocese involved in education, whether at pre-school, school or higher levels?

This session looks at the ways Anglicans started educational work and how it has spread.

Involvement in the education of children and adults in society at large has been and remains a very influential part of Anglican mission. In the last two centuries this has been one of the most widespread forms of outreach by Anglicans across the world and it remains very important to this day. Schools and colleges are, as the nineteenth theologian Frederick Denison Maurice saw, a site of social transformation. While Christian mission needs to include evangelism and the care of those in need, education has been and remains central to transforming the structures of the world for the better, an expression of the fourth Mark of Mission. As the proverb says, 'Give a man a fish and you feed him for a day; teach a man how to fish and you feed him for life.'

18.1 How Sunday Schools Began

How did it all begin and where has it led? The first step in Anglican educational provision for the general population was the opening of Sunday schools in England. This was before state provision of education. These schools were for children and adults from poor backgrounds who would be working in factories during the week and could only attend classes on a Sunday. One of the earliest Sunday schools opened in 1751 in St Mary's Church, Nottingham. Another was in High Wycombe in Buckinghamshire in 1769, founded by Hannah Ball, who had been inspired by John Wesley and whose school continued to operate through much of the nineteenth century.

The founder of what became the Sunday School movement was an Anglican layman, Robert Raikes, a journal editor in Gloucester who saw the need for schools for the children of the slums of Gloucester, especially to keep them out of crime. He opened a school in the home of a Mrs Meredith. Using the Bible as a textbook, the children were taught to read and write. Raikes financed the school and used his paper to publicise it. He described how the children

were to come after ten in the morning, and stay till twelve; they were then to go home and return at one; and after reading a lesson, they were to be conducted to Church. After Church, they were to be employed in repeating the catechism till after five, and then dismissed, with an injunction to go home without making a noise.

Despite controversy over whether it was right to run schools on the Sabbath, the whole idea caught on. Quite soon Sunday schools were being run in all the major town and city centres and in many rural areas, not just by Anglicans but by all the churches. By 1785 around 250,000 children attended Sunday schools across England. It is estimated that by 1831 around 1.25 million children were attending, representing a quarter of the population.

Another development was the opening of day schools alongside Sunday schools. Hannah More (1745–1833) is an example of this. She was born at Stapleton in Avon and as a young adult had contact with David Garrick the theatre director and Samuel Johnson the author of the English dictionary, who encouraged her to publish plays and poems. She moved towards Evangelicalism and in 1788 published *Thoughts on the Importance of the Manners of the Great to General Society*, which was widely read. She joined the circle of William Wilberforce and John Newton, the anti-slavery campaigners, and Newton (who also wrote the hymn 'Amazing grace') became her spiritual adviser. Wilberforce visited her and her sisters in 1789 in the Mendip Hills and commented that while he found the scenery delightful he found the spiritual degradation of the inhabitants appalling. The purposeful Miss More needed no further encouragement to embark on serving the people through establishing schools for the people among whom she had come to live. Many others followed her example.

By the turn of the century she and her sisters had set up over a dozen day schools and Sunday Schools for adults and children in an area where there had been no educational provision for the poor. The Mendip schools became a model for the development of voluntary schools throughout the country. Other Evangelical ladies quickly followed the More sisters' lead. Within a few years a Mrs Trimmer had established schools at Brentford and a Lady Spencer had set up Sunday schools and adult classes at St Albans. More also wrote tracts to counteract the political influence of the French Revolution, and from 1802 was part of the Clapham Sect with John Venn and Wilberforce, leaders of the Evangelical revival.

Assignment: In what ways do Sunday Schools operate in your church and diocese? How do they educate and encourage the children who attend them? How could they grow and develop?

Describe what you have learnt from this section. Make a note of this.

18.2 Education across the World

Churches began to see the need for a planned and comprehensive approach. The Methodists, Presbyterians and Congregationalists led the way in 1807 with the founding of the British and Foreign Schools Society. Joshua Watson (1771-1855) a wine merchant in the City of London and prominent member of the High Church Party in the Church of England was a key figure in organising an Anglican response. He was leader of the Hackney Phalanx (the group that met at his brother's rectory in Hackney) and they decided the Church of England do the same. Watson was an energetic networker and financier who became a key supporter of SPCK and SPG, among other organisations, and helped arrange government support after the Napoleonic wars for building churches in the new industrial towns and cities of Britain, the only time in English history when the state financed the building of churches. He was also a friend and supporter of many High Church colonial bishops, including Bishop Thomas Middleton of Calcutta, Bishop William Broughton of Australia and Bishop George Selwyn of New Zealand (see above). So Watson was also a central figure in the expansion of Anglicanism around the world.

A small group met in Watson's house in Clapton north of the City of London in 1811 and decided to form 'The National Society', with Watson as its treasurer. This would be 'for the Education of the Poor in the Principles of the Established Church' (ie. of the Church of England). It would do this through the provision of elementary education in England and Wales before any system of state education had been set up. The aim of the new organisation was that 'the National Religion should be made the foundation of National Education, and should be the first and chief thing taught to the poor, according to the excellent Liturgy and Catechism provided by our Church.' The aim was to open a school in every parish to carry forward this type of mission. A major fundraising campaign was launched and parishes and clergy were encouraged to apply for a grant to build a school in their parish. By 1813, after two years, 30 schools had been built and through this example and Watson's contacts, Parliament put in law a universal right to education for all children. Later on, from 1833, the state started to send grants to schools through the church societies. By 1861 there were 12,000

schools across England and Wales connected with the National Society, built through donations: 'Schools were to offer education based on the teachings of the Church of England, with the belief that moral and spiritual education was as important as learning skills or a trade.' (National Society, 2020) Today there are 4,644 Church of England schools, mainly funded by the state (since 1944) but with church-appointed governors and a Christian ethos. These are popular with parents and make an ongoing contribution to the education of the nation.

The Church of England, however, is only one among many Anglican churches that have set up and run church schools, at both primary and high school level. The Anglican Church of Australia, for example, runs 145 schools which educate around 105,000 children. The schools range from low-fee, regional and special-needs schools to high-fee paying and leading independent schools, such as Geelong Grammar and the King's School in Sydney.

Many other Anglican churches around the world have built and run primary and high schools as part of their mission. It is important to recall that in many parts of Africa when missionaries arrived they usually began their work by opening a primary school and churches grew among those who attended its classes. Alongside health services, Anglican schools are a historic and ongoing expression of service to wider society in many countries, educating the poorest and sometimes the elite as well.

A good example of this is the way education has played a central role within recent and rapid church growth in Sudan and South Sudan. While the connection between education and Christianity dated from the missionary period the disruption and violence of the war with the northern regime in Khartoum in the 1990's led to important work. During the war the church grew especially among the Dinka, but there were not enough pastors. To address this Bishop Rubin Maciir created Dhiakuei, a Dinka village that became a centre of education. Jesse Zink reports that it 'was far from the road system and so safe from potential attack by northern forces. Dinka Christians would gather for training courses during the dry season in January to March and be taught basic literacy, as well as Bible, evangelism and other skills. The destruction of the war meant that many Dinka of all ages now saw education as a powerful tool and eagerly sought to gain what knowledge they could.' This was despite lack of resources.

This pattern was repeated in many of the refugee camps, such as those in Ethiopia, where the primary education tool was the Bible. Education was linked with conversion, and now the Dinka youth were eager for education, instead of suspicious of it, as in the pre-war years. Education became virtually inseparable from membership in the Church because of the legacy of the missionary movement.

Adult Education

Frederick Denison Maurice (1805-72), already mentioned above, helped to pioneer adult education, through founding the Worker's Education College in London in 1854. This provided evening classes for working people. He recruited a talented range of people to do the teaching, including John Ruskin the art historian and Octavia Hill the housing reformer. He had already helped to establish Queen's College, Harley Street, a teacher-training school for women, one of the first colleges to be established for women, showing his commitment to education for women as well as men. Maurice was passionate about education in general and this commitment was taken up by many others including Frederick Temple a future Archbishop of Canterbury, who was the first principal of Kneller Hall for the training of teachers for poor houses. He moved on to become an inspector of education and then headmaster of Rugby School, a leading independent school. He was also the father of another Archbishop of Canterbury, William Temple, who before becoming an archbishop was a lecturer, headmaster and president of the Worker's Educational Association (WEA), which continued the pioneering work of the Worker's Education College.

The National Society and some of the dioceses extended this work by establishing teacher training colleges across the country. Eleven of these still exist today, expanded to become universities in a 'Cathedrals Network'.

Across the Anglican Communion there are also a large number of higher education colleges and universities with Anglican foundations. Many of them are linked in a special network, the Colleges and Universities Network of the Anglican Communion (CUAC), which has nine collegiate members in Africa, twenty each in North America, Europe and Asia (excluding India), fifteen members in Australia and New Zealand and 54 in India. It exists 'for the mutual flourishing of its members through engaging with each other, their society and their churches, as they seek to enable their students and faculties to become active and responsive citizens in God's world.' (CUAC 2020)

Assignment: What are the educational needs of the people in your area? How could your church provide help and encouragement?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 19

Safeguarding Creation

Opening question: In what ways have the people of your church and wider community been working to stop the pollution and destruction of the natural environment in which you live?

This session looks at some of the different projects that do this in different parts of the Anglican Communion.

19.1 Eco Churches

The fifth Mark of Mission, 'to strive to safeguard the integrity of creation and sustain and renew the life of the earth', has become well known across the Anglican Communion in recent years. But it is easy to forget that it represents a massive shift in the way the church has thought about mission. No longer is mission seen as just about the salvation of individual people or groups but is concerned with the natural world as a whole. This is a much bigger and all-encompassing view: the earth is not just seen as the setting and backdrop of human living but as the subject of Christ's mission and of the church's service of that mission.

The fifth Mark was drawn up through the influence of the World Council of Churches, which in the late 1980's began to emphasize the responsibility of churches towards the earth as a crucial part of the church's mission. Then in March 1990 the WCC organised a World Convocation on Justice, Peace and the Integrity of Creation in Seoul, South Korea. This meeting made a number of affirmations which included one affirming that creation was beloved of God, and it agreed a number of covenants which included committing the churches to preserving creation. This was a new emphasis in official church statements on mission and it influenced the Anglican Consultative Council when it met in July that same year. The report for that meeting stated that'

We now feel that our understanding of the ecological crisis, and indeed the threats to the unity of all creation, mean that we have to add a fifth affirmation [to the earlier fourfold definition of mission]: (e) to strive to safeguard the integrity of creation and sustain and renew the life of the earth. (*Mission in a Broken World*, p.101)

Anglican churches were then asked to accept the Seoul covenants and 'take action on the points which relate to their own urgent local concerns.'

Since 1990 churches have responded in all kinds of ways, some simple and practical and some symbolic and visionary. In the United Kingdom, for example, the Eco Church movement has steadily grown. Organised by A Rocha, a Christian ecological charity, it has helped around 4000 churches across the UK to register for 'Eco Church', a scheme that gets churches to review what they do together and how they look after their buildings and land so that they can do these things in a more environmentally friendly way. The scheme helps churches to celebrate what they already do to care for God's earth and make informed choices about what to do next. More than 1000 have already achieved an award. These numbers represent real changes that churches have made in their worship and witness. (A Rocha 2021)

One example is the parish church at Baildon in West Yorkshire. The Eco church website reports that

A combination of Al Gore's film 'An Inconvenient Truth' and A Rocha founder Peter Harris's books alerted the three churches of the Parish of Baildon (St John's, St James's and St Hugh's) to the need for Christians to be responsible stewards of God's earth. Using the online Eco Church survey helped them understand their strengths and weakness in regard to caring for God's earth, and to establish priorities for action. By way of working towards their Bronze Award the churches held Eco Days to which they invited other environmental groups in their area. Together they hosted a variety of stalls and provided activities for children, along with refreshments. They supported the British Beekeepers Association's 'Adopt a Beehive' scheme, have helped with Swan Rescue, and supported a Fairtrade initiative to assist farmers in Africa. With three church buildings in the parish, implementing environmental improvements presented quite a challenge financially. However, with sustained effort they were able gradually to install double-glazing, LED lights and more efficient boilers. Working together towards an Eco Church Award has made the parish aware of the beauty of creation, and of how their buildings and gardens can be a sign to the surrounding community of the importance of caring for the environment. (A Rocha 2020)

Assignment: What are the greatest needs of the natural environment in which you live? How could your church community and the wider community begin to address them?

Describe what you have learnt from this section. Make a note of this.

19.2 Green Discipleship in South India

Some provinces of the Anglican Communion have taken action in a more structured and comprehensive way. The Church of South India, a united church of Anglicans, Presbyterians, Methodists, Congregationalists and Baptists, the largest non-Roman Catholic Church in the Indian sub-continent, has led the way. Through the initiative of Mathew Koshy in Kerala the church adopted a Green Protocol in 2018. This encompasses a mixture of solidly practical and imaginatively symbolic actions showing deep commitment to the care of creation. It is worth quoting in full because it includes many initiatives found in other parts of the Anglican Communion and in the world church at large. It shows a deeply incarnational as well as visionary commitment to the Fifth Mark of Mission, providing leadership in mission for the Anglican Communion as a whole:

The protocol is found on the Church of South India's website, from March 2018 (Church of South India 2018):

#GPGD 12 Points: Green Protocol for 'Green Discipleship'

The Church of South India (hereafter CSI), the only Church in India which has mentioned Ecology as a mission in its Constitution and in its Mission statement, emphasizes the message that Christians have a duty to protect God's creation. In the life and ministry of the Church, the CSI would like to promote sustainable development practices and to build power for change... We hope and pray that all the parishes in the CSI would abide by this Green Protocol and would thus effectively participate in the 'Green-Discipleship' of our Church.

As the CSI is committed to protect the integrity of the creation, we do believe that the Green protocol should reflect in the life and ministry of the Church. We do believe that the Church should respond prophetically or lament like Jeremiah when people exploit natural resources and consequently crucifying God's creation, the flora and the fauna. The CSI expresses her solidarity with our groaning creation, eagerly waiting for redemption. God the Creator designed the universe as interdependent and as a living organism and therefore her redemption is possible only by preserving (in some cases, retrieving) her dynamic and harmonious balance.

GPGD 1: Eco-friendly Development according to the Church of South India

The CSI supports any development that fulfils the requirement of the present without compromising the ability of the future generations to meet their own needs. The CSI does believe that the present development paradigm promoted by the 'developed' countries is responsible for the global ecological crisis, and thus 'Climate Injustice'. We demand the 'developed' countries to change their present development paradigm which exploit the fossil fuels resulting in the Climate change.

GPGD 2: Energy Conservation

1. Reduce using electric lamps in churches during day time when there is enough light from the Sun.
2. Use LED light system in Church and in its buildings.
3. Use Solar energy, in the churches and all the institutions owned by the Church.
4. Use biogas wherever possible.
5. Encourage people to depend on energy conservation methods like solar system and biogas plant

GPGD 3: Water Conservation

1. Harvest the rain water from roof top of all the churches and the buildings of the CSI.
2. Encourage people to harvest rain water from their roof tops and make rain pits on the land, for water recharge.
3. Avoid leakage of water pipes.
4. Propagate and plant Vetiver which will enhance ground water recharge and avoid soil erosion.

GPGD 4: Do not throw away Plastic

1. Make our churches plastic-free. Avoid throwing away polythene bags and other plastic material completely during the activities in the day-to-day life of church
2. Use steel tumblers and steel plates for church functions. Serve food on banana leaves or Oil papers over the steel plates which will reduce the use of water and soap during cleaning it. Encourage the participants to clean their own plates after use.
3. Arrange discussions at local level on how to reduce the use of plastic in your locality.

4. Always carry a paper bag or a cloth bag, while going to buy provisions from a shop or a super market.

GPGD 5: Planting Saplings

1. Plant a sapling in the Church Campus during important functions. Also plant a sapling commemorating the visit of important personalities.
2. After Wedding Services, the newly wedded couple shall be encouraged to plant together a sapling. Saplings could also be planted in memory of a member who died.
3. Encourage planting of fruit bearing plants in public places which will be used by other creatures of that area. The CSI has been promoting biodiversity. Our slogan is "Plant fruit bearing plants outside your boundaries and nurture it", highlighting our spirituality of caring for all.
4. Ensure that the saplings planted are watered and manured well.

GPGD 6: Eco-friendly Constructions

1. Use materials which are made in a sustainable way. Use locally-made goods wherever possible. Also take into account the lifetime costs of materials while repairing, altering or rebuilding premises.
2. Utilise opportunities to conserve and enhance the natural and built environment, promote and encourage eco friendly constructions.
3. Construct Churches with the right motive to worship God and not to show our glory. The size of the church should be proportional to the average Sunday worshippers. Maintenance will become a big problem in future, like the churches in the West selling their churches as they cannot maintain the big structure. We have to avoid the depletion of natural resources as far as possible. The CSI is against the construction of huge luxurious church buildings. Construct simple, environment-friendly churches to accommodate the maximum expected number of people. Use minimum quantity of non-renewable resources.
4. Sharing of Church buildings with other denominations is a good example not only for the sake of ecumenism but also for the sake of ecology, since that promotes effective and efficient utilization of resources.
5. Conduct necessary discussions before commencing any construction projects. Make sure that the construction is done in an eco-friendly manner.

GPGD 7: Eco-friendly Fellowship Lunch, Dinner & Tea

1. Try to arrange Lunch, Dinner & Tea by pooling the resources from the members instead of handing over to caterers. This will facilitate

Christian value of sharing and a small initiative to counter the trends in globalisation...

GPGD 8: Waste Management

1. Our slogan is “Reduce, Reuse, Recycle, Refuse”. Therefore: Reduce the waste as far as possible. Reuse waste by composting. Refuse waste coming from corporate lobbies. Do not receive second hand equipments coming from developed countries or corporate lobbies.
2. Electronic waste is a serious problem as it contains fatal ingredients; hence throwing it on land and in water will eventually reach our human body. There are recycling and processing units in some areas, whose facilities could be used, with the help of government agencies.
3. Do not burn plastic materials which produce carcinogenic material called dioxin that can cause cancer and other serious health problems. Further, do not throw them on the land, water and forests, since that would cause environmental problems. Reduce the use. Do not mix it with other wastes.

GPGD 9: Eco-friendly Functions

1. Burial Services
Encourage people to plant saplings in connection with memorial services. Reduce the number of wreaths as far as possible. One wreath, representing all organisations, is sufficient.
2. Weddings
Instead of giving plastic water bottles to individuals, make arrangements to serve water in glasses. Encourage the newly wedded couple to jointly plant a sapling along with / instead of lighting the lamp. Make necessary arrangements to place it in a suitable place and nurture it.
3. Conventions & Meetings
Use box type amplifiers to avoid noise pollutions. Never use flex and minimize decorations. Welcome the guests not with bouquet or shawls, but with a sapling

GPGD 10: Life affirming Farming

1. Do not use any kind of Chemical Pesticides in the church campus.
2. Make use of the government policies that encourage agriculture. For example, avail insurances that are granted for agricultural crops. Promote farmers to save seeds from their own farms for the coming year.

3. Encourage churches to set apart a Sunday to honour local farmers; Services giving importance to agriculture. Extend financial help to poor farmers during Christmas season.
4. Encourage people to make vegetable gardens and give awareness about the farming methods using grow bags and also on the land.
5. Kindly note that our wrong agricultural practices are responsible for many diseases, malnutrition, poverty etc. The CSI promotes organic cultivation and is against the cultivation of Genetically Modified Crops...
6. Promote bee-keeping in the farms for facilitating better cross pollination and also a source of income.

GPGD 11: Eco-friendly Transportation

1. Encourage the people to use public transportation for going to church, at least once in a month. Whenever possible, encourage people to accommodate another family in their private vehicles so as to reduce the use of private vehicles.
2. During travel, we have to make every effort to reduce air pollution and energy consumption.
3. Support the expansion of good quality public transport, the provision of improved facilities for cyclists and pedestrians

GPGD 12: 'Green' Printing

1. Publish the church newsletter once in two months, rather than on all months.
2. Re-use the plain side of printed notices and other papers.
3. Encourage the use of reusable postal covers.
4. Use cloth banners
5. [Use] Digital media [rather] than print media to share news

Assignment: Which of these twelve protocols are the most urgent for you and the place where you live? How could your church community begin to do what they ask?

Describe what you have learnt from this section. Make a note of this.

Over the following week put into practice something of what you have learnt today. Decide what this will be and make a note of it.

Session 20

Moving Forward

This concluding session pulls together your learning from the course as a whole and explores how you can go forward from here.

At the beginning of this course you were invited to read and reflect on all the stories and ideas mentioned in the sessions and see how they enrich, challenge and change the way you think about being Anglican. Now is the moment to look back at the notes you made about what you learnt from each session and decide on the most important lessons to carry forward in your Christian journey. Compare what you have learnt with what you expected to learn at the beginning of the course (see your notes from the first session). What stands out?

Spend some time doing this before this session. It will allow the lessons to really sink in. Come to this session ready to share your answers.

Give each other plenty of time to say what you all want to say. This is a time to listen carefully to each other and support each other.

Secondly, look back on the different practical steps you put into practice from each session. Which of these steps did you manage to keep going? Which did you not keep going? Why?

Now think about which steps you should continue to take. Why do you choose these? Again, come to the session ready to share your answers to these questions. Then in the session again give each other plenty of time to say what you all want to say.

As you listen to each other look for ways you can support each other in these next steps. Discuss how you can do this and agree the best way forward.

Finish by praying for each other and for the Holy Spirit to guide and inspire you all as you go forward in your Christian journey from here.

From Part 1 to Part 2

Part 2 of these study materials offers an opportunity to learn more about being an Anglican today in different parts of the world. It offers a set of video testimonies from a cross-section of Anglican lay people and clergy around the world. It covers topics such as Anglican discipleship, worship, mission, ecumenical and interfaith relationships and the Anglican Communion. There are also short video commentaries from a range of scholars on the testimonies, which help to explain what the testimonies reveal and raise some questions for further thought and discussion. All of this will help to broaden and enrich your understanding of what it means to be an Anglican and how this can help you grow as an Anglican Christian who is globally aware as well as locally rooted.

Appendix

Churches of the Anglican Communion

There are currently 42 member churches of the Anglican Communion (either of one or of several provinces):

The Episcopal / Anglican Province of Alexandria
[in Egypt, North Africa and Ethiopia]
The Anglican Church in Aotearoa, New Zealand and Polynesia
The Anglican Church of Australia
The Church of Bangladesh
Igreja Episcopal Anglicana do Brasil
The Anglican Church of Burundi
The Anglican Church of Canada
The Church of the Province of Central Africa
Iglesia Anglicana de la Region Central de America
Province de L'Eglise Anglicane Du Congo
Iglesia Anglicana de Chile
Igreja Anglicana de Moçambique e Angola
The Church of England
Hong Kong Sheng Kung Hui
The Church of the Province of the Indian Ocean
The Church of Ireland
The Nippon Sei Ko Kai (The Anglican Communion in Japan)
The Episcopal Church in Jerusalem & The Middle East
The Anglican Church of Kenya
The Anglican Church of Korea
The Anglican Church of Melanesia
La Iglesia Anglicana de Mexico
The Church of the Province of Myanmar (Burma)
The Church of Nigeria (Anglican Communion)
The Church of North India (United)
The Church of Pakistan (United)
The Anglican Church of Papua New Guinea
The Episcopal Church in the Philippines
Eglise Anglicane du Rwanda
The Scottish Episcopal Church

Church of the Province of South East Asia
The Church of South India (United)
The Anglican Church of Southern Africa
The Anglican Church of South America
Province of the Episcopal Church of South Sudan
Province of the Episcopal Church of Sudan
The Anglican Church of Tanzania
The Church of the Province of Uganda
The Episcopal Church
The Church in Wales
The Church of the Province of West Africa
The Church in the Province of the West Indies

In addition, there are five extra-provincial churches within the Anglican Communion, under the oversight of the Archbishop of Canterbury:

The Church of Ceylon (currently discussing whether to become a provincial church)
Bermuda
The Lusitanian Church
The Reformed Episcopal Church of Spain
Falkland Islands

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