



ACNA West Board of Examining Chaplains [www.acnawest.org](http://www.acnawest.org)  
And I will give you shepherds after my own heart, who will feed you with knowledge  
and understanding. Jeremiah 3:15

## ACNA West Presbyteral Exam

### Church History & Anglican Church History Essay Questions for Candidate Preparation

During the Church History & Anglican Church History Essay set you will be given four of the questions listed below, two from General Church History and two from Church of England/Anglicanism in North America. You will be asked to pick and respond to one question from each group. Three hours will be allowed for writing the two essays.

You may use a Bible with minimal study notes and a Book of Common Prayer (2019 ACNA edition preferred) in writing your responses. The exam will be closed book with regard to notes or secondary resources.

The purpose of this exercise is twofold. First, this process will guide you to focus on certain major issues in the history of Western Christianity. Ordinands in ACNA West dioceses normally study in a wide variety of seminaries and other training programs, with an equally wide variety of offerings in Church History. By giving you the exam questions in advance, we hope to guide you to study those issues that we think are particularly important. Second, this process will allow you to prepare essays in depth, rather than scrambling when you see a question for the first time in an exam. We hope that you will think through your responses sufficiently thoroughly, that you can write the exam without notes or secondary resources when the time comes.

The **Suggested Readings** in boldface for each question are simply suggestions, to give you a general idea of what to read in each case. Your seminary or training program may assign different readings from these. As long as those readings are roughly equivalent to the ones we suggest, they are perfectly satisfactory.

### Western Church History

Question (1) The dualism between spirit and matter was a fundamental principle of the Greco-Roman worldview in the first centuries AD. Gnosticism was one expression of this worldview. It was deeply opposed to the Christian Story, but many

Christian teachers were tempted to try and accommodate it. How was this compromise with Gnosticism expressed in the thought of Marcion and Valentinus? How did the “Threefold Cord” of Apostolic Authority oppose and correct this Gnostic tendency? Why was it so important that it did?

**W.H.C. Frend, *The Rise of Christianity*, 4<sup>th</sup> edition (SCM, 2003)**

**Justo Gonzalez, *History of Christian Thought*, one volume (Abingdon, 2014)**

- *Marcion*
  - *Spirit/matter dichotomy: spirit good, matter bad*
  - *Christianity/Judaism dichotomy: God of Jesus spirit and good, God of Jews (creator of matter) bad*
  - *Docetic Christology: Jesus does not assume human flesh*
  - *First “canon” of NT: only Luke, portions of Paul*
  - *Founds a rival church*
- *Valentinus*
  - *Spirit/matter dichotomy: spirit good, matter bad*
  - *God is wholly spirit, infinitely removed from creation*
  - *Elaborate creation myth to describe origin of bad universe*
  - *Humans are sparks of spirit imprisoned in matter*
  - *Salvation = freeing spark of spirit through secret knowledge, so it can return to God*
- *Apostolic Authority (Asserted by e.g Irenaeus, Tertullian)*
  - *Threefold Cord = Canon, Early Creed (Rule of Faith), Apostolic Teaching*
  - *Asserts doctrine of Creation: originally good, marred by rebellion of angels and humans*
  - *Asserts God’s work in history of Jewish people*
  - *Asserts Incarnation: Jesus truly takes on human flesh*
  - *Asserts Jesus’s bodily resurrection*
  - *Asserts salvation by grace, not by secret knowledge*
    - *Why important?*
      - *To protect the integrity of the Christian Story against Gnosticism, then and now.*

Question (2) During the age of the first four great Councils of the Church, various thinkers tried to separate what the Gospel held together, namely the Father and the Son, and later the divine and human natures of Jesus Christ. Who were the principal heretics who attempted this separation, in the 300s and 400s AD? What were their chief assertions? Who were the principal defenders of the Faith, and their most important ideas? And how did the first four great Councils of the Church each address these heresies?

**W.H.C. Frend, *The Rise of Christianity*, 4<sup>th</sup> edition (SCM, 2003)**

**Justo Gonzalez, *History of Christian Thought*, one volume (Abingdon, 2014)**

- (A) *The Council of Nicaea (325)*
  - *Background: The Alexandrine priest Arius asserted that Jesus Christ was a created being, subordinate to the Father, but worthy of Christian worship as the agent by whom the rest of creation was made. This idea threatened to divide not only the Son from the Father, but also the Christian movement, which the Emperor Constantine hoped would unite the Empire.*
  - *The Council: Declared that the Son is homoousios (of the same substance) with the Father, co-eternal and not a created being.*
- (B) *The Council of Constantinople (381)*
  - *Background:*
    - *Athanasius (Bishop of Alexandria from 328) leads others in defending the declaration of Nicaea.*
    - *Arians continue to separate the Father from the Son, and receive considerable support from the Emperors. Apollinarius suggests that Christ had a divine mind, but a human soul and body (see I Thessalonians 5:23), thus separating the divine from the human in the person of Jesus.*



clergy their priestly and sacramental functions). Trace the emergence of these rival theories from the 4<sup>th</sup> to the 14<sup>th</sup> centuries. Which of them do you consider to be more consistent with Scripture? Why?

**Norman Cantor, *The Civilization of the Middle Ages*, revised edition  
(HarperCollins, 1993)**

**Brian Tierney, *The Middle Ages, Volume 1: Sources of Medieval  
History*, 6<sup>th</sup> edition (McGraw-Hill, 1998)**

- *Papal Sovereignty*
  - *Leo I (440-461) and papal sovereignty over the Western Church – the Petrine theory*
  - *Gelasius I (491-494) and papal sovereignty over rulers as well (the “two swords” theory)*
  - *“The Donation of Pepin” (751-754)*
  - *“The Donation of Constantine” (the 750s)*
- *Eclipse of papal sovereignty (770s-1070s)*
  - *Gregory VII, “Dictatus Papae,” and the Investiture Struggle (1073-1085)*
  - *Urban II and the First Crusade (1095)*
- *Rome in 12c becomes legal/administrative center for Western Church*
  - *Innocent III (1198-1216) and the apogee of papal sovereignty*
  - *Boniface VIII (1294-1303), “Unam Sanctam,”*
- *King Philip IV and the Avignon Papacy: the collapse of papal sovereignty*
- *“The Divine Right of Kings”*
  - *Constantine I (312-337) the “13<sup>th</sup> Apostle”*
  - *Charlemagne (768-814): “I rule, you pray”*
  - *Otto I, Holy Roman Emperor (962)*
  - *Henry IV defeats Gregory VII (1085)*
  - *Henry V and the Concordat of Worms (1122)*
  - *Innocent III and John of England: a step back (1215)*
  - *Philip IV of France assassinates the Papacy (1303)*
- *The Avignon Papacy: the Babylonian Captivity of the Church (1309-1376)*
- *Which More Consistent with Scripture?*
  - *Make a case for a Biblical paradigm: specific texts*
  - *Cite specific reasons for your position*

Question (4) The relationship of grace, faith and works in the matter of salvation preoccupied many Christian thinkers in the 16<sup>th</sup> century. Discuss the teaching on this subject that characterized the following. (1) Late Medieval Western Catholicism in 1500 (2) Martin Luther (3) John Calvin. With which of the three do you most nearly agree? Why?

**Timothy George, *Theology of the Reformers* (B&H, 2013)**

**Stephen Ozment, *The Age of Reform* (Yale, 2020)**

- ***Late Medieval Western Catholicism***
  - *God cannot love humans unless they are love-able, so the process of salvation entails their becoming at least somewhat worthy of God's Love*
  - *This process of salvation is initiated by individual human works*
  - *Human works elicit grace from God, understood as the power to do additional good works*
  - *This grace is dispensed especially through the Mass, and the ensuing good works win merit for the sinner, compensating for their sins*
  - *Despite all this, most sinners will not acquire enough merit to warrant entry into heaven at death*
  - *Hence all but a few saints will spend time in Purgatory, where the rest of their penalty for sin will be paid*
  - *Time in Purgatory may be shortened for the dead, if loved ones will purchase masses and buy indulgences for them, which will transfer merit to the deceased*
  - *The goal of this whole process is the beatific vision, in which souls in heaven enjoy the presence of God*
  
- ***Martin Luther***
  - *God loves human beings while they are still sinners and thus incapable of pleasing God*
  - *Hence God – and not the sinner – initiates the process of salvation*

- *This usually happens in a transforming moment of conversion, when consciousness of God's Law drives the sinner in repentance to the foot of the Cross, and God breaks into the sinner's life with the good news of His gracious forgiveness and love*
  - *Infant baptism promises this conversion, and the Lord's Supper reinforces these promises (and entails the "real presence" of Christ in the elements)*
  - *Nevertheless the experience of conversion is crucial and indispensable, and wholly transforms the sinner through faith in God's promises*
  - *Works of love and generosity naturally flow from a transformed sinner's heart – works are not the precondition for salvation but its result*
  - *Hence the whole "salvation industry" (masses for the dead, indulgences, Purgatory etc.) must be dismantled, as Luther's 95 Theses insist*
  - *The goal of the process entails reconciliation of God with the sinner, a life of love and service for the Christian, and the prospect of Heaven after death*
- **John Calvin**
    - *His teaching is basically the same as Luther's in almost all respects except...*
    - *The presence of our Lord in Baptism and the Lord's Supper is spiritual and not in any sense physical*
    - *The function of God's Law in salvation is not simply to drive the sinner to desperation and thus repentance, but also to provide guidelines for gracious behavior after conversion*
  - *Both Luther and Calvin emphasize God's total sovereignty in the salvation of human beings; the emphasis on predestination (as the logical consequence of God's sovereignty) is largely the work of Calvin's successors in Geneva*
  - **With which agree? Why?**

- *Establish Scriptural criteria for your answer*  
*Cite specific ideas from your chosen authority to match your Scriptural criteria*

Question (5) The so-called “Wars of Religion” (roughly 1560-1660) caused a crisis of authority in Europe. Who spoke for God? The Pope? The Great Reformers? The Monarchs? The Inner Light of the Holy Spirit? In despair, some thinkers gave up the Biblical Story (“In the beginning God...”) and they attempted to tell an anthropocentric version of the Christian Story (“Beginning with Me”) as a way to end the crisis of authority. How did the following thinkers each try to construct their own “Me-centered” versions of Christianity? (1) Rene Descartes (2) John Locke (3) Friedrich Schleiermacher? What were the strengths and weaknesses of each version?

**Franklin L. Baumer, *Modern European Thought: Continuity and Change in Ideas 1600-1950* (Macmillan, 1977)**

**Justo Gonzalez, *History of Christian Thought*, one volume (Abingdon, 2014)**

- ***Rene Descartes (1596-1650)***

- *In Descartes’ mind, he doubts everything that he can doubt, and at the end of the process, finally identifies certain “clear and distinct” innate ideas that remain and that he cannot doubt.*
- *He assumes the absolute truth of these “clear and distinct” ideas that his process of Reason has identified.*
- *One such idea is that Descartes exists (“I think, therefore I am”).*
- *Another such idea is of God, the perfect being who must exist, who otherwise would not be perfect (an argument similar to Anselm’s “ontological” proof for the existence of God).*
- *RD posits the existence of the universe, because a perfect God would not create Descartes with faulty sense perceptions about the universe God had created.*
- *So...Descartes asserts that his Reason has proved the existence of God, the universe and himself.*
- *People should unite around these basic beliefs that human Reason can demonstrate, and stop killing each other over non-essentials that are “irrational.”*

- *Descartes' solution to the Wars of Religion begins with himself, his Reason, his rational proofs.*
- **John Locke (1632-1704)**
  - *There are no innate ideas, as Descartes had supposed.*
  - *Humans are born with minds that are "blank slates" (tabulae rasae) and sense experience then "writes" on our minds, giving us true knowledge.*
  - *Scientific Reason can reflect on knowledge we get from sense perception, and lead us to further truth.*
  - *For example, scientific Reason can reflect on order in the universe, and conclude that an orderly creator God must exist.*
  - *Likewise, scientific reason can conclude from the evidence of Jesus's miracles that He was the Son of God.*
  - *So...Locke asserts that his Reason has proved the existence of the universe, the existence of God, and the divinity of Christ.*
  - *People should unite around these basic beliefs that scientific Reason can demonstrate, and stop killing each other over non-essentials that are irrational.*
  - *Locke's solution to the Wars of Religion begins with himself, his scientific Reason, his rational proofs.*
- **Friedrich Schleiermacher (1768-1834)**
  - *In the century after Locke, many critics rejected his arguments: e.g. we cannot argue to God from order in the universe, nor can we argue for Jesus's divinity from His miracles (which can't have happened, according to Science).*
  - *It seemed as if Science had disproved Christianity, especially its claims that the creator God had entered history in Jesus of Nazareth.*
  - *Schleiermacher then re-defines Christianity, to safeguard it from these evident attacks by Science.*
  - *Schleiermacher says Christianity is not a religion of historical revelation, but a religion of inner subjective experience (which presumably Science cannot refute – until Freud).*

- *The basis of all religions is a deep sense of dependence, which Schleiermacher calls “god-consciousness.”*
  - *Jesus was the human being who (thanks to evolution) had first achieved 100% “god-consciousness.”*
  - *Hence Christianity is the best of all world religions, because it enshrines the teachings of Jesus.*
  - *All scriptures, liturgies and ethical systems are simply human artifacts, derived from reflection on this universal subjective experience of “god-consciousness.”*
  - *People should unite in their exploration of subjective “god-consciousness,” stop fighting about religion, and in particular stop trying to use Science to verify – or attack - Christian claims about history.*
  - *Schleiermacher’s solution to the Wars of Religion (and to the subsequent rise of Science) begins with himself, with his inner subjective experience, and with his reflections on that experience.*
- ***Strengths and Weaknesses:*** *Candidates should (1) cite Christian norms from Scripture and Tradition and (2) point to the ways in which each thinker deviates from it.*

Question (6) Historian Kenneth Scott Latourette called the period from 1815 to 1914 the “Great Century” of Christian global evangelism. Focusing on Great Britain and the United States, describe the preconditions that made this global church-planting possible. Then specify the major institutions and organizations, their types and their supporters, that enabled the spread of missions. Finally, assess the achievements of this “Great Century” of evangelism by 1914, on the eve of the First World War.

**Kenneth Scott Latourette, *History of Christianity, Volume 2* (Prince, 1997)**

**Stephen Neill, *History of Christian Missions* (Penguin, 1991)**

- ***Preconditions***
- ***The Evangelical Revivals (1735 and following)***

- *The Methodist Movement in Britain and America*
  - *Anglican Evangelicals in Britain*
  - *Revivals in America*
    - *The 1<sup>st</sup> and 2<sup>nd</sup> Great Awakenings*
    - *Cane Ridge and Southern Camp Meetings*
    - *Finney and Northern Urban Revivals*
  - *Major Themes in the Evangelical Revivals*
    - *The Authority of Scripture*
    - *Centrality of the Cross*
    - *Necessity of the Conversion Experience*
    - *Spiritual, Moral, Social Transformation*
- *Overseas Empires*
  - *Britain defeats France in 1763, becomes the leading empire-builder.*
  - *America moves west, then “manifest destiny” to cross the Pacific.*
  - *Britain initially plants seaboard trading posts, then with railroads in mid-19c conquers India, parts of Africa, SE Asia etc.*
  - *US takes Hawaii, Philippines, eyes China.*
  - *Empires provide protection for missionaries, whose schools, hospitals support colonial rule.*
    - *Sometimes missions precede empire: e.g. China, East Africa.*
- **Technology**
  - *Steam: Powers ships, allows railroads to open up continental interiors.*
  - *Guns establish, maintain imperial rule*
  - *Communications: telegraph brings empires close.*
  - *Medicine: gradually allows Caucasians to live in tropics, hospitals assuage colonial rule.*
- **Institutions**
  - *Interdenominational societies e.g. London Missionary Society, American Board of Commissioners for Foreign Missions.*

- *Denominational organizations, e.g. “Foreign and Domestic Missionary Society of the Protestant Episcopal Church.”*
  - *Denomination-affiliated societies e.g. Church Missionary Society.*
  - *Faith missions e.g. China Inland Mission.*
  - *Bible Societies e.g. British and Foreign Bible Society, American Bible Society.*
  - *Specialized Missions e.g. CMJ, Zenana and Medical Missionary Fellowship.*
- ***Achievements***
    - *1910 Edinburgh Missionary Conference symbolizes achievements and limitations.*
    - *Edinburgh Conference gathers 1215 delegates from all major Protestant missionary societies.*
    - *In the “Great Century” the Gospel has been carried to all habitable parts of the earth.*
    - *Christian values have been asserted in major areas of world: social evils opposed (e.g. slavery, infanticide, burning of widows) while schools, hospitals, leprosaria, orphanages etc. are open.*
  - *But only 18 Edinburgh delegates are non-Western: the indigenization of global Christianity has barely begun.*

Question (7) Most observers have noted that “secularization” has accompanied modernization in the Western world. Using England as a case in point, describe the principal causes of secularization (1) long-term over the past two centuries and (2) more recently from the 1960s onward. Then cite any counter-trends that have resisted or reversed secularization. Finally, compare and contrast American society with England during the same two periods, and account for any differences.

**Grace Davie, *Religion in Britain Since 1945* (Blackwell, 1994)**

**Jim Davis and Michael Graham, *The Great Dechurching* (Zondervan, 2023)**

### ***England***

- *Long-Term Causes (Beginning Early 19c)*

- *Science and Technology*
  - *Eclipse Humanities in Higher Ed.*
  - *Foster “scientism,” materialism and “disenchantment” of worldview among cultural elites.*
- *Industrialization and Urbanization*
  - *Uproots population from village parishes.*
  - *Working class never reconnects with Xnty.*
  - *Industrial life-rhythms replace Christian.*
  - *Family life and Christian ties weakened.*
- *State Church*
  - *Historic association with wealthy elites lack of “ownership” by masses.*
- *1960s Onward*
  - *Economic prosperity highlights individual’s Freedom to choose as highest good.*
  - *Accelerating media glut (TV then internet)*
    - *Brings distraction and “juggler’s mind.”*
    - *Amnesia vs. Christian memory.*
    - *Content veers from Christian values.*
    - *“Good life” means MY entertainment.*
  - *Sexual revolution paints Christianity as repressive, intolerant.*
    - *Declining fertility and women’s opportunities:*
    - *Less focus on heritage or posterity.*
    - *Less incentive to expose children to a moral community.*
    - *State Church capitulates grudgingly to sexual revolution, loses moral authority.*
- *Counter-Trends?*
  - *“Believing without belonging?” (Davie hypothesis)*
  - *Immigrants’ religion (Christian and Muslim)?*

## ***The United States***

- *Long-Term*
  - *All the same phenomena at work as in England except –*

- *No State Church – “open marketplace” in religion fosters competition among denominations, keeps participation higher than rest of West well past 1960s.*
- *1960s Onward*
  - *Delayed “De-churching” (becomes acute in 2010s)*
- *All the same forces as in England ex. State Church.*
  - *Politicization of Religious Right and cultural polarization.*

## **Church of England**

Question (8) Two strands of Christianity evangelized Britain after the withdrawal of the Roman legions in the early 400s and the subsequent Germanic invasions. One strand was Celtic, the second Roman. Trace the history of the Celtic strand, from Patrick through Columba to Aidan and Cuthbert. Then describe the Roman contribution, through Augustine of Canterbury and Paulinus of York. How did these two traditions flow together fruitfully in the later 600s and in the age of Bede?

**Peter Hunter Blair, *The World of Bede* (Cambridge, 1990)**

**John R. H. Moorman, *A History of the Church in England*, Third Edition (Adam & Charles Black, 1980)**

## ***Celtic Christianity***

- *Patrick (390-462 or so)*
  - *Life Story*
  - *Evangelism of Irish Tribes*
  - *“Confession” and “Letter to Coroticus”*
- *Spread of Monasticism in 500s*
  - *Sources: Egypt, Martin of Tours, Ninian, Iltud*
  - *Relationship with Irish Tribal Society*
    - *Columba (521-597)*
      - *Life Story and Exile to Iona*
      - *Evangelism of Scotland*
    - *Aidan (+651)*
      - *Mission from Iona to Lindisfarne (635)*
      - *Alliance with King Oswald, Evangelism Southward*

## ***Roman Christianity***

- *Pope Gregory I “The Great” (590-604)*
  - *Rome begins to shift away from dependence on Constantinople for defense, begins to see its future in Europe, away from Mediterranean.*
  - *Gregory eager for alliance with a king, somewhere in the West, sees opportunity in England.*
  - *Sends Augustine (prior of monastery in Rome) to Kent, 597*
    - *Augustine (+604) converts King Ethelbert, plants monastery in Canterbury, begins sending out missionaries.*
    - *Paulinus (+644) sent from Rome to Canterbury in 604, then in 625 goes to York with Aethelburg who marries King Edwin of Northumbria, whom Paulinus converts to Christianity.*

## ***Two Streams Coalesce***

- *The Synod of Whitby (664)*
  - *King Oswiu of Northumbria (raised Celtic) marries Eanfled (raised Roman).*
  - *Dispute over dating of Easter and monastic tonsure.*
  - *Abbess Hilda of Whitby hosts meeting, settle dispute (664).*
  - *Oswiu decides for Rome, Celtic dissidents move to Ireland.*
- *Reconciliation (664-735)*
  - *Cuthbert (634-687) of Lindisfarne symbolizes enduring spirit of Celtic Christianity, inspires “Lindisfarne Gospels” as jewel of “Anglo-Irish Renaissance.”*
  - *Wilfrid of Ripon (633-709) brings Benedictine Rule to England, founds monastery at Hexham.*
  - *Benedict Biscop (628-690) founds Benedictine houses at Wearmouth (674) and Jarrow (685), makes five trips to Rome to bring back books.*
  - *Theodore of Tarsus (602-690) sent from Rome to be Archbishop of Canterbury, unites dioceses into unified Church in England.*
  - *Bede (+735) spends life as Benedictine monk at Jarrow, uses Biscop’s library to become greatest scholar in Europe, writes “History of English Church and People” and “Life of Cuthbert.”*

Question (9) Scholars distinguish two Reformations during the reign of King Henry VIII, one from “above” and one from “below.” Describe both of these, beginning with Henry’s breach with Rome (from “above”). Then outline the different currents of reform from “below,” as it were, that Henry was able to evoke in order to support his rejection of papal jurisdiction. This breach with Rome elicited much conservative reaction. How did things stand for Protestants and Conservatives, at Henry’s death in 1547?

**Peter Marshall, *Heretics and Believers: A History of the English Reformation* (Yale, 2017)**

**John R. H. Moorman, *A History of the Church in England, Third Edition* (Adam & Charles Black, 1980)**

### ***Reformation from Above***

- *Background (1509-1529)*
  - *Henry marries deceased brother Arthur’s widow Katharine of Aragon (who claims marriage #1 not consummated).*
  - *Pope Julius II grants dispensation for marriage.*
  - *Henry needs male heir to prevent dynastic wars after his death.*
  - *Katharine bears daughter Mary in 1516, otherwise stillborn boys.*
  - *By mid-1520s hope of live male heir by Katharine dwindles.*
  - *Henry wonders if God is punishing him for marriage to His brother’s widow.*
- *“The King’s Great Matter” (1529-1533)*
  - *Henry tries all diplomatic means to persuade Pope Clement VII to annul Pope Julius’s dispensation.*
  - *But Clement is essentially captive to Emperor Charles V, Katharine’s nephew, whose army sacked Rome in 1527 and who refuses to support annulment that Katharine vehemently opposes.*
  - *Henry begins to study Charlemagne, concludes that he is sovereign over English Church on CM’s model.*

- *Henry ramps up pressure on English Church, trying to put pressure on Rome; failure is clear by 1533.*
- *Anne Boleyn is pregnant in spring of 1533; Henry needs to annul marriage to Katharine, marry Anne legally*
- *Henry's leading servant Thomas Cromwell engineers coup in Parliament ("Act in Restraint of Appeals") that allows new AofC Thomas Cranmer to annul marriage #1 and perform marriage #2.*
- *Henry's motives a mixture of dynastic needs and lust; no idea that jurisdictional breach with Rome should imply turning England Protestant.*

### ***Reformation from Below***

- *Late Lollardy: Humphrey Monmouth and "Christian Brethren"*
- *Christian Humanism: John Colet, Thomas More and Erasmus*
- *Early Lutheran Circles: The White Horse Tavern in Cambridge*
- *William Tyndale's English New Testament (1525)*
- *Thomas Cromwell, Thomas Cranmer and the Boleyn Family: Protestants at Court.*
- *Henry needs support of the above, to sell the Boleyn marriage and the breach with Rome to reluctant nobility and Parliament.*

### ***Zigzag Back and Forth: Henry's Later Years (1533-1547)***

- *Protestant Zig*
  - *The Statutes (1533-34) separate England from Rome*
  - *Dissolution of the Monasteries (1535-40) and the eclipse of the doctrine of Purgatory*
  - *The Great Bible (1539)*
- *Catholic Zag*
  - *The "Six Articles" Act (1539)*
  - *Cromwell's fall and execution (1539)*
  - *The Bishops' Book (1543)*
- *Zig in Protestant direction in Henry's last years (1545-47)*
  - *Henry protects Thomas Cranmer from conservative foes.*
  - *Henry appoints hot Protestant tutors for son Edward.*

Question (10) In 1559 the English Parliament passed two important acts. One was the Act of Supremacy, which declared Elizabeth I to be the “Supreme Governor” of the Church of England. The other was the Act of Uniformity, which required that the *Book of Common Prayer* be used in all English churches. These two acts formed the basis of the so-called “Elizabethan Settlement” and along with certain other developments, they were instrumental in establishing the independence and the character of the English Church. Explain the background during the reigns of Edward VI and Mary that led up to the Settlement, the 1559 statutes, and the subsequent developments that rounded it out in the next four years.

**Peter Marshall, *Heretics and Believers: A History of the English Reformation* (Yale, 2017)**

**John R. H. Moorman, *A History of the Church in England*, Third Edition (Adam & Charles Black, 1980)**

### ***Background***

- *Edward VI (1547-1553)*
  - *Edward's Protestant convictions and policies*
  - *Dissolution of the chantries*
  - *Protestant bishops*
  - *Thomas Cranmer's Achievements*
    - *The 1549 BCP*
    - *The Ordinal (1550)*
    - *The 42 Articles of Religion*
    - *The 1552 BCP*
  - *Edward's death and Lady Jane Grey (1553)*
  
- *Mary (1553-1558)*
  - *Marriage to Philip II of Spain*
  - *Reconciliation of England with Rome*
  - *Repeal of Edward's Protestant measures*

- *The martyrs, especially Latimer, Ridley and Cranmer*
- *The Marian exiles*
- *Mary's death and Elizabeth's accession*

### ***The 1559 Statutes***

- *Peace of Cateau-Cambresis ends England's dependence on Spain vs. France, enables Elizabeth to act on her Protestant convictions.*
- *The Act of Supremacy*
  - *"Supreme Governor" not "Supreme Head."*
  - *But Church of England is definitely monarchial.*
  - *The Act of Uniformity*
    - *Enforces 1559 BCP i.e. 1552 with slight modification (words of administration, ornaments rubric).*
  - *The Church of England is explicitly Protestant.*

### ***Rounding out the Elizabethan Settlement (1559-1563)***

- *Matthew Parker (moderate Protestant) appointed AofC (1559).*
- *Chapel Royal incident turns Elizabeth vs. "puritans" (1559).*
- *John Jewel's "Apology of the Church of England" (1562).*
- *39 Articles: Approved by Convocation (1563).*
- *John Foxe's "Book of Martyrs" (1563) argues that England's divine vocation is to defend Protestantism vs. Rome-Madrid axis.*

Question (11) Trace the story of the Anglican Evangelical movement, from the early 18<sup>th</sup> century down to the present day in the Church of England and the Global South.

**D. W. Bebbington, *Evangelicals in Modern Britain: A History from the 1730s to the 1980s* (Unwin Hyman, 1989)**

**Kenneth Hylson-Smith, *Evangelicals in the Church of England 1734-1984* (T & T Clark, 1988)**

### ***The Early Evangelical Movement (1735-1860)***

- *Whitefield (1735) and Wesleys (1738) converted.*
- *Whitefield's evangelistic tours in Britain and America, field-preaching and "Great Awakening."*

- *John Wesley and the Methodist Movement (1742-1791).*
- *Evangelicals in the Church of England: tiny and isolated in a few parishes until 1790s.*
- *Wilberforce, Abolitionism and Social Reform (1787-1833).*
- *Loss of Influence after 1850s: strife with Anglo-Catholics, challenges from science, Industrial Revolution.*
- *Key Characteristics of Evangelical Anglicanism: Bible, Cross, Conversion, Activism.*

### ***The Modern Evangelical Movement***

- *Late 19c eclipse in Britain, Missionary gains overseas.*
- *Evangelicals in Church of England turn inward, focus on parish work (1860s-1940s).*
- *CofE (and Evs) enjoys brief renewal post-WW2, then long decline from 1960s onward.*
- *Stott and Packer rally remnant Evangelicals in 1960s ff.*
- *N.T. Wright typifies robust Evangelical scholarship in 21c.*
- *But Evangelicals are a small % of shrinking CofE, not much political influence in Church or society.*
- *A few Evangelical seminaries: Oak Hill, Trinity, Moore College Sidney, Wycliffe College Toronto.*
- *Gafcon and Global South Primates uphold Evangelical Anglican tradition in e.g. Kenya, Chile.*

Question (12) Sketch the history of the Anglo-Catholic movement in the Anglican tradition, from the Caroline Divines in the early 17<sup>th</sup> century, down to the present in the Western provinces and the Global South.

**John R. H. Moorman, *A History of the Church in England*, Third Edition  
(Adam & Charles Black, 1980)**

**Geoffrey Rowell, *The Vision Glorious* (Oxford, 1983)**

***The Caroline Divines (1590s-1640s)***

- *Some CofE clergy resist dominance of High Calvinism in the Church's teaching by the early 17c.*
- *Many of same clergy believe the Reformation rejected too many traditional practices unnecessarily, yearn for beauty and solemnity in worship.*
- *George Herbert, John Donne, Lancelot Andrewes in ways embody this more traditionalist strand.*
- *Archbishop of Canterbury William Laud (1631-45) uses Church courts to punish and silence Puritans.*
- *Laud & Co. side with King Charles I (1625-49) in Civil War vs. Parliament, and lose to Cromwell & Co.*
- *Laudians go into exile after execution of Charles I in 1649.*

### ***The "Old High Church Tradition" (1660-1833)***

- *Restoration of Charles II brings early victories for Laudians (e.g. ejection of Puritans 1662, Clarendon Code).*
- *But Roman Catholic gains under James II lead to Glorious Revolution (1688-89) and victory for Latitudinarian Protestantism.*
- *"Old High Churchmen" yearn for Stuart dynasty, value BCP, episcopacy, anti-Calvinism, but not Laudian liturgical program.*
- *OHCs less than 10% of 9000+ parishes in 18c.*

### ***The Oxford and Cambridge Movements (1833 ff.)***

- *John Keble's "Assize Sermon" rebuts Evangelical individualism and its captivity to secularizing*
- *Parliament, calls for CofE to assert independent authority via apostolic succession of bishops.*
- *The Tracts: J.H. Newman and H.B. Pusey et al. develop Old High Church themes, except for Stuart myth, 1833-1840.*
  - *Themes: Episcopal authority (vs. King-in-Parliament),*
  - *Sacraments, Tradition, Catechesis, Community.*
  - *Oxford Movement not much interested in liturgical reform.*
  - *J.M. Neale and Cambridge Movement (1839 ff.) assume Oxford Movement's theology, develop it in direction of revived medieval liturgy and gothic architecture and church decoration.*

- “Ritualism” (Oxford + Cambridge) evokes Evangelical ire, unseemly lawsuits, rioting – brings orthodox Christianity into disrepute relative to Science.
- By 1870, “Anglo-Catholicism” has won lawsuits, wins right to its theology and liturgy in CofE.
- AC missionary societies spread ACism in Global South.

### ***Modern Anglo-Catholicism***

- Distinguished theologians in 20c e.g. Michael Ramsey (Archbishop of Canterbury 1961-74)
- Liturgical program generally accepted throughout Anglican world, exceptions e.g. Sydney archdiocese
- Strict AC theology is very much minority in West, and women’s ordination challenges it in 1970s ff.
- Liberal Anglo-Catholicism (AC liturgics, modernist Theology) comes to dominate Western provinces
- Continuing attraction of Rome for Western ACs (e.g. Michael Nazir-Al) in reaction to Liberal ACism.

(13) In the later 19<sup>th</sup> century, a “Modernist” (or “Liberal”) movement gathered strength in the Church of England, and then continued through the present day. What were the intellectual, social and theological roots of this Modernist party, its prominent leaders in the 19<sup>th</sup> and 20<sup>th</sup> centuries, and its chief assertions over against orthodox Anglican teaching.

**John R. H. Moorman, *A History of the Church in England*, Third Edition**

**(Adam & Charles Black, 1980)**

**B. G. Worrall, *The Making of the Modern Church: Christianity in England Since 1980*, New Edition (SPCK, 2004).**

### ***Roots of Modernism in England***

- *The Enlightenment (late 1600s onward)*

- *Wars of Religion drive search among elite intellectuals for alternative, non-Christian basis for Western society.*
- *Scientific Revolution raises confidence in human*
  - *Reason to establish new worldview.*
  - *Some elites (e.g. David Hume) freely express doubt about Christianity's historical claims.*
  - *But William Paley's "Natural Theology" (1802) and "watchmaker" argument still satisfies most people that Reason can prove God's existence at least.*
- *Geology and Development (early 1800s onward)*
  - *Geologists' study of stratigraphy casts doubt on 6-day literal reading of Genesis, hence on trustworthiness of Bible as a whole.*
- *Industrial Revolution (e.g. "evolution" of steam engine) creates a climate of opinion favoring developmental/progressivist worldview, prepares ground for reception of Darwin.*
- *Doubt (mid-1800s onward)*
  - *Literate elites in England begin to express doubt about Christian worldview – e.g. Matthew Arnold, "Dover Beach" (1845).*
  - *Climate of opinion coalesces amongst elites in mid-19c that's receptive to Modernist theology from Germany.*

### ***German Romantic Theology and Biblical Criticism***

- *Friedrich Schleiermacher (1768-1834)*
  - *Xnty is a religion of subjective consciousness, not historical revelation.*
  - *Jesus was exclusively human, first to evolve into 100% "god-consciousness."*
  - *All theologies, liturgies, ethical systems are exclusively human artifacts, based in reflection on "god-consciousness."*
- *Georg W. F. Hegel (1770-1831)*
  - *"God" = immanent "spirit of universe" that powers upward development of consciousness, through "dialectical" process.*
- *Biblical Criticism*

- *Gotthold E. Lessing (1729-1781): Early disciples “mythologize” Jesus into divine savior.*
- *F.C. Baur (1792-1860) assumes Schleiermacher and Hegel, traces origins of mythologizing via dialectical process (Hebrew vs. Greek).*

### ***Modernism in the Church of England***

- *“Essays and Reviews” (1860)*
  - *Assumes gradually shifting climate of opinion in England, symbolized by Darwin’s “Origin of Species” (1859).*
  - *Introduces German theology and Biblical criticism to Church of England, tentatively.*
- *“Lux Mundi” (1889)*
  - *Anglo-Catholics trying to see how far CofE can digest German theology and criticism.*
  - *Basically wanting to be orthodox but “open.” H.D.A. Major, “English Modernism” (1927)*
  - *Rejects sovereign God ruling history, special revelation, authoritative Bible, original sin or guilt, propitiatory atonement, Last Judgment.*
- *“Doctrine in the Church of England” (1938) fails to censure Major (Doctrine “in” not “of”).*

***Orthodox recovery during/following WW2 (1938-63) viz. popularity of C.S. Lewis.***

***J.A.T. Robinson “Honest to God”(1963) signals Modernism storming back, and progressive capitulation of CofE thereafter to Modernist theology and sexual ethics.***

### **Anglicanism in North America**

*Question (14) At the end of the American War of Independence, the Church of England in the former colonies was almost extinct. Describe the surprising coalescence in the 1780s of the “Protestant Episcopal Church in the United States of*

America.” Who were its chief architects, and how did they reconcile their different doctrines of the Church?

**David Hein and Gardiner H. Shattuck, *The Episcopalians* (Church Publishing, 2004)**

**Robert W. Prichard, *A History of the Episcopal Church*, Third Revised Edition (Morehouse, 2014)**

### ***Effects of the War of Independence***

- *“Church of England” anomalous in independent colonies.*
- *Many colonial CofE clergy flee to England or Canada.*
- *Colonial churches disestablished (where previously established).*
- *Communicants decline to about 12,000 by 1783.*

### ***Steps toward New Foundation in 1780s***

- *Regional clergy conferences grope toward unity.*
- *Consecrations in UK for America*
  - *Samuel Seabury for CT by Non-Jurors in Aberdeen in 1784*
  - *William White for PA, Samuel Provoost for NY by CofE in London in 1787*
  - *Charles Inglis for Nova Scotia by CofE 1787*
- *Methodist Church organizes independently in 1784 –*
- *Holiness strand leaves Anglicanism until 1960s.*
- *General Convention in Philadelphia summer-fall 1789.*

### ***Chief Architects of “Protestant Episcopal Church”***

- *Samuel Seabury (1729-96) of CT*
  - *Old High Churchman, Chaplain to Tory Regiment in War of Independence*
  - *Promises consecrators in 1784 he will press for Scottish liturgy for use in America.*

- *Strong OHC belief in rule by bishops only – initially refuses to bring CT to GenCon 1789 when other dioceses bring priests & laymen too.*
- *William White (1748-1836) of PA*
  - *Middle-of-road Low Churchman, Chaplain to Continental Congress in War.*
  - *Believes in bicameral GenCon: House of Bishops plus House of Deputies (priests & laymen)*

***Reconciliation at General Convention in 1789 and following:***

- *White persuades Seabury to attend second session of GC:*
  - *Agrees to CT's refusal to bring laymen,*
  - *Recognizes validity of Seabury's consecration,*
  - *Agrees to a separate House of Bishops with veto,*
  - *Agrees to most of Scottish prayer of consecration.*
  - *James Madison consecrated in London for VA 1790 – Americans now have enough bishops to consecrate their own (three required).*
  - *In 1801 William White gets GC to approve 39 Articles.*
- *Also in 1801 White composes syllabus for ordinands – holds church parties together until 1840s.*

Question (15) Trace the origins of the Evangelical, Anglo-Catholic and Liberal parties in the 19<sup>th</sup> century Episcopal Church. Why did the Liberal party become the most influential of the three by the end of the 19<sup>th</sup> century?

- **David Hein and Gardiner H. Shattuck, *The Episcopalians* (Church Publishing, 2004)**
- **Robert W. Prichard, *A History of the Episcopal Church*, Third Revised Edition (Morehouse, 2014)**

***Evangelicals***

- *The revivalist context: New England second great awakening, southern camp meetings, Finney and northern urban revivalism.*
- *Charles Petit McIlvaine, West Point chaplain, bishop of Ohio, leader of evangelical party*

- *Leonidas Polk, McIlvaine's convert at West Point, slaveholding Bishop of Louisiana*
- *Manton Eastburn, anti-AngloCatholic bishop of MA*
- *The Tyng Dynasty (Stephen, son Dudley) and St. George's, New York City: institutional social service*
- *The Reformed Episcopal Schism in 1873*
- *Virginia Seminary*

### ***Anglo-Catholics***

- *John Henry Hobart and the Old High Church tradition*
- *General Seminary and AngloCatholicism from England in the 1840s*
- *Jackson Kemper and mission to the "Old Northwest"*
- *James DeKoven, James Lloyd Breck and Nashotah House*
- *Battles over liturgy/ceremonial at General Convention in the 1840s and 1850s.*
- *ACs gradually win right to bastion parishes and dioceses (e.g. in upper Midwest).*
- *Episcopal Church's identity gradually shifts from Protestant to midway between Protestant and Roman Catholic.*

### ***Liberals***

- *German Liberal theology, Darwinist scientism*
- *Episcopal Theological School from 1867*
- *William Porcher DuBose at Sewanee from 1871*
- *Phillips Brooks (Trinity, Boston and Bishop of MA)*
- *Church Congresses: Liberal think tanks for GenCon*
- *William Reed Huntington and the Quadrilateral*

### ***Why Liberals Predominant?***

- *AngloCatholic/Evangelical battles make both look trivial.*
- *Liberals control GenCon agenda through Church Congress*
- *Quality of Liberal leaders e.g. Phillips Brooks*

Question (16) Trace the origins of the Anglican Church in North America, from the 1960s to the present. What considerations led to its foundation? What role did Anglicans in the Global South play in its inception? Who were its chief leaders? And what have been the most prominent theological assertions in 2019 *Book of Common Prayer*; over against heterodox “Liberal” expressions of Anglicanism?

**Online Resources (e.g. google on “Episcopal Church,” “Gafcon” etc.)**

### ***Theological Heterodoxy in North American Anglicanism***

- *“Death of God” theology in 1960s Protestantism*
- *The Sexual Revolution*
- *Toleration of Attacks on the Faith in the Episcopal Church*
  - *Bishop James Pike (CA) and the Trinity*
  - *Bishop Jack Spong (Newark): many popular books*
- *The Righter Trial (1996)*
- *Seminaries and Modernism (e.g. EDS in Cambridge, MA)*

### ***Two Precipitating Events***

- *The Diocese of New Westminster (Canada) authorizes same-sex blessings (2002)*
- *The Episcopal Church’s General Convention ratifies the election of Gene Robinson as bishop of NH (2003)*

### ***Steps Toward a New Province***

- *Christ Church, Plano (TX) hosts protest vs. Robinson Consecration (2003).*
- *Bishop Robert Duncan (Pittsburgh) emerges as leader of proto-ACNA (2003-2008)*
- *“Hope and a Future” Conference in Pittsburgh (November 2005) draws 2,500 to envisage new North American Anglican province.*
- *Constitutional Convention (West Chicago, IL in December, 2008)*
- *Inaugural Assembly (Bedford, TX in June, 2009)*
- *Support for ACNA in Global South Anglican Provinces*
  - *Consecration of John Rodgers and Chuck Murphy as Bishops in the Anglican Mission in America (AMiA) in Singapore, 2000.*

- *Global South provinces (e.g. Kenya, Nigeria, Rwanda, Southern Cone) offer shelter to North American bishops.*
- *Gafcon Jerusalem (June, 2008) many orthodox North American leaders help shape declarations.*

### ***Theological Assertions***

- *Gafcon 2008 Final Statement: basis for founding principles of ACNA*
- *ACNA Book of Common Prayer (2019)*
- *Sexuality not main focus: rather, credal Trinitarian Orthodoxy vs. acculturation of Western provinces.*