



KOINONIA



One bread, one body, one Lord, one faith, one baptism,
one God and Father of all • 1 Cor. 10:17, Eph. 4:5

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Christmas 2010



And the Word was Made Flesh... (Jn 1:14)



Imagine you are rector of the church and the door bell continuously rings. On the other side of the door stand parents, desiring baptism for their children. That's what Fr. Kern experiences nearly every day. December 21, 2010 marked his 50th anniversary as a priest. This year alone Fr. Kern has administered the sacrament of baptism more than two hundred times. A substantive mark of efficacy of ministry is where people are pastored to, visited and cared for. Fr. Kern ain't a desktop blogger nor an opiner. He is a Holy Priest of God dedicated to the service of the people. We are grateful to the Lord for such wonderful and dedicated priests and bishops in our jurisdiction. We dedicate this issue of Koinonia to Fr. Lawrence Kern whose zeal for the Lord's kingdom and his flock has known no limits.

It's priest's such as Fr. Kern and all our bishops and priests whose orders would be denied if we accept the *Anglocanorum Coetibus*. Not only would orders be made invalid, but all Sacraments ever celebrated by any of them as well. All the milestones of humanity—birth, marriage and death—that our ordained clergy have ever celebrated through the sacraments that sanctify these very moments would be invalidated by a mere consent to the *Anglicanorum Coetibus*.

The Anglo Catholic tradition derives its origin from England and so are its apostolic orders and validity. When you enter Canterbury Cathedral you won't miss a brochure which says, "God has been worshipped here for 1400 years." The Anglo Catholic tradition goes beyond the Canterbury building. So why leave this wonderful tradition with its valid apostolic succession and orders to swim the Tiber?

This same Anglo Catholic faith was reclaimed by the Oxford Movement (see Fr. Jayaraj's article) when the essence of faith was thrown out of the window. This same Anglo Catholic faith was reclaimed by the Congress and Affirmation of St. Louis in 1977 when the Episcopal Church lost its bearings. There were numerous sacrifices and efforts that went into preserving the faith once delivered unto the saints.

And there are those who have lived under the pretence of being Anglo Catholics but forsake the wonderful tradition in chalking their course to Roman Catholicism. The moment of truth has arrived: do we remain in this Anglican tradition that has said no to the experimentation of faith, morals and liturgy? Do we forsake the tradition in exchange for a comfortable place to belong?

We are not going anywhere. We will remain faithful to our faith, order and praxis. By the grace of God we have survived and by His grace we will continue on in preserving the faith once delivered unto the saints.

Kudos to those who have remained Anglicans through the troubled waters of the church, through the Congress of St. Louis and despite poor leadership with its lack of commitment to the Great Commission of

our Lord.

As a newcomer, coming to know the history of the Church in the Continuum, I've come to terms with certain realities: Mistakes and misguided leadership has left its mark, but nevertheless, the Congress of St. Louis was an excellent beginning as seen in the presidential address of Perry Laukhuff and the Affirmation of St. Louis (published again for your reading). Wonder what happened to that fire for the Lord?

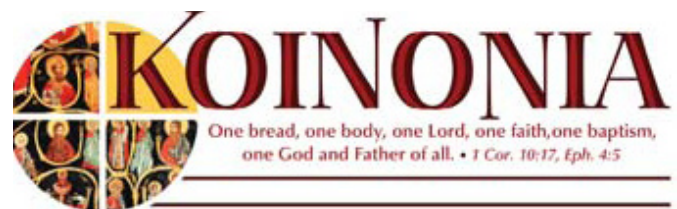
Even after three decades of the legacy of the Congress of St. Louis we are found wanting in serving the Great Commission – more groups have emerged, more splits, more cafeteria Anglicanism compromising the essentials of faith and practice.

The Oxford movement was a lay movement to begin with, when laymen called attention of the Anglicans to their Catholic roots—Catholic, in as much our faith and orders, an inheritance from the Apostles, steeped in the two millennia of Christendom.

Within the Holy Catholic Church Anglican Rite, there have been efforts to remove laity and clergy from decision making process by the adoption of the Apostolic Canons that deny them seat, voice and vote. This is your church. This is our church in the Anglican Tradition. How can we claim ourselves Anglican in tradition yet agree to forfeit our basic role in the matters of the church while leaving it to the rule of bishops? There are attempts made to change the Anglican tradition and form of governance under a new name, Holy Catholic Church Eastern Rite or Western Rite.

It's in this context that we take a look at our roots, who we are as Holy Catholic Church Anglican Rite and what are we doing in responding to the responsibility of nurturing and growing our faith after the Great Commission as Anglo Catholics! The article, *Anglo Catholicism, its relevance after 175 years* by Canon Patrick Comerford, (Canon of Christ Church Cathedral Dublin, Ireland), is a great testimonial for us to fall back on. The clarion call of the Congress of St. Louis, the interview with Capt. Walt Swindells and Bishop James and Madelyn McNeley remind us of our struggles and at the same time challenge our commitment to pass on the Anglican tradition to our posterity.

To those who are luring us to swim the Tiber and thereby asking us to deny the veracity of Anglicanism and to those who are under the garb of Anglicanism wishing to make tacit transformation of our Anglo Catholic faith, praxis, tradition and governance we say God speed. Looking forward, "As for me and my household we will serve the Lord" in the Anglo Catholic faith and tradition until His second coming. Happy New Year and fruitful service in the vineyard of the Lord. +Leo Michael



In the Koinonia masthead, the circle with the cross in the center symbolizes the pattern and the diverse elements which form a whole. The Mosaic represents the great cloud of witnesses and the church tradition. The red in the letters represents the blood of Christ with the font comprised of individual pieces of letters that are not joined until the blood unifies them. Koinonia is the official publication of the Anglican Province of the Holy Catholic Church-Anglican Rite (HCCAR) aka Anglican Rite Catholic Church. It is published quarterly at St. James Anglican Church, 8107 S. Holmes Road, Kansas City, MO 64131. Phone: 816.361.7242 Fax: 816.361.2144. Editors: The Rt. Rev. Leo Michael & Holly Michael, Koinonia header: Phil Gilbreath; email: koinonia@holycatholicanglican.org or visit us on the web at: www.holycatholicanglican.org



Historically Speaking

by Rev. Dr. Herman Hattaway PhD

England came relatively late to the New World. When she finally did, only the Southern Colonies had an established Anglican Church (and not Maryland). Maryland was given to Roman Catholics because the Roman Catholics had supported the crown in the English Civil War.

The Anglican Church had come to America, led by Francis Fletcher who planted a cross and read a prayer when Sir Francis Drake landed on the Western Coast of North America in 1578 and the first English Baptisms were conducted in Sir Walter Raleigh's colony on the outer banks of North Carolina.

The American Revolution alone destroyed the Colonial church of England since clergy had to choose whether to flee to England or Canada, remain as loyalists in the face of persecution or break their vows of allegiance. The church did provide many leaders of the American cause, including George Washington and Patrick Henry, but in the popular mind, Episcopacy was associated with the Baptists Crown rather than with independence and at the war's end the church had no bishops.

Like Martin Luther, John and Charles Wesley did not intend to form a new denomination. They wanted to effect some changes. The Methodist church which they wound up creating proved to be much more attractive to many people than did Anglicanism.

In 1783, a conference of the churches met at Annapolis Maryland and they formally adopted the name, "Protestant Episcopal Church". It was Protestant to distinguish it from Roman Catholicism and Episcopal to distinguish it from the Presbyterian and Congregational churches.

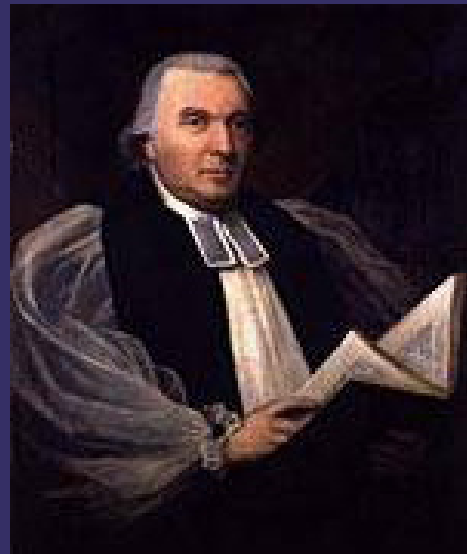
Also in 1783, the clergy in Connecticut elected Samuel Seabury (1729-96) as their prospective bishop. He went to England to be consecrated but was denied. He then went to Scotland and obtained consecration there in 1784. Two other bishop-elects (from New York and Pennsylvania) were consecrated by the Archbishop of Canterbury in 1787 in recognition of the legitimacy of the American Church.

In 1789, the church constitution was adopted and the book of common prayer was revised for American use.

The Book of Common Prayer and the Episcopacy remained the glue that held the diverse and active church together.

W.A. Mulenberg (1796-1877) called for a wider catholicity in the Protestant Episcopal Church. This resulted in the famous Chicago Lambeth Quadrilateral on church unity in 1888, from which the Anglican Communion continues to derive validity. The Episcopal Church in American would popularly become known as "PECUSA"

Things were reasonably well until the late 1970's when a terrible package of changes came, culminating in 1979 when a new version of the Book of Common Prayer was adopted, and a chunk of the church broke away to form the church of continuing Anglicanism.



SAMUEL SEABURY, the first Bishop of the Episcopal Church, was born in Groton, Connecticut, November 30, 1729. After ordination in England in 1753, he was assigned, as a missionary of the Society for the Propagation of the Gospel, to Christ Church, New Brunswick, New Jersey. In 1757, he became rector of Grace Church, Jamaica, Long Island, and in 1766 rector of St. Peter's, Westchester County. During the American Revolution, he remained loyal to the British crown, and served as a chaplain in the British army.

After the Revolution, a secret meeting of Connecticut clergymen in Woodbury, on March 25, 1783, named Seabury or the Rev. Jeremiah Leaming, whichever would be able or willing, to seek episcopal consecration in England. Leaming declined; Seabury accepted, and sailed for England.

After a year of negotiation, Seabury found it impossible to obtain episcopal orders from the Church of England because, as an American citizen, he could not swear allegiance to the crown. He then turned to the Non-juring bishops of the Episcopal Church in Scotland. On November 14, 1784, in Aberdeen, he was consecrated by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness, in the presence of a number of the clergy and laity.

On his return home, Seabury was recognized as Bishop of Connecticut in Convocation on August 3, 1785, at Middletown. With Bishop William White, he was active in the organization of the Episcopal Church at the General Convention of 1789. With the support of William Smith of Maryland, William Smith of Rhode Island, William White of Pennsylvania, and Samuel Parker of Boston, Seabury kept his promise, made in a concordat with the Scottish bishops, to persuade the American Church to adopt the Scottish form for the celebration of the Holy Eucharist.

In 1790 Seabury became responsible for episcopal oversight of the churches in Rhode Island; and at the General Convention of 1792 he participated in the first consecration of a bishop on American soil, that of John Claggett of Maryland. Seabury died on February 25, 1796, and is buried beneath St. James' Church, New London.



In the Fall of 1977, on the Feast of the Holy Cross, two thousand faithful Episcopalians gathered to preserve the faith once delivered unto the saints as a result of changes in the church's theology, orders, and liturgy, Perry Laukhuff, the President of the Fellowship of Concerned Churchmen addressed the inaugural session of the Congress of St. Louis thus: "Your presence is a witness to our mutual faith which we share in Christ Jesus. Your presence is evidence of your concern for the continuance of that faith... Together, we here manifest our intention to remove ourselves from that error and to salvage our Apostolic Church. We pray that God and Holy Ghost will guide and bless this congress and that all we do here may be to the glory of God the Father and for the sake of God the Son...."

THE FELLOWSHIP OF CONCERNED CHURCHMEN

P. O. BOX 505

AMHERST, VIRGINIA 24521

HOLY CROSS DAY

September 14, 1977

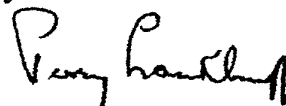
A GREETING TO ALL PARTICIPANTS IN THE CHURCH CONGRESS

It would be a great pleasure for me to greet each one of you personally but you are far too many for that to be possible and so I take this means of extending to you a warm welcome of Christian fellowship to the St. Louis Church Congress, called by the Fellowship of Concerned Churchmen. The response of American and Canadian churchmen to our call has been tremendous. What we do here will be watched throughout the Anglican Communion, and even beyond its bounds.

Your presence is a witness to our mutual faith which we share in Christ Jesus. Your presence is evidence of your concern for the continuance of that faith and of your love for the Episcopal Church and the Anglican Church of Canada which have chosen a path of grievous error.

Together, we here manifest our intention to remove ourselves from that error and to salvage our apostolic Church. We pray that God the Holy Ghost will guide and bless this Congress and that all we do here may be to the glory of God the Father and for the sake of God the Son. Our spirit here must not be one of recrimination but rather one of re-dedication and of service. If we are animated by such a spirit, this Congress will be an historic and uplifting spiritual occasion.

May the Peace of the Lord be always with us.



Perry Laukhuff

President



THE PRESIDENT'S ADDRESS

by Perry Laukhuff

Delivered at The Church Congress,

St. Louis, Missouri - September 14, 1977

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

I now declare this extraordinary Church Congress to be in session.

First of all, permit me to introduce myself. I am Perry Laukhuff, editor of *The Certain Trumpet*. I have the great good fortune to be a communicant of Ascension Church, in Amherst, Virginia, whose Rector is with us this evening. I came to Ascension by way of St. Paul's Church, in Norwalk, Connecticut; the former Rector of that parish, who nurtured my faith and brought me into the Church, happily is also with us this evening. My colleagues in the Fellowship of Concerned Churchmen have honored me with the presidency of that organization and it is in that capacity that I preside over this gathering.

There are several other introductions which I wish to make. I wish I could present to you everyone of the leaders of organizations and publications who knowing that they represented a great mass of Anglicans and Episcopalians, have labored in conscience and in prayer, first to try to prevent the events which have made this Congress necessary and second to bring about this Congress and to guide it to a positive result for our Lord's sake.

I cannot present everyone in the time available and so I shall limit my introductions to the officers and members of the Board of Directors of the Fellowship, who are seated with me on the platform. They will have to represent all those who through perplexity and anxiety, through difficulties and uncertainties have stood together in the years since the Fellowship was first loosely formed in 1973.

The Rev. Dr. Carroll E. Simcox, Vice President of the Fellowship, and just-retired Editor of *The Living Church*

Mrs. A. H. Von Klemperer, a communicant of St. John's of Lattingtown, Locust Valley, L. I., New York, who is Secretary of the Fellowship, and President of the Long Island Branch of the Society for the Preservation of the Book of Common Prayer.

Mr. Ralph Edgar Murphy, a communicant, lay reader and vestryman of St. Paul's Church, Doylestown, Pennsylvania, who is Treasurer of the Fellowship. Mr. Murphy is Group Controller of the Connector Group of Microdot, Inc.

Members of the Board of Directors are:

The Rev. Peter D. Hannen, Rector of St. Columba's Church, Montreal, Quebec, and President of the Council for the Faith, in Canada.

The Rev. Richard W. Ingalls, Rector of Mariners' Church, Detroit, Michigan, and President of the Foundation for Christian Theology.

The Rev. Robert S. Morse, Rector of St. Peter's Church, in Oakland, California, and Executive Director of the American Church Union.

The Rev. James Parker, SSC, Rector of St. Mark's Church, in Albany, Georgia, and Vicar General for North America of the Society of the Holy Cross.

I want to make another and rather unusual introduction. You have met and greeted my colleagues. I want them to meet and

greet you. We have here around 1,500 people. They come from nearly all the 92 continental dioceses of the Episcopal Church, as well as from Puerto Rico and Hawaii, and from many dioceses of the Anglican Church of Canada. With few exceptions, these are the faithful and these represent the faithful who refuse to surrender the faith received from the saints and our fathers. These are the people and these represent the people who, by their support and their prayers, their hope and their constancy have sustained us in the Fellowship through these tremendously trying months and have made this Congress possible. I ask my brethren here on the platform and the other leaders of the organizations making up the FCC who are scattered throughout the hall to stand and join me in greeting this great assemblage with a round of applause.

It is my privilege to introduce to you a bishop who gave me permission to introduce him but said, "just say I am so and so." I have to say a little more than that. Many of you heard him preach a stirring and memorable sermon one year ago today in St. Mark's Cathedral in Minneapolis. I shall never in my life forget the moment when he held aloft his pectoral cross and declared in ringing tones that the standard I hold aloft this Holy Cross Day is the symbol of No Compromise and No Cooperation - no compromise of the Truth, the Way and the Life; no cooperation with humanistic religion whose watchwords are empowerment, relevancy and contemporaneity." In the year since then, he has been a quiet source of counsel, uncompromising, faithful to his calling as a bishop in the Church of God. I am honored to introduce to you the bishop who will celebrate the Eucharist for us on Friday, the Right Reverend the Bishop of Northern California, Clarence R. Haden, Jr.

Finally, with the greatest of pleasure and with gratitude to God, I make one final introduction. There is in the Church a bishop, a man enjoying a well-earned retirement, whose conscience and convictions brought him forth from that retirement to serve God as he had vowed to do and to answer the cry for episcopal oversight which has welled up from thousands of hearts. This Father in God truly has been that in a time of need and crisis. Heedless of the cost, impelled only by the need and his duty, he has criss-crossed this country, confirming, baptising, preaching, giving pastoral guidance and care and representing the apostles in those many parishes which have formally separated, to those many congregations which have sprung up as missions, and to some parishes which no longer have a faithful bishop to turn to. It is out of a full heart and with joy that I present to you the Right Reverend the Bishop of Springfield, retired, Albert A. Chambers.

Brethren! Permit me to open this Congress with a few words of my own. Much of what I say will doubtless be said again and better by others. I do not mean to anticipate them. There are, however, matters which cannot be too often emphasized.

I am not a preacher, and this is not a sermon. Nevertheless, it is customary, among Christians, to take a text from Holy Scripture. Among the many texts which are appropriate to this moment, I have finally settled on that superb passage from the sixth Chapter of the Epistle of St. Paul to the Ephesians, verses 10 through 18

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt



about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I have referred to this as an "extraordinary" Congress. As far as I know, it has no exact precedent or parallel in Anglican history. It is a strange Congress - called by people with no authority but their faith, attended by people with no authority but their faith.

We are not a Church but we speak for the lacerated Church. We are here because our unity in Christ and our community of faith mean more to us than a false, shallow and compromising paper unity in those institutions called the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America. We are not a Synod, we are not a General Convention, nor are we a constitutional convention. We will not have the time or the means for argument and debate, for motions and resolutions, for points of order and votes.

We are here to witness, to express to the Church Universal our faith. The Fellowship, acting on faith and in the role of spokesman for a mass of as yet unorganized churchmen in our two countries will offer a platform and a provisional plan for the continuation of the Episcopal and Anglican Churches in North America - a plan to which, God willing, you and the rest of the faithful can rally.

To a degree, the eyes of Christendom are upon us here. Several Church bodies have observers present. The other Apostolic Churches are keen to see what manner of Christians we are - how sound, how zealous, how faithful, how determined - to see what unity we can forge. The eyes of the Anglican Communion are certainly upon us. There is the most widespread concern for us. There is support and prayer for us. Anglicans all over the World are watching to see what path we chart, which they may need and dare to follow. Many messages of interest and support have been received from throughout Anglicanism. Bishops, priests and laymen have written that they are praying for us.

Yes, we are under observation here. Even the world outside our doors has a lively interest in what we say and do, For me, personally. I must say that my heart is filled to overflowing as I survey this assemblage. We have come together from the far corners of the Church in North America. We did not want to come, other things being equal, to this kind of gathering. But other things were not equal. We have been forced to this step by those who failed us - and their roster is long! Most of our bishops failed us. Many of our priests failed us. Behind them, the seminaries failed us. The laity, ill-taught, often ignorant, far too often complacent, failed us. The spirit of the world and of the times prevailed against us. The Holy Ghost, ever present, ever invoked, stayed His hand among us for our lack of faith. Because of these and other factors, Quebec in 1975 and Minneapolis in 1976 failed us.

And so, sorrowfully but with great hope and a tremendous sense of mission and of brotherhood in Christ, we come together.

We come together as Catholics - a word we shall doubtless hear often in these hours. Perhaps many of you never think of yourselves as Catholics. But we are, and let us never be ashamed to claim that glorious term for ourselves. We are not Roman Catho-

lics nor are we Eastern Orthodox Catholics. We are Catholics in the rich tradition of the Church of England, whose children we are. We are Catholics because we are apostolic and sacramental in the way which Jesus Christ prescribed. We are Catholics because we belong to His Church the One Church, which He left for our comfort and salvation. We are Catholics because we too are descended from and are part of the undivided Church which was His legacy and for whose return we yearn and are prepared to strive. We are Catholics because we accept the Creeds in which we confess our belief in the One Holy Catholic and Apostolic Church. We are here because we are Catholics and we are Catholics because we believe.

As Catholics, we must rise above every label of partisanship, every outworn tag that has too often served only to confuse and divide us. This Congress is not "High Church." Neither is it "Low Church." It is a united Catholic witness and action for the Faith as we all received it.

We are here, too, because we are Anglican. We are children of the Church of England. We are products of that special flavor, that special character and tone, which is the Anglican Communion. Anglicanism produced that unequalled expression of worship that marvellous declaration of our faith, that singular example of the heights of reverence, beauty and majesty to which the English language can soar - the Book of Common Prayer. Anglicanism is free and reformed. It is, at its best, fervent and evangelizing. It is Catholic. We believe that Anglicanism has a place in and has a contribution to make to that cluster of bodies which make up the Holy Apostolic Church. We assert our Anglicanism. As long as the See of Canterbury stands committed to the faith as it was received the Celtic saints and through Saint Augustine and always hitherto proclaimed by Anglicanism we assert here to Canterbury itself our intention and our claim to be Anglican!

There are temptations in a gathering like this and at a moment like this - temptations to be bitter to dwell on the wrongs which have driven us to this step. Those wrongs are real, they are grave, they are historic fact. They will doubtless be listed and recalled many times here. But we are not here to lament, we are not here to scourge, we are not here to hate. The Church which we loved has gone another way, unheeding. It has departed from Apostolic Order, and Apostolic Order is the very basis of those Sacraments that unite us to Christ and reveal His comforting and healing Presence among us. The Church has changed doctrine, it has turned its back on those Scriptural standards which God gave for our guidance.

Schism? We have been too long beaten over the head with that word! Let us never forget that in the Litany it is false doctrine" and "heresy" which have the pride of place before "schism" as evils from which we pray to be delivered! Schism was accomplished at Quebec and at Minneapolis. Let us get the record straight and let us keep it straight. We are not Schismatics. We stand where we have always stood. We believe what we have always believed. We worship as we have always worshipped.

Schism is a separation from the ancient Apostolic Church, caused by apostasy, an abandonment of that ancient Church's faith and order. But we have abandoned nothing. We adhere unchangingly to the One Holy Catholic and Apostolic Church of Jesus Christ and the Son of God, the Church of the Ages. Others do not. When others say we are guilty of schism, we fling the charge back into their teeth!



So, my dear brethren, we come together here in .faith, in strength and in unity. We come to recreate an institutional home for that mystical Church from which we shall never be separated. We want to worship in quietness and peace and fervor. We want to preach and teach from a foundation which is strong and genuine and credible. As someone has recently well put it, we are here today because we are called to mission, not because ‘we are called from the Episcopal Church or the Anglican Church of Canada. We want to go out into the world sealed with the sign of the Cross as Christians from 33 A.D., knowing and meaning what we believe.

We are here to proclaim and affirm. We have a faith to trumpet forth and to carry to the world. There is no greater proclamation of that faith than the Nicene Creed. I ask you therefore to stand now and affirm the Nicene Creed with me, in ringing voices Which will be heard with dismay in the courts of the ungodly and heard with joy at the very gates of Heaven.

Thus began the faith walk and the spiritual battle to preserve the Faith through the Anglican tradition. These principles reiterate our fidelity in preserving the faith and apostolic order through the continuation of Anglicanism, faith that is founded on the Holy Scriptures, sacramental orthodoxy and apostolic validity. We continue to celebrate our life of Faith in the Lord Jesus through His Church, Apostolic Orders, Sacraments and Liturgy as the Lord taught, As the Apostles preached and As the Fathers of the Faith preserved.

THE AFFIRMATION OF ST. LOUIS

IN THE NAME OF THE FATHER AND OF THE SON AND OF
THE HOLY GHOST. AMEN.

The Continuation of Anglicanism

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

The Dissolution of Anglican and Episcopal Church Structure

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ’s One, Holy, Catholic and Apostolic Church.

The Invalidity of Schismatic Authority

We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness

to the whole Faith is with no authority of Christ’s true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

The Need for Principles and a Constitution

We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

The Continuation of Communion with Canterbury

We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion. [Note: Because of the action of General Synod of the Church of England, Parliament, and the Royal Assent, the College of Bishops of the Holy Catholic Church - Anglican Rite is obliged no longer to count the See of Canterbury as a faithful part of the Anglican Communion.]

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.

FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE

In the firm conviction that “we shall be saved through the grace of the Lord Jesus Christ,” and that “there is no other name under heaven given among men by which we must be saved,” and acknowledging our duty to proclaim Christ’s saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lerins: “Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic.”

I PRINCIPLES OF DOCTRINE

1. The Nature of the Church

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ’s faithful Bride, she is different from the world and must not be influenced by it.

2. The Essential of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments and the authentic record of God’s revelation of Himself, His saving activity, and moral demands -- a revelation valid for all men and all time.



The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the “Apostles’ Creed, and that known as the Creed of St. Athanasius to be “thoroughly received and believed” in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its preachings as set forth by “the ancient catholic bishops and doctors,” and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the “seal of the Holy Spirit”), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ’s gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist -- these Orders consisting exclusively of men in accordance with Christ’s Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church’s Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramen-

tal communion and visible unity with other Christians who “worship the Trinity in Unity, and Unity in Trinity,” and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since “we must all appear before the judgment seat of Christ . . .”

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man’s Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God’s loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

Man as Sinner

We recognize that man, as inheritor of original sin, is “very far gone from original righteousness,” and as a rebel against God’s authority is liable to His righteous judgment.

Man and God’s Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God’s forgiveness.

Christian’s Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

Retain the Best of Both Provinces

That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.



Selection of Bishops

That a non-political means for selection of bishops be devised.

Tripartite Synod

That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church

Scriptural Standards for the Ministry

That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

Concurrence of all Orders for Decisions

That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

Re-establishment of Discipline

That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

Constitutional Assembly to be Called

That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

Interim Action

In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

Prayer Book -- The Standard of Worship

In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

Certain Variances Permitted

For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

Intercommunion with other Apostolic Churches

The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

Non-Involvement with Non-Apostolic Groups

We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

Need for Sound Theological Training

Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

Financial Affairs

The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

Administrative Matters

Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

The Church as Witness to Truth

We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

Pensions and Insurance

We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church Workers.

Legal Defense

We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

Continuation, Not Innovation

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation. Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.



Captain Walt Swindells speaks from Hillspeak

by Holly Michael

An ecumenical service by the river in San Antonio, Texas drew Captain Walt Swindells into the Episcopal Church in 1959.

The service, though ecumenical, used the 1928 Book of Common Prayer as its basis, Swindells said.

"I fell in love with the book and the service," Swindells, then a Methodist, said. He soon joined the Episcopal Church and was confirmed by Bishop Charles James Kinsolving III.

When a new prayer book was being introduced in the 1970's, Swindells said it was primarily Fr. Foland who had pushed



him to attend the Congress of St. Louis. "Fr. Foland was unhappy with what was being done with the prayer book and vehemently opposed to the ordination of women," Swindells said. "He wanted me to go and see what the Congress of St. Louis was all about."

"My own convictions were not so strong," Swindells said, "but I felt very strongly about the revisions in the Prayer Book and was saddened by the loss of the real language in it."

Swindells found himself on the committee to draft the affirmation along with Fr. George Clendenin, a priest from Califor-

nia, Fr. Simcox, Perry Laukhuff, Fr. James Parker and others. Before the Congress, the group met in Albany, Georgia at Fr. James Parker's church to draft the affirmation.

"When we got to St. Louis everyone had a different idea of what should be in it," Swindells said. "We met until two in the morning and then I gave up, telling them I couldn't think of anything else. By daylight, they had what essentially became the affirmation."

Swindells said that most were still pretty optimistic about the Episcopal Church turning around.

"I thought I would remain in the church and it would change," Swindells said. He said that the Congress was largely a lay movement and when it became evident they couldn't turn the Episcopal Church around they decided to remain a church grounded on Biblical framework using the 1928 Book of Common Prayer as the guide. Swindells resigned as Bishop's Warden upon his return from the congress.

Swindells said that most of the work of the movement after the congress was from the Fellowship of Concerned Christian (FCC). He served on board as secretary and treasurer at different times and also as Editor of the organization's newsletter. After the Congress of St. Louis, the FCC had organized the meeting in Denver, where they were to select the new Bishops.

"Albert Chambers, who was an Episcopal Bishop was going to do the consecrations with Bishop Boynton but Boynton had a heart condition and could not go," Swindells said. "Chambers wanted it to be done right and so someone got a hold of Pagtakhan of the Philippine Independent Church who agreed to be a consecrator. Bp. Mark Pae, a Korean Bishop had volunteered to go. Someone, we assumed the Archbishop of Canterbury, told him not to go so he deputized Fr. Doren to act in his stead. When they did the consecrations, Doren was first, then he took part in consecrating Morse, Mote, and Watterson.

Swindells said that immediately after the consecrations each Bishop took off in his own direction.

"The focus on the Congress of St. Louis was to provide a place for people who didn't or couldn't follow in the footsteps the Episcopal Church was taking," Swindells said. "And the plan of the FCC was to cease to exist once it accomplished what it set out to do. He said that he thought that would happen when the bishops were consecrated in Denver.

"At the time of the Denver consecration, I thought that our purpose had been accomplished but was disappointed when the church immediately broke off into little segments," he said.

"Each bishop had an interest to protect their turf and there really wasn't enough turf to protect. They lost focus. Problems often arise with the "human element."

"In the early English church and in the continuing church—the foibles and failures of some parts of that human element that have kept the church from becoming what I hoped it would become, a single strong church," said Swindells. "Now, it's important that the continuing church focus on what had already been built and renew what was working, using the three houses of governance and relying on Scripture, tradition and reason."

Captain Walt Swindells is currently the Trustees Warden for Hillspeak and resides in Eureka Springs, Arkansas. Hillspeak is the Society for Promoting and Encouraging Arts and Knowledge [of the Church] at Hillspeak, Eureka Springs, Arkansas. Hillspeak publishes the Anglican Digest, an independent voice reflecting the ministry of the faithful throughout the Anglican Communion since 1958. Captain Walt served in the US Marine Corps.



New Beginnings



Bishop James and Madelyn McNeley speaking from Fort Scott, Kansas. Interview by Bishop Leo and Holly Michael

When his priest at St. Andrew's in Fort Scott—fed up with the direction of the Episcopal Church—left, it was up to Bishop James McNeley, then Senior Warden, to figure out a way to keep the church open. It wasn't long before news of a gathering in St. Louis came to the church's attention and Bishop McNeley was elected to go to St. Louis.

"Madelyn and I were asked to attend by the members of the congregation and to bring home information," he said. "So we attended the congress, sat through all the speeches, were present at nearly every workshop and when we returned home we contacted each member of the congregation and gave them the information that we'd picked up. We offered no sales pitch but only acted as a mailman."

The congregation of St. Andrew's studied the information and took their time before making any decision regarding the direction of their church.

"We were not theologians," Bishop McNeley said. "We were merely members of St. Andrew's who were among the younger people who could do things around the church."

The McNeleys both had served on most all offices of the vestry, painted, cleaned and took on many temporal tasks at the church. Madelyn McNeley taught the Sunday school and the couple ran a bus, picking up kids and bringing them to the church.

"After awhile the people became restless and wanted to do something," Bishop McNeley said.

According to Bishop McNeley, most of the people of St. Andrew's decided to follow the movement of the continuing church that formed after the Affirmation of St. Louis.

"During this time, Father Foland and Captain Walt Swindells at Hillspeak were very supportive and helpful. After we came home from St. Louis we were asked to make suggestions for canons and send them to Hillspeak and they would send them to some committee," Bishop McNeley said. "So many things were being

written about how churches could proceed in this new direction and we did as advised."

"We are told to leave everything behind and not even take a paper clip," Madelyn McNeley said. "And that's what we did. At that time people were more than ready to start over. Bishop Turner, the Episcopal Bishop of Southeast Kansas, said we needed to stay and fight from within, but that time was over."

Bishop McNeley, recalling those days, says he never planned on becoming ordained.

"There couldn't have been anything farther from my mind that I would be ordained to anything," he said. "Finally, I agreed to become a deacon because others in the church thought I should become a deacon."

Soon St. Francis, with 45 people on the roll, had begun. This group that left St. Andrews started in homes, then the mortuary, then the Lutheran church, and then finally purchased the Christian Science church and remodeled it. Bishop McNeley was ordained a priest one year after serving as deacon. He served at St. Francis until 1985, when, as Archdeacon, was asked to move to Kansas City and help with St. James. He was consecrated Bishop in 1993.

Looking ahead, Bishop McNeley talks about the future of the Holy Catholic Church Anglican Rite.

"I never look forward to splits," he said, "but what do the people want us to do, lie to them? No. We are doing exactly what we are supposed to be doing, what we promised to people for years. We are not splitting but carrying on with what we promised the people at St. Louis," he said.

Bishop McNeley stresses the importance of the church being about the people and for the people. "People need to tell us if this is not what they want," he said. "If people want to be eliminated from the operations of the church, then we'll do that, but that's not what people are telling us."

Bishop McNeley says that the Diocese of Holy Trinity was, right from the start, part of the continuing church movement. "St. Francis was one of the first churches formed after the Congress of St. Louis," he said.

"And the Movement has been fine," he says. "What we are doing is the right thing, but we've been doing it with imperfect people. We began with four bishops and they fought and argued like three-year-olds and there were problems. People were apprehensive and they needed stability, someone with leadership. The problems in the continuing church have stemmed from leadership and not from the movement itself."

"All people need to do is read the introductory address from Perry Laukhoff in St. Louis and look at the Affirmation of St. Louis and at least look at what we said we would do at St. Louis," he said. "What we are doing is exactly what we told them we'd do. If we are straying from that, then the people need to point that out to us."

"All churches have splits," he said, "but the responsibility of the people is to be stalwarts of the church and to follow what is happening in their church."

Bishop McNeley said that the problems heightened in the Episcopal Church because people weren't paying attention to what was going on in their church. "Go to synods," he says. "Take an active interest in your church."

"People are supposed to have a vote in the governance of the church," Bishop McNeley said. "And that's been a part of the English church too—part of the historic Anglican Church." ***



THE OXFORD MOVEMENT

by The Rev Dr Edmund A.S. Jayaraj

In July 14, 1833, the holy priest Keble delivered a spirited sermon before the King's judges at the Church of Saint Mary the Virgin, Oxford University warning dangers to the English Church through popery and Protestantism. The Reformers (Cranmer, Ridley and Latimer) he said had not wholly recovered the ancient catholic faith of the English Church grounded in Scriptures and the Fathers. The Oxford Movement was born. Keble was joined by three fellow Oxford Fellows, Pusey, Froude and Newman later a Cardinal of the Roman Catholic Church. They were inspired by the works of the two famous non-juror bishops, William Law (*A Call To A Serious And Devout Life*) and Jeremy Taylor (*Holy Living And Holy Dying*).

The Movement was led by priests and laity. The bishops, the vast majority being worldly, were indifferent and even hostile, letting loose mob violence on the leaders or failing to call the police to quell being state officials. Newman's house was ransacked and he was pushed to Rome. Some of the prominent lay men and women were Prime Minister Gladstone, Wilberforce, Dr Samuel Johnson, Thomas Arnold, Florence Nightingale and the poet Christina Rossetti.

The founding clerics were intellectual giants, ascetics and men of personal holiness. Hence they were very credible. They and their followers, both priests and the laity, the people of God left their marks in the English Church's theology and mission, ceremonial, architecture, prose, poetry and music.

Theology and Mission The Movement emphasized the Atonement, Baptismal regeneration, the Real Presence in the Eucharist and the Power of the Keys in the Priesthood.

Atonement meant Christ's Sacrifice on the Cross was a completed work for all; a not for a select few. It is an unrepeatable sacrifice. As the Prayer Book teaches Christ once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. They rejected the then Romanism of the Sacrifices of the Masses. They also rejected Calvin's theory of predestination of a select few.

Baptismal Re-generation meant a new birth, a birth from above, being born by water and the spirit. It is as if a dead battery is come alive by sacramental power. Grace is infused and man is now capable of advancing from grace to grace.

In the Eucharist, Christ is really present in the appearance of bread and wine. Pusey said, "Righteous art Thou, O Lord, and all Thy words are truth. Thou hast said, 'This is My Body.' 'This is My Blood.' Hast Thou said, and shalt not thou do it? As Thou hast said, so we believe." The Movement was careful not to confuse the Real Presence of Romanism. When a member, (W.J.E. Bennett) wrote the expression "visible Presence" and faced prosecution Dr. Pusey told him to change the statement from, "visible presence...and of adoring and teaching myself, and teach the people to adore, Christ present in the Sacrament." to, "who myself adore, and teach the people to adore, Christ present in the Sacrament under the form of Bread and Wine, believing that under the veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ."

The Movement declared the power of the priests to hear Private Confession and to Absolve sins and its efficacy was embedded in the Prayer Book. Private Confessions never died in England. The Movement helped restore and spread the practice.

Newman, later Cardinal, in his most famous Tract #90 defended The Thirty Nine Articles of Religion of the Prayer Book as grounded in Scripture. "They were not aimed at the Council of Trent", he argued, 'they are rooted in the Bible.' Newman had read the Articles in the original Latin as they appeared in the Statute.

The Movement understood the importance of preaching. They delivered powerful sermons that were 'simple, plain and direct.' The Evangelicals preached in the past. "Jesus died for you, Jesus died for you." The Movement put the emphasis on the present, the here and now. They pounded, 'Jesus is Alive. He lives. He is your Master and Teacher. He will save you now.'

The Movement practiced self-discipline, self-mortification, simple living and rejection of all 'shams and pretence and unreality in Koinonia p.12

religion, it made men distrust their feelings.'

In response to the Great Commission of our Lord, the Movement went all over the world. They founded churches, monasteries and convents. They also founded educational institutions and hospitals.

Architecture Architectural greatness manifested in great churches and cathedrals built in the Gothic style. Sir Christopher Wren designed the great St Paul's Cathedral in London. They encouraged religious frescos, paintings and stained glasses.

Ceremonial The Movement restored the use of vestments and ceremonials of the English Church. First they moved the Altar from the North to the East and placed a crucifix and two lighted candles. They also placed a cushion for the Book on the gospel side. The frontals came next. Through liturgical books and Christian Calendars they ushered in different colors for vestments and for church seasons. The use of alb, chasuble and cope made their way. Dressed in cassocks and surplices, the choir processed from the vestry to the high altar, under a processional cross. They bowed at the altar.

Music A large number of hymns were either composed or set to music with four part harmony by the Movement. The names of John Mason Neale and John B. Dykes are well known. Famous Hymns are, 'Holy, Holy, Holy', 'The King of Love my Shepherd is', 'And now O Father mindful of the love', (this hymn expounds the theology of the Eucharistic Sacrifice of the Movement) and 'Lead Kindly Light' (Cardinal Newman wrote this when he was still a member of the Church of England). These hymns are sung the world over, across denominations and languages. These hymns were all sung at the Church of the Holy Comforter, Poughkeepsie on October 17, 2010 to celebrate its 150 years of founding by the Oxford Movement of the City of Poughkeepsie in 1860.

The music books, "Hymns, Ancient and Modern" and the "English Hymnal" used throughout the Anglican Communion are testimonies to the contribution of the Movement toward church music.

Literature Because of persecutions, members of the Movement often incorporated their religious principles and ideas in prose and poems. Dr Samuel Johnson adorned his English prose with themes of the Movement. In poetry Christina Rossetti incorporated the catholic theology of the English Church.

Social Justice Judge Wilberforce, whose family was actively involved with the Movement, freed all slaves entering England with a stroke of his pen.

Ecumenical Relations Members worked hard and succeeded in fostering close union with the Greek and Russian Churches. Though not successful with Rome, they inspired Roman Catholic writers with intellectual honesty to re-examine the Roman Catholic position vis a vis Anglican Orders which Pope Leo XIII had declared invalid and to cast doubts in the validity of the papal encyclical, *Apostolicae Curiae*. The Movement studied this document and found serious factual, liturgical and theological mistakes that would, if accepted, would ipso facto render all Roman Catholic Orders themselves invalid for the same reasons that document gave against Anglican Orders.

The Roman Pontiff questioned the form and intention of English Ordination of bishops. The Movement pointed out that the same English form was also used in Roman Churches in some places. If the English form was defective then so also the Roman form.

As to the English Ordination lacking in intention, the Movement rejected this claim as laughable. The Ordinal for the English Ordinations clearly stated in its Preface that the ceremony was for making bishops; it was not for baptism, confirmation, marriage etc.

Thus they demolished both the Roman arguments against English Orders. If any Order was invalid it was the Roman Order because the Roman Church had deviated from the earliest form by adding innovations in the ceremonies while the English Church went back to the ancient and catholic usages. Thus they have provided the Vatican several loop-holes in the *Apostolicae Curiae* for its suppression. Alternatively, that Church continues to be ridiculed by scholars, Roman Catholic included of intellectual dishonesty.

References: S.L. Ollard: *A Short History of the Oxford Movement*, Marvin R O'Connell: *The Oxford Conspirators*



Anglo Catholicism Relevant after 175 years?

by Fr. Patrick Comerford



Canon Patrick Comerford is Director of Spiritual Formation, the Church of Ireland Theological Institute. This lecture was given to The Dearmer Society in the Church of Ireland Theological Institute, Dublin, on Monday 12 January 2009 as part of the celebrations marking the 175th anniversary of the Oxford Movement. The University Church of Saint Mary the Virgin, Oxford: John Keble's Assize Sermon here in 1833 criticised legislation on changes in the Church of Ireland and marked the beginning of the Oxford Movement (Photograph © Patrick Comerford, 2007, rendition by Bishop Leo Michael).

One of the early historians of the Oxford Movement, S.L. Ollard, describes the story of the Oxford Movement as one that captures “every sort of interest”: “It is exciting, romantic, chivalrous, like the story of a crusade. It has its humour as well as its tragedy. And the actors in it were among the most spiritual men who have ever lived ...” He includes “poets like Keble, Newman, Isaac Williams, and Faber; men of letters like Newman and Dean Church; preachers whose sermons are read today, divines and theologians whose fame will last as long as Christianity endures. So that a more interesting subject hardly exists in the whole of Church history.”

However, this evening I want to move away from the language of romance and chivalry, and certainly to distance myself from drawing parallels with the crusade. Without giving a history of the Oxford Movement or of Anglo-Catholicism, I want to attempt to



make an honest assessment of the Oxford Movement, whose 175th anniversary we have been celebrating in recent months, and more particularly of Anglo-Catholicism. In particular, I would like to look at their impact on the Church of Ireland, more generally at the legacy they have left the wider Anglican family, and to ask what is the relevance of both in our lives today.

I would like to avoid being too limited by definitions and terminology and to accept from the beginning that there is a continuum, a living thread, an unbroken chain, that links Hooker with the Caroline Divine, the Nonjurors, the High Church tradition that became distinct in the reign of Queen Anne and the Hanoverian Georges, the Oxford Movement and the Tractarians, and for the entire Catholic Revival in the Anglican Communion in the 19th century and even after that, including especially the Anglo-Catholic movement.

The Oxford Movement changed not just the Church of England, and also the Church of Ireland, but the wider Church. For the Oxford Movement was a movement of Christian renewal – theological, liturgical, pastoral, and spiritual – and it was missionary in nature, demanding conviction and courage and exerting an influence on the whole Church.

Anniversaries and commemorations

There's an Irish and an Anglican propensity to indulge ourselves in commemorating anniversaries. In the past few months, in very appropriate ways, we have been commemorating the ninetieth anniversary of the end of World War I, the seventieth anniversary of Kristallnacht, and the fiftieth anniversary of the death of the composer Ralph Vaughan Williams. At the other end of the scale, on one forum, in recent weeks, there's been a discussion about how to mark the forty-fifth anniversary of Dr Who and the Tardis.

But what are the appropriate multipliers that make an anniversary worth commemorating? Do they always have to end in zero or five? Why do 90 and 70 appear to be fine, but 45 has an air of frivolity to it?

We commemorated the 100th anniversary of the Oxford Movement in 1938, and the 150th anniversary in 1988. The Centenary Congress in 1933 heard two papers on "The Next Hundred Years," one from the Revd Dr N.P. Williams of Christ Church, Lady Margaret Professor of Divinity at Oxford, the other from the Revd Dr David Rosenthal, Vicar of Saint Agatha's in Sparkbrook, Birmingham, wondering what the next 100 years would hold for the Oxford Movement. Well, 75 of those years have passed. So, why are we bothering to mark the 175th anniversary in 2008? Have we made any progress over those years? Is there anything to look forward to for their heirs of the Oxford Movement over the next quarter century, never mind the next century?

I associate anniversaries with recalling the memory of the dead, rather than giving fresh impetus and new life to the living. I certainly felt that many of the television and magazine features on the 40th anniversary of the events of 1968 made me realise how much we had discarded the values and hopes of that year of protests ... we had packed them away up into the attic along with flared trousers, flowery shirts and our vinyl copies of Sergeant Pepper's Lonely Hearts Club Band from the year before.

So is there life in the spirit and values of the Oxford Movement that is still relevant to us today? Is there something more than heritage to take out and dust down this evening? Is there a common thread that has continuity over the past 175 years that not only gives us hope and inspiration but that also offers us challenges?

This evening, I think it is important to begin by dispelling

a few misconceptions: firstly, that the Oxford Movement had little to do with the Church of Ireland and that it had little impact on the Church of Ireland; and secondly that the Oxford Movement was all about smells and bells – that it was some sort of frivolous Tardis, that was all about appearances but with little relevance to life on this planet.

I would like then to look at some of the achievements of the Tractarians and their heirs in the Anglo-Catholic Movement, to ask about the impact and relevance of those achievements; and then to develop some ideas about the relevance in general of that movement today, especially for Anglicans and for us in the Church of Ireland.

This evening, I want in particular to discuss five ways in which the Oxford Movement changed Anglicanism:

1. This movement renewed Anglicanism so that we are not only the heirs of the reformation, but the repository and guardians of Catholic order, sacraments and doctrine.

2. This movement brought about a renewal in liturgy, worship and sacramental theology in the Anglican Church. The Oxford Movement taught the Anglican Church as a whole to be more Eucharistic in worship.

3. This movement was, essentially, a renewal of our understandings of spirituality and personal holiness, involving a renewed self-sacrificing ideal of priesthood and pastoral ministry, resulting in new lay organisations, and new ways of engaging with devotion, service and missionary outreach.

4. With this movement, we experienced a revival of the religious life, including monks and nuns, friars and sisters.

5. Finally, as Father Steven Salmon has argued in a recent paper, at the heart of the Catholic Revival in Anglicanism is the conviction that the Church should be fun! God is good, and he loves us. If the world is to be reached with the Gospel it badly needs Christians who can laugh at ourselves, show confidence in ourselves and in God, and know that it is always his mission we are involved in, not our own.

The Oxford Movement, Ireland and the Church of Ireland

The assumption that the Church of Ireland was almost devoid of a high church element and that it was unreservedly hostile to Tractarian claims has been questioned by historians such as Peter Nockles. He has shown clearly that there was an influential High Church tradition within the Church of Ireland that looked to English Tractarians for support in the 1830s and the 1840s.

And so the first myth I want to dispel is the one that the Oxford Movement and later Anglo-Catholicism had little to do with the Church of Ireland.

I am sure we are all aware of the claims that even before John Keble's Assize Sermon in Oxford in 1833, there were leading High Church figures in the Church of Ireland, including bishops such as John Jebb of Limerick, and leading members of the laity such as Alexander Knox who were precursors of the Oxford Movement.

But it was events affecting the life of the Church of Ireland that provided the immediate impetus for the Oxford Movement. The Erastian reforms introduced by the Whigs in the early 1830s questioned the very *raison d'être* of the Church of Ireland. The objections to the decision by the government to reduce by ten the number of Episcopal sees in the Church of Ireland following the 1832 Reform Act were founded not on ignoring the fact that structures of the Church of Ireland needed to be reformed, but that they were being introduced for reasons of fiscal probity as much



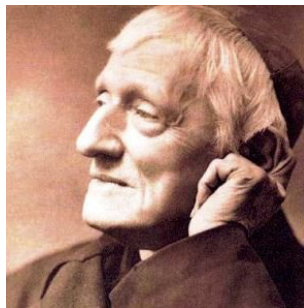
as for structural reform, and because the state saw the Church as merely one other department of government.

Tractarian rhetoric stressing apostolic descent and continuity was echoed by High Church figures in Ireland in their concern to demonstrate that they belonged to a Church that was not a creature of the state and was no mere Protestant sect. But, while they held many theological and spiritual ideals in common with the early Tractarians, they nevertheless guarded their independence.

And so, because of key events in the Church of Ireland, the Oxford Movement is traced to the Assize Sermon in Oxford 175 years ago in 1833, when John Keble condemned these proposals as “national apostasy.” As Peter Kerr says, “the ‘spoilation’ of the Irish Church in 1833 provided the initial rallying cry for the Oxford Movement.” In the decades that followed, the movement’s leaders went on to attack liberalism in theology, but they also revived a scholarly interest in Christian origins and in the Fathers of the Early Church (patristics), which led them to reconsider the relationship of the Church of England with the wider Church, especially the Roman Catholic Church.

2, **John Henry Newman:** spent much time in Dublin after leaving behind his Tractarian friends.

Of course, John Henry Newman, took his own arguments further than he expected, and became a Roman Catholic in 1845. He was followed later by other Tractarians and their supporters, including G.K. Chesterton, who, like Newman, would spend a lot of time later in Dublin and with him was closely associated with the establishment of what has since become University College Dublin and the National University of Ireland.



Rooted in the Church of Ireland

As Peter Kerr points out, it can be argued that Tractarianism “was not something which Newman, [Richard Hurrell] Froude and Pusey attempted to graft on to the Church of England and Ireland, but was indeed the flowering of a deeply rooted tradition within classical Anglicanism.” The deep roots of that tradition were firmly planted in the Caroline Church of Ireland by bishops such as Jeremy Taylor (1613-1667) and Archbishop John Bramhall (1594-1663).

Kerr states that “neither Tractarian spirituality, theology nor its later liturgical innovations ever really took any serious hold.” But is difficult to move from this overstatement of an observation to claim, as Peter Kerr does, that “Tractarian principles were more generally rejected” by the Church of Ireland. Nor can it be said with any conviction that the impact of the Oxford Movement and later Anglo-Catholicism on the Church of Ireland was confined to those with an eclectic interest in liturgy and architecture or to a handful of churches in Dublin, including Saint Bartholomew’s, Saint John the Evangelist in Sandymount, and All Saints’, Grangegorm, and a limited number of churches outside Dublin, such as Saint George’s in Belfast.

But in the first half of the 19th century, this movement was already having its impact on the Church of Ireland, even among the bishops. Indeed, I would argue that at disestablishment it was because of the High Church party that our liturgy, our ecclesiology and our social witness were saved for the Church of Ireland.

Three examples from the bench of bishops in the 19th century are worth citing as I attempt to introduce this argument: Richard Mant, Richard Trench and William Alexander.

Richard Mant (1776-1848) was Bishop of Down and Connor (1823-1848, Dromore was added in 1842) during the rise of the Oxford Movement, and he constantly asserted his anti-Tractarian and pro-Protestant principles publishing a critique of several of the Tracts in 1842. Yet Mant was unequivocal about his High Church allegiance. In his Bampton Lectures in Oxford in 1812, he argued that the doctrine of baptismal regeneration was both scripturally based and crucial to



the Church’s teaching, and later he was sympathetic to the emphases of the second generation Tractarians, and did not disguise his tolerance for much of what the Oxford Movement stood for. He later argued that episcopacy was the lynchpin of his ecclesiology, concurring with Ignatius that “without the bishop nothing should be done in the Church.”

3, Bishop Richard Mant: his interest in church architecture and hymn writing set him in the Tractarian High Church tradition.

He took a sharp and critical interest in liturgy in his dioceses, taking issue with infrequent communion, extemporaneous prayer, private baptisms and sloppy baptisms. This led him to issue detailed regulations and instructions to his clergy. And his interest in church architecture and hymn writing eventually set him in the Tractarian High Church tradition. He was a patron of the Cambridge Camden Society, also known as the Ecclesiological Society, founded in 1839 by John Mason Neale and others with the Tractarian objective of returning the Church to the “Catholick” religious splendour it saw in the Middle Ages. The society has been closely identified with the work of A.W. Pugin, but more particularly with the work of William Butterfield (1814-1900), who designed both the chapel of Saint Columba’s College, Rathfarnham (1880), and the chapel of Keble College, Oxford (1876), as well as All Saints’, Margaret Street, London (1859) and Saint Mark’s, Dundela (1899). In his own dioceses, Mant organised a society with similar objectives, the Church Architecture Society.

Mant’s successor, Robert Bent Knox (1808-1893), later Archbishop of Armagh (1885-1893), was tolerant of ritual innovation, condemned as narrow-minded those who complained about ritualism in Dublin churches, and dissented from a judgment against the erection of a cross here in Saint Bartholomew’s.

4, **Archbishop William Alexander**, who came under the influence of Newman while he was an undergraduate at Oxford.

William Alexander came under the influence of Newman while he was an undergraduate at Oxford, and it is said



he almost followed Newman to Rome. It was Alexander who famously recalled how after the passage of disestablishment, how he “reeled out into the cool air almost hearing the crash of a great building.” The day disestablishment came into force, his wife, Cecil Francis Alexander, caught the mood of despair and disdain in the church in lines sung in her husband’s cathedral:

“Look down, Lord of heaven, on our desolation! Fallen, fallen, fallen, is now our Country’s crown. Dimly dawns the New Year on a churchless nation, Ammon and Amalek tread our borders down.”

As Nockles has pointed out, Disestablishment paved the way not for a high church “restoration” on the Caroline model, as Irish high Church leaders hoped and as early Tractarian rhetoric assumed, but for the completion of an evangelical ascendancy rooted in the Irish Articles of 1615 and the church of James Ussher.

After Disestablishment, Alexander demonstrated his definite Catholic preferences in the controversy over the proposed revision of the Book of Common Prayer. He sided with Archbishop Trench against those who wanted a Protestant purge of the Book of Common Prayer. In opposing those proposals, he stressed the authority of the unchanging inheritance of the Christian tradition, “the dogmatic faith from which the Christian Church had for ages looked upon whole generations passing away.” He was particularly grieved by the canon that forbade placing a cross on the altar.

Although he was in great demand as a preacher in Oxford, Cambridge, and cathedrals throughout the Church of England, Alexander was rarely invited to preach because, his daughter believed, of fear of what he might say as a “High Churchman.” In 1895, he was forced to concede to opposition and withdrew an invitation to the great Irish-born Anglo-Catholic slum priest, Father Dolling, to speak at a Church congress in Derry.

Yet, his Tractarian sympathies were not enough to prevent him from being chosen as Archbishop of Armagh a year later in 1896, and throughout their lives, both the Primate and his wife kept in constant touch through letters and through visits with Keble, Pusey, Manning and Samuel Wilberforce.

But even before Alexander, Richard Chenevix Trench (1807-1886), Archbishop of Dublin (1864-1886) at the time of Disestablishment and known to his detractors as “Puseyite Trench,” is the nearest the Church of Ireland had to a Tractarian bishop.

5, **Archbishop Richard Trench**, known to his detractors as “Puseyite Trench,” is the nearest the Church of Ireland had to a Tractarian bishop.

With Disestablishment, Trench told Archbishop Tait of Canterbury that he feared the “very worst for the future” and a “very dismal catastrophe” for the Church of Ireland. In his first charge to his diocese after disestablishment, Trench expressed fears that the Church of Ireland would cut itself off from other Anglican churches, casting itself off from the rest of Catholic Christendom and splitting “first into two or three, and then probably into a thousand fragments.”



T r e n c h

wished to avoid a revision of the Book of Common Prayer, which was proposed with the intent of removing portions used by High Church clergy to justify their ritual practices and of removing other portions seen as obstacles to Protestant non-conformists, such as Presbyterians or Methodists, joining the Church of Ireland. In 1874, Plunket proposed removing the damnatory clauses of the Athanasian Creed, recognising liberty in the understanding of baptism, particularly in regard to baptismal regeneration, and rubrics forbidding eucharistic adoration, omitting the ornaments rubric, enjoining celebration at the north end, and prohibiting bowing or making the sign of the cross. In addition, he sought safeguards against the introduction of the confessional and wanted to omit the sentence in the ordinal conveying authority to forgive sins.

Trench feared that if the demands for revision succeeded, the Church of Ireland could cut itself off from its own history and from other members of the Anglican Communion, and he feared that Church of Ireland might “turn out after all to be no Church, but only a Protestant sect.”

Some clergy refused to accept any revision of the Book of Common Prayer, including William Lee, Archdeacon of Dublin, and William Maturin of Grangegorm. Lee, who refused to recognise the authority of the general synod, appealed for help in England to build a new church in Dublin where only the unrevised Book of Common Prayer would be used, and he received support from Pusey and Liddon.

In the end, due to the efforts of Trench and Alexander, few significant changes were made to the Book of Common Prayer, although a new preface and a number of new prayers and thanksgivings were placed in the new edition, more flexibility was permitted in the use of the liturgy, and a new hymnal and new lectionary were approved. The fears that the Church of Ireland would sever itself from the rest of the Anglican Communion were not realised, but new canons were introduced in 1871, forbidding the use of vestments (Canon 4), instructing the celebration of the Holy Communion from the north side (Canon 5), forbidding the use of lamps or candles except when needed for light (Canon 35), forbidding the placing of a cross on or behind the communion table (Canon 36), and prohibiting the use of the mixed chalice (Canon 37).

But this debate and controversy strengthened High Church opinion within the Church unexpectedly, so that the evangelical or Protestant majority came to recognise there was another view besides its own in the Church, and the debate forced most members to examine the principles and doctrines of their Church and to affirm them.

Constitutional links

Side-by-side with the debate over liturgy and the prayer book was the debate over the constitution of the Church of Ireland. Many see the constitution as it was adopted as a victory for the more Protestant constituencies in the Church, with major concessions by the High Church, Tractarian and Anglo-Catholic constituency. But I venture to disagree. And I’ll tell you why.

The ethos of American Episcopalianism was shaped and formed by the Scottish Episcopal Church, a Nonjuring Church that was Catholic in its tradition and in its liturgy throughout the centuries.

6, **Bishop George Selwyn’s** tomb in Lichfield Cathedral: he influenced the drafting of the constitution of the Church of Ireland (top right Photograph © Patrick Comerford, 2007).

The constitution of the Episcopal Church inspired Bishop George Selwyn (1809-1878) when he drafted the constitution of





the newly autonomous Anglican Church in New Zealand between 1854 and 1859, providing for governance through a general synod made up of bishops, priests and representatives of the laity. When Selwyn returned to England in 1868 as Bishop of Lichfield, he called a diocesan synod, the first of its kind in the Church of England.

Meanwhile, a year before disestablishment, William Sherlock, curate of Bray, Co Wicklow and later Archdeacon of Kildare, published a pamphlet – *The Constitution of the Church in the United States of America, in Canada, and in New Zealand* – sketching the constitutions of other non-established churches in the Anglican Communion, and making suggestions for future arrangements for the Church of Ireland. Sherlock's pamphlet was heavily influenced at a personal level by Selwyn, who read the proofs in Lichfield and added his own comments.

Liturgical controversies

I also wanted to challenge the myth that Tractarian and Anglo-Catholic liturgical influences were confined to Saint Bartholomew's and to Saint John the Evangelist in Sandymount. Bence-Jones told Archbishop Tait of Canterbury that there were only two ritualists in all of Ireland, but both before and after Disestablishment, there were liturgical controversies in three Dublin churches – Saint Bride's, Saint Bartholomew's, and All Saints', Grangegorman.

In his 1866 charge, Trench condemned the disturbances at Saint Bride's and praised the work being carried out at All Saints'. At Saint Bride's, William Carroll had introduced a choral service. In regard to Saint Bartholomew's, the complaints amounted to no more than objections to "coloured cloth" in front of the altar, flowers on the altar, and a ledge at the back which was described as "a super altar." William Maturin, the Tractarian incumbent of All Saints', was charged in the archbishop's court in 1872 with saying public prayers with his back to the congregation, with intoning the liturgy, with bowing to the altar, and with having "an embroidered lace and striped cloth on the table."

In addition, following the publication of a booklet of short prayers by the Revd G.R. Portal, and their use by one of Lee's curates in Saint Stephen's, Dublin, Lewen Burton Weldon, in 1870, a protest to Trench was signed by 82 clergy, and 78 regretted his refusal to condemn Portal's book.

Key figures later

Apart from the High Church, Tractarian and Anglo-Catholic figures at home here in Ireland, Irish priests from this stream made an impact on Anglicanism in both England and Scotland. I think, in particular, of Father Robert Dolling, Bishop John Dowden, Bishop Henry Montgomery, and Archdeacon George Carleton; and we should not forget the Irish influences on and the primarily Irish identity of both Dean Richard Church and Bishop Charles Gore.

Robert William Radclyffe Dolling (1851–1902), of Saint Agatha's, Landport, known to all as Father Dolling, is often described as English, perhaps because he was educated at Harrow and Cambridge. But he was born at Magheralin, Co Down, and for a time had links with All Saints', Grangegorman.

He is known for the sanctions and prohibitions he incurred from Randall Davidson for his liturgies. But this Anglo-Catholic Irishman was the quintessential East End slum priest, heading up Saint Martin's mission in Stepney, and working with the Winchester Mission in the slums of Portsmouth before moving to Saint Saviour's in Poplar. Alexander was thwarted in his plans to invite Dolling to speak in Derry diocese in 1895.

7, John Dowden, the Cork-born church historian, became Bishop of Edinburgh.

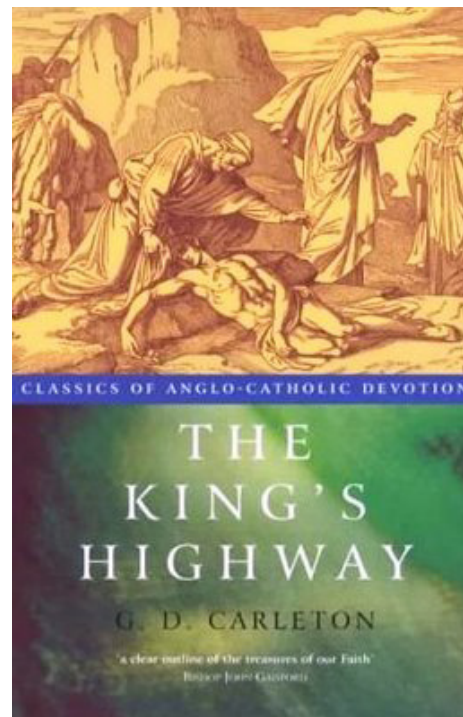
John Dowden (1840-1910), the Church historian and Bishop of Edinburgh (1886-1910), was born in Cork, educated at TCD and ordained in the Church of Ireland, but is yet another Anglo-Catholic who found his career outside the Church of Ireland. He succeeded Weldon as curate at Saint Stephen's (1873-1874), but moved to Scotland in 1874. He returned to Ireland regularly, as Donnellan Lecturer (1884) and Select Preacher in TCD (1886, 1894, 1895), but is best remembered for two major contributions to Scottish church history: *Mediaeval church in Scotland: its constitution, organisation and law* (1910) and *Bishops of Scotland: being notes on the lives of all the bishops, under each of the sees, prior to the Reformation* (1912), both published posthumously but laying the foundations for mediaeval Scottish church history.

8, Archdeacon George Dundas Carleton played a key role in organising the 1923 Anglo-Catholic Congress and worked as the Anglo-Catholic Congress Missioner.

Archdeacon George Dundas Carleton (1877-ca 1961), from Dublin, was educated at Benson's school in Rathmines and at TCD, where he was auditor of the College Theological Society. An early tutor at Kelham Theological College (1902-1914), Carleton was involved in a dispute that almost split the Kelham community. As a missionary in South Africa (1915-1923), he was Warden of Modderpoort Theological College (1918-1923) and Archdeacon of Modderpoort (1922-1923). After leaving the Kelham Fathers, he played a key role in organising the 1923 Anglo-Catholic Congress and for a year worked as the Anglo-Catholic Congress Missioner (1923-1924), when he published *The King's Highway: a simple statement of Catholic belief and duty* (1924, republished in 1973

by Canterbury press in the series of Classics of Anglo-Catholic Devotion), before working briefly for SPG (1925) and then going into parish ministry in the Diocese of London (1926-1948).

Richard Church (1815-1890), Dean of Saint Paul's Cathedral, historian of the Oxford Movement and an intimate friend of Newman, was the son of a Cork merchant, Christopher Church, and a nephew of the leading Irish Philhellene, Sir



Richard Church, after whom he was named.

9, Bishop Charles Gore's statue outside Birmingham Cathedral ... he was born to Irish parents and was the leading intellectual light in the second generation of Anglo-Catholics.

And **Charles Gore** (1853-1932), the leading intellectual light in the second generation of Anglo-Catholics, was proud to point out to visitors to Westminster Abbey a memorial to an ancestor, one of the Earls of Kerry, on which the highlighted words were "hang all the law and the prophets." Gore is often overlooked as being another son of the Church of Ireland: his parents were both Irish-born, and his father was born in the Vice-Regal Lodge, which is now Arus an Uachtarain.

I hope come to Montgomery in a moment. But when it comes to naming key Irish figures within the Anglo-Catholic tradition in England, how could I avoid mentioning Dolling's friend George Tyrrell (1861-1901), the modernist who was forced to leave the Jesuits, but who was a child of All Saints', Grangeorman, where he had been nurtured in the Anglo-Catholic tradition? He converted to Roman Catholicism at the age of 18 through the influences of Newman.

The legacy of a movement

If we are to catalogue or identify the achievements of the Oxford Movement and the Anglo-Catholic Movement over the past 175 years, then we find their relevance and their legacy in what have bequeathed to Anglicanism in liturgy, hymnody, education, mission, the very formation of the Anglican Communion itself, and the reawakening of Anglican social conscience:

Reshaping the Liturgy

Perhaps the most visible and controversial contribution by Anglo-Catholicism over the years has been the reshaping of Anglican liturgy, and this reshaping of the liturgy brought with it a renewal in church decoration, spirituality and other aspects of Anglican life.

The Oxford Movement and the later Anglo-Catholics brought about a renewal in liturgy and worship in Anglicanism, with a renewal of the importance of the sacraments, and a renewed beauty and renewed sense of God's mystery in worship. With that came renewal in church music, architecture and art, and in time this movement also taught the Anglicanism as a whole – including Evangelicals – to be more Eucharistic in worship.

One approach to this renewal came from Prayer-Book Catholicism, which tried to cultivate an "Olde English" style of worship as it tried to demonstrate that Catholic worship was entirely compatible with loyal conformity to the Book of Common Prayer. "Prayer Book Catholics" tried to reconstruct late mediaeval English (or "Sarum") ceremonial, vestments, and church decoration, strictly following the Book of Common Prayer, with congregational singing of English plainsong Mass settings, and the clergy wearing full-cut gothic vestments or long, flowing surplices.

The Missal Tradition emerged in the early 20th century, Koinonia p.18



when many Catholic-minded Anglicans were tempted to "go over" to Rome, and many priests cited pastoral reasons for trying to demonstrate that that everything Rome had to offer could be found within Anglicanism. They replaced the neo-gothic with baroque and rococo altars and church furnishings, used the Anglican Missal instead of the Book of Common Prayer, and wore Roman-style vestments such as "fiddleback" chasubles, birettas, and short cottas richly trimmed with lace, as well as introducing popular devotions such as the Rosary and Benediction.

From the 1930s on, a third approach, "the Parish Communion Movement," or "the Liturgical Movement," gained influence. Reaching back beyond both the Book of Common Prayer and the Missal, this movement sought out the liturgical ethos and practices of early Christianity. They argued that earlier Anglo-Catholics had reduced the congregation to the role of passive spectators, and so they tried to increase lay participation in worship, celebrated facing the people, introduced congregational (as opposed to choral) singing of the Mass, simplified ceremonial, and revised liturgies to bring them more into line with ancient Christian patterns.

It is this third phase that has made Anglo-Catholicism's greatest contribution to Anglican liturgy today. Many of the goals of the Liturgical Movement were achieved in the liturgical revisions of recent decades, including the 1979 Prayer Book of the Episcopal Church* (*author's opinion not endorsed by HCCAR*), the 1980 Alternative Service Book in the Church of England, and, in the Church of Ireland, the Alternative Prayer Book in 1984. Indeed, virtually everything the Liturgical Movement advocated can be found in the 2004 Book of Common Prayer of the Church of Ireland.

Nevertheless, there are some critics who would say the new ways have tended to focus the congregation's attention on itself, making the liturgy more of a human-centred "celebration of community" than a God-directed offering of worship.

We should never forget that this contribution to the wider church came at a price. At an early stage, priests who were regarded as ritualists were suspended, dismissed, assaulted and even jailed for practices that are now the norm, including the use of lighted altar candles. Eventually even a bishop – Edward King of Lincoln – found himself in court defending his practice of the Catholic faith and his efforts to worship the Lord in the beauty of holiness.

Hymnody

O worship the Lord in the beauty of holiness!

From the Wesley brothers to Graham Kendrick, the impression is often given that hymn-writing and hymn-singing is the preserve of evangelicals. Yet the greatest treasury of Anglican hymnody must be the one stacked high with the works of the Tractarians and Anglo-Catholics, including John Henry Newman, John Keble, John Mason Neale and Percy Dearmer.

Just think of how many evangelicals are happy to sing: Praise to the holiest in the height (Newman, Irish Church Hymnal, 108), despite its suggestion that there is "a higher gift than grace"; Firmly I believe and truly (Newman, ICH, 320), as they repeat "I hold in veneration ... holy Church as his creation, and her teaching as his own"; or Lead kindly light (Newman, ICH, 653), written just a month before Newman heard Keble preach his Assize Sermon 175 years ago, with its hope of seeing "those angel faces"? But then, of course, long before the Tractarians, Richard Baxter (1615-1691) had written Ye holy angels bright (ICH, 376), with its invocation of both the "holy angels bright" and "the blessed souls



at rest.” And Baxter was a Puritan who eventually resigned his Anglican orders to become a Nonconformist minister!

We have four hymns by Keble in the hymnal: New every morning (ICH, 59), whose tune, Melcombe by Samuel Webbe, originally bore the heading, “At Exposition, Elevation or Benediction of the Blessed Sacrament”; Sun of my soul, thou Saviour dear (ICH, 72), Blessed are the pure in heart (ICH, 630), with its subtle Marian undertones; and Hail gladdening light (ICH, 699).

And we have 24 hymns by John Mason Neale – twice as many as the hymns by Graham Kendrick. Neale, who was a leading light in the Cambridge Camden Society, was suspended by his bishop for 14 years for his “ritualism” and used that time to make some of the finest hymns of the Orthodox Church and of Thomas Aquinas accessible to the English-speaking parts of the Church.

It would be impossible for any of us to organise a carol service during Advent or Christmastide without including hymns by Neale. And it might be difficult too to avoid some of the well-loved carols from a Church of Ireland hymn-writer in the Tractarian and Anglo-Catholic tradition, Cecil Frances Alexander (1818-1895).

10, Cecil Frances Alexander ... one of the great hymn-writers of the Oxford and Anglo-Catholic movements.



Her religious work was strongly influenced by her contacts with the Oxford Movement. Those who were particularly influential included Dean Hook of Chichester, who later edited her *Verses for Holy Seasons* (1846), and John Keble, who edited one of her anthologies, *Hymns for Little Children* (1848). The Church of Ireland once carefully edited her *Once in royal David's city*, changing her words “lowly maiden” to “lowly mother” for fear of implying Mary's perpetual virginity. But have returned to the original phrasing in the current edition of *Irish Church Hymnal*

(177).

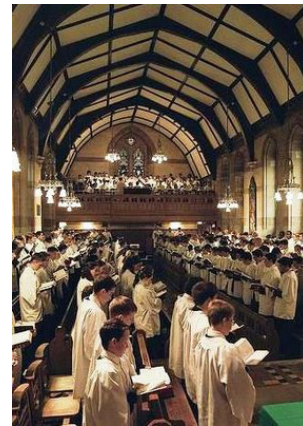
She was a contemporary of John Monsell (1811-1875), best remembered as the author of *O worship the Lord in the beauty of holiness* (ICH 196), written in 1861, which might possibly be the contender for the anthem of Anglo-Catholicism. Monsell, who began his ministry as chaplain to Bishop Richard Mant, was a brother-in-law of brother of Mother Harriet Monsell (see below) and a first cousin of William Monsell (1812-1898), Lord Emly, one of the founders of Saint Columba's College, Rathfarnham (see below).

11, Percy Dearmer ... influenced Anglicanism through his books of hymns and books on liturgy.

I cannot understate the Anglo-Catholic contribution to Anglican hymnody, which owes so much to Percy Dearmer (1867-1936), who collaborated with Ralph Vaughan Williams in editing the *English Hymnal* (1906, 1933), as well as editing the *Oxford Book of Carols* (1928) and *Songs of Praise* (1925, 1931) – *Songs of Praise*, the very name of that book tells us of the lasting contribution of the Anglo-Catholic movement to hymn-singing throughout the English-speaking world.

But the Anglo-Catholic contribution to our hymnody and our choral heritage goes beyond the words of the hymns, for it also includes the music, with much loved tunes such as *Cuddesdon* (693), used for *Glory in the highest* (ICH, 693), but written for *At the name of Jesus*, and *Wolvercote*, written for *O Jesus*, I have promised (ICH, 593), both by W.H. Ferguson (1874-1950), who was an ordinand at Cuddesdon, and *Coe Fen*, written by Kenneth Naylor (1931-1991) for *How shall I sing that majesty* (ICH 468).
Education

12, The chapel at Saint Columba's College, Rathfarnham. Saint Columba's College, Rathfarnham, was founded in 1843 by



Lord Emly, Lord Adare (later Lord Dunraven) and the Revd Dr William Sewell with the intention of training Irish-speaking missionaries within the Tractarian tradition. When, through the influence of Newman, both Dunraven and Emly became Roman Catholics but Sewell remained an Anglican, he was dubbed “little pig” in Latin, a pun on his name, because “he refused to go the full hog.”

The Tractarian and Anglo-Catholic influence was, of course, particularly notable in Trinity College Dublin, which, according to Herring, counted nine Tractarian clergy among its graduates up to 1835, and at least 43 in the period 1836-1870. In addition, Trinity developed its own missionary society with Anglo-Catholic leanings with the formation of the Dublin University Mission to Chota Nagpur in 1890.

Canon John Charles Forrester from Cork was a missionary with the Dublin University Mission to Chota Nagpur (1907-1920) before coming back to Ireland as Warden of the Divinity Hostel (1922-1927). His successor, Canon William Vandeleur (1875-1965), was an SPG missionary in Southern Africa (1902-1909), secretary of DUMCN (1915-1924) and a short-term DUMCN missionary (1916), before becoming warden of the Divinity Hostel (1928-1934).

Mission and the Anglo-Catholics

As Sykes and Gilley say, the Anglican Communion as we know it today exists primarily because of the missionary impulses that can be traced to the Oxford Movement. They trace this back to the understanding of the episcopate that was pioneered by the Oxford Movement in 1830s, and the massive reinforcement the Tractarian Movement gave to the existence of the episcopate beyond the boundaries of the Church of England.

In particular, they note the high impact the Tractarian and Anglo-Catholic movements had on Anglicanism in Australia, New Zealand, South Africa and Canada – places where Irish High Church, Tractarian and Anglo-Catholic missionaries were most active. The best-known of these was, undoubtedly, “Father Pat” or Henry Irwin (1859-1902), who worked in Canada.

13, Henry ‘Father Pat’ Irwin ... one of Ireland's best-known SPG missionaries.

Father Pat, who has been described as a “Father Dolling of the West,” was educated at Saint Columba's College, Rathfarnham, and Keble College, Oxford, and was invited to the Canadian frontier by Bishop A.W. Sillitoe of New Westminster. His worked as an SPG missionary, and his life was notable for its hardship,



the tragic death of wife and child, and his unwavering, selfless dedication. He died in Montreal as he was planning a return journey to Ireland. His brother, Father Edmund Alexander Irwin, who also went to Keble College, Oxford, was an SPG missionary in Southern Africa (1897-1908), and returned to Ireland briefly as curate of Saint John's, Sandymount (1908-1909), before moving to England.



Bishop Harry Vere White (1853-1941) of Limerick may be better known to many here this evening as a former Vicar of Saint Bartholomew's (1905-1918), but before that he had been a key SPG missionary in building up the Church in New Zealand (1880-1895), before returning to Ireland to work with SPG (1894-1900). Coincidentally, while he was working for SPG, he lived at 3 Belgrave Road, Rathmines, and years later what I presume was his dining room served as my office when I was the Southern Regional Co-ordinator of CMS Ireland.

At the time of Disestablishment, the Irish branch of SPG had fewer resources and a smaller staff than CMS, yet SPG had a longer history than CMS, had sent twice as many missionaries overseas from Ireland, and they had reached more colonies, more countries and more continents than their CMS counterparts. SPG in Ireland could also claim to have nurtured more colonial and missionary bishops and church dignitaries. So we should not neglect the influence of the Irish High Church, Tractarian and Anglo-Catholic tradition on the formation of the Anglican Communion through the work of Irish SPG missionaries.

CMS, in its evangelical tradition, stressed individual conversion, while SPG, with a more high church or "catholic" position, emphasised Church planting. T.E. Yates, in an essay, "Anglicans and Mission," quotes with approval the common assertion that while CMS was the society for the propagation of the Gospel, SPG became the Church missionary society.

SPG's Irish branch was founded in 1714 and by the time of Disestablishment SPG had sent up to 150 missionaries from Ireland – all men – to Australia, the Bahamas, Barbados, Canada, Crimea, Hawaii, India, Jamaica, Newfoundland, New Zealand, the Pitcairn Islands, Saint Helena, South Africa and the US. The high number of Irish missionaries who worked in Canada led Gavin White, in his essay "Collegiality and Conciliarity," to assert that the Church of Ireland had a marked influence on the ecclesiology of Canadian Anglicans.

The Irish officials of SPG have included the Revd Robert Alexander, father of Archbishop William Alexander, who was the most ardent supporter of SPG among the Irish bishops. In principle, all the bishops of the Church of Ireland were associated with SPG. In 1851, Alexander and his wife contributed to a volume of missionary hymns marking the 150th anniversary of SPG. In 1891, he presided at the society's 190th anniversary celebrations in Saint Patrick's Cathedral, Dublin, and as Archbishop of Armagh, he rejoiced when his cousin, Bishop Henry Montgomery, became the organising secretary of SPG in 1902.

The great and influential SPG missionaries from Ireland included: George Berkeley, who went to Rhode Island with hopes of working with SPG in Bermuda; Charles Inglis from Co Donegal, Bishop of Nova Scotia (1787), who was the first Anglican bishop consecrated for work overseas; John Inglis, Bishop of Nova Koinonia p.20

Scotia (1825); Davis George Croghan, who became Archdeacon of Bloemfontein and Dean of Grahamstown; Francis Balfour (1846-1924), from Townley Hall, near Drogheda, who was educated at Harrow, Trinity College Cambridge, with Father Dolling – at one time he was the only Anglican priest in Mashonaland (now Zimbabwe), and as bishop suffragan of Bloemfontein was the first bishop for Basutoland (now Lesotho); and Nelson Fogarty (1871-1933), the son of poor Irish emigrants to England, who became the "pioneer Anglican bishop of Namibia" as first Bishop of Damaraland (1924-1933).

SPG supporters in Ireland also developed their own Irish university-based mission with the foundation of the Dublin University Mission to Chota Nagpur in 1890.

Mission and the formation of the Anglican Communion

As I said, Sykes and Gilley have shown that the Anglican Communion as we know it today exists primarily because of the missionary impulses that can be traced to the Oxford Movement, the understanding of the episcopate that was pioneered by the Oxford Movement in 1830s, and the massive reinforcement the Tractarian Movement gave to the existence of the episcopate beyond the boundaries of the Church of England. As they summarise it in the title of their conference paper: "No Bishop, No Church!"

And it was proposals in 1865 from one Irish-born Tractarian bishop in Canada, John Travers Lewis (1825-1901) from Co Cork, who was Bishop and later Archbishop of Ontario, that led to the calling of the first Lambeth Conference in 1867.

Lewis faced a "patient struggle" when the Bishop of Huron challenged Trinity College, Toronto, on its leanings towards Rome, although, as Gilbert Parker says in his preface to Lewis's biography: "No one ever went to the Church of Rome through the teaching of Trinity, Toronto."

A key role in the later shaping of the Anglican Communion was played by another Irish High Church bishop, Henry Montgomery (1847-1932), from Moville, Co Donegal, who was at Harrow and Trinity College, Cambridge, with Balfour and Dolling. After 12 years as Bishop of Tasmania (1889-1901), he became Secretary of SPG (1901-1918) in London. He inspired and directed the Pan-Anglican Congress of 1908; and was secretary to the 1908 and 1920 Lambeth Conferences.

Religious communities

If the Catholic revival in Anglicanism reshaped Anglican missions and consequently gave shape to the Anglican Communion as we know it today, then the reshaping of Anglican mission through the Catholic revival is also directly connected with the revival of religious life within Anglicanism.

One of the first Irish women to work as an SPG missionary was Trench's daughter, Edith Chenevix-Trench (1844-1942), who was an organising secretary for SPG in Ireland, worked in the Diocese of Bloemfontein, and later married Reginald Stephen Copleston (1845-1925), the missionary bishop of Colombo (1876-1902) and Calcutta (1902-1925). Missionary work in South Africa also played a role in bringing the small number of religious communities to Ireland. Mother Isabella Maffett, a Winchester deaconess who had been strongly influenced by Father Dolling, came to Dublin with the encouragement of Canon Richard Travers Smith of Saint Bartholomew's, to found a women's religious community to work in the Diocese of Bloemfontein. That community later became Saint Mary's House, Pembroke Road, Dublin.

The reintroduction of religious life in Anglicanism can



be traced to 1841, when Pusey heard the profession Mother Marian Hughes, the first profession of a nun in the Church of England for three centuries. In 1852, the widowed Harriet Monsell (1811-1883) was professed a religious by Canon T.T. Carter, the “Last of the Tractarians,” and became the first superior of the Community of Saint John the Baptist at Clewer, near Windsor. Mother Harriet was born in Dromoland Castle, Co Clare in 1811, a sister of both Lord Inchiquin and the Irish Patriot, William Smith O’Brien, and sister-in-law of the Irish Tractarian hymn-writer John Monsell.

14, **Harriet Monsell from Dromoland**, Co Clare, became the first superior of the Community of Saint John the Baptist at Clewer.

Three years after her profession, the Society of the Holy Cross was founded by Charles Lowder in 1855, drawing inspiration not from pre-reformation mediaeval Catholicism but the work of Saint Vincent de Paul in 17th century France and from contemporary Catholicism. In founding the Society of the Holy Cross, Lowder attempted to give substance to Saint Vincent’s ideals in an Anglican context. The objects of the Society were “to defend and strengthen the spiritual life of the clergy, to defend the faith of the Church, and to carry on and aid Mission work both at home and abroad.”



Since then, the role of Anglican religious orders in mission has been immense. They include most notably the Society of Saint John the Evangelist or the Cowley Fathers, founded by Richard Benson in 1866, the Community of the Resurrection, or the Mirfield Fathers, founded in 1892 by Charles Gore, and the Society of the Sacred Mission, or the Kelham Fathers, founded a year later in 1893 by Father Herbert Kelly in 1893. Contemplative orders such as the Benedictines at Alton Abbey, Burford Priory, Edgware Priory, Elmore Abbey, Malling Abbey, and other places, have fostered holiness and scholarship, and through visitors and their networks of associates and oblates aided the spiritual lives of countless people.

It is one of my real regrets that the religious communities never really found firm roots in the Church of Ireland. But Anglican religious life, while it may be declining, remains a counter-cultural sign in our materialist and secular societies of discipleship and service.

Slum priests and Anglo-Catholic socialism

These professed men and women quickly turned their attentions to the problems of the industrial working class in their slum parishes. Their liturgical and sacramental life gave them fresh insights into desperate pastoral needs. Priscilla Sellons’s Devonport Sisters of Mercy worked with the clergy of Saint Peter’s, Plymouth, in the cholera epidemics of the late 1840s. The parish priest, Father George Rundle Prynne, celebrated the Eucharist each morning to strengthen them for their work – and so began the first daily Mass in the Church of England since the Reformation.

In Leeds, the clergy of Saint Saviour’s laid what medicines they had on the altar at each morning’s Holy Communion, before carrying them out to dozens of parishioners who would die of cholera that very day. One of the best known slum priests in the

next generation was the Irish-born Father Robert Dolling (1851-1902), who fought against the evils of slum life while he was working at Saint Agatha’s, Landport.

In the East End of London, the “slum priests” were known for their audacity and their piety. In places such as the mission church of Saint George’s in the East, thuribles were swung, genuflecting was encouraged, the sign of the cross was made frequently, devotion to the Blessed Sacrament was taken for granted, confessions were heard, and holy anointing was practised. But, as he lived out his Anglo-Catholic principles and ideals, Father Charles Lowder also knew the poor must be brought the ministry of Christ in the celebration of the sacraments and the preaching of the Gospel. Beauty and holiness had to be brought into the midst of squalor and depression, as a witness to the Catholic faith in Jesus Christ, the incarnate God, present and active in his world. The sick and the dying were to receive this sacramental presence as far as was possible; deathbed confessions, the oil of unction, even occasionally Holy Communion from the reserved sacrament, became the priests’ weapons against the horrors of the cholera epidemic in East London in 1866.



The social conscience of Anglicanism

As the Anglo-Catholic slum priests brought the slum dwellers and the working class a taste of the beauty and the holiness of the kingdom of God in the midst of their squalor, and brought it out into the streets, liturgically and practically, they were posing a sacramental challenge to the ugliest expressions of industrialisation and capitalism. And in this, they restored a social conscience to Anglicanism.

Decorous restraint and academic discourse were equally out of place in the slums. Mystery and movement, colour and ceremonial were more powerful. The sacramental sign could speak more strongly than the written word.

But if these were the characteristics of worship influenced by the Oxford Movement, that worship impressed through the devotion and holiness of life and pastoral concern of the priests who led that worship. Geoffrey Rowell, in *The Vision Glorious*, writes:

“The legend of the Anglo-Catholic slum priest is not without foundation . . . they maintained that the richness of Eucharistic worship was not only the legitimate heritage of the Church of England, but that which embodied as nothing else could the sense of the reality of Divine grace in a way which could be grasped by the poor and unlettered.”

The slum priests were determined that sacramental worship should be the centre of the Church’s ministry in areas of urban deprivation. The foundation of churches such as Saint Saviour’s, Leeds, Saint Alban’s, Holborn, and Saint Peter’s, London Docks, and the work of priests like Alexander Heriot Mackonochie, Charles Lowder, George Rundle Prynne, and Robert Dolling provide outstanding examples of such heroic attempts.

15, **Robert Dolling**: ‘I speak out and fight about the drains because I believe in the Incarnation.’

Maurice Reckitt comments on the “ritualism” of the Anglo-Catholic slum churches of Dolling’s generation: “The ‘Ritualists’ were teaching not only through the ear but through the eye – even in ‘extreme’ cases through the nose – an illiterate race of social outcasts who could learn only with difficulty by more



intellectual means amidst the hideous and odoriferous squalor of such places as London Docks and Miles Platting. The worship of God in which they joined was, by the violent contrast to all else in their lives, at once a vindication of the other-worldliness of their faith and an implicit condemnation of the filthy environment amid which the social sin of an acquisitive and complacent ruling class had condemned them to live. So regarded, the ritual, which mainly centred round the Presence of our Lord amid surroundings more hostile than those of his very Nativity itself, was not 'empty' but full of a profound significance; not 'meaningless' but clamouring for an interpretation even more far-reaching than most of those who practised it knew how to provide."

His biographer, C.E. Osborne, has this to say about his social convictions: "His attitude ... was the same as that of a well-known London priest of similar convictions, who, when accused of using his office as a spiritual teacher to interfere in merely secular matters, said: 'I speak out and fight about the drains because I believe in the Incarnation'."

Father Henry Stanton, of Saint Alban's, Holborn, once told an audience: "As the only thing I care much for is Socialism, I am a very dangerous lecturer." He strongly sympathised with the Paris Commune of 1871, referred to himself only half in jest as "Citizen Stanton," and was inspired by the "clubs" of the Paris Commune to form his Brotherhood of Jesus of Nazareth for working-class men and boys.

16, **Bishop Brooke Foss Westcott** ... combined his Anglo-Catholicism with his Christian Socialism.

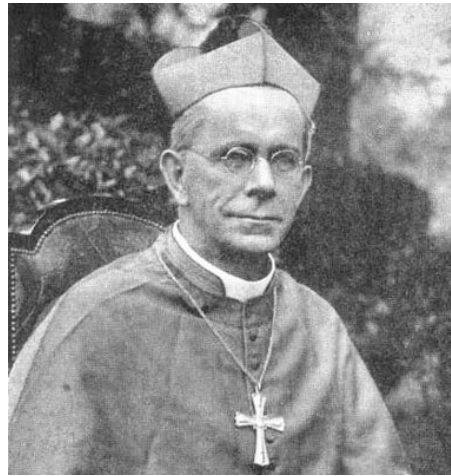
Bishop Brooke Foss Westcott, one of the founders of the Christian Social Union, almost echoed Marx in 1890 when he wrote: "Wage labour, though it appears to be an inevitable step in the evolution of society, is as little fitted to represent finally or adequately the connection of man with man in the production of wealth as in earlier times slavery or serfdom."

Around the same time, Stewart Headlam was speaking about "Sacramental Socialism," and wrote: "In the worship of Jesus really present in the Sacrament of the Altar before you, all human hearts can join, and especially secularists, for when you worship him you are worshipping the Saviour, the social and political Emancipator, the greatest of all secular workers, the founder of the great socialistic society for the promotion of righteousness, the preacher of a revolution, the denouncer of kings, the gentle, tender sympathiser with the rough and the outcast who could utter scathing, burning words against the rich, the respectable, the religious."

Bishop Charles Gore was a leading figure in the Christian Social Union too. He always said that his passion for social justice dated from a tour of the slums of Oxfordshire with the trade union leader Joseph Arch. His socialism was cautious – he indicated that he would probably prefer to stop somewhere this side of full-fledged socialism, but he always added that we have a very long way to go before we get there.

Members of the Community of the Resurrection, founded by Gore in 1892, consistently demonstrated a strong Christian social commitment. Some of its priests, like Father Paul Bull, played a major role in the Church Socialist League in the early 1900s and in supporting the Independent Labour Party.

Politically, Dearmer too was an avowed socialist, serving as secretary of the Christian Social Union from 1891 to 1912. He underscored these values by including a "Litany of Labour" in his 1930 manual for communicants, *The Sanctuary*. After his ap-



pointment as a canon of Westminster Abbey in 1931 he ran a canteen for the unemployed from the abbey.

17, **Bishop Frank Weston**: 'You cannot claim to worship Jesus in the tabernacle, if you do not pity Jesus in the slums.'

It was the combination of incarnational and sacramental theology and social concern

which was the keynote of Bishop Frank Weston's address to the Anglo-Catholic Congress in 1923 in words which have become justly quoted. He believed that the sacramental focus gave a reality to Christ's presence and power that nothing else could. "The one thing England needs to learn is that Christ is in and amid matter, God in flesh, God in sacrament." And so he concluded:

"But I say to you, and I say it with all the earnestness that I have, if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then, when you come out from before your tabernacles, you must walk with Christ, mystically present in you through the streets of this country, and find the same Christ in the peoples of your cities and villages. You cannot claim to worship Jesus in the tabernacle, if you do not pity Jesus in the slums ... It is folly – it is madness – to suppose that you can worship Jesus in the Sacraments and Jesus on the throne of glory, when you are sweating him in the souls and bodies of his children."

The relevance of Anglo-Catholicism today

The Oxford Movement tried to recapture a vision and identity of Anglicanism as Catholic – Catholic not just in a broad and general way, but as holding the faith of the universal Church, not that of a sect: the catholic scriptures, creeds and doctrines as defined by the Councils of the early undivided Church, the Catholic ministry and order of bishops, priests and deacons, the sacraments of the Catholic Church, and our continuity and communion with the early Fathers and the Catholic faith.

The authority for the theological basis for the Oxford Movement was historical, biblical and patristic. As Bishop Frank Weston said at the 1920 Lambeth Conference, "Why am I obliged to take my view of the Church's teaching from the sixteenth and seventeenth centuries when the Church is 1,920 years old?" Of course, it worries me, therefore, that some examples of contemporary Anglo-Catholicism seem stuck in a time warp, concerned with the trappings and ephemera of what is known in England as Anglo-Papalism, or with the gender or sexuality of those who may or may not be ordained- (*This is the author's comment and he acknowledges our orthodox stand - his wish is that nothing should stand in the way of the church - Editor*)

As I come to a close, I might ask, what are we left with as the essentials of Anglo-Catholic spirituality? I would go a long way with John D. Alexander in identifying the following "high" views:

1, A High View of God: Anglo-Catholic worship at its best cultivates a sense of reverence, awe, and mystery in the presence of the Holy One.



2, A High View of Creation or a delight in the beauty of God's creation: The Anglo-Catholic view of the world is highly sacramental, seeing signs of God's presence and goodness everywhere in God's creation. In worship, the best of creation – as reflected in art, craftsmanship, music, song, flowers, incense, etc – is gathered up and it is all offered back to God.

3, A High View of the Incarnation: Our salvation began when Christ took flesh in the womb of the Virgin Mary. God became human in order to transform human existence through participation in his divine life. The Collect of the First Sunday of Christmas expresses this Anglo-Catholic vision perfectly:

O God, who wonderfully created us in your own image, and yet more wonderfully restored us (here TEC says “the dignity of human nature”) through your Son Jesus Christ: Grant that, as came to share in our humanity, so we may share the life of his divinity; who is alive and reigns with you and the Holy Spirit, one God, now and for ever (The Book of Common Prayer 2004, p. 247).

4, A High View of the Atonement: Evangelical detractors often overlook the fact that authentic Anglo-Catholicism looks not only to Christ's Incarnation but also to his Sacrifice. Anglo-Catholic spirituality entails a lifelong process of turning from sin and towards God. And so, many Anglo-Catholics find the Sacrament of Penance an indispensable aid in this process.

5, A High View of the Church: We come to share in the divine life of the risen and ascended Christ by being incorporated through Baptism into his Body, the Church. And so the universal Church is neither an institution of merely human origin, nor a voluntary association of individual believers, but is a wonderful mystery, a divine society, a supernatural organism, whose life flows to its members from its head, Jesus Christ, in the power of the Holy Spirit.

6, A High View of the Communion of Saints: The Church includes not only all Christians now alive on earth (the Church Militant), but also the Faithful Departed, who continue to grow in the knowledge and love of God (the Church Expectant), and the Saints in Heaven, who have reached their journey's end (the Church Triumphant). And so, we have fellowship with all who live in Christ.

7, A High View of the Sacraments: Christ really and truly communicates his life, presence, and grace to us in the Sacraments, enabling us to give our lives to God and our neighbour in faith, hope, and love. Baptism establishes our identity once and for all as the children of God and the heirs of the Kingdom of Heaven, even though we can freely repudiate this inheritance. In the Eucharist, Christ becomes objectively present in the Sacrament of His Body and Blood.

8, A High View of Holy Orders: Since the days of the Oxford Movement, Anglo-Catholicism has borne witness to the threefold ministry of bishops, priests, and deacons in Apostolic Succession. The validity of our sacraments, and the fullness of our participation in the life of the One, Holy, Catholic, and Apostolic Church, is intimately linked to the faithful stewardship of this gift.

9, A High View of Anglicanism: The Anglican Churches are truly part of Christ's one, holy, Catholic and Apostolic Church. Anglo-Catholicism has borne a prophetic witness to the catholicity of Anglicanism. Since the days of the Oxford Movement, the standard has been the faith and practice of the ancient, undivided Church, holding ourselves, and our Anglican institutions, account-

able to the higher authority of the universal Church.

To this list I would add three more:

10, A High View of Mission: others may argue which came first, mission or the Church. But Anglo-Catholicism brought both together, for the church could not be confined to the boundaries of the state, any more than it was a department of state, and so, as a consequence gave us the world-wide Anglican.

11, A High standard of hymnody: what ever you think of Songs-of-Praise type services, where would we have been last Christmas without Fanny Alexander's Once in David's royal city or John Mason Neale's Veni Emmanuel?

12, A Highly-tuned social conscience: if the Church is the sacrament of the Kingdom of God, then those who are nourished by its sacramental life must seek incarnationally to provide sacramental signs of the kingdom today.

The rediscovered emphases on apostolic succession and the Catholicity of the church, on priesthood, on sacrament and sacrifice, on prayer, holiness and the beauty of worship, are the legacy left by the Tractarians and the Anglo-Catholic movement. They were the most important religious reawakening in these islands in the 19th century, giving rise to a renaissance in spirituality, theology, scholarship, liturgy, music, art, and architecture, and to the revival of religious orders and communities.

The legacy of the Oxford Movement is a living faith in the incarnate Lord expressed in sacramental worship and self-sacrificing love for others. This is the meaning of the Gospel and the Catholic Faith. May it find forms and expressions that will enable it to continue to bring God's love to people in our own day. ***

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Holding On to Tradition

by DeAnne Rowe, Greeley, Colorado

Recently Fr. Kern asked if I might recount for you my experience attending the ECM Forth Worth Synod in, I believe, 1990.

At the time I was attending St. Martin of Tours Episcopal Church in Omaha, Nebraska--a very traditional parish with a very traditional priest. Fr. Frank Waleroski, SSC. Father has since moved to the Eastern Church.

Arriving in Forth Worth you could feel the hope and excitement among all gathered. Here we were to take a stand together for the tradition. It even drew Bishops from Great Britain.

All of our services and general meetings took place at a Baptist church in South Fort Worth. And then singing of "The Church's One Foundation", what an emotional moment--what hopes we had.

Attending following synods in 1991 Chicago and 1993, Valley Forge as delegates the hopes started to fade away. By 1993, bishops were pulling this way and that and the power going forward was grinding to a halt.

We still carry on wherever we are driven on by hope and faith. But I shall never forget that explosive mood in Ft. Worth.

ANNOUNCING



XV PROVINCIAL SYNOD OF THE HOLY CATHOLIC CHURCH ANGLICAN RITE

FRIDAY JUNE 10, 2011

St. James Holy Catholic Church Anglican Rite
Kansas City MO.

Kindly reserve your dates for this important provincial synod. Details to follow.

