

The History of the Episcopal Church

Lesson One

The Reformation through 1720

This is intended as a five-lesson course in the History of the Episcopal Church. The lessons are in large part based on the book by Robert Prichard, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. The page references (unless otherwise indicated) are to this volume. If any of the information or topics is of interest, much more is available in the book. Other sources, where needed, are used to flesh out or explain various items. The succeeding lessons deal with the story of Anglicans in the United States from the colonial period through this century.



The story of what was to become the Episcopal Church in the New World of course starts with the English exploration and colonization of the North American continent. The first colony for the English was at Roanoke in 1585-1587, which did not last and so was a failure.¹ The next, Jamestown, was established 22 years later, named for James I [1603-1625] King of the British Isles. The ships on which the colonists traveled were named Godspeed, Discovery and Susan Constance and arrived at the Chesapeake Bay on April 26, 1607.² They explored the area and went ashore on May 14, 1607, just in time for the first Indian attack on May 26, 1607.³ Captain John Smith, starting with 143⁴ colonists in 1606, established Jamestown and was Governor from 1608-9. He was the legendary rescuer of Pocahontas, cartographer of Virginia and explorer in 1614 of the Coast of New England.⁵ Only 103 colonists survived the trip and 51 were dead within six months of arrival.⁶

¹ Page 1, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

² Page 271, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

³ Page 50, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

⁴The number is different in various sources.

⁵ Page 488, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

⁶ Page 50, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

These English colonists brought a form of Protestant religion prominently shaped by the 16th century Reformation. There were disagreements on the details, but by this time, the broad outlines were settled.⁷ Robert Hunt [1568-1608] was an established vicar when he left with Captain Smith for the colonies. It is reputed that he celebrated the first Anglican Eucharist, although the date is disputed and may have occurred on May 24, 1607. Capt. John Smith recorded it in his journal, however, as June 21, 1607. The usual religious observance at that time included Morning and Evening Prayer, each day with two sermons on Sundays. The Holy Communion was celebrated once each three months.⁸ The life of an early colonist was a hard one and Rev. Hunt was dead by April 10, 1608.⁹ The pre-reformation Catholic religion was a penitential religion in which individuals made themselves more acceptable to God by good works, pilgrimages, indulgences, and memorial celebrations of the Mass. Starting in 1519, in England and elsewhere, this form of religion was questioned in a movement known generally as the Reformation or the Protestant Reformation. The Protestant notion held that perhaps good works were a result and not a cause of God's love.¹⁰ In Eucharistic practice, Protestants questioned whether the saying of Mass was in fact, a re-sacrifice of the natural body of Christ which would produce 'merit' for the persons paying the priest who said the Mass or a memorial.

The position of Henry VIII, in the Protestant Reformation, is an intriguing one. At one time the English King, Henry VIII actually persecuted the Protestants and may never have personally trusted the movement. Two Englishmen, Tyndale and Coverdale, whose offense was to have translated the Bible into English, suffered the wrath of Henry VIII. Tyndale was forced to flee to Germany, where he had initially started his translation. In 1535, Tyndale was betrayed and convicted as a heretic while in Europe before completing the translation of the complete Old Testament. Tyndale was strangled before being burned at the stake on October 6, 1536. He is remembered in the Episcopal Church on October 6th.¹¹ He is important because one of the central tenets of the Reformation was the production of the Bible in a form of language available

⁷ Page 2, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁸ Page 271, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

⁹ Page 256, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

¹⁰ Page 3, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹¹ Page 531, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Coverdale was able to complete his translation and alternated between honor and exile as the winds in Britain changed. He finally returned under Elizabeth in 1559.

to all. The trials and tribulations of the Church through Henry VIII, his son Edward and daughter Mary left England in need of some sort of resolution. The result after the ascension of Elizabeth was the Elizabethan Settlement, and later the 39 Articles¹². Elizabeth chose Bishops, who shared her conviction of the possibility of both reform and tradition. This, then, was the reformed religion that came with the colonists to America.¹³

The Elizabethan Settlement, which really consisted of a series of acts, meetings and decisions, was coordinated by Elizabeth to steer a moderate way. Much traditional Catholic practice and faith were retained, but without submission to Papal authority. Much latitude for individual conscience was allowed, but with uniformity of worship.¹⁴ Religion played a central role in colonization with Morning and Evening Prayer plus Sunday services. The significance of colonization, and one justification for it, was that colonists could spread the Gospel among the savages.¹⁵ And, by spreading the Gospel they helped unfold God's plan for the world and hastened the coming of the Kingdom. One consequence of this point of view was that many of the clergy who came to the colonies were young, serious minded and relatively well educated. Robert Hunt [died 1608], who was the first vicar of Jamestown, had an MA from Magdalen College.¹⁶ There was a high clergy mortality rate in the colonial period. In fact forty-four of the first sixty-seven clergy in Virginia prior to 1660, died within five years of arrival.¹⁷ These clergy were appointed by the Virginia Company. The custom at that time was that the persons, who built the church building and provided for the support of the clergy, were entitled to appoint the clergyman. The Virginia Company then appointed clergy, ordered the creation of parishes, and set aside 'Glebe' lands to provide income. In the early going, the majority of colonists were in Virginia, except for a small and relatively late Plymouth Settlement.

In England in the 17th century the reformers agreed on some reforms but could not agree on the 'forms'. They could agree that we were justified by faith alone, but disagree on how the Church should look. One party in this dialogue which felt reform had gone far enough, centered in Caroline, England, in the middle of the 1600's and was called Episcopal Party - this group believed in the episcopacy [or the use of Bishops]. They also felt that the Book of Common

¹² Look at the end of the 1979 Prayer Book.

¹³ Page 4, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁴ Page 164, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

¹⁵ Page 5, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁶ Page 6, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁷ Page 6, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Prayer and the use of the 'Homilies for Christian Education' had corrected most major theological abuses of the pre-reformation Catholic Church.¹⁸ The counter to this party was called the Puritan party, this group hoped to purify the Church by the elimination of Catholic elements such as vestments, and felt that the laity and lower clergy needed to have a stronger voice in church affairs.¹⁹

These Puritans in England and the American Colonies were a somber lot. In England in territories under their control, their influence was heavy. In 1611, for example, the Wardens of the Taylor's Company at Salisbury were sent to prison for patronizing Morris Dancers on Sunday. In 1618 the English King tried to counter balance this trend by his Declaration of Sports which permitted on Sunday such activities as Morris dancing, maypole and other activities, to the indignation of the puritans who saw this as royal support for sin.²⁰ All of which may place the English Kings and the Royalists in a different and better light. The Puritans did not celebrate Christmas. In the American Colonies, in 1621, according to William Bradford's History of Plymouth Plantation, the Governor of the colony on the day called Christmas called the colonists out to work. When most of the company excused themselves on basis that it was against their conscience to work on this day, the Governor excused them as they made it a matter of conscience. Later in the day the Governor found them in the street openly at play. As he went to them, and tooke away their implements, and told them it was against his conscience, that they should play and others worke." Directing that they should stay in their houses, but with no open reveling in the street.²¹ Things did not get better, on May 11, 1659, the Massachusetts Bay Colony legislature enacted the following: For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such festivals as were superstitiously kept in other counties, to the great dishonor of God & offense of others, it is therefore ordered...that whosoever shall be found observing any such day as Christmas or the like by forbearing labor or feasting, or any other way. [shall be fined]. This was not repealed until 1681, when Charles II, became determined to make that colony's law confirm to those of England, more about that later. . .²²

During their reigns Queen Elizabeth I and King James I, had avoided the appearance of taking sides in Puritan vs traditionalist debate. King Charles I, not known for prudence, on the

¹⁸ Page 7, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁹ Page 7-8, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁰ Page 224, Mooreman, JRH, A History of the Church in England, Third Edition, Morehouse Publishing, Harrisburg, Pa, 1994.

²¹ Marroitt, Dana P., *A When Christmas Was Banned in Boston*, Article, American Heritage, December 1967, Page 107

²² Marroitt, Dana P., *A When Christmas Was Banned in Boston*, Article, American Heritage, December 1967, Page 107

other hand was squarely on the side of the Episcopal Party.²³ He appointed William Laud as Archbishop. They reintroduced more Catholic ritual. When Puritans resisted, Charles I and Laud used arrest and corporal punishment to force compliance. Charles I and Laud invited the Pope to send a Papal legate to the court to minister to the Catholic queen, and forced the use of the Book of Common Prayer on the Scottish Church.²⁴ The Puritans were energized and started to favor parliamentary power over royal power and also to favor forms of church governance that included both laity and clergy as a counter to the rule by Bishops. For those who still desired to use regional church groupings this position on church government was known as Presbyterianism. For those who wished control to be centered in a local church or congregation, this position on church government was called Congregationalism. But both of these groups were joined by their opposition to Bishops.²⁵ However, these arguments were not practical concerns in the colonies, life was too unstable for them to care about vestments or not as they were really not an option anyway. Similarly the role of Bishops was at most a theoretical proposition since no Bishop visited the colonies during the entire colonial period.²⁶ Another effect of the resultant turmoil in Britain was that so much energy was spent over these issues that the colonists were able to remake religious institutions to fit their circumstances without much interference from England.²⁷

Another reason for this religious independence in this period was that the type of emigration changed. In 1624, Charles, who would become the ill-fated Charles I, prevailed upon the then King James I who was dying to dissolve the Virginia Company in a thinly disguised grab for colonial revenues. But Charles I, then paid less attention than the original company officers and let the entire clergy placement system lapse. The House of Burgesses in Virginia seized the right to present clergy to the Royal Governor and by the 1640s had established parish Vestries.²⁸ Vestries in England had developed from regular meetings to take care of church property. This changed in 1598, when Parliament passed a law to make the local Vestry responsible for the poor a function formerly performed by the monastic groups. The meeting generally of all male parishioners was held in the vesting room once per year. This was the Open

²³ Page 8, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁴ Page 8, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁵ Page 8, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁶ Page 8, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁷ Page 9, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁸ Page 9, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Vestry and later 12 were elected for life. This was known as a Closed Vestry.²⁹ These local Vestries learned quickly that when the whole congregation met, that this was not an efficient way to make decisions and Vestries were then selected to provide for the poor between sessions.³⁰ As the 17th century progressed the Vestry took on other functions some governmental such as road care, and the decaying English manorial court system. Puritans in England saw this as a way for the laity to have great power, as did the Vestries in Virginia. Due to the neglect by the royal government Virginia Vestries secured additional powers including selection of the Rector, by the 1630's. This was not followed in the other colonies until after the American Revolution. In addition the clergy when presented to the royal governor had a life time appointment; the Vestry could thus hire but not fire. To counter this, Vestries started a system in which they simply neglected to present the Rector to the governor, but instead entered into a series of one year contracts, generally renewed. This gave them the right to fire as well and more control.³¹

The other effect on immigration to New England in the 1630's along with the royal charters and neglect was a large immigration of those who favored congregational polity [the party then out of favor in England]. These colonists limited church membership to those who could give an account of their conversion and abandoned the Book of Common Prayer or BCP. These persons went to the New England Colonies in greater numbers. This northern group was separated from Virginia by the Dutch colonies [now known as New York]. But this Puritan immigration stopped in 1637 with the Civil War in England and the hope that Puritans might prevail in England.³² On the other side, Charles I gave Lord Calve a Charter for a Catholic colony at Maryland. Charles I was able to devote little time to the colonies as he was in a losing struggle that resulted in Oliver Cromwell's attainment of power and finally the death of Charles I. Generally the northern colonists supported Cromwell and the Virginia colonist supported the royal family.³³

In 1660 Charles II returned to England as King from exile. He reestablished the Episcopal Party in place of the Presbyterian Party. The BCP or Book of Common Prayer returned in 1662 along with the 39 Articles. Parliament required that all priests of the Church of England ordained during the Presbyterian years be re-ordained by Bishops. But many Presbyterians, Congregationalist and Independents refused to accept Parliament's terms. These

²⁹ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 540-541.

³⁰ Page 9, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³¹Page 10, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³² Page 65, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

³³ Page 12, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

dissenters were tolerated under the Clarendon Codes, but their political privileges were circumscribed. For instance a dissenting clergyman was not allowed to live within 5 miles of the Parish where he formerly served. This led to a decline in the number of dissenters. The Clarendon Codes were not systematically enforced. During the time of Cromwell's rule known as the Commonwealth the use of the Elizabethan BCP was prohibited. After the Restoration of Charles II, the BCP was brought back with changes known as the 1662 BCP which is still in use in Britain today.^{34 35}

The 1662 BCP was authored by two basic groups the Presbyterian group that wanted less ritual and liturgical elements and the Anglican group that wished to use the 1549 BCP [This was the first but in reality was used only in a one year prior to the death of the young King Edward in the middle of the 1500's.³⁶] The result was a stalemate. While changes were made in consideration of the Presbyterian side, the book as a whole was not acceptable to them and the Presbyterians withdrew from the Church of England.³⁷

The theology of the rite of Holy Communion was a different problem. The form of the liturgy was largely Roman Catholic. The Anglican understanding of the sacrament was *read into* that form of the rite, not necessarily at odds, but also not consistent. The doctrinal positions were developed out of the appeal of the primitive Church to Anglicans. All of the Protestants, including Anglicans, rejected the Doctrine of Transubstantiation. They reasoned that the natural body of Jesus, once present in ancient Palestine, was taken to Heaven where it is now and so could not be in two places at once.³⁸ The Lutheran position, and one they did not find comfortable, was known as "consubstantiation" - the substance of the "body and blood" commingles with that of the bread and wine. The Calvinist's view was that of the "real presence" but this term was itself ambiguous and used by different groups to have different meanings.³⁹ Anglican Theology, despite the fact that our ritual seems to treat the bread and wine as if it had transubstantiated, as worked out by Richard Hooker, was known as Adynamic or instrumental symbolism or dynamic receptionism.⁴⁰ A summary of this is:

³⁴ Page 10, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

³⁵ Page 10, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³⁶ Page 10, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³⁷ Page 10, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

³⁸ Page 12, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³⁹ Page 12, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

⁴⁰ Pages 14-15, Prichard, Robert, A History of the Episcopal Church, Revised Edition,

1. The physical elements remain material food.
2. That the elements are sanctified by Devine power.
3. That the elements are instruments of the grace offered to mankind by the sacrifice by Jesus. [Which was done once and was at that moment completely sufficient for all mankind for all time and thus each celebration is not a re-sacrifice?]
4. Those who receive the sacrament in faith have access in them to the gift of grace [The issue seems to be that the faith (or lack) of the recipient does not affect the validity of the sacrament].⁴¹

In the colonies dissenters were tolerated, Massachusetts retained its charter even though they were Congregationalists. New charters were given to Congregationalists such as in the Connecticut Valley - in 1662, even Baptists in Rhode Island in 1663, and Quakers in Pennsylvania. No provisions were made for establishment of the Church of England in New Jersey or New York when those colonies were taken over from the Dutch [both in 1664], or the Carolinas [1663]. Soon, the Church of England was out numbered three to one by dissenters in the colonies.⁴² Both Charles II and his brother, the succeeding King, were deeply attracted to the Roman Catholic Church. They granted these charters in the belief that a show of religious toleration in the colonies would enable them to allow toleration of Catholics in England. The result was that by the time James II abandoned the throne in 1688, the colonies were the most religiously diverse place on the Earth.⁴³

In 1688, the Glorious Revolution resulted in the ascension to the British throne of the Protestants William and Mary, who were Dutch cousins of James II. They realized that peace was what was needed and thus ensured the survival of the BCP and 39 Articles and enacted the Acts of Toleration. The Acts of Toleration may be very briefly summarized as a King may not be Catholic or enter marriage with or to a Catholic as were Charles II and James II. This was because one source for entry of the Catholics into the English debate had been a royal desire to allow religious observance by the wives of these two Kings. This attitude of toleration was fostered by the ARoyal Society and the latitudinarian bishops.⁴⁴ The Royal Society was a group of scholars who thought that through the marriage of faith and reason that the violence of earlier religious clashes could be avoided. The latitudinarian bishops arose from the controversies surrounding William and Mary's ascension. At that time all of the Scottish Bishops and a

Morehouse Publishing, 1999.

⁴¹ Page 15, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

⁴² Page 14, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴³ Page 15, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁴ Page 21, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

number of English ones refused to swear allegiance to William and Mary and were called Anonjuring bishops. The English Bishops were unseated and replaced with loyal London clergy who became known as the latitudinarian Bishops. The characteristics of this movement were:

1. In the intellectual arena, they agreed with the Royal Society that there was no conflict between scientific study and religion.
2. They also believed that there was no need for heated debate on the question of predestination.
3. They argued for wider toleration of dissenting views.
4. They also saw the colonies as a source of prosperity for England and encouraged favorable treatment for the colonies.

In the latter part of the 17th Century [last two decades] the Kings took over the colonies revoking former private charters and replacing them with royal ones. This left William and Mary free to help and encourage the C of E in the colonies, such as helping them become state established. But even so, no colony from Maryland north to Nova Scotia, with the exception of New York which had partially established the C of E, had an established C of E Church.⁴⁵ Nevertheless William and Mary and succeeding monarchs encouraged the C of E in the colonies. One such encouragement was known as Queen Anne's bounty which support was given to clergy was willing to move to the colonies. Queen Anne also made gifts to colonial parishes being established in New England, where few existed.

The Commissary System deserves some comment at this point. There were no Bishops in the colonies and none ever even visited during the entire colonial period. In England in earlier times Bishops had appointed Commissaries to perform Bishop like functions in far flung parts of a Diocese. In 1689, the Bishop of London, even though the colonies were not officially a part of his See, used the location of the English Government office that oversaw the colonies in his See to assume jurisdiction and took it upon himself to oversee the colonies.⁴⁶ These commissaries in the colonies did help organize, but they were not very successful at dealing with discipline of the clergy due to the great distances from England. Some in the colonies continued to seek Colonial Bishops aided by Queen Anne. When Queen Anne died in 1714, so did the last real chance for a colonial Bishop.⁴⁷ The Commissioner appointments were in any event irregular and sporadic. The first was James Blair, appointed in 1689, he served 57 years in Virginia, he accomplished much in the way of organization and established William and Mary College, the first Anglican College in America.⁴⁸ The SPG or Society for the Propagation of the Gospel was supported by Queen Anne in the early years of the 18th century. The SPG sent missionaries to the middle colonies which had at that time almost no C or E presence.

⁴⁵ Page 26, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁶ Page 27, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁷ Page 29, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁸ Page 110, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

In general by the end of the first two decades of the 18th century the C of E was growing in the colonies. In the early part of the 18th Century the Congregational Church was established in New England, Connecticut, Massachusetts and New Hampshire and was tax supported while the C of E was established in the southern colonies. By 1727, the C of E in New England had enough adherents in the North to be given some political concessions by the Congregationalists such as freedom from taxes for those living within 5 miles of an Anglican Church.⁴⁹ From information current in 1698 of a total of 161 active parishes of all types in the colonies, 85 were C of E Churches [almost all in Virginia and Maryland with a few in the North]. In Virginia, Maryland and South Carolina where complete information was available the majority of the population attended worship in the Anglican Church with 15% regularly receiving communion. The situation was at that point in time a happy one. That happy state like all things was destined for change.

⁴⁹ Page 37, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Bibliography

Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

Mooreman, JRH, A History of the Church in England, Third Edition, Morehouse Publishing, Harrisburg, Pa, 1994.

Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

Marroitt, Dana P., *A When Christmas Was Banned in Boston*, Article, American Heritage, December 1967, Page 107.

The History of the Episcopal Church
Lesson Two - Internet
The Great Awakening through the Revolution 1720 -1800

This is the second of a five lesson course. Unless other wise indicated the basic source for this lesson is Robert Prichard's book, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. Page references unless other wise indicated are to this volume. If any of the topics addressed here are of interest, much more information is available in the Prichard book. Other sources are added as needed to explain the materials and these are indicated by footnote. We left the story in the first lesson at a happy time for the Church of England in the English colonies of North America. This period of comfort was, however, short-lived with the advent of the Great Awakening.

The Great Awakening is commonly regarded as spanning from 1740 until 1776, when other interests occupied the colonists. In the Colonies the Great Awakening from an Anglican perspective started and ended with George Whitfield, a follower of John and Charles Wesley.¹ The awakening had effects on other denominations to a larger extent than on Anglicans. The seeds of this movement in America were sown in 1734, when Jonathan Edwards started his revivalist sermons.² Whitefield traveled about the Colonies preaching at first in Anglican Churches and later in other churches and even fields. He joined with Congregationalist Jonathan Edwards, Presbyterian Gilbert Tennant and Reformed Dutch Pastor Theodore Frelinguysen. These revivals, when knitted together, formed the Great Awakening.

George Whitfield (Dec. 16, 1714 - Sept. 30, 1770), is considered one of the great preachers of the Church Universal, to say nothing of the Anglican branch. He met and was influenced by the Wesley Brothers and traveled with the Wesley's to Georgia. In 1739 Whitfield returned to England and was ordained a priest of the English Church. He like the Wesleys' preached outside the church building to the people. In 1740 Whitefield returned to Georgia in order to establish an orphanage. In 1741, he broke away from Charles Wesley over the doctrine of Predestination when Whitfield adopted the Calvinist version. Whitfield was the leader of the English ACalvinists Methodists until his death. In his career he made seven trips to America. He died in Newburyport, Massachusetts.³ To place him in the perspective of the times, he was the 18th Century equivalent of the modern super star and celebrity. Initially, Whitfield's status as an Anglican priest was a source of pride for C of E clergy in the colonies. That changed due to his use of extemporaneous prayer in rejection of BCP.⁴ Another point of contention was his

¹ Page 41, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²Page 151, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

³Page 556, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

⁴ Page 44, Prichard, Robert, A History of the Episcopal Church, Revised Edition,

abandonment of the apostolic succession.⁵ His own life included a dramatic conversion experience and he felt this was needed for salvation.⁶ Finally, he followed a new style of preaching known as A sentimentalist as opposed to the rational approach of most Anglican clergy of the day. He felt that the Good News must affect the heart as well as the mind. Whitfield was an exceptional speaker - Aa voice so rich that he could bring people to tears with the mere saying of the word Mesopotamia. He was also physically well suited with a strong voice that could be heard unaided when speaking to a crowd of 30,000.⁷ His effect on people was remarkable, in Philadelphia when he preached no less a person than Ben Franklin, a noted skeptic, emptied his pockets into the collection plate.⁸ He made violent gestures and ranted much to the amusement of yokels tried of the gentlemanly Yale and Harvard preachers of the day.⁹ Whitfield used Anglican Clergy opposition to increase interest and attendance at his services. Upon arrival in a town he would initially ask to speak in the local parish church. If allowed he would then deliver an attack on Anglican doctrine from the Anglican pulpit. If his invitation was refused, he then claimed persecution. Either way crowds upon hearing of the church fight would throng to hear him.¹⁰

Neither of the Wesley's was as gifted a preacher, but they had organizational skills that Whitfield lacked and came up with the basic Methodist form of Classes, Lay Preachers [over several classes] and superintendents [over several lay preachers] with annual conventions. Whitfield's effect was more dramatic but the Wesley model has proved more long lived.¹¹

The Great Awakening was a polarizing factor. One was either for or against the A Great Awakening Anglican Clergy generally rejected it during the early years of Whitfield's tours.¹²

Morehouse Publishing, 1999.

⁵ Pages 44 and 50, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁶ Page 47, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁷ Page 48, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁸Page 152, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

⁹ Page 152, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

¹⁰ Page 45, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹¹ Page 51, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹² Page 51, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Presbyterian congregations broke into A New Light and A Old Light, Congregationalists became either New Side or Old Side. Still another group saw adult Baptism as the proper sign of adult awakening or conversion and left the Presbyterian and Congregationalist churches to form Baptist Churches a formerly small denomination that grew in the Great Awakening.¹³

The A Great Awakening was the American name for a general revival that had been sweeping through Europe since the 17th Century. It was called Pietism in Germany and Evangelicalism in England. It was one of the first instances where the colonist felt a sense of unity and purpose in God's plan. It was a reaction to Rationalism in New England, Formalism in the Dutch Reformed Churches of New York and the middle colonies, and pastoral neglect in the South. The Great Awakening was especially prevalent among Dutch Reformed, Congregationalists, Presbyterian, Baptists, and to a lesser extent Anglicans. Its effects generally were¹⁴:

- a. Stimulating missions to the native and slave populations.
- b. The establishment of various educational institutions [for and against].
- c. It helped, due to its outdoor preaching, to break up the old parish system where everyone in a locality belonged to only one church.
- d. It helped lead to religious toleration and the democratization of religious experience.

One unintended result was growth in the Anglican Camp(!)¹⁵ particularly in New England. The Presbyterians grew in the middle colonies as well. Another effect was the growth of Anglican interest in education since it was felt that sound education could avoid the errors of the Great Awakening. Anglicans were active in the formation of colleges and schools, as they remain today.

In Virginia and Maryland where the Anglican church was numerically superior the Great Awakening's effects were minimal. This general pattern continued through Whitfield's 3rd and 4th tours of the Colonies.¹⁶ During his fifth tour in 1754, Anglican attitudes started to change. Younger clergy more used to Whitfield, by then a familiar figure to them, and by that time his direct criticism of the Anglican Church was subsiding. They could adopt his preaching style, doctrine of new birth, and small group worship without accepting his rejection of Anglican Liturgy and Ministry.¹⁷ On the 5th Tour Whitfield even made some impact in Virginia.¹⁸ The

¹³ Page 51, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁴ Page 226, Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

¹⁵ Page 52, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁶ Page 55, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁷ Page 55 and 59, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

main residual effects of the Great Awakening in America were:¹⁹

1. The use of home worship and small groups which subtly enhanced the role of women prior to this they were largely out of the loop.
2. The Church ministry to Blacks was enlarged. The SPG [the Society or the Propagation of the Gospel] even purchased slaves used as evangelists, and opened schools.
3. Prior to the Great Awakening American Denominations were roughly geographical.
 1. Congregationalists in New England.
 2. Anglicans in the South.
 3. Presbyterians in certain of the Middle Colonies.
 4. After the Great Awakening these groups were mixed in all the colonies.
4. In the later stages it intensified the call for the appointment of colonial Bishops in the 1760's. This was strongly resisted by non-Anglicans. Any form of new British authority was not favored. Presbyterians of New York and Congregationalists of New England by combined opposition were able to stop the appointment of an American Bishop.²⁰

The place of music in worship was not prominent or usual before the Great Awakening. The effect of the Great Awakening in this regard was not an immediate one. The Wesleys produced a number of hymns. Anglicans of the time felt that Church music should be limited to biblical texts such as the Te Deum, primarily the Psalms. The change was slow, but the trend started in the Great Awakening.²¹ As an example, one Archibald McRoberts was tried for the use of an unauthorized hymn in a service around 1779. In 1808 another person, William Briscoe, Jr. was tried for the same offense. However, the General Convention of 1789 authorized 27 hymn texts, in 1808 this was increased to 57 and by 1826 had reached 212 texts - some fourteen of which were Wesleyan hymns.²²

The Great Awakening was felt in many areas of political and social life in the colonies and elsewhere as it was a part of a global movement. The Church service was affected the preaching styles were improved, and the denominations were spread among the colonies. In

¹⁸ Page 56, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁹ Page 60, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁰ Page 62 and 63, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²¹ Page 65, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²² Page 65, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

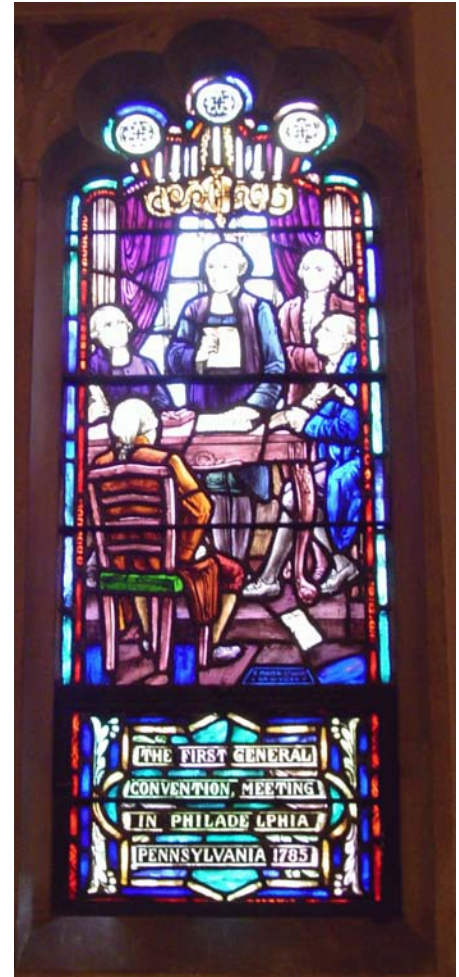
fact the Great Awakening may have also temporarily improved morals and lowered the crime rate.²³ The happenings of 1776 and the events that led up to that moment however, soon changed the focus of thought and energy. The long and difficult Revolutionary War would then occupy the nation.

The Sunday service at the time of the Revolution was a rather long and repetitious one, since the Eucharist was very seldom celebrated alone but usually in a combination of rites. A typical Sunday Eucharist prior to the Revolution would have included:

1. Six repetitions of the Lord's Prayer [4 on Sundays without HC]
2. Two recitations of the Apostle's Creed [one on a Sunday without Baptism]
3. The Nicene Creed
4. Two Confessions
5. Four Lessons 1 from the Old T. and 3 from the New T.
6. One additional Lesson on Sunday's with Baptism.
7. Two intercessions
8. The Litany
9. The prayer for the Church.

It is no wonder that the Puritans called our service vain and repetitious.²⁴ Music, for the most part before and after 1789, was limited to the metrical Psalter - most were not good and almost none remain in the current Hymnal.²⁵ American Anglicans started in the use of Hymns earlier than the English church as the Metrical Psalter was in decline from 1789.

Hymns in the service were Lined Out. Usually there was a Tune Book used by the Parish Clerk, who read and then sang each line with the congregation then repeating the line. This was gradually replaced by unison singing and the use of an organ. This distinguished Anglicans from Puritans who resisted the use of the Organ. Hymns were sung seated until a resolution by the House of Bishops in 1814.²⁶ The service in 1789 was led by the clerk and



²³Page 152, Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

²⁴ Page 55, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

²⁵ Page 56, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

²⁶ Page 58, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

clergyman from reading pews and a Pulpit. Sometimes combined into one structure called a three-decker.²⁷

On the eve of the Revolution, the health of the Church of England in the American Colonies was good. There were 400 parishes spread into all 13 colonies and there was much progress made among native and slave populations through the SPG or Society for the Propagation of the Gospel.²⁸ The Revolution was devastating in its effect on Anglicanism. The 1662 Prayer Book in its rubrics called for daily prayer, for among others, the King. The oath of ordination called for loyalty to the King, most clergy saw a clear duty that required loyalty to the crown.²⁹ The laity was split along geographic lines. In the middle and southern states, the laity was mostly revolutionary and took a major part in the revolution and its leadership. In New England and New York the opposite was true and there were even colonial regiments fighting for the King.³⁰ Persecutions, beatings and jail time were not unusual for clergy and lay members of the Church of England at the hands of the Patriots, during and after the revolution. Afterward, many Anglicans left the new country. Not only had many members of the church been disloyal, but the Church of England was, in most colonies, then disestablished. The situation was bleak, indeed, when the Revolution ended in 1783 with the Treaty of Paris.

After the Revolution, Maryland was the initial area of activity from the Anglican perspective. The Maryland Church, like other southern states was established prior to the Revolution. Afterward the legislature removed many of the benefits [Tax], but granted the church no clear legal status. In 1780 William Smith convened a meeting of clergy and laity and by 1783 they had started to act. They chose a new name. The name The Church of England was not favored for obvious reasons. The name they then chose was the Protestant Episcopal Church. Protestant to show separation from Rome. Episcopal was taken from the name of a 17th century Church party in England that had favored retention of the Episcopacy.³¹ These Episcopalians planned for the use of a state convention to exercise authority in the church.³² In 1783 they obtained a charter from the state giving them title to church property and a synod of laity and clergy. The legislature recognized the importance of Episcopal ordination [Three

²⁷Page 59, Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

²⁸ Page 74, Robert Prichard, A History of the Episcopal Church, Revised, Morehouse Publishing, 1999.

²⁹ Page 75, Robert Prichard, A History of the Episcopal Church, Revised, Morehouse Publishing, 1999.

³⁰ Page 76-77, Robert Prichard, A History of the Episcopal Church, Revised, Morehouse Publishing, 1999.

³¹ Page 82, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³² Page 83, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Bishops] and freedom from any foreign power.³³ This working group identified candidates for Bishop and sent them to England for ordination. But, these candidates would wait for a long time as ordination required an oath to the King. This same group also nominated William Smith for Bishop. Smith's former student was William White who would go on to be a great leader in what would become the Episcopal Church.³⁴

Watching these events were Robert Smith, a patriot and former Rector of St. Phillips in Charleston who had moved to Maryland while the British held Charleston from 1780 through 1783. He took the news of Maryland's activities back when he returned to his home.³⁵ Watching also was David Griffith of Fairfax parish in Virginia who also reported the events in Maryland. William White [born 1748] was married into the wealthy Robert Morris family, he studied and was ordained in England. He returned as an assistant Rector in Philadelphia. His Rector was the initial chaplain to the Continental Congress, but who then switched sides and left with the British!!³⁶ White waited out the occupation of Philadelphia in Maryland and on his return after the British left after 1777, he was elected Rector and Chaplain to the Continental Congress.³⁷ White felt that action as in Maryland was needed in other colonies and started a pamphlet campaign *The case of the Episcopal Churches in the United States Considered*. In his view, there would be general vestries that would until an episcopate was gained act in the capacity of Bishop. General Vestries of laity and clergy would meet annually in districts and triennially for national meetings.³⁸ On May 11, 1784 White and representatives from New York, New Jersey and Pennsylvania met for the annual meeting of the Society for the Relief of Widows and Orphans of Clergymen but then they considered White's plan and started other meetings on the topic.³⁹ Out of these meetings the form of one Bishop per state, with a unicameral system of clergy and laity who voted by orders was decided. In 1785 a General Convention met and again in 1786. The three New England states did not return but later South Carolina attended. There were then seven states meeting. This group presented a proposed Book of Common Prayer and

³³ Page 83, Prichard, Robert, *A History of the Episcopal Church*, Revised Edition, Morehouse Publishing, 1999.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Page 84, Prichard, Robert, *A History of the Episcopal Church*, Revised Edition, Morehouse Publishing, 1999.

³⁷ See Also, Page 555, Armentrout, Don S and Slocum, Robert Boak, Editors, *An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians*, Church Publishing Incorporated, 1999.

³⁸ Page 85, Prichard, Robert, *A History of the Episcopal Church*, Revised Edition, Morehouse Publishing, 1999.

³⁹ Page 85, Prichard, Robert, *A History of the Episcopal Church*, Revised Edition, Morehouse Publishing, 1999.

petitioned the English for three Bishops. ⁴⁰ The 1786 Proposed BCP was very radical. It had 20 of the 39 Articles, excised the line about Hell from the Apostle's Creed, and dropped references to the clergy as Priests. Some thought the Proposed BCP still did not go far enough and one conservative group even wanted to remove references to the Trinity. That group withdrew and became the Unitarian Church. The 1786 Proposed BCP was ultimately abandoned by all and the 1789 BCP which was much more traditional was adopted. ⁴¹ On June 26, 1786, Parliament passed legislation to allow for three American Bishops. Now all that was needed were three candidates. In 1787 William White of Pennsylvania and Samuel Provoost of New York were ordained Bishops in England. The third Bishop would be harder to achieve. David Griffith was chosen but could not raise the funds for the trip. William Smith was elected from Maryland but he was a known drinker and the General Convention would not endorse him.

Connecticut, Massachusetts and Rhode Island had attended the first but withdrew from later General Conventions. The basis for their objection was the inclusion of the laity in the governing body of the Church. In their minds this was little better than Congregationalism. ⁴² From this group Samuel Seabury had been sent to England in 1784. Seabury had been a loyalist during the Revolution and had served in the King's Brigade as Chaplain and had been imprisoned in 1775 for his loyalty to the Crown. Parliament had in 1784 allowed for priests to be ordained for America but not for Bishops, but it was only a matter of time. Seabury, not being a candidate from a state convention but from a small group of clergy knew the difficulties he faced. He could not accept the then English Ordination with its oath to the King knowing that this would discredit him in the former colonies. So he instead went north to Scotland and was ordained by three Scottish Nonjuring [remember them] Bishops. While Seabury was gone the New England Churches then started to attend the General Convention, but withdrew on Seabury's return. Seabury convened his own groups but with Clergy only and styled himself as Bishop of All America. ⁴³ At this point, the Methodists started to withdraw and set up their own non-Episcopal clergy and with no university degree requirements giving them a large pool of candidates at a time when the Presbyterians, Anglicans and Congregationalists had chronic shortages of clergy, which aided in great growth. By 1787 there were three denominations of Episcopalians. The southern states with a clergy / laity government, the northern Anglicans with a clergy only form of government directed by Seabury and a Methodist form from Wesley [through Asbury the US leader] The groups north and south simply did not like each other. The Southern members were revolutionaries and the Northern members were loyalists. The

⁴⁰ Page 86, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴¹ Page 86, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴² Page 87, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴³ Page 89, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

organizational and doctrinal issues then were compounded by personal animosity.⁴⁴

The 1789 General Convention began with this grim background. Provoost could not attend the first session and Seabury took full advantage of his absence. William White in the absence of Provoost tried to appease Seabury. Seabury's ordination was recognized by the Convention, and a second legislative body, or house, was added that contained Bishops only. In the other legislative body, or house, the Clergy and laity met as one, but voted by orders. Later the House of Bishops was given the right to originate legislation and a stronger Veto [4/5's was required in the lower house to override.⁴⁵] With these concessions, the northern delegates then agreed to take their seats.

Even so, there was still no clear episcopate [the reader will keep in mind that ordination requires three, proper Bishops, each ordained by three proper Bishops and to be viable the U S Church needed enough to allow its Bishops to self perpetuate]. There were other stumbling blocks along the way. There were at that point three Bishops, but only two with English and proper apostolic ordinations and Seabury with a Scottish ordination with questionable apostolic authenticity. Also, Seabury and Provoost, two of these Bishops, were bitter personal enemies. In 1790, Massachusetts asked for the ordination of a Bishop. It was however, White and not Provoost, who refused this request. His excuse was that permission from the English Archbishops would have been unlikely. The reason for their reluctance was that in giving the permission needed in the New World, the English Arch Bishops would have been required to make a determination about the legality of the Non-juring Bishops in Scotland a question the English were content to leave alone for political reasons!!⁴⁶ Meanwhile in 1790, James Madison was ordained Bishop in England from the unquestioned⁴⁷ English line of Bishops. There were then three of the English line Bishops and White could consent to the ordination without a waiver. White again worked his plan and in 1792 persuaded Seabury and Provoost along with Madison to join him in the consecration of first American Bishop, Thomas Claggett as Bishop of Maryland. The four American Bishops thus participated and with the minimum of three who were apostolic Bishops. In order to get this accomplished however, White had to make a deal with his two antagonistic fellow Bishops, Provoost and



⁴⁴ Page 95, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁵ Page 95, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁶ Page 97, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁷ At least in the Anglican Communion, but more about this in the next lesson.

Seabury. The deal was that Seabury would simply not attend a General Convention where the House of Bishops elected Provoost as the presiding Bishop but only for one session. As it turned out, Seabury died two years later, his line of ordination subsumed in the ordination of Claggett. America now had the needed minimum of three unquestioned apostolic Bishops, but with the dignity of Seabury and his followers left intact.

By 1792 there was finally an American denomination. The effort had however, exhausted the leadership of the church leaving little energy for any further action while the then aging leadership slowly died out.⁴⁸ The number of members and active parishes plummeted. The most extreme case was in Georgia where only one parish remained active and the state would not attend a General Convention until 1823.⁴⁹ In short the Episcopal Church survived but had lost all of its prewar momentum.⁵⁰ Episcopalians had of course also lost the Unitarians and the Methodists, but retained the Anglican form with the distinctly American twist of the laity and clergy involvement in Church Government. Something not present in the English Church until the 20th century. The denomination survived the tumult of the Revolution, but only by the hardest and it would be many years before the Protestant Episcopal Church of America would recover its vigor.

⁴⁸ Page 97, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴⁹ Page 97, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁵⁰ Page 98, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

The History of the Episcopal Church

Lesson Three

1800 - 1880 a Struggle for Identity

This is intended as the third lesson of a five lesson course in the History of the Episcopal Church. The lessons follow the outline as presented by a book by Robert Prichard, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. The page references unless otherwise indicated are to this volume. If any of the information or topics are of interest, much more is available in the book. Other sources, where needed are used to flesh out or explain various items. The succeeding lesson deals with the story of Anglicans in the United States from the colonial period through the end of 18th century.

The period from 1800 through 1840, is known as the period of Rational Orthodoxy. It was a period of rebuilding and slow revitalization. By 1800 the enthusiasm of the Revolution was in decline. The excesses of the French and Haitian revolutions had brought a more sober outlook to the concepts of radical equality.¹ Blacks had lost much of the ground they had gained in the Revolution by the early 19th century.² William White served as presiding Bishop from 1795 through 1836 a long and successful tenure. The Episcopal Church after the struggle of the Revolution turned first to its doctrine. The 39 Articles were adopted in 1804 with minor changes. In 1808 a group of Congregationalists, worried by the Unitarian leanings of the divinity professor at Harvard, started the Andover Seminary the first three-year post graduate theological school. Soon the Episcopalian, Presbyterian, Lutheran, Baptists and Reformed Christian denominations followed suit. The Episcopal Church opened three seminaries in the 1820's General Seminary, The Protestant Episcopal Seminary of Virginia, and a department in Kenyon College in Ohio. These schools helped produce a larger number of candidates for the clergy than was possible before.³

The citizens of the Revolution sought freedom by force of arms. Those of 1800 sought it through education.⁴ William White, the only one of the Revolutionary Bishops who remained active after 1800, worked on education and public morality. During this time, the perceived moral excesses were growing alcohol consumption, dueling, and theaters. Episcopalians were among the first to campaign against these vices. Priests by Canon Law were directed to avoid taverns and to refuse communion to those who were guilty of any wickedness of life. Francis

¹ Page 105, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

² Page 113, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³ Page 116, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴ Page 106, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Scott Key, the song writer, in 1817 suggested that the General Convention go on record as opposing horse races, theaters, public Balls, playing cards or other gaming.⁵ In England the Anglican Church was involved in education and the American Church was also involved. There were female academies in which literacy was increased. This was a major Episcopal activity of that age. Martha Washington [1732-1802] an Episcopal laywoman endowed the first free female academies in Virginia. This was by and large a successful movement and by 1840 female and male literacy rates were the same. These now literate females staffed, to an increasing degree, the new concept called Sunday School which taught reading and the Church Catechism. The Sunday School concept was transplanted from England by William White. In 1787 as he waited for consecration in England, White encountered these Sunday Schools. The first was started in 1790 and was known as the First Day Society. At first there were concerns about use of the Sabbath for education but these concerns were soon dropped.⁶ By the second and third decades of the 19th century free public education would follow the paths blazed by these Sunday Schools. The first Sunday School in 1780 in England was a charity designed to teach poor children to read. The first in the US was in 1790 United Parish of Christ Church Philadelphia where William White was Rector. The movement gained momentum and came into its own in 1826 with the formation of the General Protestant Episcopal Sunday School Union with a focus that was catechetical and driven by the evangelical impulse of the time.⁷

The role of the Vestry and Parish priest were also changing. During the colonial era, parish clergy were understood to have basically life tenure. General Convention in 1804 gave the Bishop the right to intervene in disputes between the parish and the clergy. Bishops could do little about the parish but could suspend clergy.⁸ The nature of the office of Bishop was also under going change. The model for the early Bishops, except for Seabury, were the colonial Commissaries, who exercised authority only at meetings but otherwise pursued a day job - as teacher or parish rector. Seabury was unique in that he actively pushed parish visitations and the use of confirmations which few adopted at that time.⁹ The Commissary Bishop functioned to ordain clergy but did little else to lead. John Henry Hobart, a new and active priest, was consecrated Bishop Coadjutor to aid the sickly Bishop Benjamin Moore of New York in 1811. Hobart was an active administrator and public speaker, and he saw a need for leadership in areas such as Missionary Work.

⁵ Page 107, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁶ Page 110, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁷ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 506.

⁸ Page 116, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁹ Page 117, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

By the War of 1812, the earlier stigma of our English origins had gone and there were no defections as had been the case during the Revolution. [At least none that we know about.]¹⁰ One of the main features of the first 30-40 years of the 1800's was the development of the Church Parties. In the first 30-40 years of the 19th century the main dispute in the Episcopal Church was between two groups known as the High Church Party and the Evangelical Party. The points of separation between these groups were both geographical and theological. The issues then were the role of the laity, feeling for the Revolution and relations with other churches [Protestant]. Their positions were¹¹:

1. High Church - New England - This group was led by Bishop John H. Hobart who had helped to revive the Church in the last two decades of the 1700's and founder of General Theological Seminary - his Life is celebrated on September 12th.¹² This group opposed the revolution, denied the laity a role in Church Government [these first two became a minor factor as time marched on past 1800¹³] and stressed the apostolic succession at odds with other Protestants. The typical high churchman insisted on strict adherence to the doctrine and discipline of the Episcopal Church, the faithful use of the BCP, and emphasized the two sacraments of Church Baptism and Eucharist.¹⁴

2. Evangelicals - Southern and Middle States - This group supported the revolution and laity in Church government, and looked to our similarities with other protestant churches -, e.g., did not stress apostolic succession. The movement was in its heyday from 1811 through 1873. This movement stressed: adult renewal, absolute supremacy of the Bible as the only rule of faith and practice, the corruption of human nature, a conversion experience, and a deep commitment to evangelism. [This group in 1873 broke away to form the Reformed Episcopal Church, - in the 20th Century a liberal Evangelistic party arose with the same principles but combined with ideas such as evolution and modern science. In the 1970's yet another conservative movement developed and founded the Trinity Episcopal School for Ministry in 1976]¹⁵

¹⁰ Page 118, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹¹ Page 118-119, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹²Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 246.

¹³ After the death of Bishop Seabury, even Connecticut started to send lay delegates to General Conventions. Page 119.

¹⁴ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 241.

¹⁵ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 194.



The Apostolic Succession argument in this particular context was more than just laying of hands passed from the apostles on down. The issue was a Covenant Theology in which salvation was passed down through infant Baptism by a Presbyterian ordained by a proper Bishop. This was the Episcopal response to the Great Awakening's stress of personal faith which involved an adult affirmation of faith. Episcopalians reacted to the Great Awakening by a sort of compromise position that salvation required two things the first was a Washing which was Baptism and Renewal an adult affirmation of the Holy Spirit.¹⁶ The point of difference was the emphasis. The High Church or covenant groups felt that Baptism was the most important. Those most affected by the Great Awakening saw the adult renewal as the most important feature.¹⁷ The High Church / Evangelical distinctions which had been geographic at the Revolution, by 1820, represented a split in all Dioceses with members of both groups in each of the Dioceses. The High Churchman saw our denomination as distinct from other Protestants while the Evangelicals stressed our similarities. Evangelicals wished to simplify the liturgy, and separated the Ante Communion from Morning prayer in order to leave more time for preaching, and stressed the importance of a change in conduct by believers. Bishop White maintained neutrality appointing as his aspirants members of both groups.¹⁸

The damage from the Revolution had left the Episcopal Church with diminished clergy and membership numbers. It was not until the 1840's that there was a Diocese with a Bishop in each of the original thirteen colonies. This disarray in the East meant that there was little missionary development in the West. There were volunteers and occasional clergy but the policy toward the west one of Laissez-faire. There were some western dioceses formed but these were due to individual efforts. Three of the individuals who made the effort were Philander Chase, Benjamin Bosworth Smith and James Otey. Chase founded Christ Church New Orleans the first Episcopal Church in the Louisiana Purchase and was later active in Ohio. Benjamin Bosworth Smith was Bishop of Kentucky. And Otey was Bishop in North Carolina and Tennessee. These three acted just as had the Old Commissaries going into areas with few Episcopalians to found basic education institutions in support of the Church.¹⁹ Otey

¹⁶ Page 119, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁷ Page 120, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁸ Page 122, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁹ Pages 123 -126, Prichard, Robert, A History of the Episcopal Church, Revised Edition,

was at one point Bishop of Arkansas, Louisiana and the Indian Territory, as well as of Tennessee.²⁰ Then the General Convention of 1835 set up a procedure to elect and pay Missionary Bishops so that western Episcopalians no longer had to wait until there were enough people and resources in a state to elect a Bishop. This in turn allowed westward expansion.²¹ Leonidas K. Polk was the second missionary Bishop and his See covered much of the South and West including Arkansas.

The period from 1840-1880 is sometimes called the Romantic Reaction. This was in reaction to the excessively rational emphasis of the prior era. The Episcopal Church had settled its doctrinal questions [adoption of 39 Articles] worked out a course of studies for the clergy [even though the emphasis was different at different seminaries], adopted a more aggressive form of Bishop, and a model for missionary work in the west. Again the rational religious form was no longer providing what people wanted in an increasingly industrial and urban world.

Another trend related to Roman Catholicism. Roman Catholics represented less than 1% of the population in pre-revolutionary America and England. By the 1830's this number was 10% [in England], by 1926 in the US Catholics were twice as numerous as the largest Protestant denomination. The reaction of some was suspicion and riots - 1844 a Philadelphia mob attacked Roman Churches. Others, however, reacted by yearning for more Roman perspectives. As a part of a general nostalgia for the Greek and Roman past [e.g. Greek revival architecture]²²

In the period prior to 1844 most rational Anglicans assumed two things were needed for salvation [see Great Awakening debates] that is an apostolic baptism and adult renewal. Now both concepts were challenged. The Roman church also had an apostolic baptism which meant Episcopalians were no longer the only source for this in America. And the Oxford Movement, an English phenomenon, questioned the need for adult renewal. The convention in 1844 was in Philadelphia and thus the issue difficult to ignore. For instance one of the US Catholic Bishops Francis Patrick Kenrick [1796-1863] was then engaged in a literary debate with John Henry Hopkins [1792-1868], Bishop of Vermont. Kenrick in 1838 had written to the Episcopal House of Bishops that they should convert to the Roman church >before all their parishioners joined the Roman church. Hopkins response was that our English language services and liturgy were better in an American setting than the Roman service in Latin. The debate both here and in England was controversial. In the three decades after 1840 many parishioners and 29 priests and deacons and one Bishop converted to the Roman Church.²³

Morehouse Publishing, 1999.

²⁰ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 380.

²¹ Page 128, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²² Page 138-139, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²³ Page 139-140, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

he Oxford Movement was also a challenge to the Episcopal Church but from the inside. The origins were in England in reaction to parliamentary changes in the church in England and Ireland²⁴. An Oxford scholar John Keble [the group included John Henry Newman and Edward Pusey] gave a sermon in 1833 calling Parliament's actions National Apostasy. The others authored a series of pamphlets called Tracts for our Times. And thus the movement some times called the Oxford Movement or the Tractarian Movement was begun. The Oxford movement in addition to its problems with parliamentary interference, reexamine the current theology of the English and Episcopal Church. Their research into pre-Great Awakening liturgy and doctrine found little support for the adult renewal accepted and taught by most rational, orthodox Anglicans. To those in the Oxford movement, adult renewal seemed to be a new form of Works-righteousness in short could a mental exercise such as an adult affirmation, bring salvation? Those in the Oxford Movement therefore emphasized the Baptismal Covenant. This set the Evangelical wing of the American Church on edge. So that as the 1844 General Convention got underway, the Evangelicals wanted to protect the adult renewal they cherished. The response from Evangelicals was to argue that the Oxford movement was identical to the Roman Church and that its questioning of adult religious experience was an attack on the bedrock protestant doctrine of justification by faith alone. [Note how both movements used the same theological position to attack the other] High Church leaders on the other hand were not opposed to the Oxford Movement as it had not attacked the Baptismal Covenant. The Episcopal Church was at that time under pressure due to the attraction [e.g. defection] of its members to Roman Catholicism from the outside [and our apostolic form was not unique in contrast to the Romans] and also from inside as the Oxford Movement pressed the Anglican Church to move closer to Rome.²⁵

The 1844 Convention reacted with an Anti-Oxford resolution. The issue split the Church. The resolution itself failed to receive a majority in either order the clergy or laity. For the Clergy the vote was 8 delegations for to 15 against with 4 delegations divided. In the laity the vote was 11 delegations for, 11 against, with 1 delegation divided. Part of the difficulty was that there was much in the Tracts with which there was general agreement. Ultimately at the 1844 General Convention the Evangelicals accepted a resolution that basically declared that a vote in General Convention was not the proper place for the trial and censure of individuals for errors. The debate continued for the next two decades in different forums in the church. The election of Bishops, disciplinary trials of Bishops and Diocesan visitations were all places for wangling between the Evangelical wing and those who gave some measure of support to the Oxford Movement.²⁶

The Oxford Movement was at times known as the Tractarian Movement and at others the

²⁴ The change concerned the boundaries of many Dioceses and removal of some functions of the church and reassignment of them to the civil service.

²⁵ Page 140-142, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁶ Page 144, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. This scenario should sound strangely familiar to you.

Catholic Revival. The Tracts for our times were both controversial and influential. The final Tract 90 attempted to interpret the 39 Articles as consistent with the Catholic Council of Trent [1545-1563] The controversy from this was of such intensity that the tracts were no longer published. The movement nearly collapsed when its early leader John Henry Newman left the Church for the Roman Church. The movement encouraged the recapture of the beauty of the services in the external forms of liturgy regaining the use of vestments, and music. The movement was very influential in the US particularly the Midwest. Ultimately the controversies died down and many of its tenets were accepted in the Episcopal Church.²⁷

During the Civil War the denomination split into two groups the PECUSA and the General Council of the CSA, largely due to the efforts of Bishop Leonidas Polk Bishop of Louisiana from 1861-1865. During the years prior to the Civil War, black membership in PECUSA had grown rapidly due to the ministry to slaves and the schools providing religious education to slaves. In 1830 in the South there were 489 black communicants. By 1869 the membership was 5,828 blacks to 22,051 whites. The ministry was based on slavery and the financial support of southern Episcopalians. With both slavery gone and no basis for financial support [these formerly prosperous southern Episcopalians were no longer prosperous] black membership dropped quickly after the war. Efforts were made to address these mostly through schools. By 1877 there were 37 congregations with 17 black clergy in the old south.²⁸

The church parties underwent changes as well by war's end. The rational orthodoxy of the High Church Party met its demise. Bishop Hobart had carefully separated church and civic responsibilities [he even refused to vote in elections]. This attitude did not survive the Civil War and by the war's end the northern House of Bishops issued pastoral letters in support of the northern cause and was thus very involved with government. In the face of the war, the rational principle of apostolic succession no longer rang true or generated much enthusiasm. The Evangelical Party was also affected. The High Church Party was largely in the north. The Evangelicals drew leaders from both North and South and so when the country and denomination divided into North and South. The Evangelical movement was weakened by the division. Southern Episcopalians had been in leadership positions in the south but after the war lacked position, financial resources and confidence. The Oxford Movement remained un-weakened and when the Evangelicals were unable to challenge the Oxford Movement in 1873, many of the southern Evangelicals, lead by the Bishop of Kentucky [George David Cummins] and a Chicago priest - Charles E. Cheney pulled out and formed the AReformed Episcopal Church.²⁹

In the years immediately before the war Episcopalians began to search for alternatives to the High Church / Evangelical parties of the prior 20 years. The positions as they developed were between the Evangelical-Catholic and the Anglican-Catholic parties. Both sought more ornate

²⁷ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 380-381.

²⁸ Page 145-146, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁹ Page 147-148, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

forms of worship and distanced themselves from American Revivalism. In theological terms they differed on the doctrine of Justification by Faith. Liturgical Reform was based on an English movement known as the Cambridge Society which involved liturgical reforms and the use of vestments such as the surplice abandoned in the 17th century and cassocks rare since the 18th century. The Cambridge Society advocated the use of vestments by clergy and choirs as well. This same position had sparked riots such as the Exeter Surplice Riot of 1840. Church architecture began to favor the gothic era and many churches were redesigned in the years between 1860 and 1900. The Evangelical Catholic party introduced boy choirs in surplice and daily rather than weekly offices and weekly rather than quarterly celebrations of the Eucharist. [Quarterly celebrations had been typical since the Great Awakening.³⁰ Evangelicals retained the emphasis on personal faith. The Evangelical party also sought ecumenical relations with other Protestant denominations. The Anglican Catholics emphasized the apostolic succession as a point of difference with other denominations. Sometimes known as Advanced High Church or Ritualists or Anglo-Catholic. The Anglican Catholics rejected ecumenism, where the distinction of apostolic succession was enough for others, this distinction was only a starting point for this group. The Anglican Catholic group felt that contact with the earliest traditions of the church was essential to the life of the church. The benefits of the Incarnation of Christ were transmitted through baptism, the Eucharist and priestly absolution. Thus, weekly celebration of the Eucharist and confession were essential means of redemption by Christ.³¹

The Evangelicals, weakened by the war could not resist this trend. Meanwhile, efforts at reconciliation were tried without success. In 1871 a High Church resolution was rejected by the Evangelical Bishops, based on the Evangelical rejection of the notion that there was a moral change as a result of Infant Baptism as held forth in the resolution. In 1874 a resolution was passed to condemn any action or adoration of the elements. This was at least an attempt to ease the fears of the Evangelicals. The Anglican Catholics positions grew stronger as time went on. After the Civil War there was a movement sometimes supported by Evangelicals to move to voluntary contributions instead of the Pew Rent Common in 19th Century protestant churches. Denominational Identity in the Episcopal community was also changing. By the period after the Civil War, a new feeling among Episcopalians saw our Church as separate from both Protestants and Roman Catholics. The Lambeth Conferences started in 1867 called Bishops from around the world and has continued to meet with the exceptions of war time interruptions since that time.³²

The revival of the Female Diaconate is another trend to note. The roles of women were changing by the middle of the nineteenth century. Female roles in the home were limited. After the Civil War, the number of unmarried women swelled. Some in the church saw the Female

³⁰ This is an unclear point in the text, at page 151, these statements are made but later statements in the book make it appear that Evangelicals rejected ritualism - so need some further explanation on this point of Page 151. Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³¹ Page 151-155, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³² Page 155-157, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Diaconate or Deaconesses as an answer to the growing need for social action by the Episcopal Church such as Nursing ministries and orphanages. This was similar to movements in Europe and other denominations. In 1889 the General Convention [on the back end of the curve, e.g. - the movement was established already] enacted a Canon to set qualifications for a Deaconess and required a devout unmarried female more than 25 years of age. They assisted the poor, sick, and children. The formation of other monastic orders followed. After a yellow fever epidemic in Memphis resulted in much work and by two years afterward the Church Almanac of Memphis listed 13 Episcopal Sisterhoods from various areas. Men's Monastic orders were slower and smaller. Between 1885-1970 nearly 500 women were set apart their dress was a blue habit causing them to be mistaken for nuns. They worked in areas of poverty from inner cities to mountain areas. They served as instructors of the faith, in the care for women and children, and the organization of social work. These women actually functioned more as the deacons described in the Book of Acts than the male counterparts in the service aspects.³³ The church did not allow them any liturgical function.³⁴ In 1970 when the Church permitted the ordination of women, all Deaconesses were automatically converted to Deacons - there were a few who refused still to be called Deacons.³⁵ In the western United States, women played a pivotal role. Remember that the first female vestryman was 100 years off at this point. In Denver the first seven confirmands were women. As an example, the women in All Saints Parish in Northfield Minnesota, recruited men for the vestry and raised the funds to build the church. This was a common story on the frontier. By 1880 the Episcopal Church was very different than it had been in 1840. The focus in this period was on ritual and social ministry and not doctrine.³⁶

³³ This an observation by the author unsupported by scholastic sources.

³⁴ Page 158-161, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

³⁵ Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. Page 140.

³⁶ Pages 163-164, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Bibliography

Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church: A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999. _____

Lesson 4

The Development of the Modern Episcopal Church 1880 - 1933

This is intended as Lesson four of a five lesson course in the History of the Episcopal Church. The lessons follow the outline as presented in a book by Robert Prichard, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. The page references, unless otherwise indicated, are to this volume. If any of the information or topics in this series are of interest much more is available in the book. Other sources, where needed are used to flesh out or explain various items. The succeeding lessons deal with the story of Anglicans in the United States from the colonial period through the 20th century.

The Episcopal Church has always considered itself as being different than either Protestant denominations or the Catholic Church, often referred to as the Roman Catholic Church. The struggle between the ‘Protestant’ and the ‘Catholic’ part of our nature should be apparent by this point in the series. One of the ways that this dual nature manifests itself has been through involvement in the Ecumenical Movement. One basic attempt to define the ‘common ground’ that unites all Christians has been the Chicago-Lambeth Quadrilateral. This is the statement of the four essential elements for a reunited Christian Church, which was finally approved by the House of Bishops in 1886 while meeting in Chicago, and later by the Lambeth Conference of 1888 in England. The four statements were: 1. The Holy Scriptures as the Word of God; 2, The Nicene Creed as a sufficient statement of the faith; 3. The two sacraments instituted by Christ; Baptism and Eucharist; and 4. The Episcopate¹ as the keystone of church government. It still serves as the focal point and Anglican working document for ecumenical reunion of the Church, and is included in the 1979 Prayer book at Pages 876-878.² The text is as follows”

“The Chicago-Lambeth Quadrilateral 1886, 1888

Adopted by the House of Bishops Chicago, 1886



¹ This means the use of the office of Bishop, and not just the name; a Bishop must be a ‘proper’ Bishop as defined in the ancient Church, that is one ordained by three other properly ordained Bishops, serving for life.

² Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.
Page 87

“We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Savior's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;

2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own; [BCP page 877]

4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm that the Christian unity can be restored only by the return of all Christian communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men. As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments,— Baptism and the Supper of the Lord, --ministered with unfailing use of Christ's words of institution and of the elements Ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its

administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.

Lambeth Conference of 1888
Resolution 11

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

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

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. [BCP page 878]

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

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. [BCP <page 879>]

The intent was at that time to set out those points on which if agreement could be reached, that a common communion could be established. With this as a background, the story continues.

The Broad Church movement spanned from 1880 to 1920. The United States had stopped being a land of farmers and small factories and was becoming an industrial giant. It was the age of the Robber Barons a.k.a. industrialists; Andrew Carnegie a Presbyterian, John D. Rockefeller a Baptist and for the Episcopal Church, J. P. Morgan! Between 1880 and 1920 the US grew from:

1. 50 Million to 105 Million

2. In 1830 1 in 416 Americans was an Episcopalian by 1906 1 in 96!
3. In 1880 the number of Episcopal parishioners went from 345,433 to 1,075,820. The number of Episcopal Churches went from 4,151 Churches to 8,365 Churches. Congregations grew by 55%.
4. A majority of Americans went from the farm to the city.

The immediate need of the Episcopal Church was better organization. This Church established its own national office in 1894 in New York, NY, rather than simply being at whatever place that the presiding Bishop or particular officer resided. The dioceses that comprised the Episcopal Church were divided into provinces in 1913. An every member canvass was instituted in 1919 in place of the former Pew Rents.³ The office of the Presiding Bishop also changed. Since Bishop White, the first Presiding Bishop, the Presiding Bishop had always been the Bishop most senior in terms of date of consecration. In 1919, the office of Presiding Bishop became elective.⁴

Industrialization and the new, crowded cities meant riches for a few and a hard life for many with resultant social problems. Episcopalians had a strong belief that they had a duty not only to the parish but to society at large. Other denominations acted as well but not as quickly as the Episcopal Church. As an example Trinity Parish in New York held a large amount of land leased to builders who had constructed cheap apartments. When this came to light and against charges of "Slum Lord" that Church started a program to improve housing throughout the city. In 1883 St. Georges Parish in New York operated a Boy's Club, a trade school, a cadet's battalion, girls and women's organizations, a mens club [I am certain not that kind!] and a gymnasium.⁵

Women were active participants in this period of the Church. Women united to form a series of mission organizations and fund raising organizations. By 1900 women's auxiliary organizations had raised nearly one half of the total funds for the Board of Missions and nearly 39% of missionaries were women not including the large number of unpaid wives of male missionaries. Women remained in leadership positions only in auxiliary organizations.⁶

³ Page 173 - 183, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁴ Page 175, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁵ Page 176, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁶ Page 177, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

The “Conference of Church Workers Among the Colored People” was formed in 1883 and led by black Priest, Alexander Crummell, in response to a movement in that year’s General Convention that would have separated black and white Episcopalians. The resolution known as the ‘Swanee Cannon’ failed. The ‘Conference’ had successfully led the effort to defeat the Swanee Cannon. However, Southern dioceses acted on their own to reach the same end. The method selected was to establish a black convocation that met separately and picked delegates, usually four, to the state Diocesan Convention.⁷ New congregations were usually of the same social and economic strata. In earlier times the individual congregations were mixed. In the south black and white members used different entrances to the same parish. By the end of the century, most congregations were homogeneous. Black membership had grown at one point in South Carolina, black communicants out numbered white communicants, in the years prior to the War, due to efforts to evangelize slaves. However, after the Civil War black membership dropped.⁸ The Swanee Cannon remained under consideration from 1883 through 1916. The domination was unable to come to a consensus. Eventually, a plan for black suffergan Bishops without right of succession was set up to minister to black Episcopalians to combat the loss in membership. In 1918 Henry B. Delaney in North Carolina and Edward T. Denby in Arkansas were the first to serve.⁹

During the period from 1880-1910 the Episcopal Church assumed a leading role in ministries to the deaf. The movement started in the 1850s with a movement to allow signing at services. One such congregation was All Souls’ Church for the Deaf in 1888.¹⁰ There were similar efforts among Indian tribes, such as the Sioux. The Church Congress [1874 -1934] was a movement to provide a forum for the discussion of important issues with an emphasis on the presentation of all points of view. No votes were taken and no official actions were taken. The speakers were lay and clergy, black and white and after 1911 male and female. All of the parties, High Church, Evangelical and so forth, in the Episcopal Church and other denominations were invited to speak.¹¹ There were occasional problems such as when a priest, Thomas Howard MacQuery, denied the virgin birth in Ohio in 1891. Similarly, one, Algernon Sidney Crapsey, a priest, denied the virgin birth, resurrection, and the Trinity in western New York in 1906. Both were convicted of heresy [no burnings were recorded]. Dissidents from other denominations sought refuge in the Episcopal Church, such as Presbyterian, Charles A. Briggs. Others such as

⁷ Page 179, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁸ Page 181, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

⁹ Page 182, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁰ Page 183, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹¹ Page 184-185, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Bishop Phillip Brooks, argued that intellectual inquiry was different from heresy.¹²

¹² Page 186-187, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

There was an effort at the turn of the 19th into the 20th century to define an American Church. This Episcopal Broad Church movement led to attempts to develop an American theology and Episcopal leaders felt that we were in a position to take a leadership role. The reasons were:

1. Episcopalians were a national church and not a geographical church such as such as Baptists, Methodist and Presbyterians or ethnic [such as Lutherans]
2. Episcopal strength was in the cities where the population growth was, and
3. The Episcopal Church had a democratic governmental form, which also distinguished it from its English counterpart.

One of the leading proponents of this position was William Montgomery Brown later Bishop of Arkansas. Others in the American Church movement sought to find more liturgical flexibility for appeal to a broader section of people. . William Reed Huntington was a prominent leader in this role. One result was the 1892 revision of the Book of Common Prayer. Huntington's initial version in 1886 was deemed far too radical [prayers for industrial workers and a short daily office]. A less innovative version was adopted in 1892. Huntington was more successful with his 'quadrilateral', which is a list of the basic elements Episcopalians would expect of any National Church. At the 3rd Lambeth Conference of Anglican Bishops from around the world adopted this and as the Lambeth Quadrilateral. They were:

1. Acceptance of the Holy Scriptures.
2. The Nicene Creed
3. The sacraments of Baptism and Eucharist
4. The historic Episcopate.

The Ecumenical Movement, which was mentioned at the start of this lesson, continued in this time period. The Lambeth Quadrilateral was a means to reach out to other Protestant churches, which was welcomed by most Episcopalians. The Anglo-Catholic party sought reunion, but in the other direction to the Roman Church. Thus, while Huntington was working on a liturgy for a national Protestant Church led by Episcopalians; the Anglo-Catholic party was working to have the Church recover liturgical elements lost since the Reformation, including the reintroduction of confession. The Anglo-Catholic party in the US was in sympathy with the Anglican [English]-Roman Catholic negotiations in the latter part of the 19th century. This movement came to a halt in 1896 when the Roman Church, by Pope Leo XII issued the "Apostolicae Curae" in 1896. Declaring Anglican Orders to be invalid. In 1928 Pius XI issued "Mortalium Animos" which forbade any future discussions with the Church of England.¹³

The Cathedral Movement was started and resulted in the construction of great Cathedral Churches. While Broad Churchmen and Anglo Catholics did not agree on the issue of ecumenicalism they did agree on the construction of cathedrals such as Chicago's "Cathedral of Saints", Minnesota's "Cathedral of Our Merciful Savior" J P Morgan started New York's Cathedral "St. John the Devine." In 1907 the National Cathedral was started, and Grace Cathedral in San Francisco in 1910.¹⁴

¹³ Page 191-192, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁴ Page 193, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

The times were changing from the late 19th Century through the 1920's. In an earlier age the Church was instrumental in medicine, education and entertainment. By the 1920's secular nurses rather than Episcopal Nuns ran hospitals. Public schools were now the norm. The Episcopal Church community as a whole was faced with the question of how to deal with the world's increasing knowledge and sophistication. One way of dealing with this issue was to become known as the Modernists. This group attempted to reconcile new knowledge with religious views. It came to see Biblical Literalism as an obstacle to reconciliation. This was not a purely Anglican show. They tried to incorporate advances in secular institutions into the life of the church. For instance incorporating medical insights into the practice of pastoral care.¹⁵ In some ways the opposite of this group was the Fundamentalists. This other way of dealing with the modern conditions and knowledge, was known as Fundamentalism. The name was taken from a series of pamphlets published prior to WWI on the basics of Christian Faith known as "The Fundamentals" [produced from 1910 to 1914]. This point of view was that the embrace of secular institutions was a form of infidelity. These groups supported alternative education institutions - Bible Colleges, formed inter-denominational alliances [World's Christian Fundamentalist Association]. They pressed for the use of Doctrinal Tests and when that failed formed new denominations such as General association of Regular Baptists (1931) or the Orthodox Presbyterian Church (1936).

The leadership of the Episcopal Church was, by and large, in the Modernists camp, but there were also Episcopal fundamentalists. Much of the debate centered on the liturgy, with the fundamentalists moving to preserve the liturgy, in the form of the Creeds. Even Modernist leaders agreed that there were some unchanging fundamentals of the religion or "Great Truths" of the Bible. When Scholars added psychological language that was fine. However, when they questioned the literal truth of passages from the Apostle's Creed, all "Hell" broke loose. Bishop William Lawrence in 1923 published an autobiography, in which he stated that he did not question the Virgin Birth, but that some did and that even so, this did not indicate a lack of faith in the Divine nature of Jesus. Many members of the laity were uncomfortable with these interpretations. This position is well represented in a sermon title by Bishop William T. Manning "Neither Fundamentalism Nor Modernism, but Belief in Jesus Christ the Son of God." He preached in order to avoid the conflict then current in other denominations. A movement was started to present Bishop Lawrence for trial for violation of his promise to conform to Episcopal doctrine, discipline and worship of the PECUSA. The House of Bishops never acted on this movement. By 1924 Bishop Lawrence had apologized for his lack of respect for the feelings of those who were more conservative.¹⁶ Still, others wanted to force the House of Bishops to take a more openly Modernist stance. Some wished to adopt procedures for heresy trials, since many dioceses lacked procedures for bringing a clergyman trial and sought the adoption of Canons to provide such procedures.¹⁷

¹⁵ Page 204-205, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁶ Page 209, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁷ Page 209, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Enter Arkansas. At this juncture Bishop William Montgomery Brown, former Bishop of Arkansas {1898-1912} who was attracted to the Russian Revolution, went from a belief that Christianity and communism offered hope, to the belief that communism rendered the Christian Faith outmoded. With his suggestion that it was time to banish God from the sky and capitalists from the earth. Some attributed his position to insanity. He went further to state that no one believes any of the articles or creeds literally. Ultimately, Brown was tried and deposed in 1924.¹⁸

The following year the New prayer book was presented for the first time to the convention - this version dropped the 39 articles. Finally, with 34,057 signatures the 39 articles were returned.¹⁹ Another trend was coming to a head in the 1920's. The Episcopal Church had made an effort for broader participation in the Church by Blacks and females. The proposal of Suffragan Bishops for Black parishes and the growth of the female Diaconate continued. In the 1880s there was at least some occasions when Black and White Episcopalians worshiped together, by 1920 this was no longer the case. In 1918 two Black Suffragan Bishops were selected. Bishop Demby of Arkansas and Bishop Delaney of North Carolina. However, when the Bishop of South Carolina called for a black suffragan in 1928, a white opponent of the plan assassinated the Bishop. Bishop Delaney who died later in the year was not replaced. And When Bishop Demby retired in 1939, he was the last Black Bishop.²⁰ Females also suffered set backs. From an optimistic outlook for admission of women to General Convention in the 1920's the 1922, 1925 and 1928 conventions all passed without any action. The office of Diaconess suffered a set back when no ordination rite was included in the 1928 Prayer Book. The role of women in PECUSA was limited to Church workers and Christian Education Directors. Women also suffered in that prior to the 1929 crash they were among the most prolific fund raisers in the Church and a chief source of behind the scenes power. This fell sharply after and during the Depression. The 1929 Crash - ended for many the crisis in that neither Modernists or Fundamentalist views addressed the situation. For instance missionary giving went from \$2.24 per capita to \$.96 per capita in the Episcopal Church. It became clear that any revival would have to wait until after WWII.

¹⁸ Page 210, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

¹⁹ Page 211, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

²⁰ Page 214-215, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Bibliography

Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church: A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

Mooreman, JRH, A History of the Church in England, Third Edition, Morehouse Publishing, Harrisburg, Pa, 1994.

Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

Lesson 5
The Episcopal Church in the Modern Era:
Triumph and Retrenchment
1933 - 2001

This is intended as the fifth and final lesson of a five lesson course in the History of the Episcopal Church. The lessons follow the outline as presented by a book by Robert Prichard, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999. The page references unless otherwise indicated are to this volume. If any of the information or topics are of interest much more is available in the book. Other sources, where needed are used to flesh out or explain various items. The succeeding lesson deal with the story of Anglicans in the United States from the colonial period through this century.

One of the trends underway in the 1930's was a liturgical revival which had started before the depression. This trend got underway again as the depression wore on. One of the concerns at that time was the lack of involvement of laity in the services. Many parishes had started Palm Sunday Processions and Midnight Christmas Eve services not provided for in the 1928 BCP. In response to this trend, in 1937 a separate "Book of Offices" was approved that did provide for these observances. New Scholarship also began to focus on the Eucharistic ministry of the early church as a model for liturgical reform.¹ This latter trend continued for the balance of the century.

The depression of course started to abate in the late 1930's and was finally lost in the start of World War II in 1941. The Episcopal Church, like every other activity in the country was on hold until the end of the war years. The twenty years after World War II were some of the best years, statistically speaking for religion in general and the Episcopal Church in particular. After the return of the men from WWII, the country entered an unprecedented period of growth. The percentage of Americans claiming a religious affiliation reached an all-time high.² In 1830 the US population was 12,866,020 with 30,939 Episcopalians at a ratio of 1- 416. In 1900 there were 75,994,575 Americans with 742,569 Episcopalians a ratio of 1-102. By 1960 there were then 179,323,195 Americans with 3,269,325 Episcopalians a ratio of 1-86, the highest point for the Episcopal Church in the US.

1. Page 221, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

2. Page 229, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.



The theological basis for this expansion particularly after WWII was the Neo-orthodoxy developed in the national seminaries in the 1930's. In 1946 a Washington DC layman Francis Lincoln began a weekly meeting to discuss Christianity in the modern world. The weekly meetings soon out grew his house and kept growing. These meetings eventually formed into a lecture series entitled "Christianity and Modern Man." The series was later joined by the Lutherans in the form of Paul Tillich. From 1949-1955 the Episcopal Church's publishing house the Seabury Press published a six volume set the Church's Teaching Series a serious explanation of the faith for adults. Other series were "Education for Christian Living." Neo-orthodoxy, like the general post-war attitudes, was not interested in a critical look at US society, as opposed to our cold war opponents. The church in 1946 did not take any stand with regard to segregation. Seminaries were more concerned with pastoral care issues and new psychology courses. The word of the day was listening, caring enabling parishioners to reach decisions rather than societal criticism.³ The organization of the Episcopal Church was also growing. The presiding Bishop in 1946 resigned as Bishop of Virginia and the position of Presiding Bishop became a full time job and ceased as a part time job. There was even more emphasis on ecumenical organizations than in prior periods.⁴

Women 1946-1950's: The pattern of all male leadership continued with the position reaffirmed by all general conventions through the 1950s. Women participated in a series of parallel organizations, such as the ECW. Most Vestries were similarly limited to males only. Women's auxiliaries never again reached pre-depression fund raising power. The number of women Deaconesses fell continually

from 1922 though the 1960s. Women Church professionals however grew and entered into its golden age in the 1950's. This was recognized in the Canon titled "of Professional Women Church Workers." Females working toward Christian Education positions started to appear in

3. Page 233-234, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

4. Page 235, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

seminaries from the 1940's.⁵

The advent of the automobile allowed small rural congregations to be consolidated into larger churches. The number of parishes and missions fell from 8,253 in 1930 to 7,539 in 1965, at the same time that membership grew from 1,939,453 to 3,615,643. 1956 was a good year as there were as many Episcopal priests as congregations. The pace of liturgy often related more to weather and priestly schedules than the church year. Growing numbers of children led to the separation of adult and children's chapels. The separation of the children, led to adults more interested in liturgical subtleties than before. Church design was affected as alters started to move away from the rear wall to allow the celebrant to turn and face the congregation.⁶ In 1949, the General Convention authorized a standing liturgical commission that produced "Prayer Book Studies IV" in 1953 which initially suggested three of the major changes that later were adopted in the 1979 BCP. These services were authorized for occasional use but not in regular public worship. The three changes were:

- A. Moving the breaking of the bread from the middle of the prayer of consecration to immediately after the Lord's prayer.
- B. Reintroduction of the verbal exchange of the peace absent from worship since 1552.
- C. Replacement of the Gloria in Excelsis to the start of the Rite where it was in the 1549 BCP. Page 242.

These changes were intended to bring liturgical practices closer to the authentic ancient traditions than were present in the 1928 BCP.⁷

5. Page 235-237, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

6. Page 239-240, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

7. Page 241-242, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Another of the issues that faced the church was segregation. The years after WWI in general were the most segregated in our denomination's history, paradoxically at the same time that the Supreme Court and President were knocking the legal underpinning out of this part of society in general. The Episcopal Church started to remove its institutional barriers in the 1940's with at least some blacks in attendance. Among the more dramatic was the situation at the University of the South, Swanee. In 1953 the Board of Trustees accepted the resignation of Six full time staff and the transfer of 35 of the returning 56 students in protest of the segregated admissions policies. The Trustees soon reversed positions and the first black student was admitted in the fall of 1953 to the graduate program and the next year the first to the seminary.⁸

The Episcopal Church in the United States did not fare well in the years 1965 - 1980. These 15 years were some of the most devastating since the Revolution.

- A. After two centuries of continuous growth membership started to decline.[along with the other main line churches]
- B. Theological orientation resulted from the move to the suburbs in the 1950's left the goal of growth and new buildings as the goal.
- C. Minorities and women started to demand equal treatment.
- D. By 1978 48% of members were from other denominations - this upset existing members who left in equal numbers.
- E. Other groups left as they perceived change as coming too fast or too slow!
- F. And, Finally the 1979 Prayer Book.⁹

The Standing Liturgical Commission felt that new strides had been made in scholarship concerning the ancient practice and the relationship of worship to Church mission, which should be reflected in church practice. In contrast, the practices of the 1928 BCP seemed both familiar and comfortable.¹⁰ In 1964 The General Convention allowed trial usages of some these 'new' or traditional practices in the church. This in turn led to a series of trial books known as the "Green Book" and the "Zebra Book" The three changes above noted were included but also:¹¹

1. The use of the 'Elizabethan Language' which was beautiful but hard to understand was altered. To ease transition the use of an alternate old and new language versions [Rite I and Rite II] were included.
2. Prayers for industrial workers, teachers and farmers were added as well as congregational responses [ex "Hear us, good Lord"]
3. The Baptismal Service was conformed to 3rd Century practices and to make it clear that Baptism and not confirmation constituted full

8. Page 244, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

9. Page 249-250, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

10. Page 251, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

11. Pages 252-253, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

membership in the Church. These changes were in part a result of the Lambeth Conference of 1968 which saw the limiting of Holy Communion to those confirmed as was done in the 1928 BCP as not logical. This change also opened Holy Communion to adult visitors whose own Church permitted them to receive Holy Communion in 1967. This was extended to unconfirmed children in 1969.¹²

4. Morning and Evening Prayer and Eucharist were expanded to conform to actual practice since most parishes were using them not in conjunction with each other but separately. Other parts of the service were shortened for the sake of brevity.

The 1979 BCP was different for the old members but placed new members on an equal footing.¹³ Reaction to the new Book to say the least was not universal acclaim. In 1971, a group at Swanee formed the "Society for the Preservation of the Prayer Book." Later known as the "Prayer Book Society." These groups lamented the 'new' language and what they saw as a change from what had become traditional Christian Faith. The draft of the BCP presented to the 1976 Convention was closer to the 1928 Book than had been originally proposed. This was the draft that was adopted in 1979.¹⁴ The Hymnal 1982 completed the liturgical revisions which had started decades before.

Another area of controversy was the role of women in the Church. General Conventions from 1964 through 1976 gradually removed barriers to women in the Church. The 1967 Convention Allowed women to be lay readers and serve as convention deputies.¹⁵ Tired of committees to study the issues, women went to the convention of 1973 seeking admission to the priesthood and episcopate, the measure failed in 1973. In July 1974 eleven female deacons were ordained without Standing Commission or approval of their diocesan Bishops. In 1976, the same measures passed, but this was not welcomed by conservative members.¹⁶

The New Prayer Book and the ordination of Women were not the only issues that divided the Episcopal Church. Theologically, a modern scholar questioned St. Paul's acceptance of slavery and inequality of females. This led to the personal vilification of the author and a near heresy trial was avoided only by a censure vote. The Episcopal Church was divided about the Vietnam War and was unable to reach a consensus. Racial segregation and the race riots of the latter sixties like society also divided the Church. In 1965 a special Nine Million Dollar fund was

12. Page 255, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

13. Page 253, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

14. Page 254, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

15. Page 256, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

16. Page 257, Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

set up to deal with social inequities. The administrator sought out minority members to administer the fund. This movement also led to a demand on the convention floor from a black delegate for \$200,000.00 in reparations. This and grants to groups such as Malcolm X led to the dissolution of the fund in 1973. The seminaries were perceived as a source of the problem by conservatives and support dropped leaving some on hard times. By 1970, only ½ of Episcopal Dioceses were willing or able to meet quotas for the national Church. In 1976 after the measure on the new prayer book and the ordination of women were passed disgruntled members met as the Congress of Concerned Churchmen in St. Louis. In 1978 some of the same persons met in Denver to form the “Anglican Church of North America.” [by 1982 this included 23 Bishops in 9 denominations.]

In 1960 two members of an Episcopal Church in California attended a Pentecostal Service. The service included speaking in tongues, and within six months they had enlisted their parish priest. The practice of “glossolalia” spread as well to Methodists, Lutherans and Roman Catholics. This group designated themselves as “Charismatic.” They had a sense of a gift of God’s personal assurances in a period of profound dislocation. They formed the “Episcopal Renewal Ministries” and the “Episcopal Charismatic Fellowship.” In 1973 the Liturgical traditionalists and Charismatics nudged the church away from the more radical leanings of the then Presiding Bishop Hines, who then resigned and Bishop Allin [Brother of local Columnist Richard Allin was elected.] This is the same year that the minority and social action fund was discontinued.

Bishop Allin in 1977, expressed personal reservations about the ordination of women and the so called “Conscience Clause” was adopted [but only by the House of Bishops] which held that no Bishop, priest or layperson could be punished in any way for objections to the ordination of women. [Note that this was big news in the 2001 Convention where this clause was revoked.] Bishop Allin’s more accommodating character and these compromises led to period of relative peace after 1979. The issue that remained was sexuality. In 1946 canonical changes allowed some flexibility for dealing with divorced people. Some saw this as a chance to re-visit standards of personal morality. The contentions regarding homosexuality were growing and in 1979 the Convention debated the issue. The House of Bishops reaffirmed the statement that sex was permissible only in a heterosexual marriage. Those with a homosexual orientation but who followed this ruling might be ordained if qualified and whose behavior was thus deemed wholesome. Dissenting Bishops signed a statement that they would not abide by the vote. [The signers included the future presiding Bishop Browning of Hawaii] This was a period of relative peace - some followed the resolution others ‘followed’ but always found some other basis to deny ordination to homosexually oriented candidates. Others on the liberal side flouted the resolution by simply not inquiring closely regarding celibacy. Some homosexuals entered the priesthood intending to remain celibate, but were unable to do so.

The period from 1980 to 1999 was one of peaks and valleys. The “culture wars” of 1980s raged. The United Church of Christ was one of the first denominations to fully support gays. The Southern Baptist Church and others took the lead in “family values.” The Episcopal Church was deeply divided but had reached its compromise. Episcopalians had reached consensus on women and the Prayer Book but compromised on Homosexuality. On the positive side the post 1965 declines appeared to halt. New Episcopalians went from 48% to 58% and membership increased by 3% from 1980 - 1988. [an anomaly as it turned out.] The building of new churches started again. The Charismatics moved slightly back to the mainstream now seeing glossolalia as a possible but not necessary sign. EFM, Cursillo and other study courses were

part of a general movement toward Adult Christian Education.

In 1985 Edmund Lee Browning was elected presiding Bishop, he had spent much of his life outside of the continental United States. His vision was not as Allin's had been to seek bridges and reconcile differences, but he took a more global view. Browning was active against South African apartheid and supported Palestinian rights. His vision was one of strength through diversity, but his was a difficult vision to sustain. Membership was stable in only a few dioceses.

The debate over sexuality was a vast and difficult one. The 'vast majority' accepted that those in same sex relations were welcome in the Church, that fidelity in a heterosexual marriage was the norm and that not all could meet this goal. Moderates expanded the 1979 compromise on homosexuality to those persons in a stable life-long same sex relationship. Radicals on the Gay side such as Bishop Spong saw the sexual ethic of the Church as one no longer relevant and based on notions of purity and property that were no longer current. In 1989 a practicing homosexual, Robert Williams, was ordained. Williams initially had had a stable relationship but ultimately took to a 'Gay Bar' type life style. At a press conference he called celibacy and monogamy unnatural and crazy. Even Bishop Spong demanded an apology. Williams denounced Spong as a racist and homophobe. In 1990 Browning withdrew his association with the Williams Ordination. Opponents of Williams' ordination saw this as a return to the 1979 compromise. Others saw it only as a rejection of a particular candidate. Spong announced that he would not 'prevent' the ordination of a second, but monogamous homosexual by some other Bishop. And on September 30, 1990, Stopfel was ordained Deacon, by Walter Righter an assistant to Spong. Radicals on the other side led by Bishop William Frey, brought the issue to a head in the 1991 Convention. The Frey amendment prohibited all extra marital sex for the clergy. As it happened, neither side gained a majority. Browning at one point expressed the opinion that we might not be able to hold together as a single Church.

The 1994 and 1997 Conventions made no more progress on this issue, but were less heated. The 1997 Convention allowed same sex couples insurance but denied same sex couples pensions. The two camps mirror the culture wars of society at large. In one camp a series of overlapping groups looked to Scripture and traditional Christian doctrine such as Episcopalians United, the Irenaeus Fellowship, AWAKE (Association of Concerned Episcopalians to Inform and Awaken Our Church) the American Anglican Council, the Ekklesia Society, the Emerging Church Network, and First Promise of Pawley's Island [Our own dissident Church.] Other groups formed on the other side, seeking a reformulated ethic to meet the modern world and generally favored ordination and marriage of those in same sex unions. These groups were Integrity, Christianity for the Third Millennium, Millennium, National Body of Episcopalians on Same Sex Unions, Center for Progressive Christianity. Unfortunately, the author, Robert Prichard omits the middle group where most Episcopalians stand. Through the 1990's neither of the two opposing groups could muster a majority. Conservatives pushed for and demanded a heresy trial for Bishop Righter in 1996. The outcome did not please either of the two camps. Bishop Righter was acquitted as the court found that he had not contravened a "core" doctrine, a very narrow issue. If these issues were not enough, the next battleground was our name. The name Protestant Episcopal Church in the United States was the official but un-copyrighted name since revolutionary times. Conservative Bishop Wantland then formed a corporation by that name. Liberal Bishop Spong later sued him for copyright infringement.

These debates have not had a good effect on the Church. The 1988 "Decade of Evangelism" was and has been derailed as the argument prevents evangelism. Lack of oversight

of a national employee allowed her to steal over Two Million dollars from the national organization. The controversy has forced both sides to the internet as a communication means. With a South American Missionary Society site set up by Tom Prichard [formerly of Trinity Cathedral Parish Little Rock, to which the other dissidents linked.]

And the Beat Goes on..... with the century and the new dissident churches forming. However, three things must be absolutely clear. The Episcopal Church has withstood serious controversy, and even allegations of treason, and has not only survived and even thrived. There has been a repeated cycle of new ideas at first rejected, then accepted. This cycle of hypothesis, followed by anthesis and then at some point synthesis, may be the sign not of decay, but vigorous life. Second one of the lessons that should come of our experience with the 1928 BCP controversy, is that we need an institutional, historic perspective. Both sides of that issue fight for tradition! The conservatives for the familiar traditions of this century and the 'liberals' for the traditions of the 1550s and first four centuries of the Christian Experience. And finally, despite the complications we as human beings have layered onto Christianity, this is a simple religion. God loved the world and sent his only son as a perfect offering, once made in perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, to the end that all that believe in him should not perish, but have everlasting life.

Bibliography

Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church; A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

Mooreman, JRH, A History of the Church in England, Third Edition, Morehouse Publishing, Harrisburg, Pa, 1994.

Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988

Bibliography

Prichard, Robert, A History of the Episcopal Church, Revised Edition, Morehouse Publishing, 1999.

Armentrout, Don S and Slocum, Robert Boak, Editors, An Episcopal Dictionary of the Church: A User Friendly Reference for Episcopalians, Church Publishing Incorporated, 1999.

Morrison, Samuel Elliot, The Oxford History of the American People, Oxford University, New York, 1965.

Stuhlman, Byron, Eucharistic Celebration 1789-1979, The Church Hymnal Corporation, New York, 1988