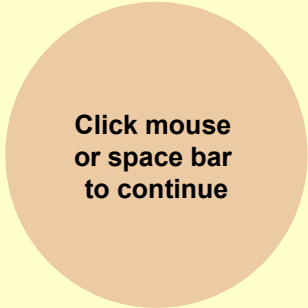


Welcome to

Anglicanism and the Western Christian Tradition

Continuity and Change



Click mouse
or space bar
to continue

Anglicanism and the Western Christian Tradition

Continuity and Change



The Anglican Centre in Rome

A presentation based upon the exhibition produced by the Dean and Chapter of Norwich Cathedral in conjunction with the British Ambassador to the Holy See and hosted in the Vatican Museums in 2002, now updated and made available electronically by the Anglican Centre in Rome.



Norwich Cathedral

The 2002 Exhibition



The Exhibition was held in the Salone Sistino of the Vatican Museums at the invitation of the Roman Catholic Church.

Continuity and Change

Despite more than four hundred years of separation since the Reformation, Anglicans remain part of the Western Christian tradition.

Living apart has meant, however, that there has been change as well as continuity.

Here the diocese of Norwich is used as a specific case study to help unfold a rich and intriguing history.

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Anglicanism and the Western Christian Tradition

Continuity & Change

‘Anglicanism’, as it has come to be known, traces its roots to the church in England which parted from the jurisdiction of the Bishop of Rome during the sixteenth century European Reformation.

Despite more than four hundred years of separation, Anglicans remain part of the Western Christian tradition.

Living apart has meant, however, that there has been change as well as continuity.

The ancient dioceses of the Church of England reflect this in different ways. Here the diocese of Norwich is used as a specific case study to help unfold a rich and intriguing history. This presentation seeks to tell something of this story.

The Re-evangelisation of England

The martyrdom of St Alban is evidence that there were Christians in England in the third century. Later Anglo-Saxon invasions helped paganism to reassert itself after the departure of the Roman legions.



The Martyrdom of St Alban c305

The Re-evangelisation of England

The country was re-evangelised in the north from Iona by Irish-Celtic monks, led by St Aidan. In the south, missionaries came from Rome sent by Pope Gregory the Great and led by St Augustine. In East Anglia, St Fursey from Ireland and St Felix, a Burgundian bishop sent from Canterbury, spearheaded a similar 'dual mission' in 635



The pectoral cross found with St Cuthbert's relics in Durham

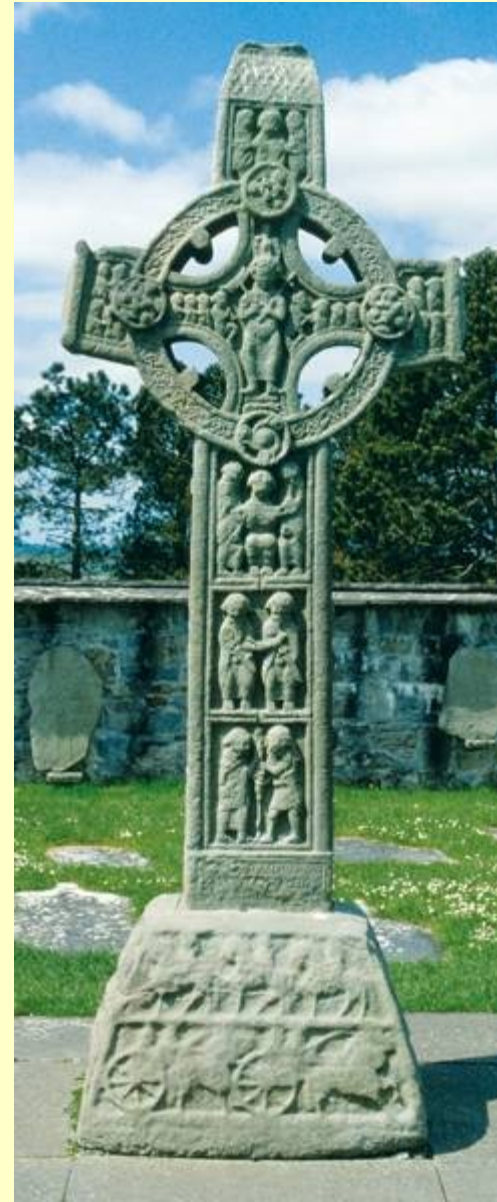


Bottom: Christians at Prayer. Wall decoration at Lullingstone Roman Villa, Kent

Next slide:
10th Century Irish High Cross from Clonmacnoise
St Felix, Apostle of East Anglia



St Felix, Apostle of East Anglia. The 12th century relief in Norwich Cathedral



'Cross of the Scriptures', a 10th Century Irish High Cross from Clonmacnoise, Ireland

The Foundations of the Church in England

Theodore of Tarsus became Archbishop of Canterbury in 668. He inherited a Church with seven huge dioceses each serving one of the principal Anglo-Saxon kingdoms. To bring order and structure to the English Church he created smaller dioceses. In 673 he divided the East Anglian see with bishops based at Felixstowe and Elmham. Although his overall plans did not come to full fruition in his lifetime, he had laid good foundations. By 1066 there were fifteen dioceses. Norfolk and Suffolk, however, were once again a single diocese based on North Elmham.



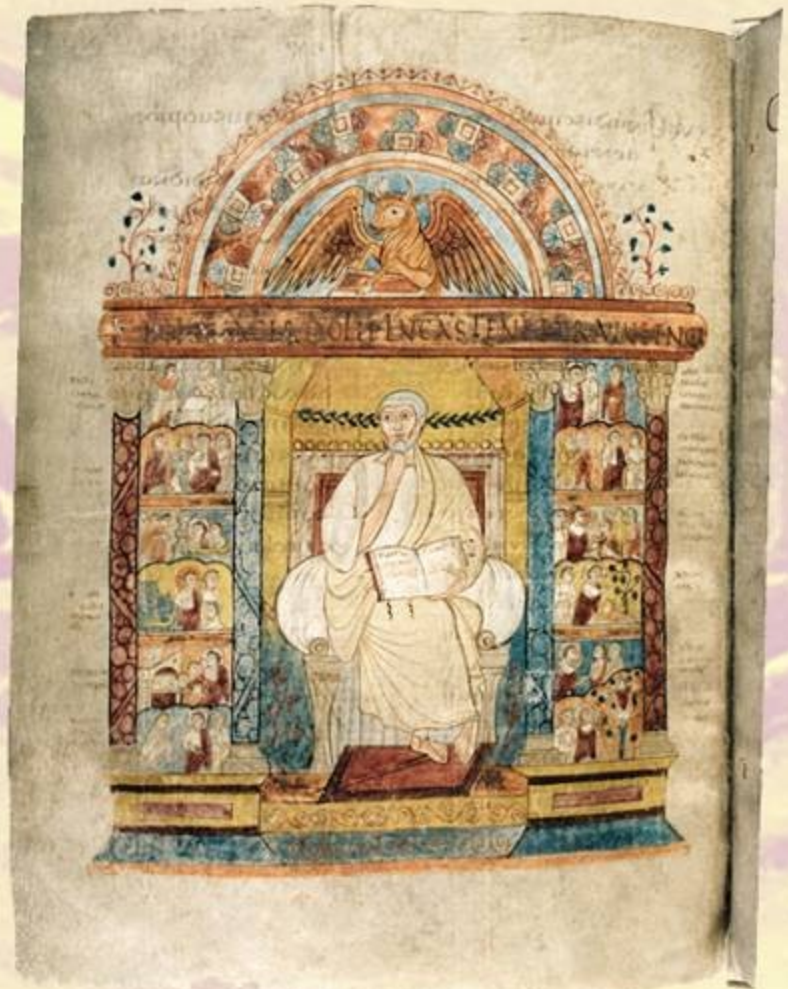
North Elmham, the site of the 10th century Cathedral of East Anglia



Stones from North Elmham provide a link with the first Bishop's Throne



A fragment from the decrees of a Council of Bishops held at Clofesho in 747



St Luke from the Gospel Book of St Augustine

The Consolidation of Norman Power

The conquest of England by William of Normandy drew the country closer to the Continent and its cultural and religious influences. Norman policy was to centre power on the principal commercial cities.

To this end cathedrals were re-located: Selsey gave place to Chichester, Dorchester to Lincoln, and Crediton to Exeter.



The Bayeux Tapestry –
the Normans land in England, 1066

The Consolidation of Norman Power

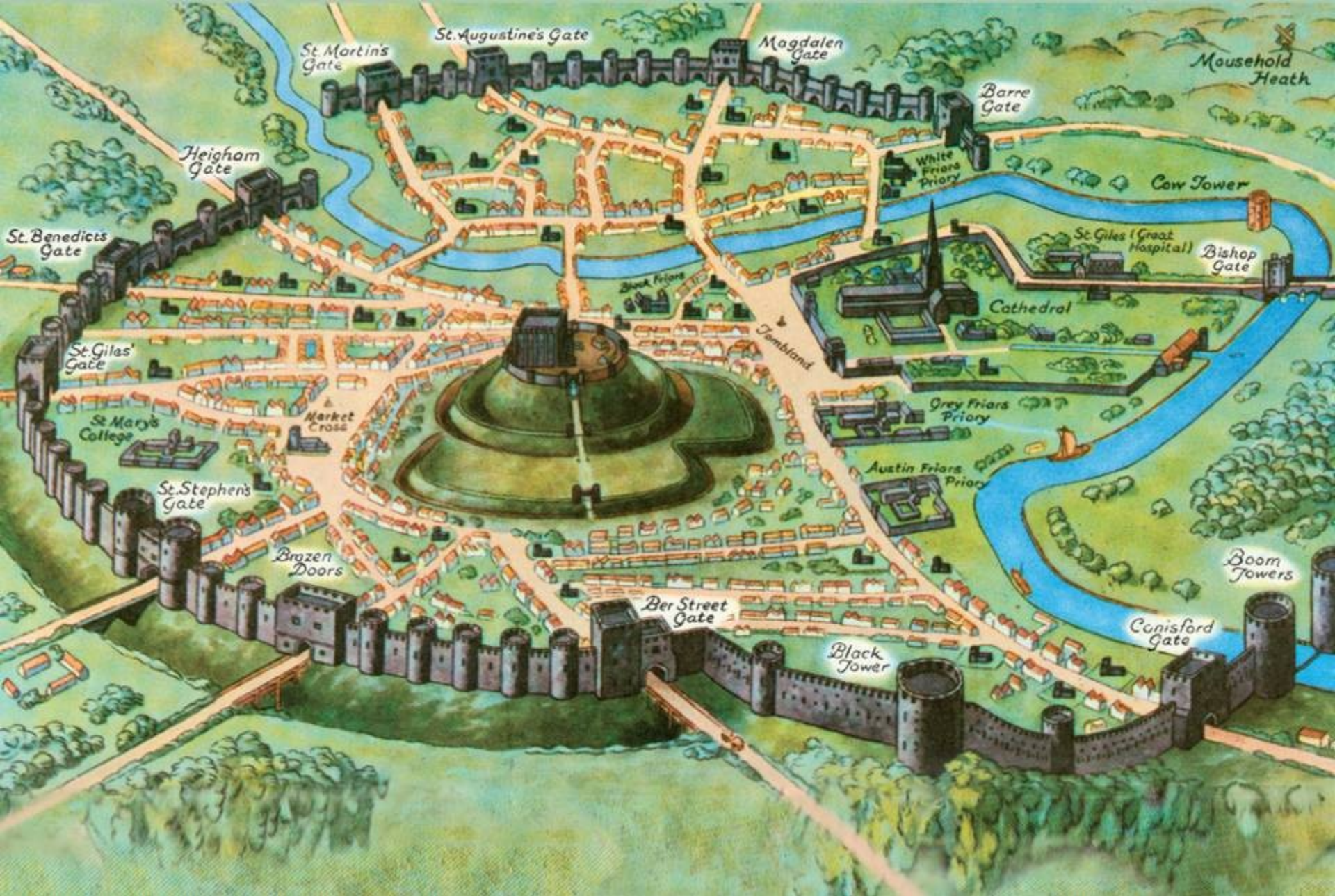
Bishop Herfast moved the East Anglian see from Elmham to Thetford.

Finally, Herbert de Losinga, a Benedictine bishop from Normandy, built his cathedral at Norwich in 1096 alongside the new Norman castle.

Apart from the Abbey at Bury St Edmunds, his cathedral was the greatest church in East Anglia.

Next slide:

The medieval city of Norwich dominated by Castle and Cathedral



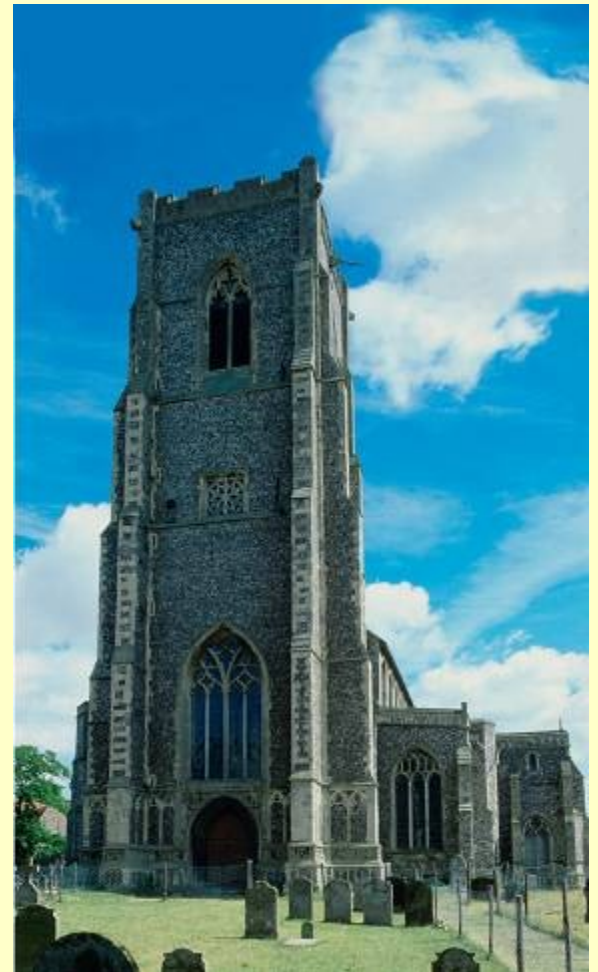
The medieval city of Norwich dominated by Castle and Cathedral

The English Parish

Central churches staffed by secular or monastic clergy provided a focus for mission and ministry amongst the smaller tribal communities of Anglo-Saxon England.

In Norman times the manor became the local administrative unit. Churches were built by monastic communities, local lords and others to serve the people living on their estates

The wealth of the wool trade:
St Mary's Worstead, Norfolk

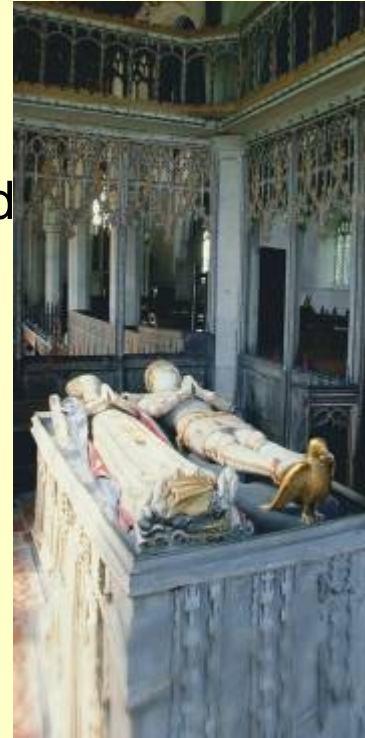


The English Parish

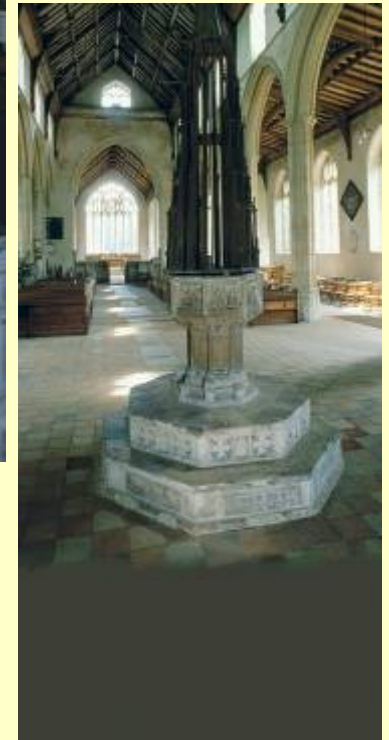
Over the centuries wealthy parishioners beautified and enlarged their churches and left fine monuments to their name.

In East Anglia mediaeval trade with Europe, particularly in wool, generated considerable wealth making Norwich the second city in the land.

The alabaster tomb of Lord and Lady Bardolph (1441), benefactors of Dennington Church, Suffolk



A typical English parish church interior:
SS Peter and Paul, Salle in Norfolk



The Benedictines

The new cathedral at Norwich was staffed by a community of Benedictine monks. Cathedrals in the care of religious communities were unique to England. This tradition had been inherited from the Anglo-Saxon Church. The bishop was the Abbot, but the Prior administered the cathedral and the monastic community.

Canterbury, Winchester and Durham were among those served by monastic communities and many of the great churchmen of the day, such as Lanfranc and Anselm, were monks.



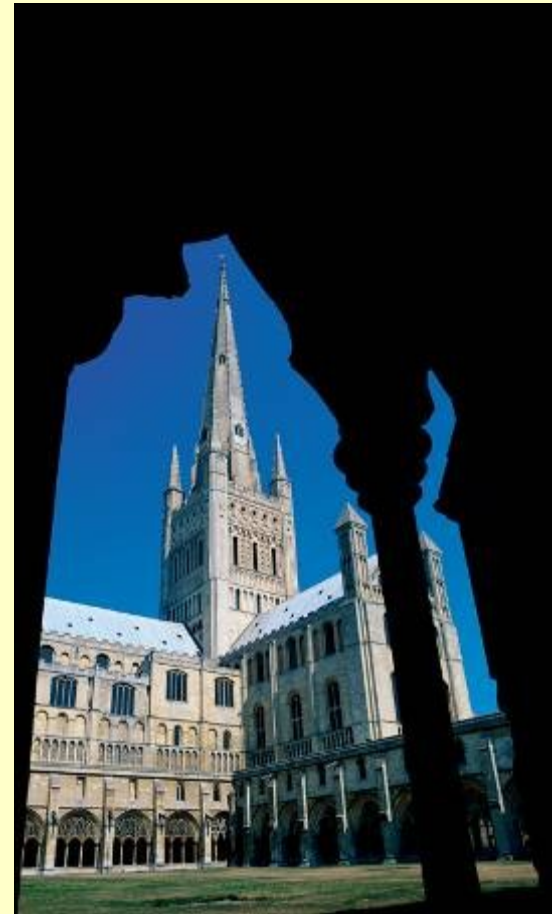
St Benedict (and St Leonard) from the pulpit at Horsham St Faith, Norfolk. 15th century

The Benedictines

At Norwich the bishop and his household lived north of the cathedral, while the monastic buildings lay to the south.



The Prior's door, Norwich Cathedral



The largest surviving monastic cloister in England, Norwich Cathedral

A School of the Lord's Service

The Rule of St Benedict envisaged 'a school of learning in the Lord's service' undergirded by prayer, manual work and hospitality.

Able Norwich monks studied at Oxford and one, Adam Easton, served in the Roman curia and was created cardinal in 1381 by Pope Urban VI.

The daily round of services – the Opus Dei – was the main work of the community.



The 12th century monastic scribe Eadwine at work



Monks in choir, from a late medieval Psalter

A School of the Lord's Service

Following the Reformation in 1549 Archbishop Cranmer transposed the monastic hours to form the Prayer Book offices of Mattins and Evensong.

The present cathedral foundation sings Evensong each day, continuing a tradition almost unbroken since the Reformation.



The choir of Norwich Cathedral sing in the medieval monks' stalls,

The Break with Rome

When Henry VIII wrote a defence of the Seven Sacraments in 1521, Pope Leo X awarded him the title 'Defender of the Faith'.

A series of parliamentary enactments culminated in the Act of Supremacy (1534) declaring Henry supreme head of the English Church.

Nevertheless determined to annul his first marriage with or without Papal sanction, Henry appointed an able scholar, Thomas Cranmer, Archbishop of Canterbury.

The Great Bible in English, ordered by Henry VIII to be set up in all churches,



Henry VIII

Studio of Hans Holbein the Younger, from the Castle Howard Collection



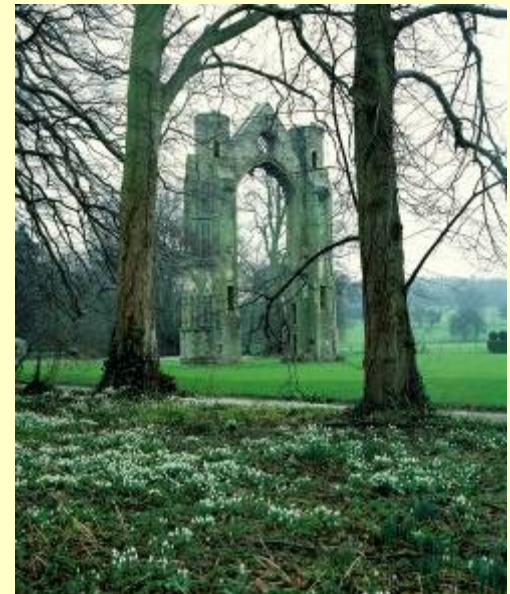
The Break with Rome

The resistance of leading churchmen like Bishop John Fisher and Henry's former Chancellor, Thomas More, resulted in their execution.

The king proceeded to dissolve the monasteries, secularising their property, but continued to resist doctrinal reform.



West front,
Castle Acre



A surviving archway from the medieval
priory at Walsingham, Norfolk

The English Reformation

Religious change gained momentum with a series of parliamentary statutes under the boy-king Edward VI. By now Cranmer, with support from the king and others, favoured more radical reform on continental lines. Iconoclasm was licensed, the chantries were abolished.



De la Warr Chantry, Boxgrove Priory



The destruction of images. The defaced rood screen of Beeston-next-Mileham, Norfolk.

Next slide:

The destruction of images: cloister boss



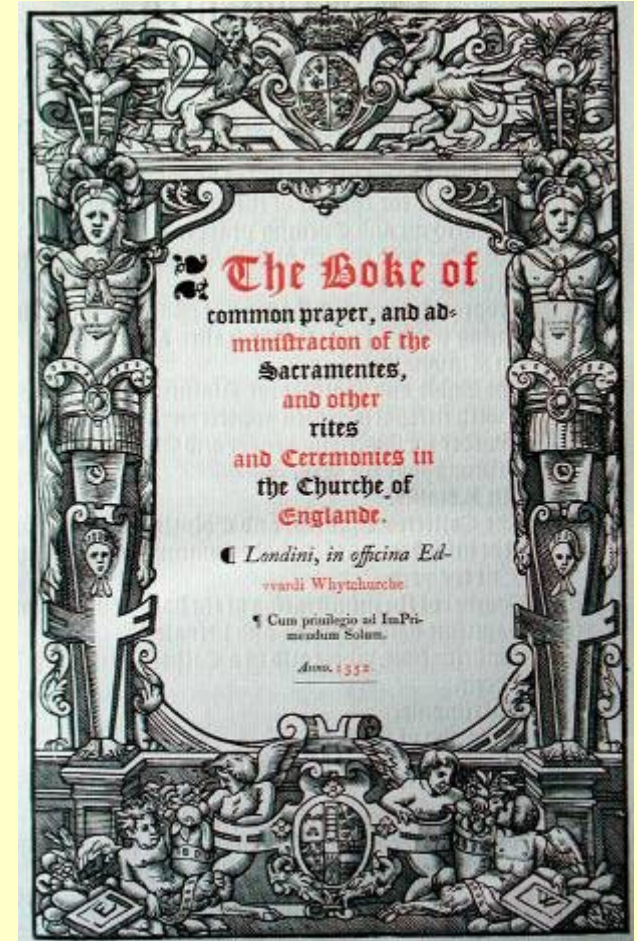
The destruction of images: a mutilated cloister boss, Norwich Cathedral

The English Reformation

Cranmer's vernacular liturgical projects resulted in the first English Prayer Books of 1549 and 1552.

Despite Cranmer's increasingly protestant intentions, particularly with regard to eucharistic doctrine, the new liturgy still retained much material from the medieval service books, and was, by continental protestant standards, suspiciously catholic. Now reshaped, the services of the Church invited fuller participation by the laity.

The frontispiece of the Book of Common Prayer, 1552



The Catholic Restoration

Edward VI's death in 1553 led to the accession of the devoutly Catholic Mary, and a policy of restoring Catholicism to England.

Cranmer, with other key reformers, was burned at the stake.



There were many martyrs on both sides of the religious divide.

Here, Archbishop Cranmer is burnt at the stake.

Engraving from Foxe's Book of Martyrs

The Elizabethan Settlement

The catholic restoration collapsed with Mary's death (1558) and the accession of her half-sister, Elizabeth, who was determined to pursue a less radical Protestantism.

The Act of Supremacy (1559) against which all the bishops present voted, made the Queen supreme governor of the Church in England.



Elizabeth I

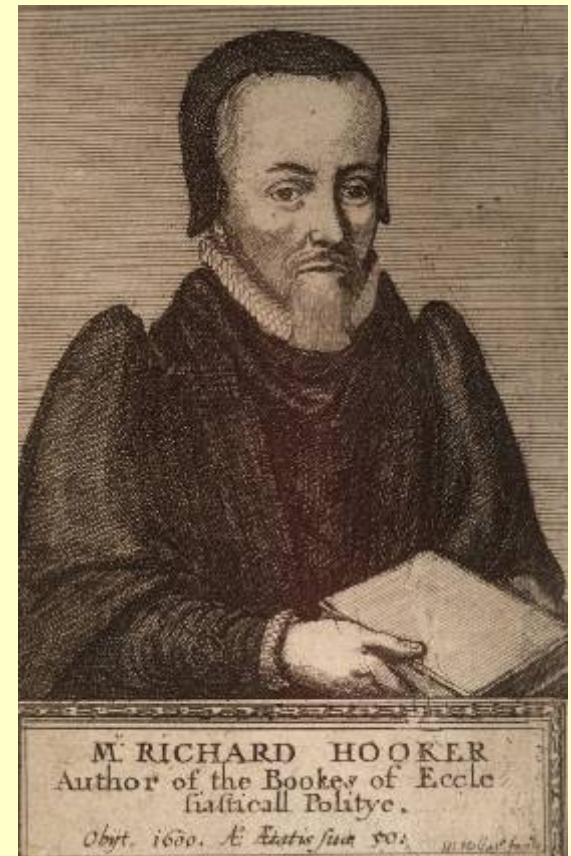


The Act of Supremacy
National Archives

The Elizabethan Settlement

Puritans hoped for more sweeping reform.

But in the search for identity, exemplified in the writings of Richard Hooker and others, the newly emerging Church of England preserved many aspects of the “old religion”, including the three-fold ministry of bishops, priests and deacons.



Richard Hooker

Next slide:

A post-Reformation church interior

The Elizabethan Settlement



A post-Reformation church interior reflects the new emphasis on Scripture and preaching.
Bylaugh Church, Norfolk

Continuing Catholicism - Recusancy

Elizabeth's excommunication, by Pope Pius V in 1570, further polarised her subjects.

His Bull, *Regnans in Excelsis*, absolved Catholics of their allegiance to the Queen, necessitating once again a new and political choice between loyalty to the Crown and loyalty to the Pope.



The Gunpowder Plot conspirators who attempted to blow up Parliament in 1605.

© National Portrait Gallery, London

Continuing Catholicism - Recusancy

Catholics showed much courage in living out their faith. Seminaries such as Douai in France and the Venerable English College in Rome trained priests for clandestine service in England. Those caught were tortured and executed. Despite periodic outbursts of persecution, there was a good deal of co-existence and Catholicism remained strong, notably in some great aristocratic houses.



A priest's hole.
Harvington Hall, Worcestershire

Next slide:
The houses of Catholic recusant families

Continuing Catholicism - Recusancy



The houses of catholic recusant families:

Oxburgh Hall , Norfolk (top)

Stonor Park, Oxfordshire (right)

1642 – 1651 The Civil War

Archbishop William Laud, supported by King Charles I, who was married to the Catholic Henrietta Maria, emphasised the sacramental value of the Church of England and its continuity with its catholic past.

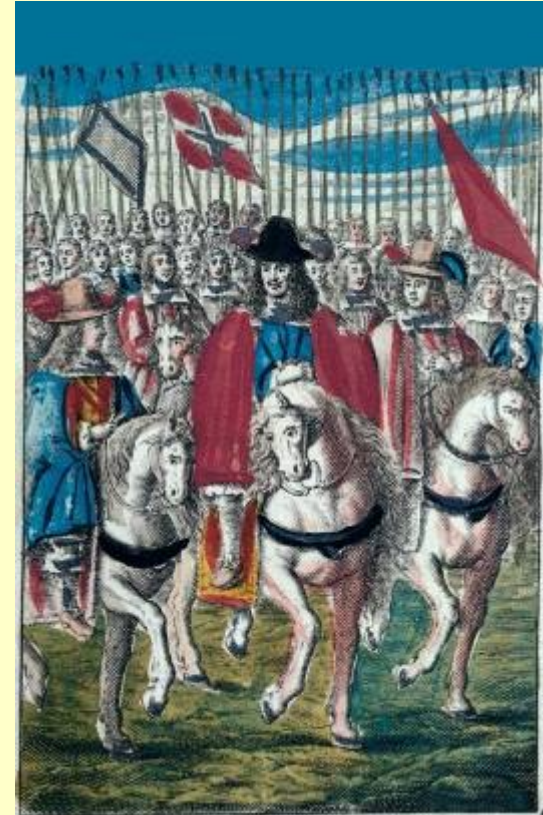
This caused fierce opposition, as did the King's disregard for Parliament and his belief in a divine right to rule. Civil war resulted. Both Archbishop Laud and Charles were executed. Episcopacy was abolished and for a decade the Church of England formally became Presbyterian.



The execution of Charles I at the Banqueting House, Westminster, 1649
© National Portrait Gallery, London

1642 – 1651 The Civil War

But a new age did not dawn and in 1660 the monarchy was restored, episcopacy re-established and the Prayer Book revised.



The return of Charles II as king in 1660.

Non-conformity or Protestant Dissent

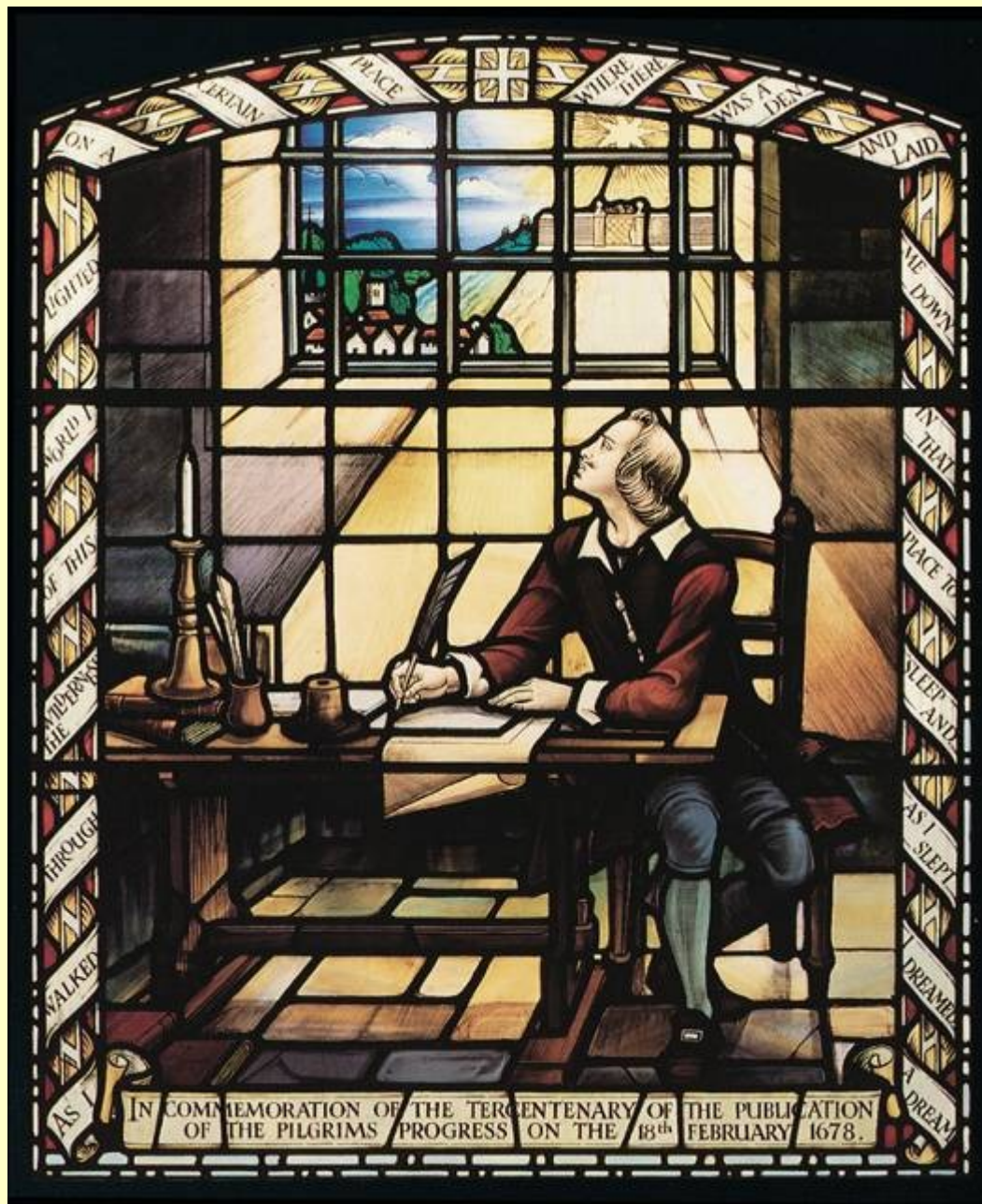
The Act of Uniformity in 1662 made dissenters of those radical Protestants who refused to conform to the Church of England.

Their varying views on matters of doctrine and church government created different communities which eventually became known as Baptist, Congregationalist and Quaker.



Oulton Congregational Church, Norfolk

Next slide:
John Bunyan in prison



John Bunyan, author of Pilgrim's Progress, in Bedford Prison, from a window in the Bunyan Meeting Free Church, Bedford

Non-conformity or Protestant Dissent

In the eighteenth century John Wesley, a priest of the Church of England, developed an itinerant preaching ministry challenging his hearers to live by 'scriptural holiness'. His converts were known as Methodists and formed societies which eventually broke away from the Established Church.



John Wesley preaching from his father's tomb in Epworth

Religious Freedom in a Changing World

From the end of the 17th Century a new spirit of toleration began to grow in English society. Eventually this led to the repeal of the Test and Corporation Acts in 1828, which had restricted the civil rights of Non-Conformists. In 1829 the Catholic Emancipation Act followed.

In 1850 the Roman Catholic hierarchy was restored, dioceses set up, and Nicholas Wiseman appointed first Archbishop of Westminster.



Nicholas Wiseman,
first Archbishop of Westminster.



Westminster Cathedral, started in 1895

Religious Freedom in a Changing World

At the same time the increase in urban population led to the creation of new Church of England dioceses.



The Cathedral of the Diocese of Liverpool which was founded in 1889

Evangelical & Catholic Revival

The impact of the late eighteenth century European evangelical revival gave a new missionary zeal to that party within the Church of England.

This was followed by an equally significant catholic rebirth led by John Keble, Edward Bouverie Pusey and John Henry Newman, the latter a child of the evangelical revival.

Newman's developing understanding of the nature of the Church eventually led him to the Church of Rome



Cardinal John Henry Newman
© National Portrait Gallery, London

Evangelical & Catholic Revival

Rooted in a discovery of the teaching of the early church, catholic revival emphasised order, dignity and beauty in worship; and, together with the insights of evangelical leaders, an emphasis on holiness.



The Anglican Benedictine Community of St Mary's Abbey, West Malling at the daily office



Early 20th century reredos, Wymondham Abbey

The English Cathedral

The cathedral is the focus of the Bishop's ministry within the diocese and a centre of mission and education. Today cathedrals have become powerhouses for the Church.

They attract large numbers of people who come as seekers, pilgrims and tourists many of whom find the anonymity of a large church initially helpful in exploring their spiritual journey. Here they find counsel, hospitality, patronage of the arts, inspiring architecture, fine music and liturgy, together with opportunities for learning.

Next slide:

The vibrant life of Norwich Cathedral



The Lichfield Festival

The English Cathedral

Scenes from Cathedral life



The Church of England & the Crown

The English monarch is still anointed and crowned by the Archbishop of Canterbury and exercises the position of “Supreme Governor” of the Church of England. With the evolution of constitutional monarchy these powers are now exercised through Parliament but with Royal Assent. It was through Parliament that the laity were first given a voice in the governance of the Church.



The Coronation of Queen Elizabeth II, 1953

The Church of England & the Crown

In recent years the Church, through its General Synod, has been given greater responsibility in ordering its own affairs, particularly in worship and doctrine, and in the consultation process leading to the appointment of its bishops by the Crown.

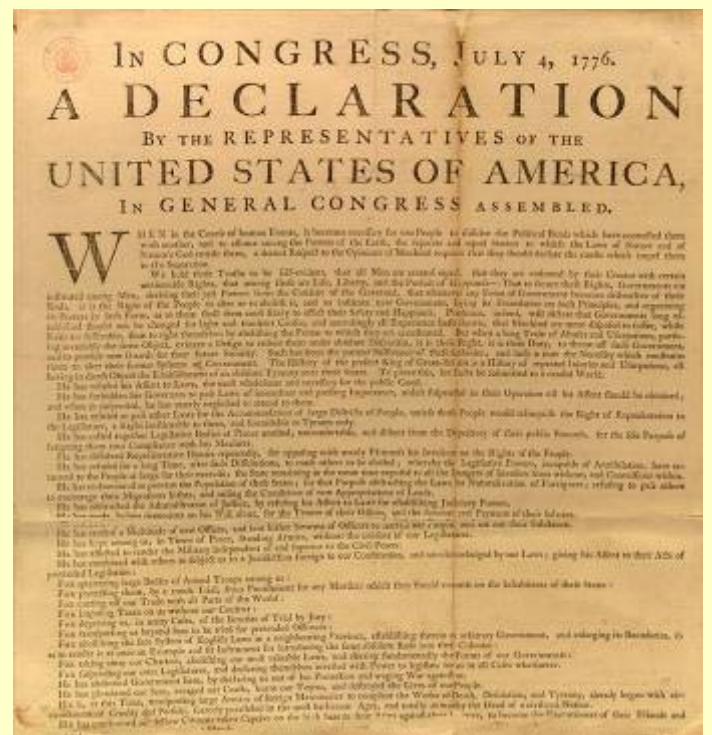


General Synod, February 2009

The Church of England and the Beginnings of a World Communion

As British colonists and merchants spread across the globe, Church of England chaplains followed, under the jurisdiction of the Bishop of London.

When the American colonies became independent a constitution was drawn up for the Anglican Church there and bishops were consecrated. In 1787 there followed a bishop for Nova Scotia and in 1814 the diocese of Calcutta was established.



Declaration of Independence 1776

The Emergence of a World Communion

As the number of new dioceses grew, so did the need for doctrinal coherence and discipline. The Colenso controversy in South Africa encouraged Archbishop Longley to call the first Lambeth Conference in 1867.



Lambeth Conference, 1867



Lambeth Palace, A view cross the Thames, 1750

The Emergence of a World Communion

The Lambeth Conference
1998



The Lambeth Conference
2008

The Emergence of a World Communion

The Archbishop of Canterbury is not only Primate of the Church of England, he is also President of the world-wide Anglican Communion.



2009 Primates' Meeting,
Alexandria, Egypt

The Emergence of a World Communion

The worldwide Anglican Communion now comprises more than 80 million members in 44 regional and national member churches around the globe in more than 160 countries.

A full list of the 44 different churches (34 provinces, 4 United Churches, and 6 other churches) can be found at the Anglican Communion website:
www.anglicancommunion.org

Ecumenism – The Search for Unity

Four centuries of separation have been followed by a century of healing as both at the international and the local level Christians have debated, explored and co-operated together.

The first meeting between an Archbishop of Canterbury and a Pope since the Reformation took place in 1960 when Archbishop Geoffrey Fisher visited Pope John XXIII.



Archbishop Geoffrey Fisher

Ecumenism – The Search for Unity

The Second Vatican Council's Decree on Ecumenism (1964) opened the way for the establishment of the Anglican-Roman Catholic International Commission. This dialogue has enabled the Churches to make great strides towards unity.

Meanwhile in 1966 Archbishop Michael Ramsey with the encouragement of Pope Paul VI established the Anglican Centre in Rome.

Pope Paul VI and Archbishop Ramsey, 1966

The Queen at the Anglican Centre in Rome, 2000



Ecumenism – The Search for Unity

As Archbishop Ramsey was leaving the 1966 Vatican meeting, Pope Paul handed him his own episcopal ring. Since then the ring has been worn by Archbishops of Canterbury whenever they meet the Pope.



The episcopal ring: “I felt vividly”, said Ramsey, “that he was giving me a piece of himself.”



Archbishop Rowan and Pope Benedict, November 2009

This tradition continues under the present Archbishop, Dr Rowan Williams, who has met on several occasions with Pope Benedict XVI and his predecessor.

Ecumenism – The Search for Unity

2006

Roman Catholic Bishops of
England and Wales and
Church of England Bishops
hold a joint meeting in Leeds



2009

Greetings from the Archbishop of
Canterbury at the Installation of the
Archbishop of Westminster

Growing Together

In 1976, the church of St John the Baptist in Norwich became the cathedral of the new Catholic diocese of East Anglia. St John's and Norwich Anglican Cathedral work together as leading members of the ecumenical partnership in the city.



Opening the Jubilee Door at St John the Baptist Cathedral



The Roman Catholic Cathedral in Norwich

Growing Together in Worship

The desire for Christian unity has been a powerful motive force in the renewal of worship.

Roman Catholic and Anglican scholars have both contributed to the recovery of the early shape of the Eucharistic liturgy and other Communion have arrived at a similar common pattern.

The Sunday Eucharist at Norwich Anglican Cathedral



Growing Together in Worship

Translators have since provided agreed English- language texts for the Churches to share. Sunday by Sunday Christians now follow the same readings from scripture.

When the Queen received the first copy of Common Worship, the new Prayer Book, it marked a key point in the renewal of the Church of England's liturgy.



The Queen receives a copy of the new prayer book at the opening of General Synod, 2000
© PA/John Stillwell

Growing Together: Church & Society

The Churches together in England have contributed both jointly and severally to action on current social issues; the campaign on climate change, support for asylum-seekers, and challenging the call for euthanasia are all cases in point. The churches are ever active in the relief of homelessness and poverty.



The Archbishop of Canterbury with Cardinal Cormac Murphy O'Connor and other faith leaders on a Walk of Witness, July 2008.

Next slide:
Churches working with the vulnerable

Growing Together: Church & Society

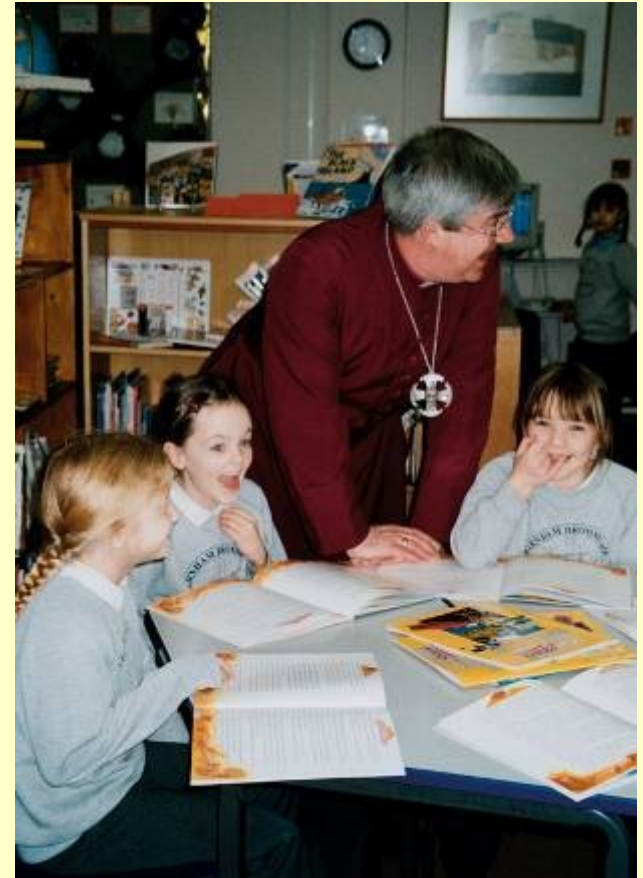


A traditional birth attendant in Bangladesh (above)
Welcoming asylum seekers (top right)
Caring for the homeless (right)

Growing Together: Church & Society

Both the Anglican and Roman Catholic Churches have made a particular contribution in the field of education through their church schools. The Church of England continues to be involved in a distinctive way in the life of the nation through its bishops sitting in the House of Lords.

The Bishop of Norwich encourages work in education and learns from the younger generation



Growing Together: Church & Society



The Archbishops of Canterbury and Westminster campaign for Climate Change – The Wave 2009

Continuity, Change and Covenant

Since 2002, successive Archbishops of Canterbury and Westminster, along with the other two co-presidents of Churches Together in England, have made a personal covenant:

We believe in the Triune God: the Father, Son and Holy Spirit. Because we confess "one, holy, catholic and apostolic church" our paramount ecumenical task is to show forth this unity, which is always a gift of God. Jesus Christ revealed to us on the cross his love and the mystery of reconciliation; as his followers, we intend to do our utmost to overcome the problems and obstacles that still divide the churches.

We rejoice that the Churches in England are steadily growing closer in mutual trust and respect. As Presidents of Churches Together in England we have in common many joys and hopes, and we have much to offer and to receive from one another in the rich diversity of our traditions.

continued

Continuity, Change and Covenant

We believe that in our common pilgrimage we are being led by the Holy Spirit, and that God the Father, through our Lord Jesus Christ, is calling us to a deeper unity and to a greater sharing in our mission in his world.

We therefore commit ourselves

to persevere in seeking a common understanding of Christ's message of salvation in the Gospel;—

in the power of the Holy Spirit, to work towards the visible unity of the Church of Jesus Christ in the one faith, expressed in common discipleship, worship, witness and service.

continued

Continuity, Change and Covenant

We commit ourselves

to persevere in seeking a common understanding of Christ's message of salvation in the Gospel;

in the power of the Holy Spirit, to work towards the visible unity of the Church of Jesus Christ in the one faith, expressed in common discipleship, worship, witness and service.

We undertake

to develop our mutual friendship and support,

to pray, study and work together for the unity and mission of the Church,

to consult together on issues affecting the common good,

to promote justice, integrity and peace,

to speak with one voice to give common witness to Jesus Christ, as far as we are able.

About the presentation

This presentation is based on the Exhibition held in the Vatican Museums in 2002, arranged by Her Majesty's Ambassador to the Holy See and the Dean and Chapter of Norwich, at the invitation of the Roman Catholic Church.

As part of its role of fostering friendly and informed relations between the Anglican Communion and the Roman Catholic Church, the Anglican Centre in Rome has updated the Exhibition in digital form, and now makes it available as this Powerpoint Presentation and as an on-line version to be seen at www.anglicancentreinrome.org/anglicanism .

The Anglican Centre depends largely on individual donations to finance its work and its presence in the heart of Rome. You are invited to support the Centre through prayer and giving. To make a donation go to www.anglicancentreinrome.org/donate .

If you would like to be kept informed about the Anglican Centre, send a message to centro@anglicancentre.it .

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The Re-evangelisation of England

The Martyrdom of Alban - Unknown

Cross of the Scriptures - Department of Environment, Heritage and Local Government, Dublin

Pectoral Cross - The Dean & Chapter of Durham

St Felix - Woodmansterne, The Dean & Chapter of Norwich

The Foundations of the Church in England

St Luke's Gospel - The Master and Fellows of Corpus Christi College, Cambridge

North Elmham - Stephen Hayward

The Consolidation of Norman Power

Book of Job from Bury Bible - The Master and Fellows of Corpus Christi College, Cambridge

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Bayeaux Tapestry - Public domain

The English Parish Church

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Tomb of Lord & Lady Bardolph, Dennington --Richard Tilbrook

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A School of the Lord's Service

Monks in Choir - Unknown

Norwich Cathedral Choir - Jacqueline Wyatt

Eadwine - The Master and Fellows of Trinity College, Cambridge

The Break with Rome

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Defaced rood screen - Stephen Haywood

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The Burning of Archbishop Thomas Cranmer - The Trustees of Lambeth Palace Library

The Elizabethan Settlement

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Non-conformity or Protestant Dissent

Oulton Church, Norfolk - Public domain

John Wesley Preaching - Guildhall Museum, Boston, Lincs

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Religious Freedom in a Changing World

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