

## 1: Anglican and Evangelical? - PDF Free Download

*Anglican Evangelical, one who emphasizes biblical faith, personal conversion, piety, and, in general, the Protestant rather than the Catholic heritage of the Anglican Communion.*

It was a great church and I loved it. We had 45 minute sermons every Sunday morning and evening and they were the highlights of the week. I remember being astonished to find out that so many of my friends did not go to church and I felt disappointed for them. When I went to university I discovered evangelical Anglicanism and was fascinated by its biblical liturgy and the seriousness of thought that lay behind it. I also came to respect the Anglo-Catholicism of the college chapel. Through those experiences, and through my reading and reflection since then, I have become increasingly attracted to evangelical Anglicanism, and want to say why I recommend training for Christian leadership in this tradition, whether we are Conservative or Charismatic Evangelicals, or Anglo-Catholics. My preference is for J. The supreme authority of Scripture for knowledge of God and as guide to Christian living. The majesty of Jesus Christ as incarnate God and Lord, and the saviour of sinful humanity. The lordship of the Holy Spirit. The need for personal conversion. The priority of evangelism for both individual Christians and for the Church as a whole. The importance of Christian community for spiritual nourishment, fellowship and growth. It is a set of short and simple statements but between them they define the movement well. It is not to belittle any other teachings of the historic creeds, but it is to say that unless these are deliberately underlined, they have a disconcerting way of migrating to the margins of Church life. The Gospel is always unsettling people, and the sinful desire to tame it is ever present. Evangelical Anglicanism is reformed Catholicism. It has since spread around the world in Anglican and Episcopal Churches and is now the third largest Christian denomination with about 77 million members. Anglican doctrine and practice have been traditionally defined by the Book of Common Prayer and the Thirty-Nine articles, which originate in the work of Thomas Cranmer. Both are deeply rooted in the Scriptures. There is a particular respect for the teaching of the Church Fathers. These are seen as the non-negotiables of Anglicanism. Evangelical Anglicans have resisted this movement, preferring to question the assumptions of modernity and post-modernity, and to reaffirm the teaching of Thomas Cranmer, Richard Hooker and Lancelot Andrewes. These formative Anglican divines, and many others since, uphold all six of the distinctives of evangelicalism. This should not come as a great surprise since they are, I believe, simply affirmations of Biblical Christianity. What excited me about Anglicanism when I first discovered it, and what I have come to see all the more clearly with the benefit of further study, is that it offers the historical anchoring that many evangelicals seek. It allows us to root our convictions in the riches of the tradition of Christian thought and prayer that faithful followers of Jesus Christ have passed down to us. We can discover an ancestry that goes back hundreds of years, in fact, I would argue, right back to the teaching of Jesus himself, with great theologians, liturgists and saints whose writings can help us to be the disciples that Jesus calls us to be. It also makes us more clearly part of the one, holy, catholic. The two issues that I had to rethink coming from my essentially Baptist background were infant baptism and the role of bishops. This is not the place to go into the theological debates on these issues, but what was very striking for me as I rethought them was that in both of these discussions the authority on which the arguments were built was Biblical teaching. It was also highly significant for me that one of the theologians about whom I had heard most about from the pulpit growing up, Martin Luther, made a strong case for infant baptism and for bishops. It is within the evangelical Anglican tradition that I have come to embrace the charismatic movement. The ministry of healing and having time to wait on God fit naturally into the Anglican liturgy. I have also come to find, mainly through the students at Trinity, how much evangelical Anglicanism has to offer to Anglo-Catholics, especially in the tradition of expository preaching and the emphasis on evangelism. Handing on the Evangelical Anglican tradition as rich and complex as evangelical Anglicanism is not quickly learnt nor rapidly passed on. Those who are to lead Anglican or Episcopal Churches need a deep formation in this tradition if they are to be able to introduce others to it and to nurture the faithful in it. They need to inhabit this tradition, with its pattern of morning and evening prayer and regular Eucharist using

ancient liturgies. They also need to learn from professors who are able to shape their teaching of the Bible, Church History, Systematic and Practical Theology in the light of it. Trinity School for Ministry offers just such a formation where our teaching and our prayers are shaped by this great tradition. The location of the School in Western Pennsylvania reinforces our commitment to the Anglican practice of holding together head and heart. Ambridge is a recovering steel town, not a collection of cloistered ivory towers. Our students live in a community of real and present needs that are better hidden in more affluent sectors of society. When we come together for prayer, we intercede for this community as well as the needs of the wider world. This blend of biblical authority and evangelistic fervour makes for a powerful Christian witness and nutritious soil for growing disciples. I know of nowhere like it, with its commitment to biblical theology and mission, and to living out the evangelical Anglican tradition. Perhaps you could take classes online or in intensives? Follow Us on Eleventh St.

### 2: What is Anglican Evangelicalism? | VirtueOnline – The Voice for Global Orthodox Anglicanism

*Evangelical Anglicanism or evangelical Episcopalianism is a tradition or church party within Anglicanism that shares affinity with broader www.enganchecubano.comlical Anglicans share with other evangelicals the attributes of "conversionism, activism, biblicism and crucicentrism" identified by historian David Bebbington as central to evangelical identity.*

What is Anglican Evangelicalism? The Most Revd Howard W. Many identify it, out of hand, with what they call "Low Churchmanship" and assume that its essence relates to an aversion to elaborate ceremonial, the wearing of vestments, etc. The difference between Evangelicalism and so-called Low Churchmanship goes much deeper than regard or disregard for ceremonial. There is a vital distinction in the matter of dogma. Arnold is often regarded as the founder of the Broad Church Party, but, in point of fact, the principle of so-called non-dogmatic Christianity found expression much earlier and formed an important element in the school of Locke, ultimately developing into Deism. The Evangelical position is, however, quite distinct from this and ought never to be confused with it. Readers of his Journal will remember the remarkable words in which he recorded the deep change that had come upon him. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine and saved me from the law of sin and death. Briefly, I rest only upon that righteousness which is the righteousness of Christ and of the Holy Ghost". It was the old message of "Justification by Faith only" which was finding expression again in the dull, drab days of the eighteenth century. This must be regarded as the vital feature of the Evangelical Revival from which springs, as its lineal successor, the Evangelical Movement in the Church of England. Charles Simeon was, in many respects, a contrast to John Wesley. His ministry was confined to Cambridge, except for his holiday visits to Scotland and the very wide ramification of his influence. His was the reflective, theological mind in contrast to the active, organising, experimental nature of Wesley. Yet in this essential feature of the need and possibility of a personal experience of redeeming love and a conscious assurance of acceptance before God, we find these two men, of such different temperaments and ministerial spheres, of one and the same mind. The thought came into my mind, What, may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on His Head? Then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong, and on the Sunday morning, Easter Day, April 4, I awoke early with those words upon my heart and lips: Whether we study the active mind of Wesley, or the more deliberate scholarly presentations of Simeon, or the rugged pastoral efficiency of Grimshaw, or the dramatic insistence of Whitefield, the one urgent call sounds from all: It would be a mistake to assume that the early Evangelicals were merely intent on urging people to save their own souls. They had a deep conviction, however, that no man could have real concern for the soul of his neighbour who had not been first awakened by the Holy Spirit to a sense of his own need. Experience, spread over centuries, has justified this conviction. The well known story of Augustine and the voice of a child bidding him "Take up and read" which impelled him to study the words, "Not in rioting and drunkenness, not in strife and envy, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof", or the burdened spirit of Luther finding expression in the agonised cry: II Immediately the question thrusts itself upon us, as it thrust itself upon the preachers of the eighteenth century, What is the ground of this confidence? Sometimes we are led to believe that the difference between our age and the age which we are considering is that no one then doubted the sovereign authority of Sacred Scripture; but to assert such a difference is far from the truth. It may be that the particular temper of unbelief has changed somewhat, but unbelief was there and was supported by a large company who regarded themselves as Apostles of sound reason. It was the age of Deism, which asserted the capacity of man to reach unaided the highest moral heights. Bishop Butler wrote in There are other persons, not to be ranked with these, who seem to be getting into a way of neglecting, and, as it were,

overlooking Revelation as of small importance, provided Natural Religion be kept to. This way of considering Revelation, though it is not the same with the former, yet borders nearly upon it, and very much at length runs up into it: In season and out of season these new pioneers of the Evangel cried unceasingly to men, "God has spoken. The Deity was treated as an absentee from his world; and men consequently became godless in practice as in thought. The Revival swept down these artificial barriers. God was realised in living contact with his children. The doctrine of assurance-the personal certainty of the forgiveness of sins and of restored sonship toward God- was the outstanding feature of original Methodism. Thus Newton could write: For none can perish there. The sinner finds his title, not in any purely subjective condition of ecstaticism, but in the sure promises of the recorded Word. Perhaps this close affinity between the promises of Scripture and the assurance of pardon is brought out most clearly in the words: It would not be correct to say that there are two ways of regarding Sacred Scripture and to separate them wholly-the way of criticism and historic appraisal, and the way of experimental appropriation. The two ways are not wholly diverse and cannot be kept in water-tight compartments. But it would be true to say that the Evangelicals busied themselves mainly in seeking to bring home to the hearts of men the essential teaching of Scripture as an authoritative voice of God. No human movement has ever yet emerged that has not been the subject of distortion. The Pietism of Spener and his followers is no exception to this rule. The Evangelicals were sensible of the dangers attendant on uncontrolled mysticism. Simeon, with his usual clarity, enunciates the proper corrective. He wrote to a friend, "I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired Volume. Were this the habit of all divines, there would be an end of most of the controversies that have agitated and divided the Church. That does not mean, as is sometimes suggested, that they were averse to intensive study of the circumstances which gave rise to the prophetic declarations and the Gospel narratives. They did not conceive that the Bible should be received, as the Koran is alleged to be received by devout Mohammedans, as a series of messages straight from heaven, without any intermediate blending of history and personal experiences. But the core of the Evangelical message is found elsewhere. The aim which these pioneers set before them was to interpret the message of the text and to bring it home to the consciences of the hearers. They knew that God had spoken to their souls through His living Word, and they laboured to bring the divine truth, which had proved precious to them, under the notice of others in the clearest manner possible. It must not be assumed that there were no differences of a material character on sublime themes, or that controversy did not at times attain to a bitterness that indicates the weakness of great souls; but the earnest proclamation of the express message of the Gospel mitigated the harshness of discussion and united those who might otherwise have felt estranged. Wesley himself preferred to describe his opinions as Evangelical Arminianism and was bold enough to include the distinctive Calvinistic doctrine of Total Depravity in his own declaration of faith. The great truth that Christ our Lord died for sinners and, apart from Him, there was no hope of salvation, and even in Him there could be no dependence on human merit, was the incessant topic of all evangelical preaching. Not unnaturally the question of the relationship of full justification by faith to the sacramental teaching of the New Testament came up for consideration. Simeon, the theologian, deals with this question more fully than did the active field-preachers of the movement. The latter occupied themselves with the earnest effort to awaken the careless and sin-besmirched to a sense of their real need. In modern phraseology, they were evangelists rather than pastors or teachers. Wesley, in his revised form of the Thirty-Nine Articles, omitted from the Article on Baptism the words: On the other hand Simeon was a true lover, not only of the Church of England, but of the very language of her formularies. The finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them". Where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child, though we cannot ascertain that He does so but by the fruits that are afterwards produced. But even from the ordinance itself we may consider great good as arising to the soul, since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged: But we must distinguish between a change of state and a change of nature. Baptism is a change of state: A change of nature may be communicated at the time that the ordinance is administered; but

the ordinance itself does not communicate it. Simon Magus was baptised and yet remained in the gall of bitterness. And so it may be with us; and this is an infallible proof, that the change which the Scriptures call the new birth does not of necessity accompany this sacred ordinance. If only we will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy ". The detailed examination of the whole subject by Dean Goode offers an interesting example of the industry and learning that could be found amongst Evangelicals one hundred years ago. Emphasis is laid on the work of God in the soul. Normally, the means by which He works are His Word and Sacraments. The effect of His work is to create an assurance of salvation; the knowledge that the sinner, humbly believing on our Lord Jesus Christ, is justified by faith. The ground of this hope is the testimony of Scripture to the work of the Saviour. As a consequence, the doctrine of the Atonement looms very large in the teaching, hymnology and writings of the period. The exaltation of the Person of Christ in all His saving power and the emphasis on the results of faith in Him were the cardinal features of the Evangelical message. The well known hymns, "Jesu, Lover of my soul" and "Rock of Ages", express forcibly the heart of this preaching. Did the Evangelicals in consequence-as is sometimes suggested-neglect the aspect of the corporate life of the Church, and remain indifferent to social reform? Grimshaw, in his Yorkshire parish, used to reckon to communicants in winter and nigh on 1, in summer where formerly there were twelve. The testimonies of J. Russell are well known. Perhaps it may be in point to cite the testimony of William Palmer, who is described by Newman as "the only really learned man amongst the early Tractarians". Christians in England set on foot the magnificent Christian work of the British and Foreign Bible Society, which undertook to circulate the Scriptures, without note or comment, in every nation under heaven. That bold aggressive movement made Christianity once more the teacher of the world-silent, indeed, but not less effectual. It was, as it were, another Pentecost, another preaching of the Gospel in all lands, even amongst its foes, a banner displayed in the face of an unbelieving world, an uplifting of the cardinal truths of the faith, a bold testimony patent to all men, that the human race still clung to the worship of the Creator and Saviour". As Dr Overton well say: The doctrines these men held compelled them to do the work". The practice of early morning Communion services arose through the Evangelicals. The innovation was not dictated by any theories as to the appropriate time to receive Holy Communion, but simply by the fact that the large attendances made additional services necessary. Similarly, it may be pointed out that the innovation of Evening Communion was introduced by Dean Hook, who has been called "a sober High Churchman", solely with regard to the needs of the industrial community at Leeds. Galleries in churches were erected also at this time, owing to a strong utilitarian urge to accommodate the ever-increasing numbers who thronged the churches. The Evangelicals also were successful in establishing the habit of Family Worship. This quiet, persistent witness to the reality of God and His gracious concern for the daily duties of life and our attitude to them, struck deep into the hearts of those who were participants in the Family Worship.

### 3: What is an Anglican Evangelical?

*Note: Evangelical is a reference to the loving, goodness and kindness of God and in mankind's friendship relationship with God as opposed to an i.e. Calvinism that references an unkind god and an antagonist relationship with a supposedly reprobate mankind.*

See Article History Evangelical church, any of the classical Protestant churches or their offshoots, but especially in the late 20th century, churches that stress the preaching of the gospel of Jesus Christ, personal conversion experiences, Scripture as the sole basis for faith, and active evangelism the winning of personal commitments to Christ. In the 16th century Martin Luther and his followers, who stressed justification by faith in Jesus Christ and based their faith on Scripture alone, were known as Evangelicals. During the Reformation, the term distinguished the followers of Luther from those of John Calvin, who were known as Reformed. The names of many Lutheran churches still include Evangelical. The 18th-century religious revival that occurred in continental Europe the Pietist movement, in Great Britain the Methodist revival, and in North America the Great Awakening was generally referred to as the Evangelical revival. These movements emphasized conversion experiences, reliance on Scripture, and missionary work rather than the sacraments and traditions of the established churches. An Evangelical party also developed within the Church of England that, unlike the Methodists, did not leave the church see Anglican Evangelical. The growing strength of the movement and the awareness of their shared interests led Evangelicals from several denominations and countries to form the Evangelical Alliance in London in 1846. In the United States in the mid-19th century, the term was applied to a group that emerged out of the ongoing fundamentalist controversy. Earlier in the century, an intense conflict developed between the modernists liberals and fundamentalists conservatives in several of the larger Protestant denominations. Some fundamentalists left their old churches to found new ones when it became evident that they had lost control of the governing boards of their denominations. Many of those who left called for a separation from modernism, which they saw as heresy denial of fundamental Christian beliefs and apostasy rejection of the Christian faith. This demand for separation led to a break with conservatives who remained within the established denominations. It also meant a break with church-sponsored institutions of higher learning from which many of the defectors had graduated and the founding of new colleges and seminaries committed to fundamentalism—actions that seemed to indicate a denial of the legitimacy of modern scholarship. By the late 19th century, conservatives still in the older denominations and those who left but remained friendly especially Baptists and Presbyterians made common cause against the separatist position. Although they maintained a commitment to fundamental Christian beliefs, they also declared their willingness to engage in a dialogue with the academy and society. To distinguish themselves from the separatists, they chose to be called Neo-Evangelicals, soon shortened to Evangelicals. The new Evangelicals prospered because of the personalities they attracted and the institutions they created. They soon found a champion in a young Baptist evangelist, Billy Graham. Henry and other theologians provided the movement with intellectual sophistication. The zeal and commitment of the movement was institutionalized in a periodical, Christianity Today; a new ministerial training school, Fuller Theological Seminary, in Pasadena, California; and a liberal arts college, Wheaton College, in suburban Chicago. In 1942 Evangelical leaders created some organizational unity with the formation of the National Association of Evangelicals. The movement experienced significant international growth in the decades following World War II and became an important force in world Christianity. Developing a sense of international and interdenominational unity, Evangelicals formed the World Evangelical Fellowship WEF in three years after the founding of the World Council of Churches. More than regional and national organizations and some million people are affiliated with the WEF, now headquartered in Singapore. As the Evangelical community emerged, a series of vocation- and interest-based organizations made up of doctors, scientists, athletes, and others was established. Chapters of the Inter-Varsity Christian Fellowship and Campus Crusade for Christ formed on hundreds of college campuses to offer religious support similar to that provided by various Protestant and Roman Catholic organizations. Both the American Scientific Affiliation and the Evangelical Theological Society hold meetings and publish a journal

to examine trends in science, theology, and cultural studies. While Evangelicalism has grown into a significant cultural force, separatist fundamentalism has also flourished. Carl McIntire , an early leader of the movement, contributed greatly to this growth. Although fundamentalists have often appeared on radio and television, they have been overshadowed by Evangelicals in those media. Before World War II, Evangelicals used the radio to bring their message to an American audience; after the war, they established the Far East Broadcasting Company and Trans World Radio, the first of a number of stations to broadcast internationally. Oral Roberts , Billy Graham, and other evangelists were among the first to see the potential of television. By , the first Christian television network, the Christian Broadcasting Network, was chartered, and later the Trinity Broadcasting Network and LeSea Broadcasting formed to provide programming for the Evangelical community. The reconciliation of conservatives from the Reformed tradition Presbyterian and Baptist with those from the Methodist tradition Holiness and Pentecostal was an important step in the growth of the movement. These two groups had been bitter rivals but joined forces against the perceived secularization of American culture. Evangelicals have also broadened their intellectual horizons. While continuing to affirm that the Bible is the Word of God, many Evangelicals have been open to contemporary trends in critical biblical scholarship, found means to accommodate a belief in biological evolution, and developed a consciousness of the role of culture in shaping theological perspectives.

### 4: Anglican and Evangelical? by Richard Turnbull

*It means that I consider myself a Christian first of all, an evangelical Christian second, and an Anglican evangelical Christian third. They are like three concentric circles, Christian being the biggest, and Anglican evangelical the smallest.*

But what I love about being Anglican is that we integrate Word and Sacrament into our worship, weekly. So, he knew from the beginning, he says, "that I had to make my own decision for Christ. He has another reason to be grateful to Scripture Union. Peter began serving his curacy in the Parish of Shirley in 1981. That completed, he embarked on postgrad theological studies at the University of Durham, from where he was awarded his doctorate in 1985. He returned to the Diocese of Nelson, where he served as assistant priest in Stoke, Vicar of Blenheim South from 1987 to 1990 and Ministry Educator from 1990 to 1993. Peter, Teresa and their family returned to Christchurch just in time for the September earthquakes. More than 10, shakes later, Peter sees the new city of Christchurch arising around him "and is impressed by the galloping pace of rebuilding. He says much is going well in the Christchurch diocese, too "in parishes, chaplaincies, schools and Anglican Care, for instance. And one challenge to rule over them all. To meet that, and to respond to it. The easing of those tensions, he says, will allow the diocese to refocus "our contributions to the rebuilding of the city. I want to affirm that. And he says he sees it as his role as bishop "to encourage, and to keep gently reminding us as Anglicans, that the most important thing we can do is to share the Good News of Jesus. I believe marriage is between a man and a woman and will uphold that teaching of our church. He had since reflected on another strength, which he thinks undergirds the others. That underlying strength, he says, is "that I am a deeply secure individual in my inner being. I like to say to people: They have four adult children: Leah, 28; Bridget, 26; Andrew, 24; and Alice

5: [www.enganchecubano.com](http://www.enganchecubano.com) -&nbsp;Informationen zum Thema massagetherapybysusanna.

*These are some of the reasons why I am an evangelical Anglican and seek to promote evangelicalism amongst Anglicans and Anglicanism amongst Evangelicals. This blend of biblical authority and evangelistic fervour makes for a powerful Christian witness and nutritious soil for growing disciples.*

Evangelicals emphasized domestic religion, especially family prayer. Evangelical concern for the moral reform of society manifested itself in large scale support for missions , schools , charitable societies for the poor, and the formation of the Society for the Suppression of Vice. It was also demonstrated by political campaigns in the British Parliament , the most important being the movement to abolish slavery led by William Wilberforce. Wilberforce was a prominent figure in a network of evangelical social reformers nicknamed the Clapham Sect. Charles Simeon was the most influential leader of evangelical Anglicanism. He established the Simeon Trust , a fund that became a major source of evangelical patronage. By the time of his death, the Trust controlled the livings of 42 churches, including Bath Abbey. He also helped to found the Church Missionary Society in , which was meant to be an evangelical alternative to the high-church Society for the Propagation of the Gospel in Foreign Parts. The society sponsored mission work in India, Africa, and Australia. In , the British and Foreign Bible Society was founded to provide Bibles in different languages to accompany the missionary work. His brother John later became Bishop of Chester and was elevated to Archbishop of Canterbury in Ryle , first Bishop of Liverpool. Ryle helped to found evangelical theological institutions such as Wycliffe Hall at the University of Oxford and Ridley Hall as alternatives to the diocesan-run colleges, which by this time were dominated by the ritualists. Evangelicals rejected this doctrine, a position summarized by the Bishop of Winchester, who wrote, "I must look, notwithstanding his baptism, for the Scriptural evidence of his being a child of God. In , Henry Phillpotts , Bishop of Exeter , refused to induct George Cornelius Gorham as vicar of a parish in Devon on the grounds that Gorham did not believe in baptismal regeneration. As evangelicalism continued to lose ground to the high-church party, a split became apparent between conservative evangelicals and liberal evangelicals. Their position was outlined in the collection of essays *Liberal Evangelicalism*, which argued that evangelicalism had been discredited and needed to move away from strict notions of penal substitutionary atonement and scriptural infallibility. Conservatives accused liberal evangelicals of being no different from the older broad church liberals that evangelicals had always opposed. Trinity, then known as Tyndale Hall, would maintain a conservative position, while other evangelical colleges like Ridley Hall would go in a more theologically open direction. This produced a greater willingness to remain within the Church of England and to change it from within. *Churchman* , published by the Church Society , is an important journal for conservative evangelicals. The think tank Fulcrum and the journal *Anvil* represent the open evangelical perspective. According to Peter Brierley, a researcher on church statistics, 40 percent of Anglicans attended evangelical parishes. Evangelical growth in recent years has been aided by aggressive church planting and urban evangelization. However, some liberals within the church have criticized the growing influence of evangelicalism as a threat to the inclusive, broad church values of the Church of England. Its ministers included Stephen Tyng. In the 19th century, the newly organized Episcopal Church was divided between two competing church parties, the high-church party led by John Henry Hobart and the evangelical party also simply called the low-church party. According to church historian William Manross, evangelicals often preached to the "outcast and the underprivileged", which made them more aware of social problems and, therefore, more enthusiastic supporters of efforts to reform antebellum America. Like their English counterparts, millennial expectation fuelled an interest in biblical prophecy among evangelical Episcopalians. Henshaw , Benjamin Allen rector of Old St. Their own attempts to stem the tide through heresy trials ultimately failed as well. In response, evangelicals chose to form their own distinctly evangelical Episcopal voluntary societies to promote education and evangelism, such as the Protestant Episcopal Society for the Promotion of Evangelical Knowledge which later merged with what is now known as the Episcopal Evangelism Society and the American Church Missionary Society which was modelled on the English society. While an older generation of evangelical leaders, such as McIlvaine, tried to

preserve evangelical loyalty to the Episcopal Church, a younger generation was calling for schism and the creation of a distinctly evangelical church. Cheney organized the Reformed Episcopal Church. Clark is an example of a leading 19th-century evangelical who had become a broad churchman by the time of his death in 1843. This was the case of leading broad churchman Bishop Phillips Brooks, who was educated at the evangelical Virginia Theological Seminary. Broad churchmen like Brooks preserved the old evangelical emphases on liturgical and ecumenical liberty and personal religious experience, but they rejected the core teachings of evangelical theology. Nevertheless, it did lead to a reconfiguration of Episcopal church parties. Parsons began to identify as liberal evangelicals. These liberal evangelicals sought to embrace modern science while also having a personal relationship with God. Liberal evangelicals also advocated for closer ecumenical relationships and union with other Protestant churches. The difference between the American and English movements was that in the Episcopal Church the liberal evangelicals were the only evangelicals, whereas in England the liberals were countered by the conservative evangelicals. The evangelical revival in the Episcopal Church was part of a larger postwar evangelical resurgence known in North America as neo-evangelicalism, and it was promoted and supported by Anglicans from England, where evangelical Anglicanism had remained a vibrant tradition throughout the 20th century. The most influential voice from England was John Stott. In the late 1970s, evangelicals began to form organizations aimed at promoting and defending their understanding of Anglican orthodoxy and changing liberal church policies. In 1978, Alden Hathaway, the Bishop of Pittsburgh, founded the American Anglican Council to represent evangelicals at the national level. Unable to alter the liberal program of the Episcopal Church, evangelical Episcopalians and their Anglo-Catholic allies looked to Anglican churches in the Global South for help in a process called Anglican realignment.

### 6: A Case for Evangelical Anglicanism – Trinity School for Ministry

*The Rev Dr Peter Carrell has been elected as the next Anglican Bishop of Christchurch. Archbishop Philip Richardson has today announced that Peter, who is 58, and who is the diocesan Director of Education and Director of Theology House - as well as Archdeacon of Pegasus (Christchurch East) - will succeed Bishop Victoria Matthews.*

By Greg Goebel T You have to be one or the other. Anglicans tend to define their church as both catholic and reformational, or both catholic and evangelical. One is a picture of Pope Gregory commissioning Augustine of Canterbury to go to England to establish communion between the Church in England and the catholic church. The other, next to it, is Archbishop Thomas Cranmer, first reformational Archbishop of Canterbury, and a father of the Reform movement. From L to R: Catholic, Reformed Both are there, side by side, with no seeming contradiction. I believe in the real presence of Christ in the Eucharist, and I also believe in the priesthood of all believers. Later, Pope Gregory sent Augustine Bonus fact: So when we say we are catholic, we are saying that our church is a continuation of the church in those early days in which the Christian Church was undivided and universal. Skip ahead a thousand years. Now its the Reformation. The Church in England went through a reformation period, initiated in full by Archbishop Thomas Cranmer , that was influenced by both Geneva calvinists and Germany Lutherans. This is why Bishops were retained, and priests, along with sacramental theology and liturgy. It is also why eventually communion with the Roman church and the Orthodox churches was sought, alongside continuing fellowship with protestant churches. We have something in common with all of these traditions. Catholic Pope Gregory commissions Augustine in A. And of course the English ruled the seas and began to colonize the known world. The American revolution ended up leading to an Anglican church in the United States that was independent politically, but remained in communion with the Church of England. This ended up being a pattern all over the world during de-colonization. In some phases of its history, the Anglican church has emphasized its protestant or reformed reality and de-emphasized its catholic nature, such as the evangelical revivals of the 18th century. At other times, such as the 19th century Oxford Movement, there has been a revival of the catholic spirituality or vision. But both of these influences have remained. So the Anglican church is a reformed catholic church. This can really mess with the mind of a person who has always thought of these things as polar opposites. For us, though they are often in tension, they are both necessary to retain and to live into. I know this church history and identity stuff can get confusing. Greg Goebel Greg is the founder of Anglican Pastor. He served in a non-denominational church before being called into the Anglican church in

### 7: Evangelical elected Bishop of Christchurch | Anglican Ink Â©

*The Evangelical may yet have to face the two forces of Humanism, with its message of salvation resident in the unfolding powers of man's own nature, and Atheism-or, at least, Agnosticism-which repudiates the idea of a divine revelation.*

Index of names and subjects This book is dedicated to my family. To Caroline, my beloved wife, who has supported me throughout. To my children, Sarah, Katie, Matt and Rebecca, who will enjoy seeing their names in print. A passion for the Bible, for truth and for a spiritually deep relationship with Jesus Christ characterizes both of these Christian traditions. Evangelicalism and Anglicanism often, perhaps increasingly, combine in the same person. As Principal of an Anglican Evangelical theological college, and Tutor in Church History and Anglicanism, I find many students coming to train for the ministry for whom the historic basis of both traditions and their relationship is shrouded in mystery. Not all Evangelicals are Anglican and not all Anglicans are Evangelical. However, in terms of significant churches, leaders both ordained and lay, finance and influence, and candidates for ordination, Anglican Evangelicalism is an important movement. Thus it is both important and necessary for Evangelicals to understand and appreciate their own tradition why are some more Reformed and others more charismatic? Equally significant is insight into how Evangelicalism relates to Anglicanism. Increased awareness of what it means to be an Anglican Evangelical can only be beneficial to future ministers, lay leadership and many in other Anglican traditions who also want deeper understanding. Indeed, one of the objectives of this book is to enhance understanding of the whole range of traditions within Anglicanism and how they have developed. Why does tension arise within the Anglican Church between Evangelicals and others? What are the flashpoints and underlying theological issues? These questions too will be explored. Hard questions will not be avoided. We will need to ask whether there is a core Anglican identity and what belongs to it, as well as what belongs to the periphery. Not all the conclusions will be palatable to everyone. Another key objective of this book is to draw back the veil which has come to shroud the historic Anglican tradition and to re-establish the roots of the modern Anglican Evangelical. In doing so, I pray that mutual dialogue, appreciation and illumination within Anglicanism may increase, even if some may differ in their conclusions. Genuine conversation must start from acceptance, respect and understanding. In times when there are serious questions concerning the identity of Anglicanism, amid danger of fracture, this book is a particular contribution to understanding the Evangelical tradition within and beyond the bounds of the Anglican Church. There are a few technical points to note. Much ink is expended over whether Evangelical or Anglican is the adjective; is it Anglican Evangelical or Evangelical Anglican? There is some danger that this can lead to largely sterile and unfruitful debate. Throughout this book the terminology will be Anglican Evangelical, but too much should not be read into it. Evangelicalism is not just a movement within various denominations although, of course, it is that. It is also a way of understanding the faith. As such it has a prior claim to any denominational allegiance, however closely related they may be. Hence, in this text the noun is Evangelical and the adjective is Anglican; hence Anglican Evangelical. More importantly, the two are seen as belonging together in significant ways; and that is of greater import than the order. So do the scholars of Evangelicalism. Should Evangelical be capitalized? Once again, the conclusion may not matter enormously, but throughout the text Evangelical as a noun is capitalized unless explicitly demanded by the context. The origin lies in the nineteenth century and so it is in some ways anachronistic to use the terminology to describe the post-Reformation English Church before then. It is, however, enormously convenient to do so. Many thanks are due, most importantly to my family. My wife, Caroline, has shouldered the burden of her husband writing a book in the first year of a new job! She has done so with characteristic fortitude, good humour and understanding, not least when the burden was greatest. My children also, Sarah, Katie, Matthew and Rebecca, who have endured a move of house and school. I should like to thank Carolyn Armitage, my commissioning editor, who encouraged me with much understanding and generosity during the writing. Finally, I thank the students and staff of Wycliffe Hall. The students, on whom I tested out numerous aspects of my thinking on Anglicanism, and from whom I learned a great deal in discussion. The staff, who have not only had to get used

to a new principal, but who have been generous, understanding and interested in this writing project. This page intentionally left blank

### 1 Understanding Anglican identity

#### The quest for identity

#### Identifying the issues

What does it mean to be Anglican? Walk into an Anglican church in England. You might find anything from a High Mass, with numerous robed assistants in the sanctuary, to an informal youth service with guitars and drums. The focal point might be the sacrament, the sermon or the music. It might be a country parish with 20 people meeting in a medieval church to ecumenical experimentation in an area of new housing. The sermon might last five minutes or 40, and vary from scriptural exposition to reflections on current events. An organ, an orchestra, a small music group, choir or a band may lead the music. The worship may be reserved or exuberant. The description could go on. Walk into an Anglican church in the USA. You will find more uniformity on the surface. Careful observation, however, will also reveal a good deal of variation. In some places Eucharist, in others Morning Prayer and, occasionally, the beginnings of more informal approaches to worship, though probably greater liturgical uniformity. The teaching and its content are likely to be prominent and to mark out the particular stance of the church as more or less orthodox. The more conservative will use the Book of Common Prayer rather than the more radical revision of At least some ceremonial aspects of worship and ministry may feature more prominently. Walk into an Anglican church in Africa. Some of the greatest contrasts will be seen. The church may meet outdoors. Traditional clerical dress is likely to be in evidence alongside drums, music, dancing and a more flexible approach to timekeeping. The teaching will be firmly based upon biblical exposition with explicit commitment to commonly accepted Christian teaching. Clergy may be more thinly spread, travel many miles and be largely self-supporting through farming or other employment. The challenges of poverty and AIDS will be all around. What is the link that merits the description Anglican?

#### Approaches to definition

A variety of alternatives may be used to define Anglican. A theological definition of Anglicanism is the assertion of a common doctrinal core and belief to Anglicanism. This claim is prior to any discussion of the substance of that doctrinal identity. Rather it is about a method of approach. It is, however, a claim that belief is more central than form or style of expression. Identity here is essentially confessional, based around an accepted and historic understanding of Christian faith. For some the core consists of the agreed truth in the Bible and perhaps reflected in the Creeds. For others a particular aspect of Anglican theological history or development might be given the most weight. A sociological definition of Anglicanism is a statement that belonging to a common family is the essence of what unites Anglicans. It is a popular hypothesis of sociologists of religion, and some other commentators, that belonging comes before believing. Form and family are emphasized over content and confession. Similarly, in respect of the Church of England, church leaders frequently note the census result of 72 per cent of the population claiming to be Christian<sup>2</sup> when perhaps 10 per cent attend worship on a regular basis. These are all expressions of a sociological definition of the Church and of Anglicanism. An experiential definition is one that primarily reflects the claim that Anglicanism is united by common prayer. In whatever part of the nation or the world, the Anglican worshipper will experience sufficient customary elements to be recognizably Anglican. Even in an age of liturgical experimentation, the framework will reflect a common understanding of common prayer. Alternatively, perhaps there is a simple structural framework for Anglicanism in its organization and governance?

#### Many people, from a wide variety of church traditions, hold, in practice, a structural or legal view of the Church. The intellectual approach to understanding the Church in this way gives emphasis to the role and place of the episcopate in Anglican polity that is, the form of organization, constitution and government and in the structure and development of canon law and synodical government. However, it also has a popular expression. Clergy may view the Anglican Church as the body which ordains them, pays them and provides a pension or housing. More widely, this is the organization upon whose councils and synods people sit, which baptizes, marries and buries, exacts financial assessments and provides bishops and other officials. It is an essentially organizational view of the Church. It has adherents at every level of both Church and civic government. Anglican identity reflects elements of each of these four methodological approaches. Simply an appreciation of that fact helps in understanding the variety of Anglican expression. No one approach can fully explain the nuances and complexities of Anglicanism. However, it is pertinent to ask whether there is a central kernel of definition, around which other elements ebb and flow. What belongs to the essence of identity and

what other aspects are added in order to build the diverse and varied impression of modern Anglicanism? Essential to understanding the trajectory of this book is the critical centrality of a theological definition and understanding of Anglicanism while also seeking to understand the nature of that core and the diversity around it. The question is important in establishing identity.

### 8: Anglican Evangelical | religion | [www.enganchecubano.com](http://www.enganchecubano.com)

*Such statements demonstrate a theological Anglican interest in social activism, which has historically appeared in movements such as evangelical Anglican William Wilberforce's campaign against slavery in the 18th century, or 19th century issues concerning industrialisation.*

### 9: Evangelical Anglicanism - Wikipedia

*We are an Evangelical People: We believe that no one is excluded from the love of God through Jesus Christ. Our mission is founded on the expression of this good news. Our mission is founded on the expression of this good news.*

*By the numbers : weve got your number, from zero to one billion dollars, the value ascribed to the Yankee Novels from Reagans America Remembering the future Witchcraft a very short introduction Everything you always wanted to know about the Catholic Church but were afraid to ask for fear of excommu Advantages of the automobile Essentials of investments 9th edition solutions manual filetype Einstein Manifolds (Classics in Mathematics) Bersin applicant tracking system market study filetype Targeting recruitment activities outside of the San Diego area Human security mapping in conflict zones, the case of Northeast India Nani G. Mahanta Religion and the secular nation Whirlpool dishwasher tech sheet w10461429a Sullivans Music Trivia The stage as a moral institution (1784 ; On the use of chorus in tragedy (1803 Friedrich Schiller Control of tissue regeneration through oxygen concentrations Jessica A. Shafer, Alan R. Davis and Elizabe Quashing spurious oscillations England through colonial eyes in twentieth-century fiction International Technology Transfer:The Origins and Aftermath of the United Nations Negotiations on Draft C Control Shift (Signature) Introductory biophysics The unknown half of Africa lies before me Dawn at puri critical analysis Sources of sodium and chloride in the Scituate Reservoir drainage basin, Rhode Island The Miracle of Recovery Southwestern American Indian literature-in the classroom and beyond The Mongolian gerbil An unexpected surprise When/buffalo Fight On modern literature The keeping of the zoo The goal operations management Understanding and creating art Wee Sing Animals, Animals, Animals CIRIA guide to sources of information General State of the Denomination, 1840-1846 Sergeant Will Duncan, Second Pennsylvania Militia Battalion Randall T Schapiro and Diana M. Schneider Everything You Can Do With Your Apple IIE Downsized Luxury Home Plans*