Church of England

https://www.churchofengland.org/about/history-church-england

THE CHURCH OF ENGLAND

- *From Roman Province 250AD*
- *through*
- *The Toleration Act of 1689AD*

https://www.britannica.com/topic/Church-of-England

St. Augustine, a monk in Rome chosen by Pope Gregory I led a mission to the Anglo-Saxons in the 5th Century. He arrived in 597, and within 90 years all the Saxon kingdoms of England had accepted Christianity.

Augustine's archbishopric at Canterbury soon became the symbolic seat of England's church, which established important ties to Rome under his leadership

Subsequent mission work, such as that of St. Aidan in northern England about 634, helped to solidify the English church. At the synod of Whitby in 664, the church of Northumbria (one of the northern English kingdoms) broke its ties with the Celtic church and accepted Roman usage, bringing the English church more fully into line with Roman and Continental practices.

The early church in England was a distinctive fusion of British, Celtic, and Roman influences. Although adopting the episcopal structure favored by the church of Rome, it retained powerful centers in the monasteries that had been established due to the influence of Irish Christianity. During the 8th century, English scholarship was highly regarded, and several English churchmen worked in Europe as scholars, reformers, and missionaries. Representatives of the church, such as the great historian and scholar Bede, played an important role in the development of English culture. Subsequently, Danish invasions destroyed monasteries and weakened scholarship.

Political unity in England was established under the Wessex kings in the 10th century, and reforms of the church took place.

1066 – 1071 the Norman Conquest of England united England more closely with the culture of Latin Europe.

The English church was reformed according to Roman ideas:

- local synods were revived,
- celibacy of the clergy was required, and
- the canon law of western Europe was introduced in England.

John Wycliffe (1330 - 1384) English theologian, philosopher, church reformer, and promoter of the first complete translation of the Bible into English. A revolutionary critic of the papacy, is considered a major influence on the 16th century Protestant Reformation. The politico-ecclesiastical theories that he developed required the church to give up its worldly possessions, and in 1378 he began a systematic attack on the beliefs and practices of the church.

His political treatises on divine and civil dominion (*De dominio divino libri tres* and *Tractatus de civili dominio*), in which he argued men exercised "**dominion**" (the word is used of possession and authority) straight from God and that if they were in a state of mortal sin, then their dominion was in appearance only.

The righteous alone could properly have dominion, even if they were not free to assert it. He then proceeded to say that, as the church was in sin, it ought to give up its possessions and return to evangelical poverty. Such disendowment was, in his view, to be carried out by the state, and particularly by the king.

The break with the Roman papacy and the establishment of an independent Church of England came during the reign of Henry VIII (1509–47). When Pope Clement VII refused to approve the annulment of Henry's marriage to Catherine of Aragon, the English Parliament, at Henry's insistence, passed a series of acts that separated the English church from the Roman hierarchy and in 1534 made the English monarch the head of the English church. The monasteries were suppressed, but few other changes were immediately made, since Henry intended that the English church would remain Catholic, though separated from Rome.

After Henry's death in 1547, Protestant reforms of the church were introduced during the six-year reign of Edward VI.

In 1553 Edward's half-sister, Mary, a Roman Catholic, succeeded to the throne, her repression and persecution of Protestants aroused sympathy for their cause.

Elizabeth I became queen in 1558. The independent Church of England was reestablished.

The Book of Common Prayer (1549, final revision 1662) and the Thirty-nine Articles (1571) became the standards for liturgy and doctrine. (In 2000 the church introduced *Common Worship*, a collection of services and prayers, as the official alternative to *The Book of Common Prayer* for congregations favoring a more "modern" liturgy.)

In the 17th century the Puritan movement led to the English Civil Wars 1642–51 and establishment of the Commonwealth 1649–60 which repressed the monarchy and the Church of England.

1660 the monarchy and the Church of England were restored.

The church's hold on English religious life began to wane in the 18th century, despite reform efforts by:

- John Wesley, Anglican clergyman, evangelist, and founder, with his brother Charles, of the Methodist movement in the Church of England.
- Charles Simeon, Anglican clergyman and biblical commentator who led the Evangelical (or Low Church) movement, in reaction to the liturgically and episcopally oriented High Church party.
- John Newton, former slave trader became an ordained Church of England clergyman in 1764. In 1785 he met with William Wilberforce and counseled him to remain in politics rather than pursue a religious life. Newton would remain a spiritual mentor for the prominent abolitionist for the next 20 years. In 1787 Newton helped Wilberforce found the Society for Effecting the Abolition of the Slave Trade, more commonly called the Anti-Slavery Society.

other clergy associated with the Evangelical revival prompted a surge of new religious fervour and emphasized the Protestant heritage of the church. Evangelical laity such as William Wilberforce and the Clapham Sect fought slavery and encouraged social reform.

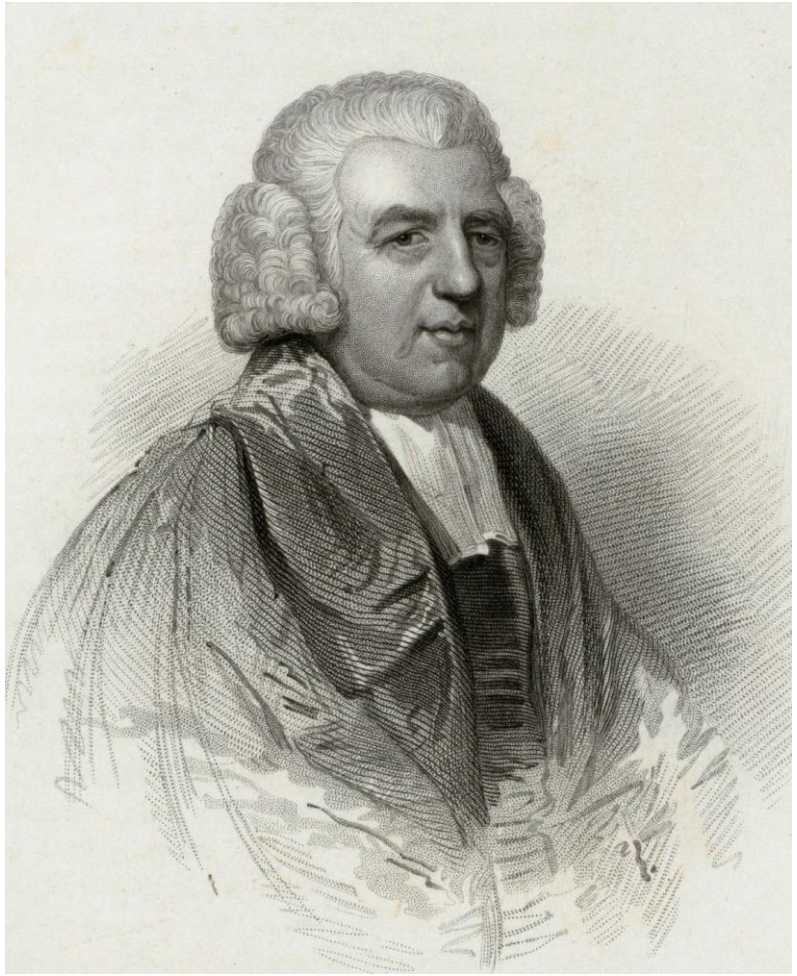
https://christianhistoryinstitute.org/magazine/article/wesley-to-wilberforce

WRITTEN FEBRUARY 24, 1791 at age 88 from Balam, England, six days before his death, this last letter of Wesley's was addressed to William Wilberforce. Wesley had spoken out forcibly against slavery, repeatedly referring to the slave trade as the "execrable sum of all villainies". In 1774 he wrote the influential *Thoughts Upon Slavery.*
Wilberforce, a Member of Parliament, was active at the time in an unsuccessful attempt to pass abolition. Debate continued for several years and in 1807 the abolition of slavery was effected thoughout the British Empire.

The text of the letter is given below and can be used to follow the aged, faltering hand of the still hearty Wesley. The "tract" to which Wesley refers was written by a former slave, Gustavus Vassa, who was born in 1745 in Africa, kidnapped and sold for a slave in Barbados. In 1757 he was sent to England and, according to church records, was soon converted to Christianity.

24 February, 1791
Balam. England
Dear Sir:
Unless the divine power has raised you up to be as "Athanasius against the world," I see not how you can go through your glorious enterprise in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them stronger than God? O be not weary of well-doing! Go on, in the name of God and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.
Reading this morning a tract wrote by a poor African, I was particularly struck by the circumstance, that a man who has a black skin being wronged or outraged by a white man, can have no redress; it being a LAW in all of our Colonies that the OATH of a black man against a white goes for nothing. What villainy is this!
That He who has guided you from youth up may continue to strengthen you in this and all things is the prayer of, dear sir,
Your affectionate servant,
John Wesley

"**Amazing Grace**" is a Christian hymn published in 1779, written in 1772 by English Anglican clergyman and poet John Newton (1725–1807).



https://www.youtube.com/watch?v=-ZkKHIZL4fw

AMAZING GRACE WINTLEY PHIPPS AND THE BLACK KEYS

Wintley Augustus Phipps, Sr. (born January 7, 1955) is a Trinidadian-American singer, songwriter, record producer, minister, and founder of the U.S. Dream Academy, Songs of Freedom Publishing Company, and Coral Records Recording Company. He features a booming bass-baritone voice, usually singing inspirational gospel music.He is an ordained Seventh-day Adventist minister.