

**Anglican Unity and Identity**  
**CCA Adult Education**  
**Week 10**

- I. Introduction and Recap
  - a. Easy to see why this is a question for many Anglicans
  - b. No longer a colonial “English” Church
  - c. Not a Church that uses one Prayer Book (never really was)
  - d. Do not even agree on much theology
  - e. Today, we will look into Theological and Ecclesiological Responses to this question
  - f. “The Anglican Communion embraces many national churches... The name Anglican is already a misnomer; it indicates their remote origin, but it does not at all describe their present condition. They are indigenous churches.” Archbishop Fisher
- II. Theological Responses
  - a. Classically speaking, the 39 Articles were the theological foundation for Anglicanism (rejected by Anglo-Catholics for their clear Protestant content), along with the BCP itself.
    - i. Tract 90 argues for a Roman Catholic reinterpretation of the Thirty-Nine Articles.
  - b. William Reed Huntington’s *The Church-Idea* and the formation of the “Chicago-Lambeth Quadrilateral.” (p. 876 in ‘79 BCP)
    - i. Holy Scripture is the revealed Word of God
    - ii. Nicene Creed is a sufficient statement of Christian faith
    - iii. Baptism and Communion are the only two Sacraments
    - iv. Historic Episcopate locally adapted
  - c. Needless to say, the Quadrilateral has not worked to unify Anglicans with other Anglicans, nonetheless other churches.
- III. Ecclesiological Responses
  - a. Prior to Anglican Realignments in the 21st Century, there were three Anglican bodies created to unify Anglicans, termed the “Instruments of Unity” (1987), or “Instruments of Communion” (1997).
    - i. Lambeth Conference
    - ii. Anglican Consultative Council
    - iii. Primates Meeting
    - iv. All with a focus on the Archbishop of Canterbury as a kind of “first among equals”
  - b. While the Anglican Communion Churches typically feature Bishops, their ecclesiologies are actually quite different.
  - c. The American Episcopal Church has always been a significant outlier, as the structure is modeled more after the American system of government than the Historic Episcopate (ACNA is wrestling with this now). Theologian Paul Valliere calls the Episcopal Church, “an unprecedented synthesis of episcopacy, presbyterianism, and republicanism.”

- d. New Zealand modeled itself after the Episcopal Church, became even more extreme
  - e. Attempts to create a Pan-Anglican “Magisterium” failed in the 1800’s.
  - f. **Consultative Committee** began meeting in July 1901. This became the Lambeth Conference, developed most closely by Archbishop Randall Davidson.
  - g. All along, the relationship between the American Episcopal Church and the rest of the Anglican Communion gathered at Lambeth was extremely difficult.
  - h. To speak even more generally, the Lambeth Conference began as a conference with mostly English Bishops, and became more and more international overtime, until it was eventually dominated by non-Western Bishops. England became one province among many, rather than the essence of what it means to be Anglican.
  - i. **Anglican Consultative Council:** Attempt in 1968 to create something resembling the “Magisterium” of Rome. Yet, unlike Rome, their findings could not be “binding upon any part of the Anglican Communion unless and until it has been adopted by the appropriate canonical authority.”
  - j. **Primates Meeting** was created in response to the suggestion that only senior Bishops have a space to meet and reach decisions. Primate “means the person who is the principal bishop in each Church of the Anglican Communion.”
  - k. **Challenges to these instruments:** The principal “challenge” to these instruments of communion is GAFCON, a founding movement for the ACNA.
- IV. Conclusions-- What, again, is an Anglican?
- a. 1930 Lambeth Conference Definition
    - i. Resolution 49, “The Anglican Communion is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:
      - (a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;
      - (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and
      - (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.”
  - b. “Communion” definition, as in, all churches who share similar practices of communion.
  - c. “Liturgical” founded in patterns of worship, prayer, sacraments.
  - d. History, genetic traits, animating spirit
  - e. “Family resemblance:” governing principles, liturgy, theological ethos

#### Resources:

Chicago-Lambeth Quadrilateral: <https://bit.ly/3tl6yet>

Huntington’s *The Church-Idea*: <https://bit.ly/3nFdku9>