**Iona School for Ministry - March 18, 2023**

**18th & 19 Centuries Church of England**

**Schedule for the Day**

9:00 – Opening Prayer and Review

9:30 – 9:50 Introduction to the 18th Century

9:50 – Break

10:00 – 10:50 The Evangelical Movement

10:50 – Break

10:50 – 11:50 The Oxford Movement

11:50 – Noon Day Prayer

12:00 – Lunch

1:00 - Review and Follow Up Questions

2:00 - Presentations on Hymns

2:45 - Final Review and Exam

3:00 - Closing

**Iona School of Ministry – March 18, 2023 (Handout)**

17th - 19th Centuries English Church History – Timeline

1603 – Death of Queen Elizabeth and the Reign of James I

1604-11 -The Authorized Version of the Bible is Translated and Published

1643-1660 – The Puritan Revolution

1644-5 Trial and Execution of William Laud, ABC

1649 – Trial and Execution of Charles I

1660 – Restoration of the Monarchy – Charles II

1662 – Revised Book of Common Prayer; Act of Uniformity

1688 – James II deposed succeeded by William of Orange

1698 – SPCK (Society for the Propagation of the Christian Knowledge) founded

1701 – Act of Settlement – continuation of Protestant Monarchy

Foundation of SPG (Society of Propagation of the Gospel)

1703 Charles Wesley is born

1738 – “Conversion of John and Charles Wesley” - Birth of Methodism

1776-83 American Revolution

1779 – William Cowper and John Newton publish “Olney Hymns”

1780 – Hymns for the Use of Methodists

1784 - “Deed of Declaration” Legal Basis for the Methodist Conference

1791 – John Wesley Dies

1789 – 99 French Revolution

1799 – CMS (Church Missionary Society)

1807 – Abolition of the Slave Trade

1815 – Battle of Waterloo and the end of the Napoleonic Wars

1829 – Catholic Emancipation Act

1833 – John Keble’s Assize Sermon and the Beginning of the Oxford Movement

1837 – Accession to the throne of Queen Victoria

1841 – John Henry Newman’s Tract 90 (Received into the Catholic Church in 1845)

1859 – Charles Darwin publishes “Origin of Species”

1867 – First Lambeth Conference

1901 – Death of Queen Victoria

1917 – The Great War begins

**IONA – 18th & 19th Centuries in the Church of England March 18, 2023**

**Select Bibliography:**

Ackroyd, Peter, *Revolution, The History of the Church of England – from the Battle of the Boyne to the Battle of Waterloo.* New York: St. Martin’s, 2016.

Ball, Peter. *Anglican Spiritual Direction*. Cambridge: Cowley, 1990

Brooke, Rupert. *The Collected Poems*. New York: Dodd & Mead, 1915.

Edwards, David L. *Christian England—from the 18th Century to the First WWI.* “The Great War” pp. 358-366. Grand Rapids: Michigan, 1984. “

Irvine, William. *Angels, Apes and Victorians*. New York: McGraw-Hill, 1955.

Kidd, Thomas S. *George Whitefield – America’s Spiritual Founding Father.* New Haven: YUP,

2014.

Neill, Stephen C. *Anglicanism*. London: Mowbrays, 1977.

Newsome, David. The *Parting of Friends—the Wilberforces and Henry Manning.* Grand Rapids:

Eerdmans, 1993.

Prettejohn, Elizabeth. *The Art of the Pre-raphaelites.* Princeton: PUP, 2000.

Prichard, Robert. *A History of the Episcopal Church (Revised Edition).* New York: Morehouse,

1999.

Rowell, Geoffrey, *The* *Vision Glorious*. Oxford: OUP, 1983.

Tomkins, Stephen. *William Wilberforce.* Grand Rapids: Eerdmans, 2007.

Turner, Frank. *John Henry Newman*—*the Challenge to Evangelical Religion*. New Haven: Yale,

2002.

Wasson Ellis. *A History of Modern Britain.* Oxford: Wiley-Blackwell, 2010.

Whaling, Frank and Outler, Albert C., ed. *John and Charles Wesley—Selected Writings and*

*Hymns* (The Classics of Western Spirituality), Ramsey: Paulist, 1981.

**From the Oxford Alumni News – November 2019**

John H. Newman by Sir John Everett Millais

John Henry Newman (1801-1890), since October 13, 2019 considered a Saint by the Roman Catholic Church, was deeply entwined in the life of the University of Oxford even when he moved himself away amidst religious and intellectual controversy – first in 1842 to the nearby village of Littlemore and later to Birmingham.

He matriculated as an undergraduate at Trinity College but is associated much more with Oriel College, which elected him a fellow in 1822; and with the University Church St Mary the Virgin, where he was later Vicar. He was also ordained in Christ Church Cathedral by the Bishop of Oxford, Edward Legge, in 1825 and became briefly a curate of St Clement's Church, Oxford.

A Victorian colossus in the world of theology and letters, he was also one of the most controversial and divisive figures of the era, leading what became known as the Oxford Movement and arguing that the English Reformation had set wrongly like a crooked bone, an arm that might be re-broken and re-set anew.

However, this position led to further doubts about the entire legitimacy of the Anglican Church, at which point the University reproved Newman at a time when the University was itself confessional and students had to sign the 39 Articles of the Anglican confession in order to matriculate.

Newman’s influence in Oxford peaked in the late 1830s until controversy engulfed him and uproar ensured that various public authorities agitated for his departure.

A case-study in unintended consequence, Newman’s subsequent departure from Oxford, resignation as Vicar of the University Church and conversion to Catholicism split the Anglican church into factions in ways that reverberate to this day.

Upon his death, the Anglican *Church Times* wrote,

‘The death of Cardinal Newman, at the age of ninety, removes from us the last survivor of the great Tractarians, one of the few remaining links with a former generation, one of the most striking personalities of this great century. Although of late years he has spoken but seldom to the public ear, yet about his life of retirement and devotion at Edgbaston there gathered a unique interest and an almost affectionate regard. Catholics and Protestants, Christians and Agnostics, alike looked with genuine reverence upon the venerable age of the great spiritual guide and teacher.’

The forgiving tone didn’t prevent the *Church Times*from going on to describe in the language of conspicuous failure, the way in which by ‘going over’ to Rome on October 9th, 1845, Newman had stepped out of the boiling tea cup of English theological controversy into the distinctly cool ocean of Roman Catholicism.

Having arrived at Rome, the writer suggested, Newman found a strange welcome despite much later being made a Cardinal by Pope Leo XIII in 1879, a year after being offered an honorary fellowship in Oxford, and revisiting the University for the first time in over three decades.

However, that was not the end of the matter and the narrative has changed with the passing of 129 years.

Now the Vatican has stepped in and claimed Newman through canonization, in effect removing him forever from the Anglican communion.

In order to make him a saint, the Vatican claimed that Newman performed two posthumous miracles, in 2001 and 2018, curing an American deacon of a spinal disorder and a pregnant woman of an illness, respectively.

His canonisation at a ceremony conducted by Pope Francis held on October 13th in Rome was attended by Prince Charles and a delegation from the University.

All of these different elements would have been unthinkable, if not riot-worthy, a hundred years ago in England, and might today be taken as evidence of the general recession in British public life of enthusiasm for specifically Christian controversies as opposed to the broader political ones.

But there is another dimension to Newman’s legacy. He was an educationalist who authored *The Idea of a University*, one of the most influential texts of the past century for attempting to put the case for a broad, liberal education as the justification for any young adult attending university and working towards a degree. Newman put forward the case in *The Idea of a University*that universities should be free of religious interference, putting forward a secular, pluralist and inclusive ideal.