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Offers liturgical material for the journey of each individual through life. For each key element of this journey (birth, marriage, healing, death), it provides both material for key 'public' events and resources for 'private' pastoral care. Report and speeches at the [third] annual meeting of the Church Pastoral-aid Society, May 8, 1838. This authoritative account of the Church in England covers its history from earliest times to the late twentieth century. Includes chapters on the Roman, Celtic, Anglo-Saxon, Norman, and Medieval periods before a description of the Reformation and its effects, the Stuart period, and the Industrial Age, with a final chapter on the modern church through 1972. For most people in England today, the church is simply the empty building at the end of the road, visited for the first time, if at all, when dead. It offers its sacraments to a population that lives without rites of passage, and which regards the National Health Service rather than the National Church as its true spiritual guardian. Here, Scruton argues that the Anglican Church is the forlorn trustee of an architectural and artistic inheritance that remains one of the treasures of European civilization. He contends that it is a still point in the centre of English culture and that its defining texts, the King James Bible and the Book of Common Prayer are the sources from which much of our national identity derives. At once an elegy to a vanishing world and a clarion call to recognize Anglicanism's continuing relevance, **Our Church** is a graceful and persuasive book. This revised, expanded edition of the **Common Worship** President's Edition contains everything to celebrate Holy Communion Order One throughout the church year. It combines relevant material from the original President's Edition with Eucharistic material from Times and Seasons, Festivals and Pastoral Services, and the Additional Collects. The effects of the great Evangelical Revival in eighteenth-century England were felt throughout the world, not least in America. It has long been accepted that the Revival owed much of its initial impetus to the Moravian Church, but previous accounts of the Moravians' role have been inadequate and overly dependent on Wesleyan sources. Colin Podmore uses original material, from German as well as British archives to dispel common misunderstandings about the Moravians, and to reveal that their influence was much greater than has previously been acknowledged. Dr Podmore discusses what motivated people to join the

Church, analyses the Moravians' changing relationships with John Wesley and George Whitefield, and shows how Anglican bishops responded to the Moravians' successive ecumenical strategies. His analysis of the successful campaign to secure state recognition (granted in 1749) sheds light on the inner workings of the Hanoverian parliament. In conclusion, he examines how acclaim quickly turned to ridicule in a crisis of unpopularity which was to affect the Moravian Church for a generation. This compelling new history situates the religious upheavals of the civil war years within the broader history of the Church of England and demonstrates how, rather than a destructive aberration, this period is integral to (and indeed the climax of) England's post-Reformation history. The Church is very good at saying all the right things about racial equality. But the reality is that the institution has utterly failed to back up these good intentions with demonstrable efforts to reform. It is a long way from being a place of black flourishing. Through conversation with clergy, lay people and campaigners in the Church of England, A.D.A France-Williams issues a stark warning to the church, demonstrating how black and brown ministers are left to drown in a sea of complacency and collusion. While sticking plaster remedies abound, France-Williams argues that what is needed is a wholesale change in structure and mindset. Unflinching in its critique of the church, *Ghost Ship* explores the harrowing stories of institutional racism experienced then and now, within the Church of England. Far from being an issue which can be solved by simply recruiting more black and brown clergy, says France-Williams, structural racism requires a wholesale dismantling and reassembling of the ship - before it is too late. Shows how some of the ideas about the afterlife presented by spiritualism helped to shape popular Christianity in the period. In this study, the author situates the works of Jonathan Swift in relation to the ideological and political currents of the late 17th and early 18th centuries. He aims to contribute to the understanding of a seminal figure in English literature, and to the study of the dominant political and religious ideologies of the early capitalist state. A wide ranging new history of a key period in the history of the church in England, from the 'Glorious Revolution' of 1688-89 to the Great Reform Act of 1832. This was a tumultuous time for both church and state, when the relationship between religion and politics was at its most fraught. This book presents evidence of the widespread Anglican commitment to harmony between those of differing religious views and suggests that High and Low Churchmanship was less divergent than usually assumed. An important contribution to the understanding of twentieth-century Anglicanism and evangelicalism Catechesis is an ancient practice of Christian disciple making that uses a simple question-and-answer format to instruct new believers and church members in the core beliefs of Christianity. *To Be a Christian*, by J. I. Packer and a team of other Anglican leaders, was written to renew this oft-forgotten tradition for today's Christians. With over 360 questions and answers, plus Scripture references to support each teaching, this catechism covers the full range of Christian doctrine and life, drawing from the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and other important doctrinal summaries. Clear, concise, and conversational, this resource was written for all believers who seek to be grounded more deeply in the truth of God's Word. The book retraces the history of the Church of England from the Henrician schism (1533-34) to the present day, and focuses on the complex relations between the Church and the State which, in the case of an established Church, are of paramount importance. Theological questions, and in particular the conflicting influences of Catholicism and Protestantism, in its various forms, are also examined. The religious settlement engineered by Elizabeth I and her advisers in the 16th century saved England from the atrocities of religious war. However, the countless theological battles and party feuds which have punctuated the history of the Church suggest that the Elizabethan settlement was not entirely successful. The Church of England today is a "broad Church", hosting within its fold a wide range of traditions and beliefs. The coexistence between liberals and conservatives and, to a lesser extent, between Anglo-Catholics and Evangelicals, remains uneasy and the unity of the Church is fragile. The Church of England, whose increasingly vague doctrine and multifaceted liturgy can be baffling, is furthermore confronted with other pressing challenges, such as the rapidly growing secularization of British society and the issue of disestablishment, which are seriously undermining its role and influence as a national Church. 'A masterly, vivid and original sketch, not just of the history but of the culture (or cultures) of the Church of England across nearly five centuries.' Rowan Williams, poet and former Archbishop of Canterbury It is hard to comprehend the last 500 years of England's history without understanding the Church of England. From its roots in Catholicism through to the present day, this is the extraordinary history of a familiar but much-misunderstood institution. The Church has frequently been divided between high and low, Evangelical and Anglo-Catholic. For its first 150 years people sacrificed their lives to defend it; the Anglican Church is and has always been defined by its complicated relationship to the state and power. As Jeremy Morris shows, the story of the Church - central to British life - has never been straightforward. Weaving social, political and religious context together with the significance of its music and architecture, *A People's Church* skilfully illuminates a complex and pre-eminent institution. A wide ranging new history of a key period in the history of the church in England, from the 'Glorious Revolution' of 1688-89 to the Great Reform Act of 1832. This was a tumultuous time for both church and state, when the relationship between religion and politics was at its most fraught. This book presents evidence of the widespread Anglican commitment to harmony between those of differing religious views and suggests that High and Low Churchmanship was less divergent than usually assumed. The Church of England still seemed an essential part of Englishness, and even of the British state, when Mrs Thatcher was elected in 1979. The decades which followed saw a seismic shift in the foundations of the C of E, leading to the loss of more than half its members and much of its influence. In England today 'religion' has become a toxic brand, and Anglicanism something done by other people. How did this happen? Is there any way back? This 'relentlessly honest' and surprisingly entertaining book tells the dramatic and contentious story of the disappearance of the Church of England from the centre of public life. The authors - religious correspondent Andrew Brown and academic Linda Woodhead - watched this closely, one from the inside and one from the outside. *That Was the Church, That Was* shows what happened and explains why. In the years before the First World War the Church of England maintained a mission of help to the Assyrian Church of the East (popularly known as the Nestorian Church) in its then homeland, a corner of eastern Turkey and north-western Persia. The mission's ideal was to restore this body to its ancient vitality and its place as an independent branch of the true church. The mission faced many problems. At home there was the difficulty of justifying the support of a 'heretical' church. In the field, the confidence of the Assyrians proved difficult to gain, especially in competition with other missions: French Catholic and American Presbyterian. Still, it had notable accomplishments. Some of the missionaries were scholars, like A. J. Maclean, who edited and printed the ancient Syriac liturgies of the Church for the first time. Others were diplomats, like W. A. Wigram, who laboured to establish a basis for intercommunion between the two churches. Archbishop Benson, the founder, strictly ruled out any proselytizing to the Anglican church, and in this respect his Assyrian mission stands scrutiny in modern eyes.