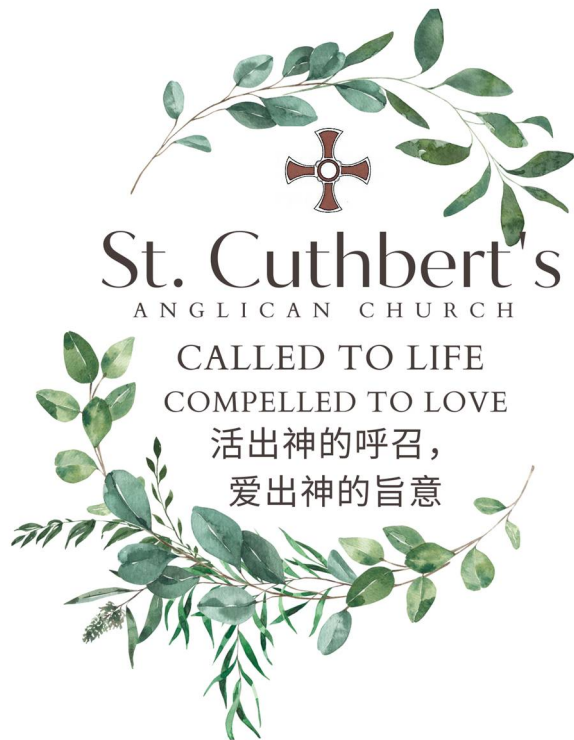




St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com  
905-617-9717

# e-Messenger February 2024



## Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

\*\*\*\*\*

## LENT STARTS THIS MONTH

February 14, 7 p.m. Ash Wednesday Service

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## Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

## Adedayo Olomodosi

Adedayo Olomodosi is our new Student Intern and is a postulant with the Diocese of Niagara, training for ordination. He will be with us until May this year. He is working towards becoming a priest in the Anglican church, following in the footsteps of his great grandfather and uncle who were priests in the Anglican Church of Nigeria.

He was an undergraduate at Wilfred Laurier University where he obtained a degree in Business Technology Management. He went on to Ivey Business School and obtained his MBA. He is currently employed by The Bank of Montreal in the IT department.

Adedayo is currently in his second year at Trinity College studying for his Master of Divinity. He has a special interest in working with youth. Somehow he finds time to relax when he is not working and studying and he says that he likes playing computer games, he plays in a soccer team and also likes cycling.



*Adedayo*

If you thought that Adedayo's time was completely taken up with all his activities he recently became engaged -

\*\*\*Congratulations Adedayo \*\*\*

## Sabbatical - Ven. Jeff Ward

Our Rector, Archdeacon Jeff Ward will be taking a well deserved sabbatical in the spring , during the months of May and June. Our Sunday services will be led by clergy who have been with us on prior occasions.

Services will be conducted by Rev. Craig Luccock and Rev. Joan Dunn, who is well known and much loved in the Parish.

Rev. Garfield will minister on a day to day basis to those in need in the Parish during Fr. Jeff's absence.

# Choir News

Some time ago Dr Dan Lee our Choir Director considered moving to Calgary to continue his dental practice. At that time he had a daughter in high school here in Ontario and decided to let her finish school here. His daughter has now graduated and is at university in British Columbia. Dr Dan has decided now to move to Calgary.

We are sorry to see Dan and Parisa leave our Parish but wish him and his family well in the future. He has left us in the more than capable hands of Vincent Cheng who will be leading the choir in the forthcoming weeks and months.



*Choir Christmas Meal saying goodbye to Dan*

## Vincent Cheng

VINCENT CHENG first established himself as a prominent accompanist/organist for St. Michael's Choir School in Toronto in concerts and services across Canada, USA and internationally. He has been associate organist at St. Michael's Cathedral Basilica, principal organist/music director at St. Rose of Lima, St. Luke and St. Elizabeth Seton churches (2000-2019), St. Michael's Choir School Alumni Choir (2015-2019) delivering revolutionary performances at Massey and Roy Thomson Hall, orchestral pianist/assistant conductor/chorus master for the Toronto Philharmonica (2006-2010) with influential mentor Kerry Stratton.

Cheng's conducting experience extends across the United States and the world, including: founding award-winning Vocal Horizons Chamber Choir (2005), 3rd prize at Budapest MAV International (Hungary, 2013), assistant opera conductor in Berlin, Germany (2012-2013), guest conductor for Greater Toronto Philharmonic and conductor for a MOSAIC Choir concert tour in Israel/Jordan (2019). In addition to conducting, Vincent also released 4 CDs (Rhapsody in White, Journey to Spring, Grand Night of Music I and II) as producer and sound engineer. Vincent is also a sought-after vocal coach in his unique ability to maximize singers' potential in the most effective way through body, mind and spirit.

Following a career in electrical engineering (2004-2011), Vincent sought to deepen his understanding of the human condition and has explored over 32 countries, fostering a deep understanding of diverse cultures and humanity. Since 2013, he has annually traveled to Japan, residing with a Zen Buddhist monk in a 600-year-old temple. Returning to Canada in 2014, he studied psychotherapy while continuing his conducting career and is now practicing as a Registered Psychotherapist in Ontario.



*Vincent Cheng*

With these varied experiences, it culminated in the authoring of his first book 'Heal The Source™...and create lasting fulfillment!', a method and guide to fast-track personal healing based on individual needs. Vincent's visionary thinking and motivational abilities guide him in serving others through Heal The Source™ to contribute to healing the world. Visit [www.HealTheSource.com](http://www.HealTheSource.com) for more details.

## Sunny Yu

Sunny has recently joined the choir in the soprano section. If you were in church on Christmas Eve you will have heard her wonderful singing, taking the soprano solo in *O Holy Night*'. Sunny has been a music teacher for twenty years and now teaches vocal performance and piano. She works with the St Cuthbert's Youth Music and Event Performers program, which helps the youth improve their musical and performance skills. They meet every Friday evening in the church.



*Sunny Yu*

# St Cuthbert's Youth News



The youth group made snow flakes decorations for decorating the Christmas Festive Tea event. These teenagers are so talented making such beautiful decorations! The photo left shows Aileen holding one of the snow flakes which are made from a sheet of paper.



The photo above shows Anna, our Youth Leader showing the group how to make the decorations.

## The Diocesan Youth Leadership Program (YLTP)



*Goleo*

Goleo is training for youth leadership and is enrolled in the Diocesan YLTP program. As part of that program he has initiated a youth led Sunday School tutoring project here at St Cuthbert's. The aim of the project is to help students ages 6 - 12 in need of academic support in English, Math and Science. The aim is to nourish them both academically and spiritually. The program is absolutely free.

ST. CUTHBERT ANGLICAN CHURCH

### YOUTH-LED SUNDAY SCHOOL/ TUTORING PROGRAM

A program to help students ages 6-12 in need of academic and spiritual support

Sundays | 10 AM to 12 PM

Join Us in Nurturing Young Minds and Building Stronger Communities!

## NEW YOUTH-LED SUNDAY SCHOOL/ TUTORING

We are excited to announce a new Sunday School Program for children ages 6-12, where they can be nourished both spiritually and academically.

### BUILDING STRONGER COMMUNITIES

Our new program consists of a youth-led tutoring program in the following subjects: English, Math, and Science at no cost. We have carefully selected the best youth tutors who are not only excellent academically but also capable and enthusiastic in working with children. This new program starts at regular time (10 am) on Sundays and lasts around 2 hours. To sign up and know more about the program, please get in touch with Anna, our children and youth leader, directly at [youth.stcuthbert@gmail.com](mailto:youth.stcuthbert@gmail.com).



St. Cuthbert's Church
[www.stcuthbertoakville.ca](http://www.stcuthbertoakville.ca)

## Chines New Year Celebration

As part of the Chinese New Year celebration there will be a youth social event held on Sunday February 11 from 1- 2:30. They will play Jeopardy and Trivia. **THERE WILL BE PRIZES.**

### Melodies of Resolutions Concert

On January 19th the St Cuthbert Youth Music and Event Players put on a concert in the church to raise funds for the Mission Action Plan of St Cuthbert's. They entertained us with dance, piano, cello, saxophone, flute and singing.



*Aubrey Zhao and Eric Gu*



*Max Jia on saxophone*



*Reina Xue - Dance*



*Emily Wang on cello*



*The YMEP Players with Youth Leader Anna, Florence and Fr. Jeff*



*Ruobing Han - voice*

The performers entertained us, some playing several instruments. **Eric Gu** played bamboo flute and clarinet. **Cindy Wu** played piano. **Max Jai** played piano and saxophone. **Reina Xue** sang and danced for us. **Emily Wang** played cello. **Richard Cai** played piano and sang. **Aubrey Zhao, Ruobing Han, Alick Li and Percy Xiong** sang for us.

Thank you to all the performers for such a wonderful evening of music and dance and thank you also to Musical Director Sunny Yu, Church MAP advocate Florence Xie and our Youth Leader Anna Tavakoli.

### St Cuthbert's - Schools Collaboration

The young people who come to St Cuthbert's are students from local high schools. Fr. Jeff has reached out to Oakville Trafalgar (OT) and St Mildred's schools, the nearest high schools to the church, to improve the connection between the church and the teenagers in those schools.

The first fruit of that collaboration was a concert on December 16, with the name "Love Lasts Forever", held at St Cuthbert's but entirely organised and performed by students from OT. They raised \$2,000 for West Oak Village Long Term Care Centre.

We are hopeful that in the coming year we will have some activities with St Mildred's school.



### St Cuthbert's Youth 60 years Ago

Does anyone recognise any of these fine young men who were servers at St Cuthbert's in 1964. They are photographed here with Fr. Rye all looking very serious. The church building was only 4 years old when this photograph was taken.

# SUGGESTED WINTER READING

## Books for Black History Month

by Booksy

All books reviewed are in our Library and free to borrow.

### FICTION

#### ***The Underground Railroad***

by Colson Whitehead.

Cora was born, and abandoned, on a Georgia plantation owned by the Randall family. When new arrival, Caesar, confides in her that he is planning to escape, she initially refuses until conditions on the plantation turn even more horrible, prompting her to risk travelling on the Underground Railroad. Cora's journeys take her from station to station, state to state, as she searches for freedom, as well as the fate of her vanished mother, all while being pursued by the vile slave catcher, Ridgeway. It is a perilous journey to find a safe home, with many dangerous false sanctuaries along the way. Beautifully written, thought provoking and compelling, it won the Pulitzer Prize in 2016.

### BIOGRAPHY

#### ***"Go to School, You're a Little Black Boy"***

by The Honourable Lincoln M. Alexander with Herb Shoveller.

Remarkably, these words came not from a white person, but from Alexander's own mother, a maid married to a railway porter, both from the Caribbean. Born in Toronto, education became very important to Alexander motivating him to graduate from McMaster University and then Osgood Hall Law School. He became the first Black Canadian to be a Member of Parliament in the House of Commons, and the 24th Lieutenant Governor of Ontario. Initiated in 2015, January 21st is celebrated as Lincoln Alexander Day, and in 2020, Toronto Metropolitan University, launched the Lincoln Alexander School of Law.

#### ***No Bootstraps When You're Barefoot: my rise from a Jamaican plantation shack to the boardrooms of Bay Street***

by Wes Hall.

Hall started out shoeless in Jamaica, abandoned at a young age by his abusive mother, raised by his grandmother, and ultimately brought to Toronto by an estranged father he barely knew. By the age of 18 he was on his own again going from job to job before realising he needed to complete his education.



#### ***No Bootstraps When You're Barefoot (Cont.)***

This inspirational story shows how driven, innovative and creative he was to become one of Canada's most successful business leaders, the founder of the BlackNorth Initiative and the newest and first Black Dragon in the Dragon's Den.

#### ***Partners of the Heart***

by Vivien Thomas.

This is an inspiring autobiography of Thomas who overcame racial barriers imposed during the Jim Crow era. The grandson of a slave, Thomas worked as a carpenter to save enough money to enroll as a pre-med student, but when the bank crashed during the Depression, his life savings, along with his medical aspirations, were wiped out, leading him to find employment as a janitor at a hospital. Thus began his unlikely alliance with renowned surgeon, Alfred Blalock, every bit a scion of southern aristocracy with a legacy of plantations and banking.

With no formal medical training, Thomas very rapidly learned to perform surgery and to carry out complicated experimental cardiac operations on dogs totally unassisted while devising new techniques and tools. Their collaboration led to many pioneering breakthroughs, chief among them the procedure that cured the heart defect that caused "blue baby syndrome". Despite the disparity of their socio-economic backgrounds, and in their personalities, their remarkable partnership lasted 34 years, up to the time of Blalock's death. The 2004 film called *Something the Lord Made* starring Alan Rickman and MosDef, powerfully depicts their dynamic story. **The DVD is also in our collection.**



# Christmas Reflections



## Christmas Tea

The Parish Hall was decked out with festive decorations for the Christmas Festive Tea. The "snowflake" decorations were made by the teenagers. There was a great selection of mouth watering treats (see photos) baked by parishioners. The event was free (goodwill donation) and was planned as a social event rather than fund raising.



## Christmas Tree Fund Raisers



It was another record year for tree sales. 615 trees and 40 wreaths arrived November 24th. There must have been some truth in the rumour of a tree shortage. We had sold all the wreaths within 10 days and we finished volunteer sales on December 10th with only 13 trees left. The last tree was sold on December 17th.



*Unloading a 13 ft tree. They were very heavy a 5 person effort !*

*This fund raiser would not be possible without the many volunteers who help unload and sell. Photo right - some of our many tree sales volunteers. From left to right: Bruce, Jessica and the Meyers family.*



*Our MP Anita Anand opened the Christmas Tree Sale on November 25th.*

This year we sold trees ranging from 6ft. to 10ft. and some 13 ft. trees. We achieved a profit of \$20,117 for the ministry of St Cuthberts.

## Cake Sale

Capitalizing on traffic to our annual Christmas Tree Sale, we set up a bake table at the lot on the first two weekends. The bake event was a success due to the talented bakers of our congregation supplying a wide variety of delicious homemade goodies. There was a tantalizing array, ranging from an amazing selection of cookies, squares, cupcakes, muffins, loaves, cakes (Heather's fruit cakes made a reappearance) and even jars of hot pepper jelly. We raised \$1490 for St Cuthbert's ministry work.



## Books and Puzzles

Our first Book/Puzzle and Gift Basket Sale was held at the beginning of December during the Bake and Christmas Tree Sales. Volunteers helped with the sale as well as offering complementary hot apple cider to those who browsed. We are very happy to announce that we raised \$550. We thank everyone who donated books, puzzles, volunteered their time, or made a purchase. The success of this event truly exemplifies the generosity and support of our community.



# Upcoming Events

**Candlelight & Prayer  
with Songs  
of Taizé**

*In the stillness  
of a candlelit hour,  
come and pray with us  
and sing the songs and  
chants of Taizé.*

Friday February 16, 2024  
at 7:30 pm

All Are Welcome!

St. Aidan's Church  
318 Queen Mary Drive  
Oakville, ON L6K3L6  
Phone: 905 845-6111




**ST. CUTHBERT'S LABYRINTH WALK**  
Next Labyrinth Walk Friday February 2nd at 7 pm

A labyrinth is used for walking meditation. It is a single winding path from the outer edge in a circuitous way to the center. Labyrinths are used world-wide as a way to quiet the mind, calm anxieties, recover balance in life, enhance creativity and encourage meditation, insight, self-reflection and stress reduction. As a means of meditation, it provides a quiet and stress-free means of connecting with God in prayer as we walk.

Please join the Ven. Jeff Ward every month for this beautiful and peaceful means of renewal and growing in faith!

St. Cuthbert's Church  
1541 Oakhill Drive, Oakville 905 844 6200  
www.stcuthbertoakville.ca



**Men's Lunch**



Next Men's Lunch will be February 23rd. If you would like to join us and have not been before please contact Dick Alcock 905 337 0121. Dick will be sending email invites as usual.

**ST. CUTHBERT'S  
PANCAKE DINNER**

1541 Oakhill Drive  
Vegan and Gluten Free available

**Tues. Feb 13 2024**  
**6:30 - 7:30pm**

**Cost:**  
Families \$25  
Adults \$10  
Kids \$5




**WELLNESS HUB  
FEBRUARY 17 AT  
2:00 P.M.**

We look forward to seeing you soon!

Chinese banquet Performers

St Cuthbert's Celebration  
**Chinese  
New Year  
2024**  
Year of The Dragon

Tickets \$15  
\$20 at door Following 10 a.m. Service February 11



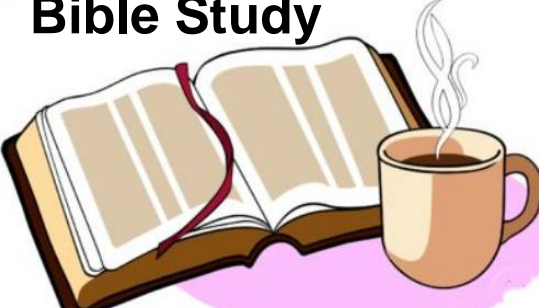
**Vestry**

The Vestry Meeting will be held on February 25th after the 10 a.m. service

**Bible Study**

Tuesday 7:15 p.m. on Zoom

Wednesday 10 a.m. Conference Room





# Anglican Christianity: A Series by Professor Alan L. Hayes

## Chapter 17: An Anglican Communion Begins, 1770-1880 Part 3: The Anglican world as a whole

Between 1770 and 1880, Anglicanism expanded from a single ecclesiastical unit -the established Church of England and its overseas outposts - into a worldwide Anglican communion of self-governing national church organizations and their missions.

Each national Anglican church has had its own history; we looked at some examples in the last two installments. But we can also tell an overall story of worldwide Anglicanism, because Anglicans around the globe faced some similar theological and practical issues at the same time, tried similar solutions, were influenced by many of the same authors, shared news, and kept in touch with one another. Moreover, most of the world's Anglican bishops were still either British or American, with similar backgrounds and perspectives.

### Decentralization

As we've already seen, the first step in the decentralization of Anglicanism was the American Revolution. That left the Episcopal Church in the USA independent of the Church of England.

In the "loyal colonies" like those of British North America (BNA), Anglicans seldom took the initiative to separate from the Church of England. Their independence was usually imposed by the law officers of the Crown.

That's because, when British colonies began acquiring self-government (as the BNA provinces did from the 1840s), the ecclesiastical laws of Britain no longer applied. (Actually, it wasn't clear how far they applied even before that point. But all doubt was removed.) So the Queen and Imperial Parliament couldn't legally make decisions for Anglicans in self-governing colonies.

Many colonial Anglicans were unhappy with this development. They feared that the world's Anglican churches would go their separate ways, and lose their sense of collegiality and common tradition. (They weren't wrong, as we've seen in recent years as different national Anglican churches disagree sharply about same-sex policies.)

The Church of Ireland (which was and is Anglican) was disestablished for a different reason. In 1869 Prime Minister William Gladstone of Britain agreed with those who thought it unjust for a church that represented only 10% of the population of Ireland to be uniquely privileged and exploitative.

Disestablishing the Church of Ireland ended the relatively short career of the United Church of England and Ireland. That had been created by the legislation that created the United Kingdom of Great Britain and Ireland in 1801. The United Kingdom, of course, still exists, although most of Ireland left it in 1922.

### A weakened church establishment

In the nineteenth century, church establishment in England gradually became something like a formal shell. The main turning point was legislation between 1828 and 1831, which allowed non-Anglican Protestants and Roman Catholics to be elected to Parliament and to hold public office. Once Parliament was no longer dominated by Anglicans, it was disinclined to maintain special privileges for the Church of England, finance its expansion, or oversee its management. In the decades since then, the Church of England has acquired instruments of self-government, and in many ways functions like one denomination among others, as do Anglican churches in the rest of the world.

### Sunday schools

The first Sunday school was opened in 1751 at an Anglican church in Nottingham. An Anglican newspaper publisher named Robert Raikes then promoted a Sunday school movement.

The first Sunday schools taught reading, writing, and arithmetic to working-class kids who couldn't afford schooling and who might otherwise use their free time mischievously. Soon Sunday schools were expanding to other social classes, and focusing on Scripture and religious education. In Canada the first Sunday school was launched at St. Paul's Anglican Church, Halifax, in 1783.



# Chapter 17: An Anglican Communion Begins, 1770-1880

## Part 3: The Anglican world as a whole (Cont.)

Ecumenical Sunday school associations developed to publish curricula and to train and support teachers, though not all Anglicans were willing to work with ecumenical associations.

### The Oxford movement

We've previously met Anglicans of the High Church and Low Church, as the terms were used in the eighteenth century, and also the Evangelicals. A controversial new theological option appeared in the 1830s. The Oxford movement shared some views with the old High Church: for instance, that episcopacy was a Christian essential, and that sacraments were instruments of grace. But it differed in big ways. For instance, where the High Church championed the royal supremacy in the Church, the Oxford movement held deep reservations about it, since governments were making ecclesiastical decisions to suit secular political priorities. The Church should serve Christ, not the government of England, it insisted. Also, where the High Church clearly embraced the Protestantism of the Prayer Book and 39 Articles, the Oxford movement regretted the extent of England's break with tradition.

To its critics, the Oxford movement looked like a gateway to Roman Catholicism, which most Anglicans disparaged and feared, not least because popes had encouraged Spain to try to conquer England and Ireland.

The Oxford movement was so named because its early leaders were associated with Oriel College, Oxford, including John Henry Newman, who later became a Roman Catholic, and Edward B. Pusey.

### Ritualism and the Ecclesiological movement

Ritualism revived medieval church ceremonial, such as processions, altar candles, vestments, and various priestly acts at the eucharist, which the English Reformation had eliminated. One of the leaders of Anglican medievalization was John Mason Neale, whose name you'll find in your hymn book as a translator of some medieval hymns that he popularized, such as "All Glory, Laud, and Honour," and "O come, o come, Emmanuel"

For its part, the ecclesiological movement revived Gothic church architecture, in place of the plain Georgian style of the time.



*Georgian  
St Marylebone Church, London*



*Gothic Revival - National Cathedral  
Washington DC*

Both movements gained traction in the 1840s, though ritualism was very controversial for decades. Both gave an aesthetic and performative dimension to "catholic" principles such as apostolicity, sacramentality, and the authority of Church tradition.

### Anglo-Catholicism

Ritualism and the ecclesiological movement arose independently of the Oxford movement, whose early leaders enunciated a "principle of reserve" about liturgical change. But, before long, ritualism, Gothic architectural tastes, and Oxford movement theology coalesced into the main channel of what's called Anglo-Catholicism.

### The Broad Church

Associated originally with an educator and historian named Thomas Arnold in the 1830s, the Broad Church affirmed the comprehensiveness of Anglicanism. Thus whereas Evangelicals, Anglo-Catholics, and other parties typically pronounced very firm and narrow opinions as to what Anglicans should believe and practice, the Broad Church appreciated the diversity of Anglicanism. Arnold himself hung on to the fading principle of a national church establishment, which he thought should make comfortable room for everyone in Britain, not dictate theological interpretations.

For its part, the ecclesiological movement revived Gothic church architecture, in place of the plain Georgian style of the time.

### Evangelical Catholicism

This was an attempt to affirm both Scripture and tradition, both personal conversion and sacramental grace, both individual piety and ecclesiastical norms. This sounds attractive, although in practice it often hedged theological inconsistencies. This approach was promoted in the 1840s by William Augustus Muhlenberg, a Pennsylvania Episcopalian, although some scholars identify John Wesley, the eighteenth-century Anglican founder of Methodism, as an earlier evangelical catholic.

The modern quarterly academic journal *Pro Ecclesia* follows this tradition.

# Chapter 17: An Anglican Communion Begins, 1770-1880

## Part 3: The Anglican world as a whole (Cont.)

### Liberalism

As a theological term, liberalism generally means coordinating Christian truth with modern science, ideas, and circumstances. It describes a theological approach more than a theological content, so Anglicans often use it as a modifying term ("liberal evangelical," "liberal catholic").

Modern liberal theologies arose in the nineteenth century when Christians were challenged by geological science (which dated the creation of the earth much earlier than the Bible did), evolutionary theory (which ignored the six-day creation of Genesis), and critical Biblical scholarship (which questioned the historical accuracy of some Biblical narratives). Liberals also found theological support for such modern social trends as democracy in state and church.

### Theological partisanship

Each of these theological positions had variations which led to internal disagreements. But each took on a hardened, homogeneous appearance to outsiders as it opposed the other positions. The result was church party politics, which often dominated synods (the new instruments of Anglican self-government), and other areas of Victorian Anglican life. Canadian Anglicans, for example, were typical in having a choice of "Church Party" or "Evangelical Party" Sunday school curricula, weekly church newspapers, mission societies, hymn books, private schools, theological schools, and, for that matter, parish churches.

### Imperialism and Anglicanism

Anglicans in both Britain and its overseas colonies were overwhelmingly patriotic imperialists. As one scholar (Rowan Strong) puts it succinctly, Anglicans supported colonial expansion because of their "self-confidence in the quality of their Church," their sense of obligation to "the universal imperative of the gospel," and their "long-standing conviction that the British Empire was a divine gift conditional upon its being used to spread the gospel."

The United States wasn't an empire, but it, too, had an expansionist territorial vision dependent on the subjugation of Indigenous peoples, which the Episcopal Church supported warmly.

Imperialism was supported by an ideology of unilineal evolution, which ranked the world's cultures from primitive (and inferior) to modern (and superior), with English-speaking peoples at the top. Almost all Anglican missionaries, therefore, saw their job not just as preaching the gospel but also as helping to raise "primitive" societies up to white British and American standards.

They were serenely unaware of the damage inflicted by their projects of cultural destruction.

### The Colenso affair and Lambeth

John William Colenso, bishop of Natal, which included Zululand, espoused liberal views in the early 1860s that outraged his archbishop, Robert Gray of Capetown. Most notably, Colenso broke sharply with the venerable Anglican missionary tradition of threatening Indigenous peoples with hellfire and damnation if they didn't accept Jesus. Instead, interpreting Paul's letter to the Romans, especially chapter 9, as a condemnation of settler racism, Colenso told the Zulus that they were already saved. He also accepted Zulu polygamous converts for baptism.

Gray deposed Colenso from his episcopal office and excommunicated him. On Colenso's appeal to England, however, the Crown's law officers decreed that Gray lacked the authority to make these decisions. In South Africa a formal schism resulted which was healed only after Colenso died in 1883.

Anglicans worldwide were divided by Colenso's Biblical interpretations, theology, and approach to missions, and also by the judgment of the law officers. Bishops in Canada lobbied for a meeting of worldwide Anglican bishops with the hope that they could agree on theological standards (against Colenso). The result was the first Lambeth Conference of Anglican bishops in 1867. The world's Anglican bishops have continued to meet every ten years or so since. (But the Lambeth Conference has never had the authority to lay down doctrinal norms.)

### Women

In the wake of the Industrial Revolution, leisure time increased for middle-class women, and large numbers of Victorian Anglican women found opportunities for ministry. Some served as teachers and writers on religious matters, and published works of devotion and Scriptural exposition.



Some threw themselves into charitable work and social service and reform, such as temperance and anti-slavery. Some became missionary wives, and, indeed, missionaries in their own right.

Some became Anglican nuns or religious sisters (such as nursing sisters) or deaconesses or Bible women or district visitors, all of them new opportunities.

# Chapter 17: An Anglican Communion Begins, 1770-1880

## Part 3: The Anglican world as a whole (Cont.)

These developments tested some gender stereotypes.

Canadian Anglicans commemorate Roberta Tilton of Ottawa every year on June 30. She was a particularly influential Anglican leader from the 1870s on.

### Christian social action

Anglican moral teaching had always emphasized such individual duties as obeying the governing authorities and respecting social superiors. But in the nineteenth century some Anglicans advocated for systemic social changes in the interest of compassion and justice. An example is the English priest F.D. Maurice, who in the 1840s and 1850s opposed the systematic exploitation of labour by moneyed interests, and formed workers' cooperative associations and training schools.

Not all such initiatives of systemic change have stood the test of time. For instance, Euro-Canadian Anglicans ran Indian residential schools in the hope of eliminating allegedly "primitive" Indigenous cultures in a generation or two. We now call that cultural genocide. Later, many Anglicans championed the forced sterilization of socially marginalized women.

### The clergy

Models of ministry and ministerial training diversified in this period. Before the 1830s the ideal Church of England clergyman was a non-heir son of a noble family, or a member of the upper middle class, with a university degree from Oxford or Cambridge, and connections to the elite social networks that controlled most appointments of clergy to churches.

The requirement of a university degree wasn't to ensure theological learning, since the universities (then only Oxford and Cambridge) didn't offer theological programs for ordinands.

The purpose was more to ensure their socialization as gentlemen.

This ideal of an Anglican clergyman was, however, restricted to financially healthy churches, mainly in southern England. Few churches in northern England or Wales had sufficient wealth or prestige to attract high-class university graduates. So they were served by non-graduates, called "literates," who could read the liturgy and authorized homilies. Their career opportunities were limited.

The English model also dominated the Church of Ireland, where prospective Anglican clergy attended Trinity College Dublin (TCD). The model also flourished in colonies such as Canada, which before the 1830s preferred graduates of Oxford, Cambridge, or TCD.

Things were different in the USA, where class consciousness was considered un-American. Bishop William White, the first presiding bishop of the Episcopal Church, prepared in 1804 a Course of Ecclesiastical Studies for ordinands, who studied privately with a parish pastor or college professor.

In the 1830s (a bit earlier in the USA), in a wave of change, theological schools began to be established, as an alternative to both university education and private instruction. Early Anglican examples in Canada were at Chambly and Cobourg. In Ireland, however, a university divinity program was established at TCD in 1831.

Reasons for widening opportunities for the training of clergy included the need for ordained domestic and overseas missions, a professionalization of the clergy where competence was more important than social class, and adaptation to democratizing social trends.

Next month ... Our historical survey will enter the twentieth century!