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## THE PARADIGM OF HISTORICAL DEVELOPMENT OF ANGLICANISM

*The article discusses the formation of the basic tendencies of development of the Church in the United Kingdom within Anglicanism in the course of its historical development. History is shown in conflicting relationships of the English monarchy and the Catholic Church in the conditions of reformation which took place in Europe in the XVI century. The evolution of state-confessional relations in contemporary Britain is also examined.*

**Keywords:** Church, Reformation, Anglicanism Christianity.

The Anglican Church is one of the major Protestant churches which have appeared during the Reformation. Its formation is closely connected with the history of relations between the British monarchy and the Roman Catholic Church, it reflects the development of the religious situation in Europe and the world, it responds to the periods of exacerbation of crises in Catholicism and Protestantism and the current modern stage of the life of the Anglican Churches matches to the globalization and integrative processes that are characteristic for today's Christianity. In the first stage of its formation the Anglican Church had a peculiar features unlike continental Protestant structures while it was remaining on the territory of the British Isles. In

the field of religious studying of Anglican Church we admit that the greatest relevance is in the three circles of issues: theoretical and methodological, philosophical and theological and interfaith circle. The examination of these issues in their unity and interdependence allows us to objectively and comprehensively present the genesis and evolution of Anglicanism as the one of the denominations that belong to a Christian confession – the Protestantism.

The study of creed, canonical practice, organizational structure and other aspects of the Church of England were studied by such scholars as V. Mikhailovsky, E. Popov, P. Patterns, Metropolitan Filaret, V. Palmer, J. Pusey, W. Birkbeck, J. Verdves and others. In the literature a

special place has been given in the main Anglican-Orthodox dialogue on a wide range of inter-church relations [1, c. 28-29].

Angles, Saxons and Jutes were pagans but at the end of the VI century they begin to adopt a new faith for themselves that preached the righteousness, humility, mercy, justice and order – Christianity. In the British Isles in the IV century the Britons were first pagans who were Christianized. The new religion as elsewhere was adapting to the traditions and rituals of the old religion of the Britons and was creating quite original phenomenon while it was merging with them. During the Roman Empire the island type of Christianity was not losing the connection with the center of religion – Rome, but in the excurrent dark times after the collapse of the empire this link was broken. It would be logical to expect the attempts to convert the Anglo-Saxons to Christianity by the Welsh people who were Christians but the contempt of the latter to the Germanic barbarians was so invincible that they had not tried to increase its influence on the winners in this way. The Welsh Christianity had still an indirect effect on the Germans as St. Patrick that turned the Irish people to faith in 431-61 AD was originally of a Roman-Celtic origin and his christening received in the UK, and we know for sure that the original and the most sincere impulse to turn Saxons to Christianity comes from Ireland. The Irish or Celtic Christianity were different a little from that type of Christianity which preached the papacy see in Rome. Some of the differences between the two interpretations of the role of Christianity in society concerned only highly technical matters to the modern view as, for example, the form of the priest's tonsure. But in addition to this the two varieties of Christianity differed and on key issues. One such issue was the question of the role that was assigned to the pastors in the community.

The Irish Christian faith being separated for a long time from the Roman roots and grown up in a clan of tribal society was enduing the priest with the same qualities which the Druids were characterized, but as an exception a Christian priest didn't carry out the bloody mysteries. The priest in the Irish brand of Christianity is a poet, a mystic, spirit fighter, a hermit, a man that is gifted with supernatural qualities and who was available to perform miracles. The Roman Church saw the role of the priest in a different way – it became obvious for the Roman popes that the church can and should claim the place that had once occupied the Roman Empire.

Therefore, from the very beginning it was taking the role for itself of the supreme authority which controls the kings and rulers of Europe and giving them advices and spiritual guidance, and the thing that is not less important – giving them educated and intelligent assistants and servants. At the dawn of the Christianization of England stands St. Augustine who received the blessing of Pope Gregory the Great in 597. Using the fact that a Christian Frankish princess marries the King of Kent, Augustine arrives on the island and two months later turns the king and his partials to the new faith. From that moment it is decided to make the countdown of the history of the Christian church in England [2, c. 88-89].

The British crown began to quarrel with the papacy quite early. It is enough to mention the collision between Henry I and Anselm, Henry II and Thomas Becket, John Lackland and Innocent III just to understand the full seriousness of relations between Rome and England as early as in the twelfth century. If the first efforts of kings to get rid of the influence of the papacy were unsuccessful, in general it had been happening by the reason of insufficient support of monarchs by partials among which there was no unity until the XIII century when the united English nation instead of the Anglo-Saxons and Normans came out on the historical arena. Under Henry III (1216-72) this nation has already thrown a few menacing warnings at Rome. Barons and communities are trying to save the country from foreign

exploitation. Under Edward I (1272-1307) these efforts are becoming very energetic. Now for the first time the country decides not to pay an impost of 1,000 marks and announces that the papal oppression cannot be tolerated. The opposition reaches its biggest power in the half-century of the reign of Edward III (1327-77) during the Hundred Years' War. As for the priesthood the dependence on the distant Rome was preferable for them than the tutelage of secular authorities and the laity, moreover in the top layer of the priesthood there were a lot of people who were sent from abroad. The hierarchy gravitated to the Pope by all of its interests.

A new wave of anti-Catholic movement was caused by the penetration of the ideas of the continental Reformation. From 1527 the divorce of Henry VIII (1509-1547) with his wife and marry Anne Boleyn begins. The cooling between the crown and Rome, that was caused by the refusal of the Pope to give the king his desired divorce, unties the hands of enemies of the Pope in the country. With the support of the nation the king subverts the pope's authority but at the same time he retains the old religious position and even argues with Luther. In 1534 the Pope unchurched Henry and in the same year the king approved the Statute that was supposed to destroy the influence of the Pope to appoint the archbishops and bishops. Later, the parliament proclaimed the king as the only supreme land head of the England Church. In 1535 Thomas Cromwell was appointed as a general vicar in church affairs [3, c. 15-16].

In 1535 the revisionary visitation of church institutions began. The auditors were presented the instructions that contained 86 questions and a secret mission to persuade small monasteries to transfer their possessions to the king voluntarily was also given. In case of refusal the monasteries were threatened of disclosure and bringing them to court of justice. Some monasteries have conceded. In February 1536 the audit report was read in parliament after what the bill of the destruction of small monasteries was accepted: all their property went to the crown. About 400 monasteries were destroyed. About 10 thousand monks left their walls. Then the turn of the large monasteries came. In 1538 and 1539 they surrendered voluntarily understanding how purposelessly was their resistance. The monasticism was the mainstay of the papacy in the country. Being compromised during visitations it also carried away the papal authority in its fall.

The first religious formula that was adopted in the Church of England is recorded in the "Ten Articles" of 1536. It is a mixture of views of the Catholicism and Protestantism. The compilers acknowledge the Bible as the source of the Christian faith, but in one row with it they admit the authority of the three symbols of faith and the first four Ecumenical Councils. They mention only about the three sacraments, eliminate abuses of the veneration of icons but do not reject the worship of icons, they admit a prayer for the dead, veneration of saints, they say that the bread and wine are the true body and blood of Christ. In 1537 the "Christian Manual" that was concretizing the positions of the "10 articles" was proclaimed. In 1539 the Parliament accepts a document named "The 6 articles". It says that the body and blood of the Savior are present in the Eucharist under the appearances of bread and wine, that the communion under both species is not necessary and that priests should be celibate. This is the turn to Catholicism. In 1543 the "Doctrine that is necessary for every Christian" was published, which was a step towards Catholicism [4, c. 114-115].

While the ruling of Henry's son Edward VI (1547-1553) the transformation of dogma and worship has gained the new phases. The "42 articles" came to this world by the systematic exposition of the views of the reformed Church in 1552 that proclaimed among other things the following: the teaching of Holy Scripture is sufficient for salvation;

the Nicene, the Athanasian and the apostolic symbols of faith should be acknowledged because they can all be proved over their contents from the Scripture; the doctrine of supererogatory deeds is filthy; the ecumenical councils can transgress and they transgressed; only the christening and the Lord's Supper should be recognized among all the sacraments; the transubstantiation cannot be proved from Holy Scripture; the bishops, priests and deacons must not be celibate, etc. The Augsburg Confession lies in the basis of these articles.

The publishing of these two documents has caused a strong Catholic opposition in the country which led to an uprising. Mary Tudor (1553-1558) decided to return England to Catholicism leaning on the significant Catholic forces in the country. In 1554 the papal legate came there. From 1555 to 1558 there were the repressions against the protesters. But Elizabeth I (1558-1603) had refused of the revival of Catholicism in England, she had chosen a middle way between the pursuits of the extreme Protestants and Catholics. The revised "The book of common prayers" was introduced by the Act of Uniformity in July 1559. Then the "Article 42" was revised also.

In the XVII century the Protestantism in England gets the final predominance. In ecclesiastical matters the king was an autocratic master. Meanwhile he was bounded by the Parliament in the field of secular government. Therefore we see that the desire of the kings to govern the State comes from here as well as they are ruled by the Church. This tendency was supported by the episcopate. When James I (1603-1625) and Charles I (1625-1649) were ruling the constant quarrels between the Crown and Parliament on tax issues were happening. The effort of Charles I to establish the Episcopal Church in Scotland has caused an armed uprising. The English Parliament that was convened after 11-year break in 1640 instead of helping the King showed him a number of charges and then after its dissolution it gave its place to the Long Parliament which has become an instrument of struggle against absolutism and bishoprics. With the ascension of William III (1688-1702) to the throne the Anglican Episcopal Church regains again its dominant position, but the sphere of its influence gradually narrows. Having achieved the dominance in the UK the Church of England had entered the principle of tolerance in its relations with the followers of other churches, including the Catholic Church.

The Anglicanism is a mixture of Latinism, Lutheranism and Calvinism. The basic idea of it is opposing the extremes of Protestantism, uphold and maintain everything in the Church of England that it contains from ancient times and moreover to bring it closer to the tradition and practice of the Ecumenical Church before its separation. The Anglican Church is Episcopal in its structure. The elders and deacons are achieving their degrees in a special rank through the Episcopal ordination with prayer invocation of the Holy Spirit. During a long period of time the main liturgical book of the Church of England has been the Book of Common Prayer (or BCP) in 1662. From 1980 to 2000 the Alternative Service Book was acting in the one row with it. The church service of the laity is caused by that fact that the Anglican path has mainly a pragmatic or practical character. The danger of this path is in that that it may lead to a purely moralistic type of Christianity with its usual pursuit of good deeds in its ultimate development, which essentially replaces a reverent perception of grace and wisdom that opens in a prayer – the main features of the Christian life. However, the Anglicans are aware of this danger as it is evidenced by their church service to God – the most effective way against moralizing distortion of the Gospel [5, c. 21-22].

One of the important changes that this century have brought is that there is more and more significant participation of the laity in the life of the Church – in liturgy

and church government. On the one hand it was a natural development of the fundamental ideas of the Reformation according to what the direct access to God is opened to every individual. On the other hand it was the church reflection of the general democratization of life in a secular world. Being under the status of the State Church the Church of England has always been affected by the laic influences: its secular head was the laic (the King or Queen) and all decisions (regarding the Church) are subjected to the approval by Parliament. However the involvement of the laity in the life of the Church in recent years started taking on new forms beginning with the parish level. Nowadays the freedom of the Church expands in making their own decisions. Some Anglicans would like to see a complete separation of the Church and the State; others believe that this historical link is keeping its importance and usefulness even today. Anyway the Anglicans are challenged to develop ways to implement their new freedom without refusing of the traditional responsibility to the nation in general which the Church of England was always feeling. The latter has no monopoly in the English religious life and it works together with other confessions; however, its history and visible presence all across the country gives it a special role. The Church of England does not receive the government subsidies and therefore the source of funds to pay salaries and finance the clergy of various church programs themselves are its members. The differences that exist between individual Anglican churches are also coincided to the variety within each of them. It is traditionally the "Broad Church". Due the historical reasons the Church of England was forced to accept the variety, although it wasn't chasing for doing so. It was gradually getting used to the idea that Christians often disagree very significantly in the matters of faith and behaviour. It seems that the Anglican Church is always on the edge of self-destruction; and indeed, from time to time some of its members and groups leave it and realize their understanding of the Christian calling in another church that does not seem so painfully colorful. Nevertheless, the church body continues to exist as a one unit [6, c. 55-56].

If previously many Orthodox Anglicanism researchers tried to highlight the positive aspects of the question of the Anglican priesthood that differed them from other Protestant confessions, so thus after the introduction of the practice of female ordinations Anglican Church had justified the worst fears and critical literature suggestions according to the Anglicanism of XIX-XX centuries. These fears based in the fact that even the most conservative groups of Anglican community treated the priesthood not as an act of grace in the life of the Church, but rather as to a social service to the community. In December 1899 at the Congress of the Oxford Anglo-Catholic theologians some answers to questions about the priesthood were given. The modern practice of female ordinations to the priesthood leads us to the idea that the Church of England understands the priesthood merely as a convenient kind of social institution for the management of the Church necessary for better coordination of external activities of the Church and aimed at the improvement of the latter. This approach to the priesthood is natural for Anglicanism only as a social church service. The circumstances of the introduction of the practice of women's ordination to the Church of England allow us to make sure about this. The relationship between the Anglican Church and the State is traditional and the Church almost completely depends on the state structures; the role of the priest is often reduced to a social church service such as the social work that can be engaged by a woman too. The Church was repeatedly headed by the queens that is also served for an peculiar to promote the ideas of the possibility of women to take the management positions in the Church.

The Anglicans participate in ecumenical and interfaith dialogue at all levels – from the consultations with the Orthodox, Catholic, Lutheran and Reformed for the mutual using of the church buildings with other communities and the special mutual church service in which the clergy of different churches are participating. Many Orthodox communities in the UK perform church service in Anglican churches. Although the Anglican Church is not in communion with the Orthodox and Catholic churches, it is involved in the work that is aimed at the reunification of the churches, both on the formal and informal levels. Anglicans also take an active part in the informal ecumenical organizations. The growing presence of significant non-Christian religious communities in the United Kingdom and other countries prompted the Anglican Church to participate in the inter-religious dialogue. Many British church schools are in the areas where there are large immigrant communities – Muslims, Hindus or Sikhs, and this has caused an interesting debates that are connected with the content of religious education and the meaning of religious ceremonies that are usually made at the start of the school day [7, с. 74-76].

The study of the evolution of the state-confessional relations in England leads to the conclusion that the monarchical power played the great role in them. It touched not just only the political and socio-economic moments but also the doctrinal statements which is occurred as the specificity of the

Reformation in England unlike the Continental Europe. A special role in establishing of the foundations of dogmatic doctrine, the canonical order and structure of the Church of England has played Queen Elizabeth I during the reign of which the Symbol of Faith of Anglicanism was mainly made up – the 39 articles of doctrinal statement. Another such feature that influenced on the content of the Anglican doctrine was the time in which it was creating. The historical appearance of the Anglican Church held the parallel to the appearance of the parliamentary democracy in Britain. The tolerance and respect for individual rights and religious beliefs were approved at the same time. All this gave a certain world outlook attitude and religious specificity to the Anglican religious doctrine.

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#### ПАРАДИГМА ІСТОРИЧНОГО СТАНОВЛЕННЯ АНГЛІКАНСТВА

*У статті розглядається становлення основних тенденцій розвитку Церкви у Великобританії в рамках англіканства в ході її історичного розвитку. Показана історія конфліктних взаємовідносин англійської монархії і католицької церкви в умовах реформації, що проходила в Європі в XVI столітті. Також розглянуто розвиток державно-конфесійних відносин в сучасній Англії.*

Ключові слова: церква, реформація, англіканство, християнство.

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#### ПАРАДИГМА ИСТОРИЧЕСКОГО СТАНОВЛЕНИЯ АНГЛИКАНСТВА

*В статье рассматривается становление основных тенденций развития Церкви в Великобритании в рамках англичанства в ходе ее исторического развития. Показана история конфликтных взаимоотношений английской монархии и католической церкви в условиях реформации, проходившей в Европе в XVI веке. Также рассмотрено развитие государственно-конфессиональных отношений в современной Англии.*

Ключевые слова: церковь, реформация, англиканство, христианство.