



# REINVENTING ANGLICANISM

BRUCE KAYE

*A quest for authentic  
community and engagement  
in Anglican Christianity*

# Reinventing Anglicanism A Vision Of Confidence Community And Engagement In Anglican Christianity

**Wei-Han Kuan**



## **Reinventing Anglicanism A Vision Of Confidence Community And Engagement In Anglican Christianity:**

Reinventing Anglicanism Bruce Norman Kaye, 2004 Anglicanism world wide faces huge problems in the post Empire era Churches that were originally founded as colonial and missionary outposts by Great Britain and the United States have now become autonomous Anglican provinces and what used to be a predominantly white Anglo Saxon group of churches in the northern hemisphere has become a truly global community most of whose members live in Africa Asia Latin America and the Pacific Using the experience of the Anglican Church in Australia Bruce Kaye tracks the modern story of Australian Anglicanism and reconsiders key elements of the New Testament the English Reformation and the ongoing theological tradition that relate to this story

In-Between God Stephen Pickard, 2011-12-28 In Between God explores three important areas for contemporary Christianity theology community and discipleship Part One inquires into the rhythms of faith as it interacts with themes of uncertainty and doubt the nature of theological discourse the task of systematic theology evangelism and the various ways in which theology is done Part Two discusses the importance of place in relation to the church and themes of innovation undecideability and new forms of monastic community Part Three addresses themes in discipleship simplicity mysticism the passions and pilgrimage A red thread connecting these essays is the character of the triune God who is the energy and life in between all things

*The Oxford History of Anglicanism, Volume IV* Jeremy Morris, 2017-02-16 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world's largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century and what was its historical influence during the past six centuries It explores not just the ecclesiastical and theological aspects of global Anglicanism but also the political social economic and cultural influences of this form of Christianity that has been historically significant in western culture and a burgeoning force in non western societies today The chapters are written by international experts in their various historical fields which includes the most recent research in their areas as well as original research The series forms an invaluable reference for both scholars and interested non specialists Volume four of The Oxford History of Anglicanism explores Anglicanism examines the twentieth century history of Anglicanism in North America Britain and Ireland and Australasia A historiographical introduction provides insight into changing historical interpretation The volume explores perspectives on secularization decolonization mission and the theological identity of Anglicanism It highlights the global communion's movement away from an Anglo centric leadership and a British imperial legacy towards greater diversity and greater influence for the global south Ten themed chapters open up complementary aspects of the history of Western Anglicanism including theological development social justice women human sexuality ecumenical relations mission and decolonization war and peace liturgical revision sociological analysis and the relationship of the church state and nationalism A further section on institutional development looks at the history of communion wide institutions in the twentieth century

and at changing ideas of Anglican identity Later chapters survey the regional history of Western Anglicanism in three substantial chapters examining extensively Australia and New Zealand North America and the British Isles **The Oxford History of Anglicanism** Anthony Milton,Jeremy Gregory,Rowan Strong,Jeremy Morris,William L. Sachs,2017 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world's largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century and what was its historical influence during the past six centuries It explores not just the ecclesiastical and theological aspects of global Anglicanism but also the political social economic and cultural influences of this form of Christianity that has been historically significant in western culture and a burgeoning force in non western societies today The chapters are written by international experts in their various historical fields which includes the most recent research in their areas as well as original research The series forms an invaluable reference for both scholars and interested non specialists Volume four of The Oxford History of Anglicanism explores Anglicanism examines the twentieth century history of Anglicanism in North America Britain and Ireland and Australasia A historiographical introduction provides insight into changing historical interpretation The volume explores perspectives on secularization decolonization mission and the theological identity of Anglicanism It highlights the global communion's movement away from an Anglo centric leadership and a British imperial legacy towards greater diversity and greater influence for the global south Ten themed chapters open up complementary aspects of the history of Western Anglicanism including theological development social justice women human sexuality ecumenical relations mission and decolonization war and peace liturgical revision sociological analysis and the relationship of the church state and nationalism A further section on institutional development looks at the history of communion wide institutions in the twentieth century and at changing ideas of Anglican identity Later chapters survey the regional history of Western Anglicanism in three substantial chapters examining extensively Australia and New Zealand North America and the British Isles The Oxford Handbook of Anglican Studies Mark David Chapman,Sathianathan Clarke,Martyn Percy,2016 The Anglican Communion is the third largest Christian denomination and claims a membership of some 80 million members in about 164 countries Given that there are only around two hundred countries in the world this makes the churches of the Anglican Communion the most geographically widespread denomination after Roman Catholicism The 44 essays in this volume embrace a wide range of academic disciplines theological historical demography and geography and different aspects of culture and ethics They are united in their discussion of what is effectively a new inter disciplinary subject which we have termed Anglican Studies At the core of this volume is the phenomenon of Anglicanism as this is expressed in different places and in a variety of ways across the world This Handbook covers a far broader set of topics from a wider range of perspectives than has been hitherto attempted in Anglican Studies At the same time it doesn't impose a particular theological or historical agenda The

contributions are drawn from across the spectrum of theological views and opinions. It shows that the unsettled nature of the polity is part of its own rich history and many will see this as a somewhat lustrous tradition. In its comprehensive coverage this volume is a valuable contribution to Anglican Studies and helps formulate a discipline that might perhaps promote dialogue and discussion across the Anglican world.

**Saving Power** Michael Doe, 2011-11-30. In this timely work Michael Doe shows the rightful position of mission as the lifeblood of the Church and shows how our understanding of it as Christians is crucial for what we present to the wider world. He considers the Anglican roots within the nature of mission, current tensions in the Church and how they relate to social engagement, the history of mission and Church structures. An underlying theme of this book is power: how power has been exercised in God's Church and how it should be used in the Anglican Communion today. He questions how that relates to the way we understand power in the mission of God and especially in what we see in Jesus Christ.

*Church and State in Old and New Worlds* Hilary M. Carey, John Gascoigne, 2010-12-06. Drawing on a diverse range of case studies in both the Old World of Europe and the New World of the European settler societies in the United States, Australia and New Zealand, this volume offers an original perspective on the conduct of church-state relations and how these have been reshaped by translation from the Old to the New Worlds.

*Freedom of Religion Under Bills of Rights* Paul Babie, Neville Rochow, 2012. The Australian Constitution contains no guarantee of freedom of religion or freedom of conscience. Indeed, it contains very few provisions dealing with rights; in essence, it is a Constitution that confines itself mainly to prescribing a framework for federal government, setting out the various powers of government and limiting them as between federal and state governments and the three branches of government without attempting to define the rights of citizens except in minor respects. Whether Australia should have a national bill of rights has been a controversial issue for quite some time. This is despite the fact that Australia has acceded to the ICCPR as well as the First Optional Protocol to the ICCPR, thereby accepting an international obligation to bring Australian law into line with the ICCPR, an obligation that Australia has not discharged. Australia is the only country in the Western world without a national bill of rights.

4. The chapters that follow in this book debate the situation in Australia and in various other Western jurisdictions. From Foreword by The Hon Sir Anthony Mason AC KBE Human Rights and Courts.

*Orthodox Anglican Identity* Charles Erlandson, 2020-04-28. While the postmodern world we inhabit is highly fragmented, contested and conflicted, we all have one thing in common: we are experiencing identity crises. Religious traditions are not immune to these crises and orthodox Anglicans have been experiencing their own issues with identity since the 2003 consecration of an openly homosexual man. Orthodox Anglicans want to say who they are as both orthodox and Anglican, but they are also finding it difficult to articulate a clear and coherent identity, especially an Anglican one. This orthodox Anglican pursuit of a renewed sense of self in a complex and fragmented world is a microcosm of our postmodern context and an examination of their quest holds enticing clues to our own urgent searches for meaning and identity. Think of this book as a kind of story: the story of a worldwide

church who when its identity was threatened took counsel together to renew and revitalize its sense of self In the process it not only faced many dangers and difficulties but also learned much about who it was and who it wanted to be

*Foundations of Anglican Evangelicalism in Victoria* Wei-Han Kuan,2019-05-20 For more than half a century the Anglican Diocese of Melbourne was unquestionably the most rigorously evangelical and missions oriented diocese in Australia The Diocese of Sydney in that same period was decidedly broader in theological and liturgical practice How and why did Melbourne move in one direction while Sydney in the other This study suggests that the answers are to be found in four vital contributors local churches evangelical societies theological colleges and diocesan bishops For three broad periods of history between 1847 and 1937 the presence of these four contributors is uncovered described and evaluated for the Diocese of Melbourne Evangelical activism theological reflection and leadership are each shown in their contemporary contexts to help us understand how people with gospel passion sought to respond faithfully to their times This is the question of vision leadership and strategy at the heart of this study What makes for long term evangelical continuity over a hundred year period

**A Polity of Persuasion** Jeffrey W. Driver,2014-04-23 At an international level Anglicanism has almost no mandating or juridical power Stresses and threats of division over issues such as human sexuality have resulted in moves to enhance the Communion s central structures and instruments However it is becoming clear that there is little likelihood of substantial change in this direction succeeding at least in the medium term The challenge for Anglicanism is to make a polity of persuasion work more effectively This volume seeks to identify some trends and shifts of emphasis in Anglican ecclesiology to serve that end Jeffrey Driver argues that there is more at stake in such an exercise than Anglican unity In an ever shrinking pluralist and conflicted world where oneness is often forced by dominance the People of God are called to model something different The injunction of Jesus it is not so among you challenged his followers to use power and live in community in a way that contrasted with what occurred among the Gentiles Mark 10 41 45 This is why the sometimes tedious debates about authority and structure in the Anglican Communion could actually matter because they might have something to say about being human in community about sharing power and coexisting about living interdependently on a tiny and increasingly stressed planet The Anglican experiment in dispersed authority for all its grief could be a powerful gift

*Conflict and the Practice of the Christian Faith* Bruce N Kaye,2011-07-28 Anglicans around the world have responded to the gospel in many different cultural contexts This has produced different customs and different ways of thinking about church issues In the process of enculturation Anglicans have found themselves encountering social and political realities as malign forces against which they have had to struggle As a consequence the personal and local dynamic in Anglicanism has created not just diversity of custom and mental habits but it has done so at pointsthat have been vital to the way Anglicans have been committed to the gospel Conflict and the Practice of Christian Faith looks at the process by which local traditions developed in Christianity and how these traditions have related to other sub traditions of the universal church It assesses

some specifics of the Anglican experience and argues for a significant re-casting of some prominent elements of that tradition at the same time clarifying some of the distinctive elements in the Anglican tradition. This leads to a more nuanced appreciation of the force of the social and political framework within which Anglicans have had to work out their salvation and of the different forms of secular society and different understandings of plurality and diversity. It also entails showing how the imperial route to catholicity took no firm root in Anglicanism. Going global has been a significant experiment in Anglican ecclesiology that is by no means over yet. The terms of that experiment lie at the heart of the current Anglican debates. The book will be of interest to Christians generally who belong to faith traditions spread across different cultures. It is also a case study of the issues of global reach and local tradition.

**A Church for the Future** Harold T. Lewis, 2007-10  
Examines current issues facing the Anglican Communion through the prism of the history of the Southern African church and people. Through this combined narrative of the global and local church, the author offers a remarkable story combining history, race, class, and culture in Africa. He traces the paradigm shift in Anglicanism as its vitality moves beyond the borders of England and America to the global South with all the theological implications. Today South African Anglicanism attempts a middle way through crucial issues like HIV/AIDS, poverty, and human sexuality. Ideal for those interested in inculturation, the intersection of church culture and ethnicity.

**Beating the Bounds** Sidney L. Green, 2013-03-08  
Using the form of the classical symphony as an analytical and critical tool, Sidney Green examines the concepts of orthodoxy and heresy and their historical development in the Christian church and applies those to the confessional approach of the Global Anglican Future Conference (GAFCON). Using examples from the history of the early church, the Reformation, and the contemporary emerging church, Green examines how the concept of boundaries and the exercise of ecclesiastical authority have been applied. Contemporary attempts to respond to the postmodern paradigm, producing a neo-dynamic view of orthodoxy including radical ideas in the area of sexuality, are examined. Recognizing a dynamism in Anglican orthodoxy that is still very much alive alongside present attempts of conservative minorities to impose their view on the Communion, sometimes by very devious means, the distinctives of Anglican ecclesiology are discussed in the belief that ecclesiology is the outward expression of what theologically undergirds Anglican orthodoxy. Current attempts to bring harmony and stability in place of fracture and dissonance, culminating in the suggestion of an Anglican Covenant, are examined. Possible alternate ways forward are suggested, centered on the primacy of love.

**'Wonderful and Confessedly Strange'** Bruce Kaye, 2006-12-31  
**The Living Church**, 2004-07

**Colonial Religion** Bruce Kaye, 2020-04-01  
This book contains a series of essays based on previously published articles but all revised and updated. One on the founding of the University of Sydney has been totally re-written. They deal with the cultural and political tsunami that swept over the British empire and especially the colonies in Australia in the middle of the nineteenth century. The effects on those changes continue to this day for both church and state. The recent debates on marriage and religious freedom have about them the marks of these nineteenth-century changes. Not

all is simple continuity State aid for independent schools initiated by Robert Menzies but carried to enormous lengths by his successors to this day actually turned the nineteenth century resolution totally on its head The issues in these essays turn of the collapse of the English Christendom version of church state relations The implications of that long running change are still central to the stuttering re thinking by Anglicans of what it means to be a church in Australia in the twenty first century That struggle has its analogues in the broader culture and nation as it tries to find a way to be Australia

**A Companion to Anglican Eucharistic Theology** Brian Douglas, 2012 Anglican eucharistic theology varies between the different philosophical assumptions of realism and nominalism This book presents case studies from the 20th Century to the Present and avoids the hermeneutic idealism of particular church parties by critically examining the Anglican eucharistic tradition

The Anglican Eucharist in Australia Brian Douglas, 2021-11-29 In The Anglican Eucharist in Australia Brian Douglas explores the History Theology and Liturgy of the Eucharist in the Anglican Church of Australia The story begins with the first white settlement in 1788 and continues to the present day The three eucharistic liturgies used in the ACA and the debates that led to them are examined in depth The Book of Common Prayer 1662 An Australian Prayer Book 1978 and A Prayer Book for Australia 1995 The deep sacramentality of the Aboriginal people is acknowledged and modern issues such as liturgical development lay presidency and virtual Eucharists are also explored The book concludes with some suggestions for the further development of eucharistic liturgies within the ACA

**Grey Spaces** Jeffrey W. Driver, 2022-11-22 Churches around the world have been confronted by shame and culpability in widespread revelations of child sexual abuse In this book Jeffrey Driver who has served the Australian Anglican Church as both a diocesan bishop and archbishop explores some of the underlying cultural and theological influences that may have predisposed the possibility of abuse as well as the defensiveness and cover ups that sometimes followed The first responses of most churches to the revelations of abuse were of necessity mostly structural and programmatic Recognizing the institutional temptation to do only enough to settle a crisis Jeffrey Driver calls for something different from the churches Drawing on the imagery of Holy Saturday he encourages a deeper journey of reflection and change for churches and church leaders to linger reflectively in the grey spaces of loss and shame long enough to hear the voice of God addressing them through the vulnerable and the wounded once more calling the church back to itself and into a deeper humbler relationship with the world it is called to serve



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