

American Revolution and Reorganization



The Great Awakening & Revolutionary Politics
Discerning the hand of God in current events
Preachers of the Great Awakening
Political leaders on the verge of Revolution
Patrick Henry (1736-1799)

March 1775

“Give me liberty, or give me death!”

Speech to the Virginia House of Burgesses
Gathered at St. John’s Church, Richmond

Virginian troops committed to War

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The Great Awakening & Revolutionary Politics Patrick Henry (1736-1799)

March 1775

“Give me liberty, or give me death!”

Speech to the Virginia House of Burgesses

Gathered at St. John’s Church, Richmond

Virginian troops committed to War

Concluding paragraph

“It is in vain, sir, to extenuate the matter. Gentlemen may cry, ‘Peace, peace; but there is no peace.’ The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!”

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The Great Awakening & Revolutionary Politics Patrick Henry (1736-1799)

Biblical allusion and quotation

Matthew 20:6:

“And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?”

Jeremiah 6:14:

“They have healed also the hurt of the daughter of my people slightly, saying, ‘Peace, peace; when there is no peace.’”

Whitefield had used this text

To expose false religious security

To call for decisive personal repentance & faith

Henry also calls for personal decision, break

“Our brethren are already in the field!”

“I know not what course others may take...”

“...but as for me...”

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Anglican Hardships From 1660-1770

Growth from 45 to almost 400 parishes

Many ministries depend on SPG support

Ministries to Indians & slaves

Schools for black people in the colonies

Growing parochial & educational ministries

Wartime Attrition

Nearly half the Anglican clergy

Mindful of oaths of loyalty

Fled the colonies

Loyalists among Anglican laity

Continued to pray for the King

Some chose to depart as well

“Separation of Church & State”

Difficult adjustments for Anglicans

Established in 9 out of 13 colonies

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Anglican Hardships

In Virginia

Many churches closed

Others went without clergy

Even for years after the war

After the Revolution

Real questions about Anglican viability

Too old-fashioned?

Too much an expression of English culture?

Hardships of starting over

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Anglican Loyalists, Anglican Patriots

Loyalists (Northern; Middle Colonies, NE)

Tried to sway popular opinion against War

Prayers for the King & social order

Oaths of loyalty (cp. Non-jurors?)

Strong identification with Church *of England*

Oversight, salaries, etc. all from England

Laity

Strong loyalist sentiments in NY & NE

Some in the King's American Regiment

Flight to Canada (NS, ON), Caribbean

4 of 6 Iroquois nations, many Africans

Promised improved conditions

15000 depart with British troops in 1783

Clergy

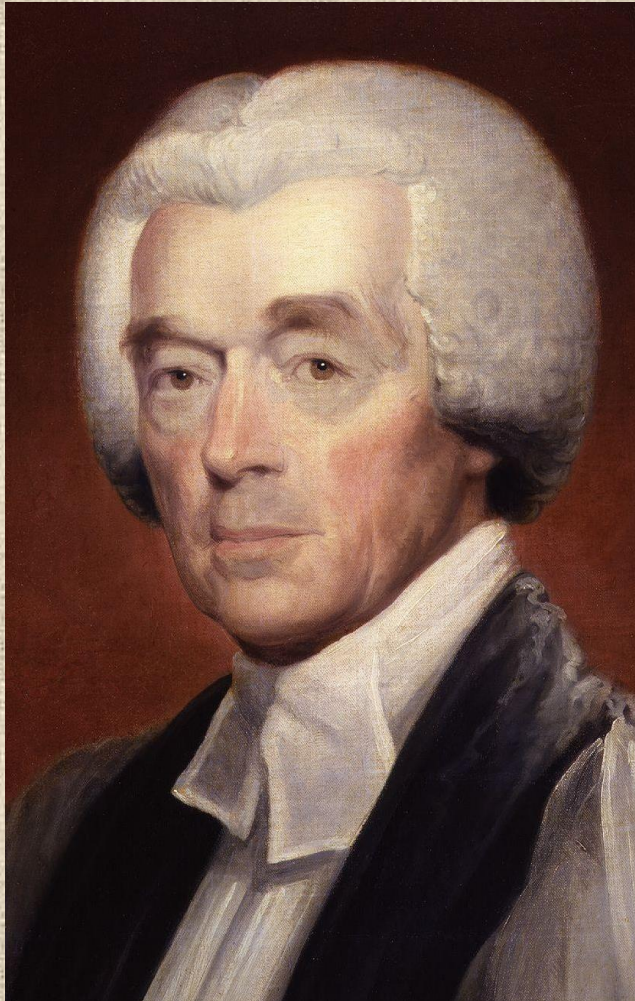
Charles Inglis (1734-1816)

Irish loyalist

Delaware; rector of Trinity Church, NY

Praying for King George with Gen. George

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Anglican Loyalists, Anglican Patriots
Clergy

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Trinity during the War

An object of symbolic value

British-occupied during most of the war

Used as base of operations, tavern

Destroyed in fire of 1776

Left New York with British troops in 1783

1787: King George creates Nova Scotia

Inglis named first bishop

First *C of E* bishop in North America

[Seabury (1784), White & Provoost (1787)]

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Anglican Loyalists, Anglican Patriots
Patriots (Southern, Establishment colonies)

MD, VA, NC, SC, GA

Local Establishments; more 'contextualized'
Legislative changes to liturgy: omit the King!
Challenge to clergy: which authority to obey?
Many obeyed local authorities
Some were loyalist; did as northern neighbors

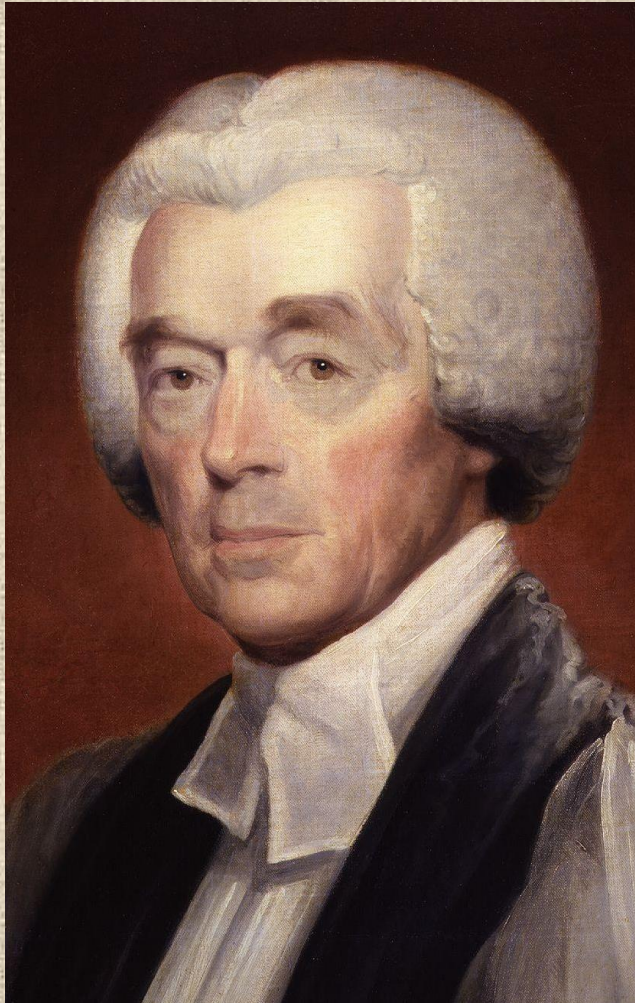
Laity

Strong support for Revolutionary cause
Most Anglican signatories from these colonies

Clergy

Chaplains & Combatants

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Anglican Loyalists, Anglican Patriots
By the End of the War

Loyalist clergy who stayed suffered badly

Persecution

Physical violence

Deprivation

Many Anglican clergy had fled; nearly 50%
New England

Loses majority of Anglican clergy

Remnants

4 in Massachusetts

1 in New Hampshire

0 in Rhode Island

Just under 20 in Connecticut (exception)

For example: Inglis

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Establishment/Disestablishment

Little changed in disestablished areas

Not so for MD, VA, NC, SC

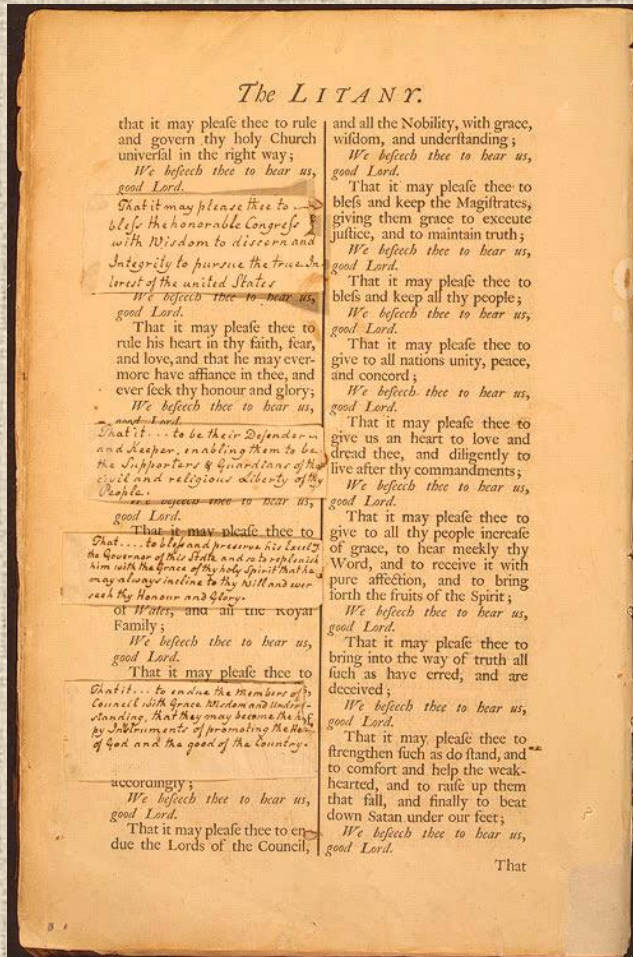
A levelled playing field

Land, funds, salaries no longer provided

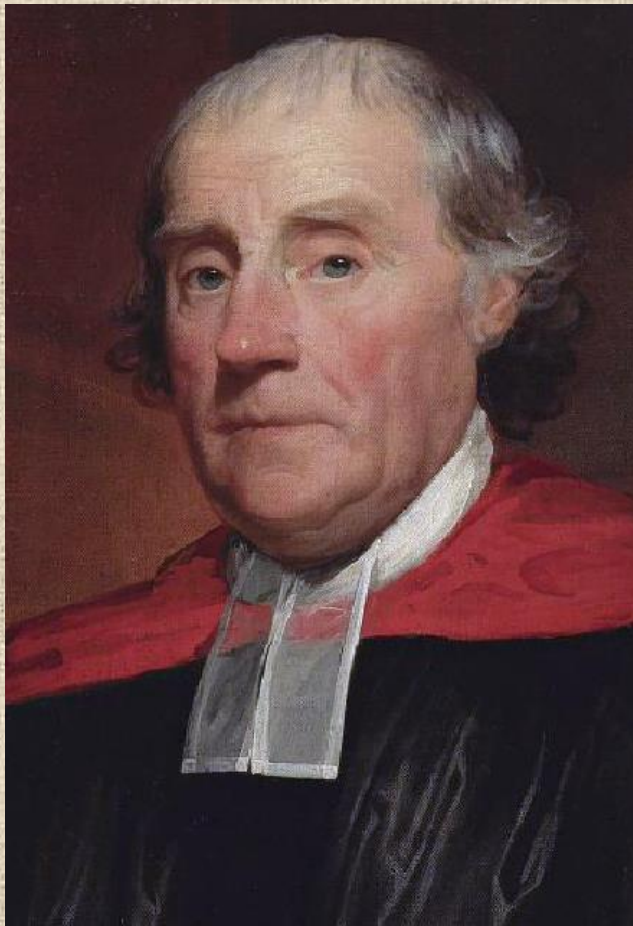
Anglican presence curtailed in education

‘Establishment’ now entanglement, liability

By 1783, vocally advocated disestablishment



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Reorganization

Middle Colonial Experience with Pluralism

Reorganization begins in Maryland

Dr. William Smith

College of Philadelphia (reorg. 1779)

Kent School; Washington College (1782)

1780: Convenes former Anglican clergy

1783:

A name: Protestant Episcopal Church

A governing apparatus: State Convention

Standing with state legislature: a charter

Independence from 'foreign powers'

Importance of episcopate

A clergy: two candidates for ordination

Sent to England to be ordained

Long process; the problem of oaths

William Smith elected as candidate for bishop

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Reorganization

Middle Colonial Experience with Pluralism

Word spreads

William White: Smith's former student

Robert Smith:

Rector of St. Philip's, Charleston

Had spent 1750-1783 in Maryland

David Griffith: Fairfax Parish, Virginia

William White (1748-1836)

'Patriot' Anglican clergyman in Philadelphia

Chaplain to Continental Congress & Senate

Implemented Smith's plan in Pennsylvania

States should form conventions

Presiding clergy*; other clergy; laity

"The Case of the Episcopal Churches in the

United States Considered" (1782)

General Conventions

1785

1786

Petitioned for ordination of bishops

Adopted constitution

Proposed book: 1662 revised

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An American Episcopate

Events in Woodbury

CT, MA, & RI Anglicans want episcopacy

Unlike Mid-Atlantic & South (White)

Episcopacy essential to Church

Function

Existence

March 1783

10 CT clergy nominate 2 NY clergy as bishop

Jeremiah Leaming:

Served parishes in RI & CT

Took refuge in NY during the War

Samuel Seabury:

Loyalist during 1760s

Imprisoned by CT patriots in 1775

Chaplain to King's American Regiment

Leaming declines

Seabury elected

Sails for England in June 1783

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An American Episcopate Difficulties

English Law: oath of allegiance to crown

Unconventional election:

Not state-sponsored; not State Convention

Small group of 10 Anglican clergy

In Congregationalist CT

August 13, 1784:

Parliament approves two MD priests

Takes no action on Seabury

Seabury goes North

Consecrated

November 14 in Scotland

By 3 Non-juring bishops

No oath of loyalty to English crown

November 15: Concordat

Recognition of legitimacy

Scottish prayer of consecration

With epiclesis

1549, not 1552!

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An American Episcopate

Return to America

Patterns of Participation in US Anglicanism

Without Seabury, attend meetings Fall 1784

Upon his return

Opt out

Stay home with their bishop!

Seabury's convocations were clergy-only

Old school alternative

To new 'democratic' representational polity

Seabury preserved Anglican particulars

"Priest"

Baptismal regeneration

Seabury's episcopacy

A bulwark against Great Awakening

Piety, spirituality

Theology

Sacramental theology of redemption

Baptism & regeneration

Confirmation & sanctification

Ecclesiology over individualism/subjectivism

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An American Church

Consolidating Differing Polities & Visions

Middle & Southern States (White)

Proposed Book: de-emphasizing Anglicanism

Removal of the Athanasian Creed

Omission of 'priest' (presbyters/ministers)

Omission of baptismal regeneration

Attempting parity with other Protestantisms

New England (Seabury)

Traditional identity & distinctives; high church

Covenant theology & Apostolic Succession

Baptism: HS regenerates

Confirmation: HS renews (role of bishop!)

Alternative to spirituality of Great Awakening

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An American Church Divisions

1787: Two Episcopal 'denominations'

Middle & Southern States (White)

New England (Seabury)

Strong differences

Patriots v. Loyalists

New Englanders

Doubt integrity of others' convictions

Saw surrender of authority to laity

Middle & Southern States

Seabury's set-up too clerical

Too old-fashioned

Hostilities/refusal to recognize ordinations

(White won't recognize Seabury's clergy)

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An American Church

Getting Together: GC, Philadelphia 1789

White makes concessions to Seabury

First Session:

- Seabury's ordination valid

- More empowered House of Bishops

- (veto; House of Deputies overturn 3/5 vote)

- Lay deputies optional

Second Session:

- House of Bishops could originate legislation

- Veto strengthened

- (House of Deputies needs 4/5 majority)

Seabury and his clerical deputies seated

- Approval of constitution

- Book of Common Prayer, 1789

- Restored Nicene Creed & full Apostles' Creed

- Restored 'priest' and baptismal 'regeneration'

1792: White brokers episcopal cooperation

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An American Church

Late Participants

Savannah, GA:

Adopts BCP 1793

General Convention 1823

North Carolina:

State convention 1794

General Convention 1817