

High churchmanship in the Church of England - from the sixteenth century to the late twentieth century

T&T Clark - *The Old High Churchman: Broad and Central*

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Addleshaw

The Articles, thus increased to Thirty-nine, were ratified by the Queen, and the and were required to assent and subscribe thereto. It gave little attention to the question of altering current liturgical practice in the Church of England.

19th Century England: Society, Social Classes, & Culture hierarchy

Although no directions about the Offertory were given in the Prayer Books of 1552 and of 1559, the High Churchmen made a point of emphasizing it. The rectory was valued at £6 in 1291, and its rent in the late 15th and early 16th centuries was £8 6 s.

1714, A Glimpse of Secularity: The Church and the Hanoverian Succession

They championed the view that the fundamental identity of the Church of England was Catholic rather than Protestant.

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Notes: Includes bibliographical references (p. 371-378) and indexes.
This edition was published in 1993

Roman Catholicism

Both testify to a public life no longer capable of realizing much holiness, a civic religion disappearing into national identity.

The Oxford Movement in Context: Anglican High Churchmanship, 1760

Granville loved the liturgy and had a passionate desire that his countrymen might come to love it too. The principle of the divine right of kings had to be upheld by the church, lest the authority of the pope also be questioned.

Teddington: Churches

A sermon preached at the opening of Saint Peters, Cornhill, November 27, 1681. Inside it has an open roof and low narrow aisles with round-headed arcades. Coped gables and turrets at the corners, finial crosses.

The Oxford Movement in Context: Anglican High Churchmanship, 1760

Emperor Henry IV 1056-1106 clashed with the pope on the issue of lay investitures. There is no record of the licensing of the medieval chaplains and little is known about them.





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