

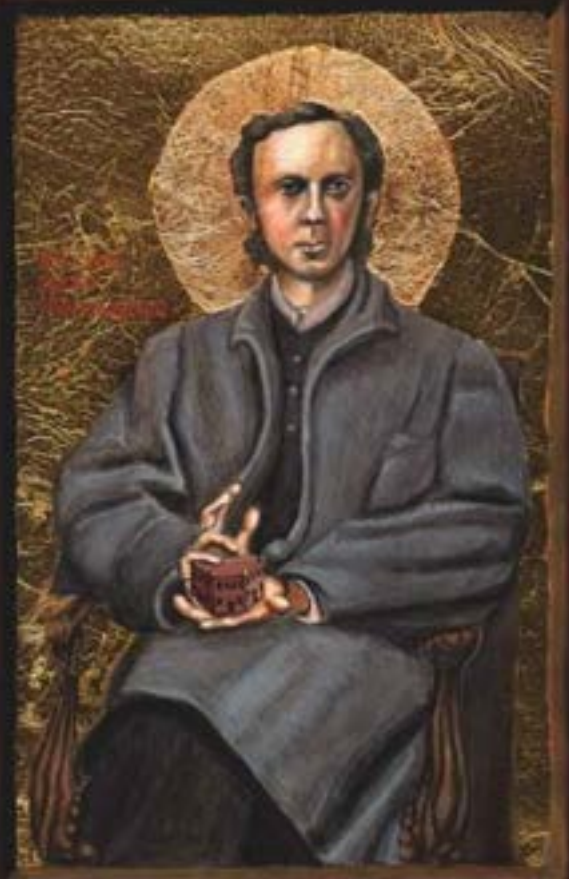
William Reed Huntington

July 27

Priest

1909

Holy Scripture
is the
treasure-house
of
God's revealed truth



Welcome

to OUR 66th VIRTUAL GSP class!

Today we
talk about

William Reed Huntington





**WHAT
WERE
THE
CONTRIBUTIONS
OF
THE
REVEREND
WILLIAM
REED
HUNTINGTON?**

Presented by Charles E. Dickson, Ph.D

**COLLECT FOR WILLIAM REED
HUNTINGTON, PRIEST,**

27 July

⊕ **Lord our God,**

we thank thee for instilling in the heart
of thy servant **William Reed Huntington**

a fervent love for thy church
and its mission in the world;

and we pray that,

with unflagging faith in thy promises,

we may make known to all people

thy blessed gift of eternal life;

through Jesus Christ our Lord,

who liveth and reigneth with thee

and the Holy Ghost,

one God,

for ever and ever. Amen.

WHY WAS WILLIAM REED HUNTINGTON SO IMPORTANT?

The Reverend **WILLIAM REED HUNTINGTON** (1838-1909) was an American Episcopal priest and author. He was an ecumenical leader and liturgical reformer, known at the time as the "First Presbyter of the Church."

If any one could be seen as typifying the Episcopal Church's spirit in the 19th century, it would probably be this priest from Massachusetts who was rector of Grace Church, New York City, for more than twenty-five years. He was a leader in the House of Deputies for thirteen consecutive General Conventions (1871-1907). He was the source for the **Chicago-Lambeth Quadrilateral** and one of the designers of the **Book of Common Prayer revision of 1892.**



WHY WAS WILLIAM REED HUNTINGTON SO IMPORTANT?



HUNTINGTON profoundly influenced the course of ecumenical relations with his book *The Church-Idea: An Essay Toward Unity* (1870), which advanced the concept of a reunion of the Universal Church on the basis of mutual acceptance of the scriptures, the creeds, the sacraments, and the historic episcopate. This became the famous **Chicago-Lambeth Quadrilateral** and the foundation on which Anglican discussions of unity with other Christian bodies have taken place the world over.

WHO WAS HUNTINGTON?

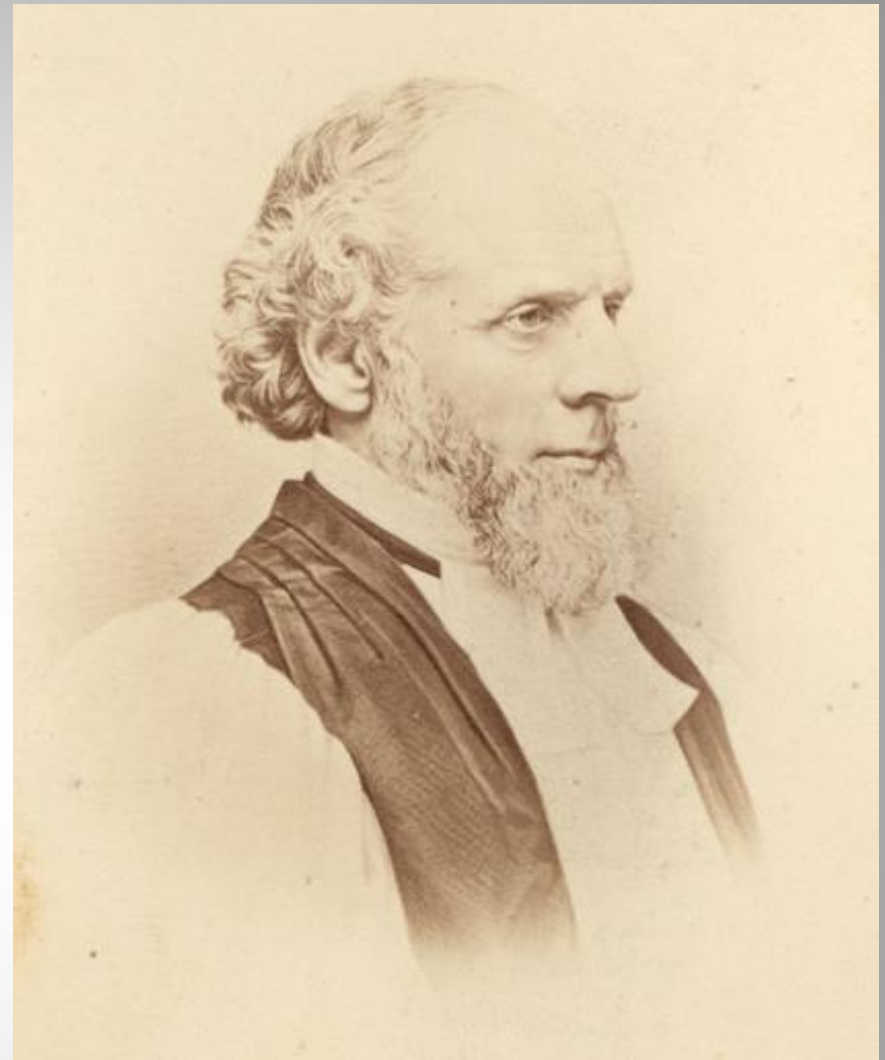
Born into a prominent Lowell family, **HUNTINGTON** was the son of Hannah Hinckley and Elisha Huntington, a physician who served eight terms as mayor and one term as Massachusetts' Lieutenant Governor. His parents were high church Episcopalians. The family attended St. Anne's, whose rector was the high church Dr. Theodore Edson, who had a negative impact on **HUNTINGTON**. He later wrote that

had no other religious influence. . . come into my life than that of St. Anne's, I fear that long ago I should have gone off into Agnosticism or Pessimism.

He began his education at what is now Norwich University in Vermont, the oldest private and senior military college in the United States, and eventually transferred and graduated from Harvard. There he became acquainted with the Unitarian chaplain Frederic Dan Huntington, who eventually took Episcopal orders, and the distinguished chemist **Josiah Parsons Cooke**, both of whom were decisive influences for him intellectually. In his senior year, **HUNTINGTON** decided to enter the ministry of the Episcopal Church. He received his A.B. from Harvard in 1859 and taught chemistry there as Cook's assistant from 1859 to 1860.



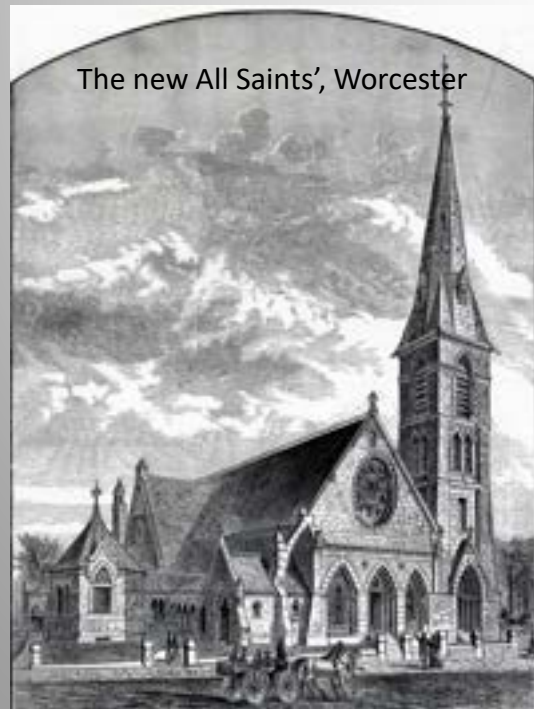
Josiah Parsons Cooke (1827-94)
was an American chemist
who worked at Harvard
and was instrumental
in the measurement
of atomic weights



Rt.Rev.Frederic Dan Huntington (1819-1904)
was the 1st bishop of the Episcopal Diocese
of Central New York
and had been preacher
and professor of Christian Morals
at Harvard

WHERE DID HUNTINGTON SERVE AS RECTOR?

HUNTINGTON studied for the ordained ministry of the Episcopal Church under the direction of the recently converted Frederic Dan Huntington, 1st rector, from 1861–1869 of **Emmanuel Episcopal Church** in the Back Bay neighborhood of Boston, Massachusetts and later the 1st Bishop of Central New York. **HUNTINGTON**, assistant rector at Emmanuel, was ordained deacon in 1861 and priest in 1862. He became rector of All Saints' Church, first on Pearl Street and then on Irving Street, in Worcester, Massachusetts, from 1862 to 1883 and then the 6th rector of Grace Church in New York City from 1883 to his death in 1909.



WHAT WERE HUNTINGTON'S THOUGHTS ON HIS ORDINATION?

From "Before Ordination"

Thou callest, Lord, I hear Thy voice
And so in meekness come.
I falter, but not mine the choice.
Thou callest. I am dumb.

I only listen. I am least
Of all, and yet I know
Thou callest me to be Thy priest.
I argue not. I go.

All through the past Thy hand hath led;
Grant me this day to feel
That hand in blessing on my head,
As at Thy feet I kneel.

The years await me. What they hold
Thou knowest, Lord, not I.
On every side the cloud-banks fold
The edges of my sky.

But still within my ears there rings
One voice and only one,--
All courage to my heart it brings,--
Thy will, my God, be done.



WHAT WAS HUNTINGTON NORMALLY CALLED?

In the 19th century Episcopal clergy were variously called “Reverend,” “Mr.,” or “Father.” As **HUNTINGTON** rose in prominence he was always called “Dr. Wm. R. Huntington,” thus avoiding the whole situation.

He received honorary Doctor of Divinity (D.D.) degrees from Columbia, Princeton, and Harvard. (The degree, conferred *honoris causa*, recognizes the recipient's achievements as a minister of religion.) He also received a Doctor of Civil Law (D.C.L.) degree from the University of the South and a Doctor of Humane Letters (L.H.D.) from Hobart College.



WHAT WAS HUNTINGTON'S ROLE IN CHANGING MINISTRY?

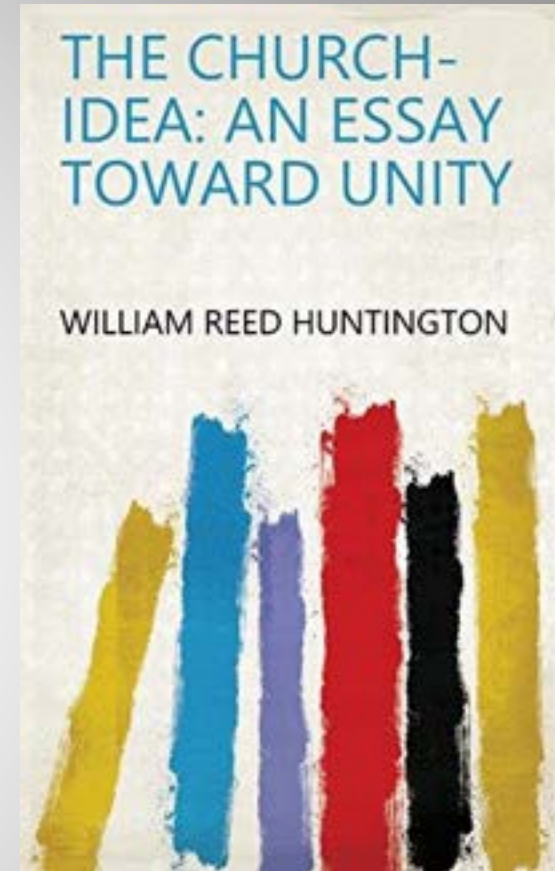
HUNTINGTON was interested in reviving the **permanent diaconate**. By the middle part of the 19th century, the permanent diaconate had largely died out in the Episcopal Church. The transitional diaconate was principally a stepping stone on the ordination path to the priesthood, and **HUNTINGTON** saw this as a great loss. In his rectorship at Grace Church, he often said that he would like to see as many as seven deacons and deaconesses deployed from his church in service to the community.

HUNTINGTON led the movement to revive the **order of deaconesses** in the Episcopal Church. As early as 1871, his motion to revive the primitive order of “deaconesses” began a long struggle, which culminated in 1889 in canonical authorization for that order. His parish immediately provided facilities for this new ministry, and Huntington House became a training center for deaconesses and other women workers in the Church.

WHAT WAS HUNTINGTON'S MOST SIGNIFICANT PUBLICATION?

While **HUNTINGTON** was the rector of All Saints' in Worcester, he published *The Church-Idea: An Essay Towards Unity* (1870). He discussed the basis of Christian unity and formulated four principles which Anglicans came to regard as essential as a basis for discussion of union with other Christian bodies.

This book remains an outstanding American contribution to Anglican thought on ecclesiology and ecumenism. His example and his writings continue to inspire Anglicans to serve as a “reconciler of a divided household” while maintaining the essentials that comprise the fullness of the Church as the body of Christ. His book laid the groundwork for the formulation of the **Quadrilateral** adopted by the House of Bishops at the General Convention of 1886 and then modified by the Lambeth Conference of 1888.



WHAT ARE SOME OF HUNTINGTON'S THOUGHTS FROM *THE CHURCH-IDEA*?

HUNTINGTON begins *The Church-Idea* by lamenting the divisions that separate Christians. He writes that “union is God’s work, and separation devil’s work.”

He explains the meaning of the *Church-Idea* as a foundation on which to propose a practical plan for Christian unity when he writes that it

is this, that the Son of God came down from heaven to be the Saviour not only of men, but of man; to bring “good tidings of great joy” not only to every separate soul, but also to all souls collectively. He died, not only to save the scattered sheep, but to gather them that they might be scattered sheep no longer.

“The Gospel” ought to be regarded as the entire blessing resulting to the world from birth, life, death, resurrection, and ascension of our Lord Jesus Christ. In this aggregate of blessing, the interests both of the one and the many have a place.

WHAT ARE SOME OF HUNTINGTON'S THOUGHTS FROM *THE CHURCH-IDEA*?

If our whole ambition as Anglicans in America be to continue a small, but eminently respectable body of Christians, and to offer a refuge for people of refinement and sensibility, who are shocked by the irreverences they are apt to encounter elsewhere; in a word, if we care to be only a counter check and not a force in society; then let us say as much in plain terms, and frankly renounce any and all claim to Catholicity. We have only, in such a case, to wrap the robe of our dignity about us, and walk quietly along in a seclusion no one will take much trouble to disturb. Thus may we be a Church in name, and a sect in deed.

But if we aim at something nobler than this, if we would have our Communion become national in very truth,—in other words, if we would bring the Church of Christ into the closest possible sympathy with the throbbing, sorrowing, sinning, repenting, aspiring heart of this great people,—then let us press our reasonable claims to be the reconciler of a divided household, not in a spirit of arrogance (which ill befits those whose best possessions have come to them by inheritance), but with affectionate earnestness and an intelligent zeal.

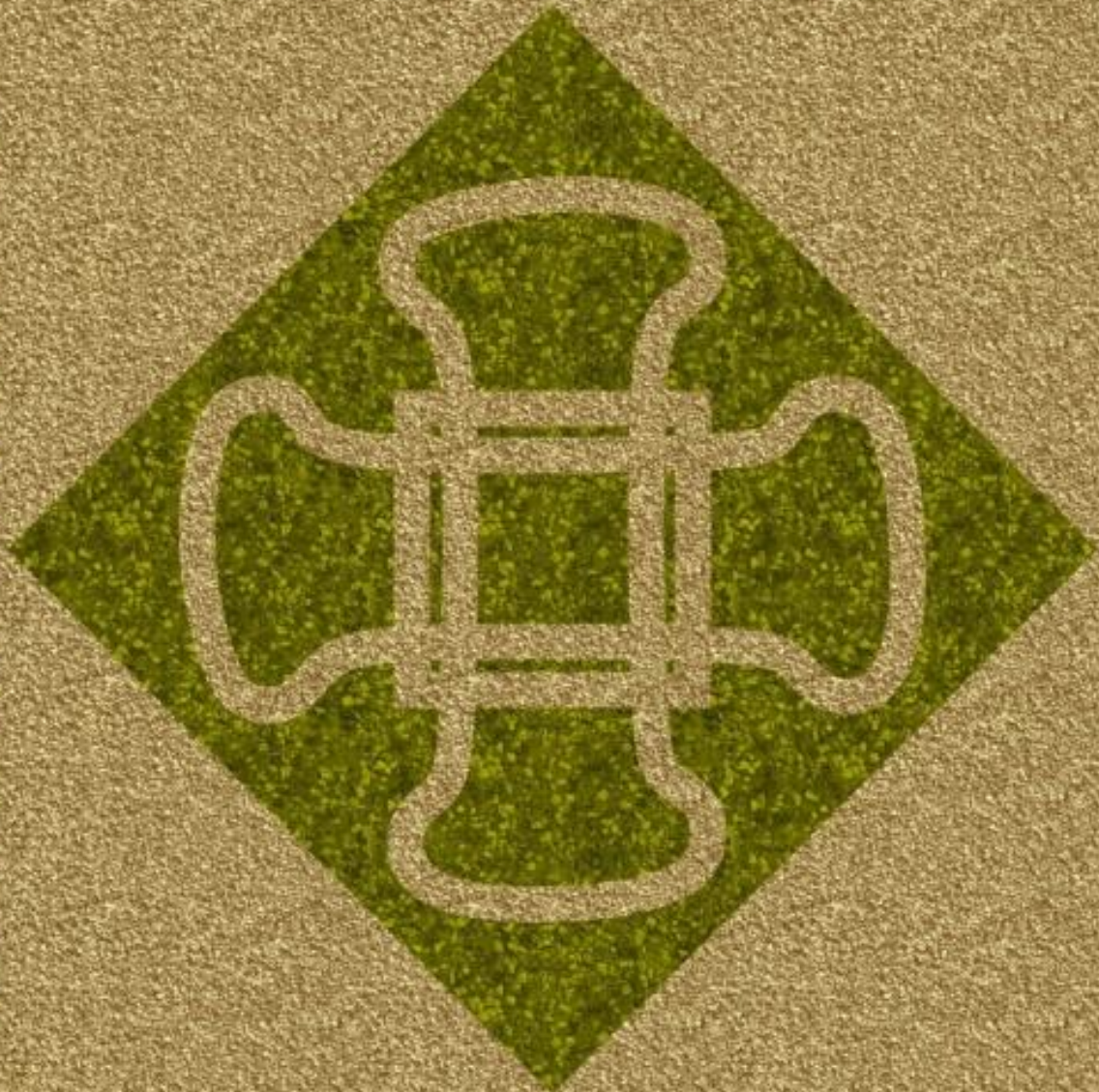
WHAT WAS HUNTINGTON'S VIEW ON CHURCH UNITY?

In each of the thirteen General Conventions of the Episcopal Church that met between 1870 and his death, **HUNTINGTON** was a prominent member of the House of Deputies during a period of intense stress and conflict within the Church. His reconciling spirit helped preserve the unity of the Episcopal Church in the painful days after the beginning of the schism that resulted in the formation of the Reformed Episcopal Church.



SCRIPTURES

SACRAMENTS



CREEDS

HISTORIC EPISCOPATE

WHAT WAS HUNTINGTON'S VIEW ON CHURCH UNITY?

Although **HUNTINGTON** has been characterized by many as a doctrinal minimalist and broad churchman, he did not like to be characterized in this way, and his churchmanship was dynamic and complex. Although he probably deserves to be classed with the broad church party, he was also decisively influenced by Anglo-Catholicism

In the great age of church parties or factions in Anglicanism that was the 19th century, **HUNTINGTON** was a leading advocate of Church reunion, not only in the Episcopal Church, but among all the fractures of Christendom, particularly as they found expression in the American context.

Like many others in the 19th century, **HUNTINGTON** had both hope and despair about the configuration of the Church in the United States. He was hostile to the comfy denominational system in the United States, in which the divisions that rent the one body of Christ were accepted as normative as the Church was reconfigured into a series of private “voluntary societies,” but he was also cautiously hopeful that the lack of an established church might remove external obstacles to the “union of hearts” necessary to reconciliation.

WHAT ARE THE POINTS OF THE QUADRILATERAL IN HUNTINGTON'S ORIGINAL WORDS?

A primary source for what became the **Quadrilateral** was *The Church-Idea: An Essay Towards Unity* (1870). It provides an answer to the question of “what Anglicanism pure and simple is.”

His “absolutely essential features of the Anglican position” on the Church of the Reconciliation are:

- 1st. The **Holy Scriptures** as the Word of God.
- 2nd. The **Primitive Creeds** as the Rule of Faith.
- 3rd. The **Two Sacraments** ordained by Christ himself.
- 4th. The **Episcopate** as the key-stone of Governmental Unity

HUNTINGTON's four-fold explication of the *Church-Idea* was included in a report of the Commission on Christian Unity and adopted by the House of Bishops at the 35th General Convention meeting in Chicago in 1886.

WHAT IS THE CHICAGO-LAMBETH QUADRILATERAL?

HUNTINGTON was the moving force behind this declaration by the House of Bishops in Chicago in 1886:

- 1. Our earnest desire that the Savior's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;*
- 2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.*
- 3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;*
- 4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.*

But furthermore, we do hereby affirm that the Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence;

WHAT IS THE CHICAGO-LAMBETH QUADRILATERAL?

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

- 1. The **Holy Scriptures** of the Old and New Testaments as the revealed Word of God.*
- 2. The **Nicene Creed** as the sufficient statement of the Christian Faith.*
- 3. The **two Sacraments**,--Baptism and the Supper of the Lord,--ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.*
- 4. The **Historic Episcopate**, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.*

WHAT IS THE CHICAGO-LAMBETH QUADRILATERAL?

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

The **Lambeth Conference of 1888** resolved:

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The **Holy Scriptures** of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.*
- (b) The **Apostles' Creed**, as the Baptismal Symbol; and the **Nicene Creed**, as the sufficient statement of the Christian faith.*
- (c) The **two Sacraments** ordained by Christ Himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.*
- (d) The **Historic Episcopate**, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.*

WHAT IS THE CHICAGO-LAMBETH QUADRILATERAL?

At the 1895 General Convention of the Episcopal Church, the Commission on Christian Unity was continued with the goal of seeking Christian unity on the basis of the "principles enunciated throughout the Declaration of the house of Bishops made at Chicago in 1886, and as reaffirmed by the Lambeth Conference of 1888."

Thus for the first time the entire General Convention of the Episcopal Church affirmed the **Quadrilateral** in its Lambeth form.

The **Chicago-Lambeth Quadrilateral** has continued to serve as the primary Anglican working document and reference point for ecumenical Christian reunion.



WHAT WAS HUNTINGTON'S ROLE IN PRAYER BOOK REVISION?



A major voice for the revision of the 1789 American Book of Common Prayer and deeply involved in seeking Church unity, **HUNTINGTON** was secretary of the Prayer-Book Revisions Committee and coeditor of the Prayer Book of 1892.

Under his leadership, the principles the revision were

- the recovery of lost treasures,
- provision for greater flexibility in the public services than had been customary, and
- recognition of the needs and interests of modern America.

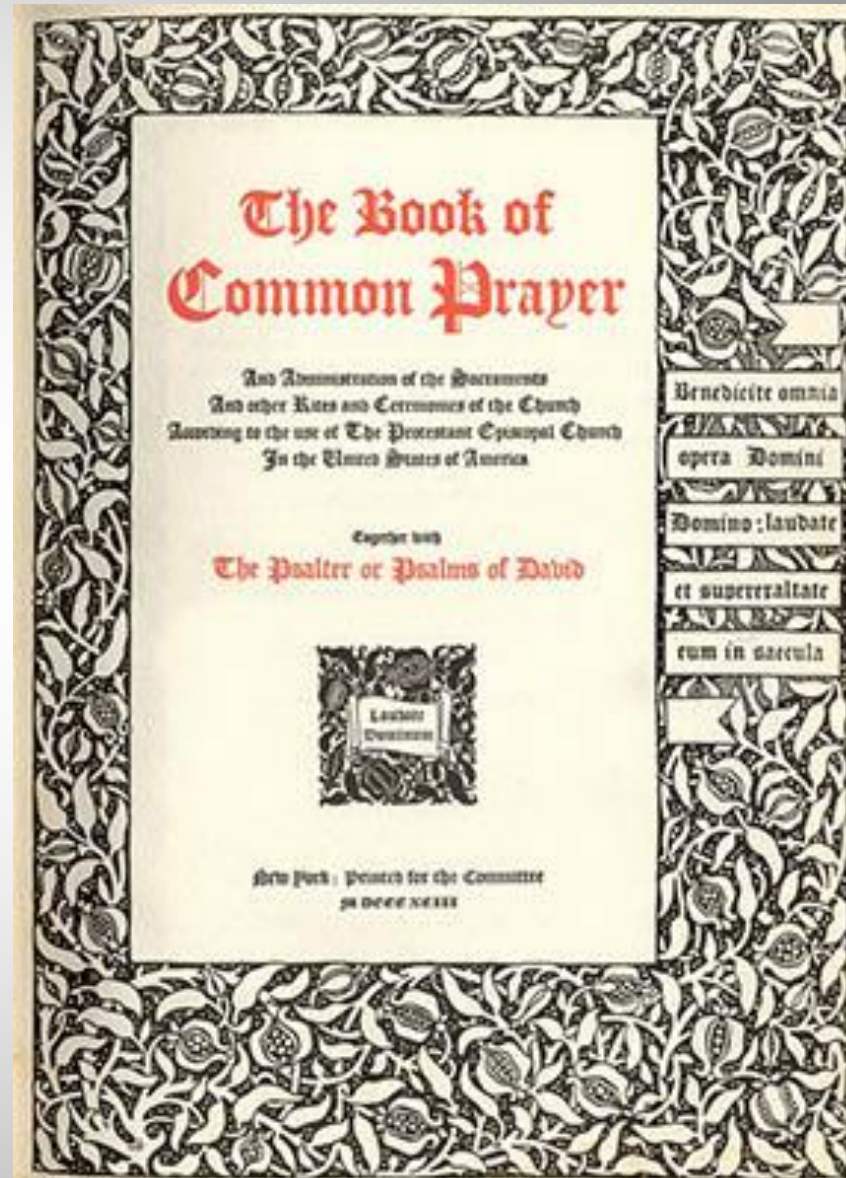
WHAT WAS HUNTINGTON'S ROLE IN PRAYER BOOK REVISION?

The Book Annexed is a shortened form of the title of *The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer Appointed by the General Convention of 1880* or of *The Book Annexed . . . As Modified by the Action of the General Convention of 1883*. It was prepared for the use of deputies to the General Conventions of 1883 and 1886.

They were complete Prayer Books which embodied the changes being proposed to the 1883 General Convention and those that were accepted at that convention. The later book was modified in the conventions of 1886 and 1889, but most of the changes that were accepted in the Prayer Book revision finalized in 1892 are changes that appeared in *The Book Annexed* published in 1883. Much of the new material in *The Book Annexed* of 1883 had been in **HUNTINGTON's *Materia Ritualis***, An Appendix to a Paper on "The Revision of the Common Prayer" in *The American Church Review* for Apr. 1881.

WHAT WAS HUNTINGTON'S ROLE IN PRAYER BOOK REVISION?

HUNTINGTON sought greater flexibility and accessibility in the worship of the Episcopal Church by working to modernize Prayer Book worship in light of the needs of the American people. He called for a complete revision of the BCP at the 1874 General Convention. His *Materia Ritualis* was the working paper of the joint committee on Prayer Book revision prior to the 1883 General Convention. **HUNTINGTON** was a leader in proposing *The Book Annexed* to the Report of the Joint Committee (1883), which was a significant revision of the BCP. *The Book Annexed* was not accepted, but this Prayer Book revision process ultimately resulted in the 1892 BCP.



WHAT WAS HUNTINGTON'S ROLE IN PRAYER BOOK REVISION?

The **1892 Prayer Book** revision represented a stunning departure from previous attitudes about the immutability of the Prayer Book, helped redefine the Church's ethos at the start of a new century, and was the sine qua non for future revision.

It modernized some of the arcane language and permitted more discretion in choosing lessons but was a conservative revision, in that little of substance was changed from its predecessor, the **1789 BCP**. The Convention which adopted it hesitated to embark on a liturgical adventure. Revision was reduced to a minimum. Archaic expressions were retained and much of its theology seemed to harken back to the middle ages.

Perhaps for this reason its tenure was relatively short, being replaced by a much more extensive revision in 1928. The **Prayer Book of 1928** was in effect the completion of the revision undertaken in the 1880's.

WHAT IS HUNTINGTON'S 1892 COLLECT FOR FRIDAYS?

Still in the current BCP, p.56

Almighty God,
whose dear Son went not up to joy
but first he suffered pain,
and entered not into glory
before he was crucified:

Mercifully grant that we,
walking in the way of the cross,
may find it none other
than the way of life and peace;
through the same thy Son
Jesus Christ our Lord. *Amen.*

WHAT IS HUNTINGTON'S 1892 PRAYER FOR THE POOR AND NEGLECTED?

Still in the current BCP, p.826

Almighty and most merciful God,

we remember before you
all poor and neglected persons
whom it would be easy for us to forget:
the homeless and the destitute,
the old and the sick,
and all who have none to care for them.

Help us to heal those
who are broken in body or spirit,
and to turn their sorrow into joy.

Grant this,
Father,
for the love of your Son,
who for our sake became poor,
Jesus Christ our Lord. *Amen.*

WHAT IS HUNTINGTON'S 1892 PRAYER FOR FAMILIES?

Still in the current BCP, pp.828-29

Almighty God, our heavenly Father,
who settest the solitary in families:

We commend to thy continual care the homes in which thy people dwell.

Put far from them,
we beseech thee,
every root of bitterness, the desire of vainglory, and the pride of life.

Fill them with faith, virtue, knowledge, temperance, patience, godliness.

Knit together in constant affection those who,
in holy wedlock, have been made one flesh.

Turn the hearts of the parents to the children,
and the hearts of the children to the parents;
and so enkindle fervent charity among us all,
that we may evermore be kindly affectioned one to another;
through Jesus Christ our Lord. *Amen.*

WHAT IS AN EXAMPLE OF HUNTINGTON'S POETRY?

"The Cold Meteorite"

While through our air thy kindling course was run
A momentary glory filled the night;
The envious stars shone fainter, for thy light
Garnered the wealth of all their fires in one.

Ah, short-lived splendor! journey ill-begun!
Half-buried in the Earth that broke thy flight,
No longer in thy broidered raiment dight,
Here liest thou dishonored, cold, undone.

"Nay, critic mine, far better 't is to die
The death that flashes gladness, than alone,
In frigid dignity, to live on high;
Better in burning sacrifice be thrown
Against the world to perish, than the sky
To circle endlessly a barren stone."

First published in *The Century Magazine*, October 1893



HUNTINGTON died in Nahant, Massachusetts in 1909.

His life is commemorated in the Episcopal calendar of the church year on 27 July, the date of his death.



*The
End*