

Chapter 1 : Alcoholics Anonymous Roots

The Oxford Group is occasionally confused with the Oxford Movement, an effort that began in the 19th-century Anglican Communion to encourage high-church practice and demonstrate the church's apostolic heritage.

Where did the "Oxford Group" come from, and does it exist today? The Fellowship exists in countries in the world, devoid of controversial positions, politics and religious opinion; it is open to all faiths, and to the agnostic and the atheist. The "12 Steps," as written by Bill Wilson in photo with wife, Lois, right, contain Step 1, the problem, which was diagnosed for the first time by William Silkworth M. Step 2, the solution to the problem.. That being said, as to the premise.. It was initiated by an American Lutheran pastor, Dr. Frank Buchman, of Swiss descent photo below. They were from Oxford, England, and in South Africa to promote the movement. The South African press picked up on the name and it stuck. Buchman, who had little intellectual interest or interest in theology, believed all change happens from the individual outward, and stressed simplicity. In , Buchman had hope that Germany could be diverted from its course. I suppose Hitler sees a Karl Marx in every Jew. But think what it would mean to the world if Hitler surrendered to the control of God? Through such a man God could control a nation overnight and solve every last, bewildering problem. I like to put it this way: God is a perpetual broadcasting station and all you need to do is tune in. What we need is a supernatural network of live wires across the world to every last man, in every last place, in every last situation Spain has taught us what godless Communism will bring. Who would have dreamed that nuns would be running naked in the streets? They could be solved within a God-controlled democracy, or perhaps I should say a theocracy, and they could be solved through a God-controlled Fascist dictatorship! It began to be ridiculed in popular plays and books. Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from group involvement, in his view there was a sacrifice in personal individuation. He therefore did not understand what attraction the Oxford Group could have for someone with the psychoanalytic sophistication of Maeder. He was a political columnist who had been assigned to write some pieces about MRA and ended up joining it. Under his leadership the group opened a center in Odawara, Japan. Moral Re-Armament crusaded in Holland, featuring big newspaper ads written by Howard, condemning the spread of homosexuality "It can be cured". The organization is committed to transforming society, beginning with change in individual lives and relationships. The name "Initiatives of Change," adopted in , reflects the emphasis of the organization in effecting social change beginning with personal change.

Chapter 2 : Oxford Group - Wikipedia

Oxford Group? By The Layman With a Notebook With a foreword by L.W. Grensted The Oxford Group is often confused in the minds of strangers with the Oxford Movement.

Members of the Oxford Group practiced a formula of self-improvement by performing self-inventory, admitting wrongs, making amends, using prayer and meditation, and carrying the message to others. In the early s, a well-to-do Rhode Islander, Rowland H. Jung directed him to the Oxford Group. Ebby sought out his old friend at his home at Clinton Street in Brooklyn, New York, to carry the message of hope. Now, approaching 39 years of age, he was learning that his problem was hopeless, progressive, and irreversible. He had sought medical treatment at Towns Hospital in Manhattan, but he was still drinking. But in December , after again landing in Towns hospital for treatment, Bill underwent a powerful spiritual experience unlike any he had ever known. His depression and despair were lifted, and he felt free and at peace. Bill stopped drinking, and worked the rest of his life to bring that freedom and peace to other alcoholics. The roots of Alcoholics Anonymous were planted. Mayflower Hotel, Akron, Ohio. An alcoholic from New York has a vision of the way to sobriety and is introduced to a like-minded doctor from Akron. Their first meeting will lead to the creation of a Twelve Step recovery program and a book that will change the lives of millions. Bill is inspired by the charismatic rector Rev. Samuel Shoemaker right , who emphasizes one-on-one sharing and guidance. In the lobby of his hotel, he finds himself fighting the urge to join the conviviality in the bar. He consults a church directory posted on the wall with the aim of finding someone who might lead him to an alcoholic with whom he could talk. A phone call to Episcopal minister Rev. Walter Tunks results in a referral to Henrietta Seiberling, a committed Oxford Group adherent who has tried for two years to bring a fellow group member, a prominent Akron surgeon, to sobriety. His subject is alcoholism, and after the meeting Bill is approached by a man who says he desperately wants to get sober. Bill is unsuccessful in his efforts to reach these alcoholics. Eventually his ability to help alcoholics grows, after he seeks counsel from Dr. William Silkworth of Towns Hospital. Silkworth suggests he do less preaching and speak more about alcoholism as an illness. She tells him of the struggle of Dr. As the meeting ends hours later, Dr. Bob realizes how much spiritual support can come as the result of one alcoholic talking to another alcoholic. Henry Williams and his wife Clarace, both particularly sympathetic to the plight of alcoholics. Soon, at the suggestion of Dr. Bob lapses into drinking again but quickly recovers. The day widely known as the date of Dr. Bob and Bill spend hours working out the best approach to alcoholics, a group known to be averse to taking directions. Realizing that thinking of sobriety for a day at a time makes it seem more achievable than facing a lifetime of struggle, they hit on the twenty-four hour concept. He begins to look for prospects at Towns Hospital, where he finds Hank P. Another success is Fitz M. Bob search for another person to help. During the visits of Bill and Dr. Bob and his wife Anne have pioneered in Akron. At the Clinton Street meeting that very evening, Bill tells his group of the offer " but the members object, insisting that spreading the message for money would violate its integrity. The office secretary is a young woman named Ruth Hock. This discovery leads to exciting possibilities: Bill and Bob discuss developing a chain of hospitals dedicated to the treatment of alcoholics; employing salaried workers who would spread the word; and literature " especially a book, meant to carry the message far and wide. Henry and Clarace Williams right , with Dr. Bob sometimes joining Mr. Williams to lead meetings. In , his brother-in-law, Dr. At a December meeting attended by Bill, Dr. In February he spends several days in the city. Impressed by the recovery rate of Akron group members, he proposes a recuperative facility to be run by Dr. Frank Amos The Alcoholic Foundation Frank Amos and others who had attended the December meeting offer to confer with Bill, Leonard Strong, and various members of the New York group to consider how the movement can be given an organizational framework. As a result, the Alcoholic Foundation is formally established on August 11, , with Dr. Bob as a trustee and Bill on the advisory committee. Book, Bill comes to the point where he must outline an actual program for the recovering alcoholic to follow. Bob as they carry the message. The steps grow to 12, and the A. Twelve Step program is born. At the Newark office, he dictates his handwritten notes to Ruth Hock right as she types, reviewing and revising drafts all the while. But the astute

businessman, Hank P. Works Publishing Company stock certificate The Big Book tests the waters Four hundred mimeographed copies of the Big Book manuscript are sent out for comments and evaluation by members, friends, and other allies. Among those making valuable contributions are a Baltimore doctor who suggests having a physician write the introduction a job taken on by Dr. This disappointment foreshadows a bleak summer for the New York fellowship. First printing of Alcoholics Anonymous, April Bill and Lois lose Clinton Street As the Great Depression eases and property values rise, the company that owns the mortgage on Clinton Street right sells the building, forcing Bill and Lois to move out. Bob serves with Sister Ignatia In the spring of , Dr. Thomas hospital since , that they start treating alcoholics. She agrees, and over the years Sister Ignatia and Dr. Bob will bring comfort and aid to almost 5, hospitalized patients. She will become the first woman in Alcoholics Anonymous to achieve lasting sobriety. Cover of Liberty Magazine, September Another split from the Oxford Group In the fall, tensions grow in the Akron Oxford Group, with the alcoholic members wanting more independence. The alcoholics decide to meet at Dr. Henry and Clarace Williams. As this fledgling group grows, it shifts its meetings to King School, an elementary school in Akron. Because Rockefeller believes that A. Nevertheless, Rockefeller sees to it that the event receives favorable and widespread publicity. Within a month, small donations trickle in from members, slightly easing the financial difficulty faced by A. Two of them, Bert T. The clubhouse right soon bustles with activity, and Bill and Lois, still homeless, move into one of the two upstairs bedrooms later in the year. Though something of a financial gamble, the move means that for the first time the Fellowship has a headquarters of its own. His name and face are splashed over sports pages nationwide. Louis appears at the 24th Street Clubhouse. Leaning on his cane, Fr. Edward Dowling, SJ, right introduces himself to Bill, states that he has been reading Alcoholics Anonymous, and then points out the parallels between the Twelve Steps and his own Jesuit order. Thus begins a spiritual sponsorship between Fr. Dowling and Bill that will last for the next 20 years. George Little, a Toronto United Church minister who is also active in the temperance movement, learns of the Big Book in , orders a few copies, and gives two to a small group of alcoholics who have been gathering for mutual support. Led by Tom E. Ruth and many A. Soon, the prayer is printed on cards and is being passed out to A. The prayer has since become a central part of A. The resulting 7,word article is published in the magazine on March 1, , putting Alcoholics Anonymous on the map of public consciousness and spurring a dramatic increase in Big Book sales and membership alike. Cover of Saturday Evening Post, March 1, The first specialized interest group The first known all-women group is founded in Cleveland in , making it A. On April 11, , the couple spends their first night there. The comfortable shingled, hip-roofed house right , which they will name Stepping Stones, affords them a measure of privacy for the first time since Alcoholics Anonymous was founded. Stepping Stones, Bedford Hills, New York Bill hits the road Membership reaches some 2, by Spring , and by the end of the year jumps to approximately 8, members in groups across the country. Bill begins what will be three years of traveling to visit groups, getting to know many members individually. Duffy, warden of San Quentin Prison in San Francisco, calls for addressing the special needs of inmates who had been drinking when committing a crime. Duffy seeks aid and advice from California A. The inmates hold their first meeting in Sylvester Minogue right , the medical superintendent of Rydalmere Hospital in Sydney, writes a letter to the AJP with a request that his letter be forwarded to the Alcoholic Foundation. His request for information leads to his getting a copy of the Big Book and continuing correspondence with secretary Bobbie B.

Chapter 3 : THE OXFORD GROUP

The Foreword is by T. Willard Hunter, the foremost Oxford Group speaker and writer today, who knew Frank Buchman and Sam Shoemaker, and worked for the Group in earlier blog.quintoapp.com Oxford Group book covers the sources of Oxford Group ideas, the mentors of the Group, the history of the group, the role of Founder Frank Buchman, the twenty-eight.

We begin by enquiring what place The Movement gives to: Luther founded the glorious Reformation on an open Bible. He emphasized the great truths of the gospel. The writer has read with care a number of books and pamphlets emanating from and in sympathy with the Movement, and the plain fact to be recorded is that the Word of God has very little place indeed in its literature. It is possible to find a stray allusion to the Bible here and there, but, we grieve to say, very little emphasis is laid on the Scriptures. Emphasis is laid upon the life, and little importance is given to doctrine, in other words to the Bible. This sentence is putting the cart before the horse. It is illogical and destructive of true living, especially in regard to spiritual things. Practice is always the result of belief. In the long run it will be seen that you cannot build securely on experience with little or no real foundation of Scripture beneath it. An interested young man challenged F. What strange and unchristian advice to give to anyone seeking salvation! Of course it is quite possible that a leader here and there may emphasize the importance of the Bible, especially where such leaders have been soundly converted to God before they made acquaintance with the Group Movement. We must judge, however, not by the exception, but by the rule. It is open to anyone to test the truth of our statement that little emphasis is laid upon doctrine, upon the Bible itself, in the literature of the Movement. We may well ask, If this is so, why then does the Bible not take up an important part in its literature? The writer went to Group meetings, and in no case was the Bible read, or referred to, nor was a single copy of the sacred Scriptures seen in the hands of the leader or in the hands of any of the young men who thronged the place. It is our duty not only to take careful account of what this Movement teaches, but also what it does not teach. There are vitally important matters, which it ignores, or else makes such scant allusion to, as to show little value is placed upon them. Surely the Word of God has a supremely important and vital place in religious matters. It is our only source of information and authority in the things of God. We confess to very serious alarm as we think over this characteristic of laying little emphasis on the Bible which marks The Oxford Group Movement. No movement will stand that does not honour the Word of God, and give it the place it should have. The Bible teaches us that the New Birth is an absolute necessity, if we are to enter the kingdom of God John 3: How then does this new cult view the new birth? This new birth by auto-suggestion runs through the literature of the Movement. One act of honesty. So according to the Group theology, man is his own saviour. It is his honesty, his turning round, and lo! How far removed is this from the teaching of Scripture! How illogical it is. A man cannot bring about his second birth any more than his first birth. Along with this there is the denial that man is hopelessly corrupted in the innermost springs of his sinful nature. Yet we are told that what gives F. God has left a part of Himself in each of us, and this divine part of our nature, in every moral crisis, recognizes the historic Jesus and the Christ of experience as its necessary complemen. How different is the teaching of Scripture. A man dead towards God does not hunger and thirst for good. It certainly cannot be the new birth of the Bible, the being born from above, the being born of water i. It can only be a simulation of the divine, a deceit of the devil, posing as an angel of light. Such teaching as we have been examining is simply modernism, to call it by its right name. Here and there an orthodox phrase is thrown in, but modernism is the characteristic of the teaching. Three old women in Bedford were sitting in the sun. Their conversation was overheard by John Bunyan in his unconverted days. He tells us he was astounded and amazed by what he heard. How satisfying and intelligent it is! It shows knowledge of the Scriptures, of the experience of new birth opening their eyes to their lost state, of the atoning death of Christ, and their being led to definite trust in the Saviour, and the resultant experience of rest and peace in their soul. When we read that F. It certainly is not of the Spirit of God. If not of God, then of what? The matter is serious beyond words. Atonement is vital to Christianity. It is its very centre and core. There is no gospel without it. No system of religion can be sound that does not give prominence to the atoning

death of Christ. How then does The Oxford Group Movement stand in relation to this vitally important and fundamental doctrine? You may read carefully the literature of the Movement, and it is simply a fact that allusions to the atonement and redemption are conspicuous by their absence. It is possible to find a bare allusion here and there to these matters, but they are few and far between. If we give the testimonies of these young men, who have been drawn into the Movement, we shall have a pretty fair idea of what the Movement stands for, and especially how it stands in relation to the atonement. Greats, a young man of twenty-four, gives his testimony in 35 pages. Christ as an Example is referred to. His conversion is summed up in his own words: Then he went with F. Nothing in this goes to the length of confessing the Lord Jesus as his Saviour. Indeed a Unitarian, who denies the Deity of our Lord, and the atoning character of His death, could go as far. Greats girds at old-fashioned ideas, which is indeed a feature of this cult. That belief may come. Chavasse, Master of St. Booth Coventry, of Cape Town, who is associated with the Group, writes: But what is the difference between the Modernist and the Fundamentalist? Surely it is vital. Does that not count? It is like two doctors, who are discussing what to do with a patient. Says the Modernist, Remove his heart, and he will live. What would you say if the two agreed not to quarrel, proclaiming that their difference in judgment did not count? Our illustration sets forth an impossible situation, but it faithfully illustrates what is, alas! When the everlasting destiny of precious souls is at stake we need to speak out, for everything depends on the atonement, and a system that can harbour those, who dislike that doctrine or refuse it, is ANTI-Christian, however much it may camouflage its real trend by pious phrases here and there. His testimony occupies 15 pages. He never once mentions the Lord Jesus, nor His atoning sacrifice. His idea of conversion is more than vague. It is thus described: Can this be a real conversion where there is no mention of Christ and His atoning work? It looks like a conversion by auto-suggestion, and not by the grace of God. Persona Grata was brought up in a small American country town. His testimony occupies 18 pages. We are thankful that his testimony is more explicit. The teacher returned the next day, saying that this worked, and his life was cleaned up. So Persona Grata, commenting on this, says: So he evidently thinks a man by his own honesty can encompass his own new birth. Beau Ideal, a young Etonian, at Oxford University, is the next witness. His testimony occupies 16 pages. In reading this over one cannot glean that he trusted Christ as his Saviour, but that he found in Him his Beau Ideal or Example. Honesty in commerce, sincerity in the Church, sympathy between employer and employed, purity and decency in social life, idealism and earnestness in political life—what a change would such things effect! But all this could be carried out by a man with no living vital touch with Christ as Saviour. What then is necessary for conversion? What is this but blank Unitarianism? Princetown, an agreeable American of twenty-five, is our next witness. His testimony occupies 11 pages. He does not once mention the Lord Jesus nor His work on the cross. One would have imagined that if a young man had been really brought to know the Saviour as his Redeemer, he would at least have mentioned gratefully the name of his great Deliverer.

Chapter 4 : The Four Absolutes of the Oxford Group

The Oxford Movement was a movement of High Church members of the Church of England which eventually developed into the Oxford Group movement, whose original devotees were mostly associated with the University of Oxford, argued for the reinstatement of some older Christian traditions of faith and their inclusion into Anglican liturgy and theology.

Since this is true, some may claim the Absolutes should be ignored. This premise is approximately as sound as it would be to suggest that the Holy Bible should be scuttled. The Absolutes were borrowed from the Oxford Group Movement back in the days when our society was in its humble beginning. In those days our founders and their early colleagues were earnestly seeking for any and all sources of help to define and formulate suggestions that might guide us in the pursuit of a useful, happy and significant sober life. Because the Absolutes are not specifically repeated in our Steps and Traditions, some of us are inclined to forget them. Yet in May old time groups where the solid spirit of our fellowship is so strongly exemplified, the Absolutes receive frequent mention. Indeed, you often find a set of old placards, carefully preserved which are trotted out for prominent display each meeting night. There could be unanimity on the proposition that living our way of life must include not only an awareness, but constant striving toward greater achievement in the qualities which the Absolutes represent. Many who have lost the precious gift of sobriety would ascribe to carelessness in seeking these objectives. If you revisit the Twelve Steps with care, you will find the Four Absolutes form a thread, which is discernible in a sober life of quality every step of the glorious journey. From the Vestibule we saw a placard on the corner of the far wall, which said please Does It. We turned back and there on the other corner of the same wall was a twin placard, which said, "First Things first" Then facing to the front of the room, high above the platform we saw in the largest letters of all, debut For the Grace of God. We started to grade ourselves fearlessly on our own progress toward these absolutes, through long years of sobriety. The score was a pitiful, lonely little score. We thought of a find lead recently heard in which a patient humble brother had told his story, and had mentioned his overwhelming sense of gratitude as an important part of his fifteen years of sobriety. And in listing things for which he was so grateful, he mentioned how comfortable it was to be completely honest. Certainly he meant nothing prideful. He simply means that he told his wife and friends the truth as best he could, had no fishy stories to reconcile, was honest with money and material things, etc. This was a truly grateful, humble fellow. Certainly he did not resemble the man pictured in the Cartoon, speaking to a larger audience, pounding on the table and with a jutting chin proclaiming that he had more humility than anyone there and could prove it. What do the four Absolutes mean to most of us? Like any other tools they get rusty and corroded when not used. More importantly we must familiarize ourselves with the tools, understand them and ever improve our skill in their use. Else the end product, if any, is pathetically poor. We thought of a dear friend in the fellowship prone like other alcoholics to move quickly from one hobby or interest to another, without really doing much of any of them. Does that sound like someone you know? Once this friend decided that working with his hands would solve some problems, quiet his nerves and perhaps help him to achieve serenity and balance. So he reviewed an impressive collection of tool catalogues working with friends already addicted to the woodworking hobby. He bought a large expensive collection of tools, and a lot of equipment. He hired a carpenter to build a shop in his basement, install the equipment, and make custom-built racks to house the tools. But in the end not one shaving and not one tiny bit of sawdust graced its floor. How many of you will be completely honest and admit that you have put the four Absolutes in the attic, a little rusty from non-use perhaps, but none of the worse for wear?? Give or take a little, how many of us who still maintain the workshop for the Absolutes, will admit that not too many of our shavings or much sawdust from our activity have ever graced its floor. Or even assuming that the activity has persisted, how many will admit that the end product did not win a prize for its quality. Such a lack of quality can only mean lack of objectives or lack of all-out effort toward such objectives. We must recognize the Absolutes are guideposts to the finest and highest objectives to mortal man. But recognition is not enough. We must use the tools. It is by far the most difficult of the four Absolutes, for anyone, but especially for us in this fellowship.

The problem drinker develops genuine artistry and deceit. Too many and we plead guilty simply turn our a new leaf and relax. The real virtue in honesty lies in the persistent dedicated striving for it. We need not choose or pursue falsity. All we need is to relax our pursuit of truth and falsity will find us. The search for truth is the noblest expression of the soul. Let a human throw the engines of his soul into the doing or making of something good, and the instinct of workmanship alone will take care of his honesty. The noblest pleasure we can have is to find a great new truth and discard an old prejudice. When not actively sought, ceaseless question that we try to answer with all the sober intelligence we have. But we have a long road to travel because ours was a real mastery of the exact opposite during our drinking days. In the final analysis, it must gain for us the selflessness, which is our spiritual cornerstone, the real significance of our anonymity. Proceeding with the question method of digesting the absolute, we suggest you ask yourself over and over again in judging what you are about to do, say, think, or decide. How do we put these two things together? Well for one thing, it points up that we shall gain in direct proportion to the real help we give others. How many of us make hospital calls simply because we think we need to do it to stay sober? Those who think only of their own need and who reflect little on the question of doing the fellow at the hospital some genuine good are missing the boat. We know for we used to make hospital calls in much the same way that we took vitamin pills. Then one day in our early sobriety, we were asked to call on a female patient. Never will we forget the anxiety on the way to that nursing home. And after nearly two hours of earnest talk we left one of the noblest women we will ever meet, worried about whether we had helped, or hurt, or perhaps had accomplished nothing at all. Some of her questions stayed with us. We thought of better answers later on, and returned to see her several times. We are helped on our long journey to unselfishness by our great mission of understanding, which sometimes seems as precious as the gift of sobriety itself. But the quality cannot be confined alone to that which we do for others. We must be unselfish even in our pursuits of self- preservation. Not the least of our aid to others comes from the examples of our own lives. Is there any protection against that first drink which equals our thought of what it may do to others, those whose unselfish love guided us in the beginning, and those whom we in turn guided later on? Though sober days, both high and low, what I must always seem to be for him who always follows me.

Chapter 5 : Alcoholics Anonymous : A.A. Timeline

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The following phases of the movement are discernible: The Church of England see anglicanism emerged from the Reformation as an amalgamation of Catholic and Protestant doctrine and practice. These two disparate elements were welded together in the interest of national unity, mainly during the reign of Elizabeth I. The Catholic tradition, or high church element, triumphed over the Protestant element during the period of such famous Anglo-Catholic divines as Lancelot Andrewes and William Laud. The revolution of 1688-89 enabled the Protestant party to gain the ascendancy. By the English Church greatly needed reform. With its deep internal divisions, worldly prelates, and ineffectual clergy, however, it was hardly prepared to undertake this task itself. Hence it was faced with the prospect of having unwelcome reforms imposed upon it by secularist and liberal members of Parliament. The first such reform occurred in 1801 when ten Anglican bishoprics were suppressed in Ireland. To many loyal churchmen this was an omen of more drastic changes, perhaps even of disestablishment.

Rise and Progress – The sermon was followed by a meeting held from July 25 to July 29 at Hadleigh, Suffolk, attended by a number of prominent clergymen, including Hugh Rose, William Palmer, and Richard Hurrell Froude. They decided to organize a defense of the Church through the formation of committees and the issuance of joint manifestoes. Newman, Keble, and Froude, however, believed that the only true remedy for the evil condition of the Church lay in a theological and spiritual renewal. They held that the Catholic heritage of the Book of Common Prayer and of the 17th-century divines had to be recovered. The English Church had to reaffirm her commitment to the almost forgotten Catholic truths, namely: This message they decided to communicate to the clergy in brief pamphlets, subsequently named Tracts for the Times, an expedient originated by Newman, who wrote the first one see tractarianism. Froude, an ardent disciple of Keble, burned with an impatient zeal to restore the Church of England to its medieval spiritual power. Newman, a bold, searching thinker, was a patristic scholar who had moved from an Evangelical to a Catholic position through his reading and personal contacts at Oxford, especially his friendship with Froude and Keble. One of the first important conquests of the movement occurred at the end of when Edward B. Rieu, professor of Hebrew, canon of Christ Church, and an aristocrat with friends in high places, he already enjoyed a reputation for great learning and holiness. His adherence to the cause was of invaluable assistance in establishing the movement as a serious contender for influence in the Church. It was a leadership he exercised in many ways. His sermons at St. Paul's, published as Parochial and Plain Sermons (1824), they reveal the essence of the Oxford reformation, its unworldliness, uncompromising quest for holiness, and unflinching asceticism. Newman also did the most to establish a theoretical basis for the movement This was the object of a series of lectures delivered between 1825 and 1826 and published as The Prophetic Office of the Church Drawing on the 17th-century Anglican divines, he argued that the Church of England held an intermediate position, a via media between the extremes of Roman infallibility and Protestant private judgment. Her rule of faith was simple fidelity to the teaching of the Fathers. He confessed, however, that Anglo-Catholicism was still merely a religion on paper. There was a great need of theological investigation of the Anglican tradition to make it one, intelligible, and consistent. To this end Newman, Keble, and Pusey began to edit the volume Library of the Fathers (1838), a series of English translations of patristic writings, and the volume Library of Anglo-Catholic Theology (1839). In his Apologia Newman revealed that the via media was based on three fundamental principles – dogma, the sacramental system, and anti-Romanism. The chief opponents of dogma, he said, were the Liberals, who viewed religion as a mere matter of opinion. His anti-Romanism at the time was evident in his reference to the pope as anti-Christ and in his accusations against Rome of corrupting the Gospel truths. Valuable recruits were soon gained, especially among the younger fellows of Oriel and Trinity Church, and Isaac Williams rallied to the reform banner. As Newman remarked Apologia, 76 "the Anglo-Catholic party suddenly became a power in the National Church and an object of alarm to her rulers

and friends. These Remains offended great numbers by their strong anti-Protestant character and confirmed a growing suspicion that the movement was pro-Roman. Newman considered the year as the zenith of the movement. The revival of Catholicism seemed to answer definite spiritual needs of many members of the Church of England. Several developments, however, marked this year as the beginning of a crisis. There was, first, the formation of a new party of eager, acute, resolute minds with definite sympathies for Rome. Such men as William G. He found in his study of early history that monophysitism had upheld a *via media* similar to the Anglican one. At the same time he saw in St. As he put it, "the deliberate judgment, in which the whole Church at length rests and acquiesces, is an infallible prescription against such portions of it as protest and secede. While the history of St. Leo showed me that the deliberate and eventual consent of the great body of the Church ratified a doctrinal decision as a part of revealed truth, it also showed that the rule of Antiquity was not infringed, though a doctrine had not been publicly recognized as so revealed till centuries after the time of the Apostles. Thus, whereas the Creeds tell us that the Church is One, Holy, Catholic, and Apostolic, I could not prove that the Anglican communion was an integral part of the One Church, on the ground of its teaching being Apostolic or Catholic, without reasoning in favour of what are commonly called the Roman corruptions; and I could not defend our separation from Rome and her faith without using arguments prejudicial to these great doctrines concerning our Lord, which are the very foundation of the Christian religion. The *Via Media* was an impossible idea! The English Church, although separated from Rome, was still the Catholic Church in England since it was still in possession of "the Succession, the Episcopal form, the Apostolic faith, and the use of the Sacraments" Essays Critical and Historical, Tract 90 and Aftermath. The Articles were drawn up to exclude Roman doctrines from the English Church, they said. In reply Newman undertook a commentary on the Articles in Tract 90, which he published in February It was a crucial experiment, he recognized. He tried to prove that the Articles implied a distinction between Catholic teaching and Roman dogma; that they definitely did not condemn the former and did not even condemn the latter entirely. Rather the historical circumstances of their composition show that they were deliberately made general and vague in order to pacify those in the national Church with Catholic tendencies, as well as those with Protestant ones. Thus, although Article 21 simply states that "General Councils forasmuch as they be an Assembly of men may err," Newman claimed that this did not rule out their inerrancy "when they are a thing of heaven. The tract was not answered with argument, however. Panic and wrath ensued at this denial of the Protestant character of the Articles. All the resentment stored up against the "Oxford Malignants" now burst out in full fury. The heads of houses at Oxford, notorious for their ignorance of theology, publicly censured Tract 90 as an evasion. Newman retreated to a mission church he had built at Littlemore, his position in the established Church seriously compromised. Then three more blows fell, all but destroying his belief in the Anglican Church. A further study of arianism showed him again the existence of another heretical *via media* in early Church history, i. Finally, the establishment of an Anglican bishopric in Jerusalem embracing Lutherans and other Protestants indicated a formal recognition of Protestant doctrines. This was the ultimate condemnation of the *via media* for Newman. Meanwhile Pusey was suspended from preaching for two years after delivering a moderate Tractarian sermon on the Holy Eucharist. Then Ward entered the conflict. With remorseless logic he defended the thesis that since Rome alone fulfilled "the ideal of a Christian Church" the title of his book, the Anglican Church must humbly sue for readmission to her communion. Official Oxford was outraged. Newman despaired of the Anglican Church and withdrew into lay communion after preaching his last sermon, "The Parting of Friends" Sept. He was kept back from Rome for two years by difficulties over Tridentine doctrines, transubstantiation, and Catholic devotion to the Blessed Mother and the saints. Further study led him to favor the view that a principle of development was at work in the Church from earlier times. After writing his Essay on Development to prove this point to his own satisfaction, he made his profession of Catholic faith to Father Dominic barberi Oct. Pusey and Keble assumed leadership of the faltering party. Oxford ceased to be its headquarters. Pastoral and liturgical matters overshadowed doctrinal ones. Another wave of secessions to Rome occurred in over the case of Rev. The bishop of Exeter had refused a parish to Gorham because of his questionable views on Baptismal regeneration. The impotence of the teaching authority of the Church appeared manifest to a number of clergymen, including Henry Manning later cardinal, who

thereupon made their submission to Rome. A long struggle was waged within the Church of England by Pusey, Keble, and their associates to revive the Catholic Sacraments, particularly the Eucharist and Penance. Puseyites were condemned by the archbishop of Canterbury and were brought to court for advocating the Catholic doctrinal interpretation of these Sacraments, but their patience and perseverance gradually won partial acceptance of this doctrine in the Church of England. The revival of Catholic ceremonial, the use of altar lights, Eucharistic vestments, etc. Although these practices were sanctioned by the Prayer Book, their advocates had to contend with furious mobs that wrecked churches where the reforms were introduced and with hostile bishops who condemned them as popish innovations. The revival of religious orders in the Church of England was another outcome of the Oxford Movement. Its successful revival of Anglo-Catholic sacramental and liturgical practice, however, has greatly influenced the spirit and form of contemporary Anglican worship see anglo-catholics. Tractarian Essays Cambridge, England Anglican High Churchmanship, " Cambridge, England

Chapter 6 : The Oxford Group Movement: Is it Scriptural? - Logos Bible Software

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Christian or Occult Roots? Christians continue to insist that Alcoholics Anonymous is compatible with Christianity because of its so-called Christian roots. Neither is there a record of them believing or teaching that the only way of salvation is by grace through faith in the finished work of Christ on the cross. The thrust of the movement was experience rather than clear biblical doctrine. Buchman explained that "he never touched any doctrine in any of his meetings, as he did not want to upset or offend anyone. By keeping his doctrinal beliefs to himself, Buchman was able to appeal to people of all religious persuasions. The Oxford Group was a nondenominational evangelical movement, streamlined for the modern world and then at the height of its very considerable success. They would deal in simple common denominators of all religions which would be potent enough to change the lives of men and women. However, there is some evidence that the founders of AA did have opportunity to hear the Gospel,³ but instead of receiving Christ as Lord and Savior and experiencing freedom in Christ and victory over sin through faith in Christ alone, Wilson and Smith took only what they wanted from the Oxford Group. Here we will examine three aspects of what AA borrowed: Occult Guidance

Members of the Oxford Group practiced what they called guidance by praying and then quieting their minds in order to hear from God. Then they would write down whatever came to them. Russell of the Oxford Group. Members of the Oxford Group primarily found their guidance from within rather than from a creed or the Bible. Buchman, for instance, was known to spend "an hour or more in complete silence of soul and body while he gets guidance for that day. He teaches his votaries to wait upon God with paper and pencil in hand each morning in this relaxed and inert condition, and to write down whatever guidance they get. This, however, is just the very condition required by Spiritist mediums to enable them to receive impressions from evil spirits. The soul that reduces itself to an automaton may at any moment be set spinning by a Demon. Bingham, Editor of *The Evangelical Christian* says: We do not object to their taking a pad and pencil to write down any thoughts of guidance which come to them. But to take the thoughts especially generated in a mental vacuum as Divine guidance would throw open to all the suggestions of another who knows how to come as an angel of light and whose illumination would lead to disaster. In a very real sense their personal journals became their personal scriptures. Wilson practiced this passive form of guidance, which he originally learned through the Oxford Group. He and Smith were also heavily involved in contacting and conversing with so-called departed spirits from on. This is necromancy, which the Bible forbids. During the same period of time, Wilson was practicing spiritism in a manner similar to channeling. As he started to write, he asked for guidance. The words began tumbling out with astonishing speed. When he wrote the essays on each of the twelve steps, he sent some to Ed Dowling, a Roman Catholic priest, to evaluate. Both over here and over there. One turned up the other day calling himself Boniface. Said he was a Benedictine missionary and English. Had been a man of learning, knew missionary work and a lot about structures. I think he said this all the more modestly but that was the gist of it. Boniface sounds like the Apostle of Germany. I still feel, like Macbeth, that these folks tell us truth in small matters in order to fool us in larger. I suppose that is my lazy orthodoxy. It was a passion directly related to AA. A discerning Christian would avoid any guidance that comes through occult methods. Therefore, this aspect of the Oxford Group, further contaminated by spiritism, cannot constitute any "Christian root" condoning Christians using and promoting AA. Surrender Step Three of AA is "Made a decision to turn our will and our lives over to the care of God as we understood him. Shoemaker, a leader of the Oxford Group, says that "the true meaning of faith is self-surrender to God. Surrender to whatever you know about Him, or believe must be the truth about Him. Surrender to Him, if necessary, in total ignorance of Him. Far more important that you touch Him than that you understand Him at first. Put yourself in His hands. Whatever He is, as William James said, He is more ideal than we are. Give yourself to Him. He says, "The new life begins by utter self-dedication to the will of God. All of us can do that, and must. When a person is not clear about the Gospel, who Jesus is and what He did to save sinners, he

is not presenting a Christian message. AA picked up the idea of surrender, but without Christ and without the whole counsel of God. Surrendering to anyone but the God of the Bible constitutes idolatry. AA is another religion with its own forms of piety, including surrender to a nebulous higher power. This pious surrender does not constitute a "Christian root" that can justify Christians using and promoting AA. MRA is a world wide network of women and men who have started with themselves to bring the changes they want to see around them. To start with yourself, you measure how you are now living by absolute moral standards of honesty, purity, unselfishness and love. For Christians these are in the Sermon on the Mount; they are also found in other major religions. While some in MRA may read the Bible, as they did in its early Oxford Group days, the primary source of knowledge is the "inner voice. Take time to listen every day to the inner voice, write down your thoughts, and obey those that conform to these standards. No cross is necessary; no shed blood is required. Here is what MRA says about its "religious affiliation": It has always been a Christian based, interfaith work. It brings together people of all backgrounds and cultures in a program of effective change using principles that are accepted by every major faith. But how can it be truly "Christian based" when it is without the cross and without a Lord Jesus Christ, who said, "I am the way, the truth, and the life: Both allow Christians to participate as long as they do not preach Christ and Him crucified or dare to say that He is the only way to the Father. Both appeal to an unidentified god, both rely on mysticism, and both aim for self-improvement. There are no "Christian roots. Wilson quoted in *Pass It On: The story of Bill Wilson and how the A. Alcoholics Anonymous World Services, Inc. The Christian Roots of the Step Movement*. Bill Pittman and Dick B. Brown quoted by Irvine, *ibid*. Bingham quoted by Irvine, *ibid*. *Pass It On*, op. *The Soul of Sponsorship: The Friendship of Fr. Hazelden Pittman Archives Press*, , p. *A History of Alcoholics Anonymous*. Hazelden Educational Materials, , p. EastGate Publishers, , pp.

The Oxford Group and their principles were carried to the United States so that in both New York City and Akron, Ohio an Oxford Group was in place and functioning when Bill W. and Dr. Bob S. hit their respective bottoms.

Keswick[edit] Although Frank Buchman was originally a Lutheran , he was deeply influenced by the Higher Life movement whose strongest contribution to evangelism in Britain was the Keswick Convention. He had come to the Keswick convention in hoping to meet pastor F. Meyer , one of the leading lights of the Keswick convention and one of the main advocates of silent meditation as a means to be inspired by God. Unfortunately " or fortunately " Meyer was not present, and Frank Buchman chose to attend the sermon by Jessie Penn-Lewis instead, which became a life-changing experience for him [1]: Meyer had published *The Secret of Guidance* in Christians living in close union with Christ could remain free from sin through the Holy Spirit. That is where the frequent, and to many Lutheran or Reformed ears, bizarre assertion by Buchman that "human nature can change" originates. The name[edit] The name "Oxford Group" appeared in South Africa in , as a result of a railway porter writing the name on the windows of those compartments reserved by a traveling team of Frank Buchman followers. They were from Oxford and in South Africa to promote the movement. The South African press picked up on the name and it stuck. And every year between and house-parties were held at the University. In the summer of , for instance, 5, guests turned up for some part of an event which filled six colleges and lasted seventeen days. Almost 1, were clergy, including twelve bishops. It was simply a group of people from all walks of life who have surrendered their life to God. The group was more like a religious revolution, unhampered by institutional ties; it combined social activities with religion, it had no organized board of officers. The group declared itself to be not an " organization " but an " organism ". It builds on the accomplished work of Jesus Christ as set forth in the New Testament. Its aim is to bring to life and make real for each person the articles of faith with which his own Church provides him. The international problems are, at bottom, personal problems of selfishness and fear. Lives must be changed if problems are to be solved. Peace in the world can only spring from peace in the hearts of men. The secret is God Control. The only sane people in an insane world are those controlled by God. God-controlled personalities make God-controlled nationalities. This is the aim of the Oxford Group. World peace will only come through nations which have achieved God-control. And everybody can listen to God. Everybody can have a part. There are those who feel that internationalism is not enough. Nationalism can unite a nation. Supernationalism can unite a world. God-controlled supernationalism seems to be the only sure foundation for world peace! Denmark can demonstrate to the nations that spiritual power is the first force in the world. The Four Absolutes seem to have first appeared in a book by Robert E. Speer , titled *The Principles of Jesus*. Speer quoted Bible verses for each Principle. In , Professor Henry B. In Oxford terms, sin was "anything that kept one from God or one another" and is "as contagious as any bodily disease". The soul needs cleansing: Restitution to all whom we have wronged directly or indirectly. He or she would test their thoughts against the standards of absolute honesty, purity, unselfishness and love, and normally check with a colleague. Guidance was also sought collectively from groupers when they formed teams. They would then check with each other, seeking consensus on the action to take. Some church leaders criticised this practice. These lectures were published under the title *The God Who Speaks*. The Oxford Group was following a long tradition. Sometimes groupers were banal in their descriptions of guidance. Sharing[edit] In the Oxford Group, sharing was considered a necessity, it allowed one to be healed, therefore it was also a blessing to share. It must be done with total conviction for "Half measures will be as fruitless as no measures. It is spiritual nudism! Frank tried to prevent it, and was very annoyed if people ever trespassed beyond the bounds of decency. In the summer of the first International House Party was held at Oxford , followed by another the next year attended by people. By the International House Party had grown and was attended by representatives from 40 nations, and by the meeting it had grown, and was attended by 50 nations, to the total of 10, representatives. The meeting at Birmingham drew 15, people, and The First National Assembly held in Massachusetts drew almost 10, people. Attendance was by printed invitation. Invitations were also sent to "key people" in the community. House parties were

held in a variety of locations: House parties were held from a weekend up to two weeks. A house party team would meet in advance for training and preparation. The teams would remain throughout the meetings and handle a number of details. Oxford Group literature was on display. Meetings followed no formal agenda and were not like church meetings, as singing and public prayer were absent. Time was devoted to talks by the team members on subjects such as sin, surrender, quiet time, the four absolutes, guidance, and intelligent witness. However, the Oxford Group had its own song: They provided simple answers to problems people face in themselves and others. A few are listed below [8]: Walter, [21] What Is the Oxford Group? The stories contained in Alcoholics Anonymous Big Book, are very similar in style to these much earlier works. In a team of 30 visited Norway at the invitation of Carl J. Hambro, President of the Norwegian Parliament. At the end of that year the Oslo daily Tidens Tegn commented in its Christmas number, "A handful of foreigners who neither knew our language, nor understood our ways and customs, came to the country. A few days later the whole country was talking about God, and two months after the thirty foreigners arrived, the mental outlook of the whole country has definitely changed. Before imprisonment he smuggled a message to Buchman saying that through the Oxford Group he had found a spirit which the Nazis could not break and that he went without fear. They watched the rise of the Nazi Party with alarm, as did those elsewhere in Europe and America. Buchman kept in close touch with his German colleagues, and felt compelled to attempt to reach the Nazi leaders in Germany, and win them to a new approach. It was a time when Winston Churchill and Karl Barth [citation needed] were ready to give German Nazism a chance to prove itself as a democratic political movement, despite its obvious and repeated denunciation of democracy. Hitler had, at first, presented himself as a defender of Christianity, declaring in He met with Himmler three times at the request of Moni von Crammon, an Oxford Group adherent, [27] the last time in To a Danish journalist and friend [28] he said a few hours after the final interview that the doors were now closed. A counter-action is absolutely necessary. He was quoted as reportedly saying, "I thank heaven for a man like Adolf Hitler, who built a front line of defence against the anti-Christ of Communism. It was so out of key with the interview. A third group joined the active opposition. The nations must re-arm morally. Moral recovery is essentially the forerunner of economic recovery. A number of groups as well as individuals dissociated themselves from Buchman as a result of his launching of Moral Re-Armament. He had said to his students of Penn State and Hartford as early as that the Oxford Group was "a programme of life issuing in personal, social, racial, national and supernational change" or that it had "nothing to do with politics, yet everything to do with politics, because it leads to change in politicians. Catholic, Jew and Protestant, Hindu, Muslim, Buddhist and Confucianist - all find they can change, where needed and travel along this good road together. The novelist Daphne du Maurier published Come Wind, Come Weather, stories of ordinary Britons who had found hope and new life through the group. Others worked to heighten morale and overcome bottlenecks, particularly in war-related industries. About 30 Oxford Group workers were exempted from military service to continue this work. However, when Ernest Bevin became Minister of Labour in , he decided to conscript them. Over 2, clergy and ministers signed a petition opposing this, and Members of Parliament put down a motion stating the same. Bevin made it clear that he would resign from the Government if he was defeated, and the Government put a three-line whip upon its supporters. This is where the Moral Re-Armament group comes in. Where others have stood back and criticized, they have rolled up their sleeves and gone to work. Moral Re-Armament must become for us Muslims as much an incentive as it is for you Christians and for all nations. Initiatives of Change claims spiritual roots but no religious affiliation, and invites "those with a faith Not one cry of hatred, not one hour of work lost, not one drop of blood shed - that is the revolution to which MRA calls bosses and workers.

Chapter 8 : What was the Oxford Movement? - Pusey House

The Oxford Group way. We are big believers in people. The exceptional relationships we build with our clients and participants through our experiential approach to learning have a measurable impact on businesses.

Alongside this, the universities became the breeding ground for a movement to restore liturgical and devotional customs which borrowed heavily from traditions before the English Reformation as well as contemporary Roman Catholic traditions. This bill not only legislated administrative changes of the hierarchy of the church for example, with a reduction of bishoprics and archbishoprics but also made changes to the leasing of church lands, which some including a number of Whigs feared would result in a secular appropriation of ecclesiastical property. The Tractarians criticised theological liberalism. Their interest in Christian origins caused some of them to reconsider the relationship of the Church of England with the Roman Catholic Church. The Tractarians postulated the Branch Theory, which states that Anglicanism along with Orthodoxy and Roman Catholicism form three "branches" of the historic Catholic Church. Tractarians argued for the inclusion of traditional aspects of liturgy from medieval religious practice, as they believed the church had become too "plain". In the final tract, "Tract 90", Newman argued that the doctrines of the Roman Catholic Church, as defined by the Council of Trent, were compatible with the Thirty-Nine Articles of the 16th-century Church of England. The main editor for many of these was Charles Marriott. A number of volumes of original Greek and Latin texts was also published. One of the main contributions that resulted from Tractarianism is the hymnbook entitled *Hymns Ancient and Modern* which was published in *Influence and criticism* [edit] Keble College, Oxford, founded in 1847, was named after John Keble, a Tractarian, by the influence of Edward Pusey, another Tractarian. The Oxford Movement was criticised for being a mere "Romanising" tendency, but it began to influence the theory and practice of Anglicanism more broadly. Paradoxically, the Oxford Movement was also criticised for being both secretive and collusive. It incorporated ideas and practices related to the practice of liturgy and ceremony to incorporate more powerful emotional symbolism in the church. In particular it brought the insights of the Liturgical Movement into the life of the church. Its effects were so widespread that the Eucharist gradually became more central to worship, vestments became common, and numerous Roman Catholic practices were re-introduced into worship. This led to controversies within churches that resulted in court cases, as in the dispute about ritualism. Partly because bishops refused to give livings to Tractarian priests, many of them began working in slums. From their new ministries, they developed a critique of British social policy, both local and national. One of the results was the establishment of the Christian Social Union, of which a number of bishops were members, where issues such as the just wage, the system of property renting, infant mortality and industrial conditions were debated. The more radical Catholic Crusade was a much smaller organisation than the Oxford Movement. Anglo-Catholicism "as this complex of ideas, styles and organisations became known" had a significant influence on global Anglicanism. Concerns that Tractarianism was a disguised Roman Catholic movement were not unfounded; Newman believed that the Roman and Anglican churches were wholly compatible. He was received into the Roman Catholic Church in 1845 and was ordained a priest of the Church the same year. He later became a cardinal but not a bishop. Writing on the end of Tractarianism as a movement, Newman stated: I saw indeed clearly that my place in the Movement was lost; public confidence was at an end; my occupation was gone. It was simply an impossibility that I could say any thing henceforth to good effect, when I had been posted up by the marshal on the buttery-hatch of every College of my University, after the manner of discommoded pastry-cooks, and when in every part of the country and every class of society, through every organ and opportunity of opinion, in newspapers, in periodicals, at meetings, in pulpits, at dinner-tables, in coffee-rooms, in railway carriages, I was denounced as a traitor who had laid his train and was detected in the very act of firing it against the time-honoured Establishment. Other people influenced by Tractarianism who became Roman Catholics included:

Chapter 9 : Oxford Group Movement | Definition of Oxford Group Movement by Merriam-Webster

The movement got its name when, in the same year, six Oxford students on a mission to South Africa, were branded the "Oxford Group" by the press. Russel "Bud" Firestone and Dr. Bob A few years later, Oxford Groupers assisted Russell "Bud" Firestone in conquering a severe drinking problem by turning to God.

Bulletins What was the Oxford Movement? More properly it refers to the activities and ideas of an initially small group of people in the University of Oxford who argued against the increasing secularisation of the Church of England, and sought to recall it to its heritage of apostolic order, and to the catholic doctrines of the early church fathers. The success of this theological task was so great, one might argue, that it is now difficult to distinguish between those who were given the name Tractarians see below and the wider Anglo-Catholic wing of the church which built on and developed their ideas. Origins In the early s, at Oriel College in Oxford, a growing number of young and extremely able Fellows, informally grouped around the slightly older John Keble, were increasingly outspoken about the needs and shortcomings of the contemporary church. These were heady times in England. Catholic emancipation had come, and the forces surrounding the Reform Act of were felt in all walks of life. The old status quo was being threatened, but many questions about church government and doctrine were left unanswered. There was a feeling that there was everything to play for. The subject matter may seem remote: But the theme was crucial. Was the Church of England a department of the Hanoverian state, to be governed by the forces of secular politics, or was it an ordinance of God. Were its pastors priests of the Catholic Church as the Prayer Book insisted or ministers of a Calvinistic sect? During the following eight years, ninety such Tracts were published. Did Baptism bestow an indelible character on the soul? Was the Reformation and Elizabethan Settlement a release from papal bondage, a disaster imposed by a heretical state, or a sophisticated via media between these two extremes? From the very beginning, the history of the Oxford Movement is a history of controversy. The jostlings of university politics which now might seem insignificant were in fact crucial to the future of the Church of England. The unsuccessful attempt of the Tractarians to prevent Renn Dickson Hampden later Bishop of Hereford , whose theology they viewed with suspicion, from becoming Regius professor of divinity is a case in point. Catholicism is not confined to the Roman communion, nor Orthodoxy to the eastern churches. Edward Bouverie Pusey In , another young fellow of Oriel, Edward Bouverie Pusey threw in his lot with the Tractarians, contributing a characteristically learned tract on Baptism. Keble had retired from Oxford in the early s. The weight of leadership of the Oxford Movement had largely been borne by Newman, the Vicar of the University Church, but in the wake of the furore which accompanied Tract Ninety he increasingly withdrew to his semi-monastic establishment at Littlemore. Pusey was inevitably seen as the emerging figurehead of the movement in Oxford. Much of the sermon appealed to the Fathers and to the Caroline divines but in an increasingly politicised situation it was too much for the Evangelicals - including Philip Wynter, the Vice Chancellor - to tolerate. No sooner had Pusey served his suspension than he was thrust into an even more prominent position. Newman was received into the Roman Communion in October Pusey was the only one to whom his bereft followers could turn. Certainly by this time the Tractarian disputes were a thoroughly national phenomenon. Encouraged by Tractarian theology there was a great revival of interest in liturgy and church architecture, stemming not least from the Cambridge Camden Society, which had been formed in Among its leaders was John Mason Neale, for whom the society was not simply artistic and antiquarian, but very much theological. Its journal, the Ecclesiologist, which first appeared in , argued for the importance of symbol and decoration in the mysteries of worship and championed the ideas of a young Roman Catholic architect, Augustus Welby Northmore Pugin, who saw Gothic as the only proper style of Church architecture, reflecting as it did the continual religious priorities of striving for heaven through prayer, sacrament and the Christian virtues. In the s Archeacon Dennison, of Taunton, was unsuccessfully prosecuted for teaching the Catholic doctrine of the Real Presence. At the same time there were increasing vocations to the religious life. The strong doctrinal theology preached by the Tractarians had by now found its expression in contexts very far removed from the Universities. It was inevitable that their attentions would turn to the social and evangelistic problems of the

industrial working class. The ritual innovations of they were accused were entirely rooted in the desperate pastoral needs they encountered. So began the first daily mass in the Church of England since the Reformation. These slum churches and their priests are far too many to mention, but their audacity and their piety are to be marvelled at. The Church of England, at this time, looked upon ritual as a wicked aping of a Papist Church. Confessions were heard, holy anointing was practised. Here a group of priests, led by Fr Charles Lowder, were carrying through their interpretation of the Tractarian message. The poor must be brought the ministry of Christ, in the celebration of the sacraments and the preaching of the gospel. Beauty and holiness were to go into the midst of squalor and depression, as a witness to the Catholic faith in Jesus Christ, the incarnate God, present and active in his world. And, perhaps most significantly, the sick and dying were to receive this sacramental presence as far as was possible. The ritualists gave rise to a long and bitter battle, in which priests were imprisoned, many more dismissed, parish riots took place, rent-a-mob crowds were brought in, and bishops issued edicts from palaces to areas into which they would not dare set foot. Priests such as Alexander Heriot Mackonochie were persecuted and prosecuted zealously and repeatedly for practices which are now not just acceptable but actually the norm in the Church of England - using lighted altar candles, for example. Eventually even a bishop - Edward King of Lincoln - found himself in court defending his practice of the Catholic faith. To tell the rest of the story would be to write the whole history of the modern Church of England. But by this time, the Oxford Movement proper had long ceased to be. Though he did not see the end of dissent and dispute, Pusey who died in lived to witness the theology of a Catholic Church of England carried into all areas of the land.