

**THE PROPOSAL TO CHANGE THE
NAME OF THE PROTESTANT
EPISCOPAL CHURCH,
CONSIDERED IN THE LIGHT OF
TRUE CATHOLIC PRINCIPLES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649361557

The proposal to change the name of the Protestant Episcopal Church, considered in the light of true Catholic principles by Randolph H. McKim

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

RANDOLPH H. MCKIM

**THE PROPOSAL TO CHANGE THE
NAME OF THE PROTESTANT
EPISCOPAL CHURCH,
CONSIDERED IN THE LIGHT OF
TRUE CATHOLIC PRINCIPLES**

**CATHOLIC PRINCIPLES AND THE
CHANGE OF NAME**

**THE PROPOSAL
TO CHANGE THE NAME OF THE
PROTESTANT EPISCOPAL
CHURCH**

**CONSIDERED IN THE LIGHT OF TRUE CATHOLIC
PRINCIPLES**

BY

REV. RANDOLPH H. MCKIM

D.D., LL.D., D.C.L.

RECTOR OF THE CHURCH OF THE EPIPHANY, WASHINGTON, D. C.

God's holy gospel, the ancient bishops and the Primitive Church do
make on our side. — BISHOP JEWEL.

What if some new corruption go about to invade not only some portion
of the Church, but also the whole universal church altogether? Then
must a Christian man settle himself to cleave to antiquity.

St. VINCENT OF LERINS, Fourth Century

UNIV OF
CALIFORNIA

NEW YORK
E·P·DUTTON & COMPANY
PUBLISHERS

INTRODUCTION

INVITED in the great and holy name of Catholicity to join the crusade against the name which our Church has honorably borne for a century and a quarter, and which was used as descriptive of the Colonial Church and the English Church at least a century before that, we reply that as true Catholics we are in duty bound to refuse our aid.

The essays and addresses embraced in this volume were intended to justify that refusal. They have been written from the point of view of the Anglican ideal of Catholicity. That ideal is derived from primitive antiquity. It is formulated in the writings of representative divines of the Elizabethan age, and of the so-called Anglo-Catholic divines of the Caroline period. These writers were not ashamed to avow themselves protestants; they felt themselves compelled to become protestant in order to continue Catho-

lic; they would have been amazed at the attitude of the men among us who scorn and repudiate the title of "Protestant."

It must be evident to any one who has followed at all carefully the agitation for changing the name of our Church that the fundamental motive behind the movement, on the part at least of its most active promoters, has been to get rid of the protestant character which was stamped on the Anglican Church at the Reformation. This has been avowed again and again. The leading organ of the party of change has not hesitated to declare that *the end* the party has had in view for a generation has been to get rid of the obnoxious term "Protestant." The reason this elimination has been so persistently sought is that it would facilitate the grafting upon the doctrine and practice of the Protestant Episcopal Church the system of mediæval sacerdotalism. Thus, in reality, this attempt to change the name of our Church is an assault on the Prayer Book. There is involved in it an attempt to substitute an ideal of catholicity completely at variance with the ideal accepted by the reformers, and incorporated in the formularies

of the Anglican Church, so that in the last analysis the issue resolves itself . . . into a conflict between two distinct ideals of catholicity.

For this reason I have included in this volume two letters in which is set forth the doctrinal position of the Anglo-Catholic divines alluded to above, touching the chief points at issue between those who may be called Prayer Book Churchmen and the Reactionary, or Neo-Catholic, party.

I have also, in another essay, laid stress on the fact that the opposition to this proposal to change the name of our Church is in no sense partisan. It is not conducted under the banner of the Low Church party or the Broad Church party or the old High Church party. On the contrary, it unites in its ranks representatives of all three historical schools of thought — men who are loyal to the Prayer Book, and who in spite of many differences are linked together by the bond of fidelity to true Anglican principles, which they see imperiled by this movement of change.

Finally, I have given an exposition of true and false catholicity, endeavoring to set forth first the primitive ideal and then the

Anglican ideal of catholicity with special reference to the novelties of doctrine and practice introduced into our communion by the publication of the Oxford Tracts.

This, then, is the Catholic ground on which I have stood in the arguments presented in the following pages for rejecting the proposal made at Cincinnati — namely, to strike out the word “Protestant” wherever it appears in the official designation of our Church; so that the name should be simply “the Episcopal Church.” The most conspicuous supporters of the movement for change have indeed announced their complete and final abandonment of that proposal, and are now advocating the name “American Catholic Church.” Nevertheless it appears likely that there will be some influential delegates at the next general convention favoring the Cincinnati proposal. Should this proposal be, in fact, renewed, it will come forward stripped of the plausible plea then so effectively urged, namely, that it was an eirenicon under whose shadow the lion and the lamb should lie down in peace together. Events have shown that this proposal, far from making for peace, has been in fact

a firebrand rekindling the flames of controversy.

As to this name which is now proposed, a word may here be properly said. Our friends say: "You declare your belief in the Holy Catholic Church whenever you recite the Creed; why, then, do you object to giving the Church a name corresponding with that article in the creed; why is Holy Catholic Church a good name in the creed and a bad name in the title of our Church?" The answer ought to be sufficiently obvious: we believe the Protestant Episcopal Church to be *a part* of the Holy Catholic Church; we do not believe that she is *the whole* Catholic Church; nor do we believe that she is *the one representative* of the Catholic Church in the United States of America. It would be untrue to say that our Church is "the American Catholic Church"; she is, in fact, only *a part* of the Catholic Church in America; and it would be an intolerable assumption for us to claim that title, thereby excluding all other Christian communions from membership in the Holy Catholic Church. The Church of England and the Church of Ireland both claim to be parts of the Holy Cath-