

*Interdisciplinary Journal of  
Research on Religion*

---

Volume 13

2017

Article 1

---

The Inclusion of Geo-Cultural, Historical, and  
Legal Considerations in the Analysis of Anglican  
and Roman Ecclesiastical Division

Rutherford Cd. Johnson\*

Business Department, University of Minnesota, Crookston  
Crookston, Minnesota

---

\* johnsor@crk.umn.edu

# The Inclusion of Geo-Cultural, Historical, and Legal Considerations in the Analysis of Anglican and Roman Ecclesiastical Division

Rutherford Cd. Johnson

Business Department, University of Minnesota, Crookston  
Crookston, Minnesota

## Abstract

Ecclesiastical division in recent times within the Anglican and Roman Communion may be influenced not only by active effort of individuals, but also by historical context of social and legal structure. This study investigates both active influence from individuals, including religious leaders, political leaders, "everyday citizens," and others, and contextual influence from history by considering geo-cultural and legal differences between the United States and Great Britain and applying a multipoint economic gravitation model. Such a model can provide insight into the way in which the various actors in the ongoing ecclesiastical situations interact with and influence each other. The model also considers historical factors that lead to differences between the modern American forms of Anglicanism and Catholicism, as well as to the variation in religious belief and action within the United States that may reasonably be considered to have played and continue to play a role in influencing modern outcomes. As individuals influence others and are influenced by others, as well as are influenced by historical factors, the make-up of the various sub-groups present within Anglicanism and Roman Catholicism may change over time, thereby also changing the make-up and nature of the overall churches. The application of the multipoint gravitational model helps to explain the way in which different individuals, organizations, and factions in the religious marketplace interact with and influence each other.

Historical context in terms of social structure and legal construct may influence ecclesiastical division, as seen in particular today and over the last several decades in the Anglican and Roman Communions. Also, individuals may influence other individuals within those ecclesiastical structures, which may in some way partially drive outcomes. The environmental stimuli could be both contextual, i.e., influences of history, and active, i.e., influences resulting from interaction with other people.

Some of the debates regarding social issues in the United States, Great Britain, and Europe are also being seen within the Anglican and Roman Communions. Various socially-driven changes have been ongoing since especially the 1960s and 1970s, when significant change came to both organizations. That social change resulted in internal changes as well as prompted more widespread emergence of independent traditional Roman and Anglican jurisdictions.

This study seeks to investigate geo-cultural and legal differences between the United States and Great Britain from the standpoint of a multipoint economic gravitation model in order to provide insight into both the underlying background contributing to the situations facing the Anglican Communion and the Roman Communion in the United States today and the way in which the various actors in those situations interact with and influence each other. The contextual investigation is carried out through the exploration of historical factors leading to differences between the modern American forms of Anglicanism and Catholicism and the variation in religious belief and action within the United States. Historical context may include anything prior to the present period. In the context of this study, “near history” implies the past few decades, while “distant history” references the past 200 to 400 years. Environmental influence could come from major or minor actors. Religious leaders, political leaders, employers, and celebrities would typically be considered major actors. It is not merely the major actors, though, that constitute environmental influence. The contextual and environmental information is included into a proposed multipoint gravitational model that seeks to depict how individuals in both the Anglican and Roman Communions within the United States may be influenced by both historical context and environmental influence.

## *BACKGROUND*

The legal system and religious institutions in the United States today are influenced by the historic connection with Great Britain, the Kingdom of France, the French Empire, the Spanish Empire, the Kingdom of Spain, and the Dutch Republic. Those nations controlled the territories that are now the United States. During colonial times borders sometimes changed hands at least once. Furthermore, there were differences in purpose and intent even within the

colonies of a particular nation. Religious communities built the colonies in New England, for example, to be a new society according to their religious beliefs, while southern colonies were in many ways more similar socially to Great Britain (Kang 2009). South Carolina was heavily Anglican, while North Carolina was significantly Quaker. The British Colonies were relatively close to Britain and Europe both socially and legally (Kulikoff 2000). People came for many diverse reasons—adventure, service, economic opportunity, religious freedom, and more (Coberly 2014).

The mixture of European backgrounds among colonists in North America created an environment of cross-cultural influence. There was even more pronounced opportunity for this influence where multiple nations had ruled the same colonial territory. The diversity of people who settled the colonies also contributed to the cross-cultural influence and the transfer of ideas and practice as a society was being hewn out of a wilderness.

Despite the similarities of society and legal structure in the colonies with the homelands of Britain and other European nations, the interactions between people of diverse backgrounds and interests were able to play out in different ways in the New World. If nothing else there was more land, which allowed people to distribute themselves geographically in ways that differed from the old countries. Some of the same scenarios seen in Europe were also seen in the colonies but with different players. New England laws, for example, did not favor religious tolerance. They were heavily Puritan and strongly anti-Catholic. The Salem Witch Trials demonstrated a religious fervor at least as great as anything seen in Europe (Purdy 2007). This persecution parallels the anti-Protestant campaigns of the Kingdom of France that led the exiled Huguenots to migrate to Britain and the American colonies (Lambert 2010). Within the primarily Protestant British American colonies, Catholics had a haven in Maryland but soon were in a literal war with Protestants who did not want them there, again providing a mirror image to the situation in France at the time (Mountford 2010). In most areas Roman Catholicism was seen as undesirable and viewed with suspicion (Farrelly 2012).

The diversity of culture and opinion in the American colonies extended to religion. In the British colonies in particular, the environment transitioned from that of a state church to a diverse “marketplace” of Christian denominations. The structure, belief, and praxis of these denominations resulted in part due to the geographically-distributed cultural norms of the time and in part due to economic shifters (Johnson 2015a; Ekelund, Hebert, and Tollison 2006). As a result religion in America transitioned early from a form of public utility to effectively a market commodity (Davie 2013).

As another example of geographical shifters, those colonists and early United States citizens moving into frontier areas often did not face the same distribution of denominational choices as they had in the more populated areas. Naturally,

choices were typically fewer in frontier areas, but also potentially different from what an individual might have experienced in the East Coast areas. Anglican churches, for example, were common in Virginia, but an Anglican moving to certain parts of Georgia or Alabama might not encounter an Anglican parish and so might instead join the Methodist church. An interesting phenomenon resulted, however, as choices in those frontier areas expanded over time. Even in the cases in which local choice expanded to include the denomination(s) certain individuals had left due to lack of availability, there was not a particular trend of going back to those denominations when they become available. Instead, individuals tended to remain with the denomination to which they transferred. As their time spent in their new denomination increased, the tendency to remain with the new denomination increased, even when the opportunity to return to the old denomination arrived, due to a longevity-based tendency towards loyalty. This loyalty could also lead to partisanship against other religious organizations including, ironically, the very denomination that they or their ancestors had left earlier due to lack of availability (Converse 1969).

After the withdrawal of Great Britain from the American War of Independence, each colony became its own sovereign state with its own government, currency, etc., eventually unifying under Articles of Confederation to form the United States of America. The much stronger Constitution later replaced the Articles. Loyalty, however, remained first and foremost to one's state until the Civil War. Even thereafter states continued often to have widely differing laws. As human migration between states increased, cultural and legal ideas spread geographically from state to state more than they had when more people tended to remain in their own state.

The historical experience of Europeans in the British-American colonies resulted over time in a "similar but different" outcome in terms of legal framework and social paradigm. It is not surprising to find similar differences between the Episcopal Church of the United States of America (ECUSA) and the Church of England parallel to those between the American segment of the Roman Communion and the Roman Communion as a whole (Johnson 2015a; Colton 2008). The result has been somewhat of a different experience within the American churches and underlies much of the ongoing tension and conflict within the Anglican and Roman Communions today, structural changes over the past fifty years, and the response of clergy and laity to such conflict and proposed changes (Johnson 2015a).

Where the Church of England is highly centralized, the Episcopal Church emphasizes more local governance. The split of some conservative Anglicans from ECUSA and then the many subsequent splits formed Anglican jurisdictions that tended to be highly democratic in nature, sometimes even bordering on congregationalist. The traditional Roman jurisdictions outside the Roman

Communion, however, tended to be built more on theology and liturgy and maintained more rigid hierarchy and centralized governance, just like the historic Roman Communion. Although some traditionalist Roman jurisdictions in the United States may employ American-style democracy, that preference appears to be the exception rather than the rule. Ironically, it seems to be the American branch of the majority Roman Communion that became more like the Episcopal Church in terms of attitude towards governance, the continued official administrative relationship with the Papacy notwithstanding.

Within the Roman Communion in 1899, Leo XIII coined the term “Americanism” to indicate the notion of local governance and regional differences as opposed to accord with central governance (in Rome) and common practices. That ecclesiastical “Americanism” could be said to be a natural extension of the prevalent belief that the United States was founded to establish religious freedom that supposedly did not exist in Europe.<sup>1</sup> It could also be said to be an outgrowth of the American notion of individualism and the desire not to be governed directly by Europe that gained popularity even in the colonial era. Those beliefs and their environmental effects, however, varied by geographical location during the colonial era and continue to vary today. Motives of religious freedom played a part in the experience of the early settlers in parts of New England, though they sought religious freedom not primarily as a general concept but specifically for their own particular form of Christianity. They did, after all, prove quite hostile to those with religious beliefs other than their own. Even within the Puritan community there was dissent. Roger Williams, for example, who simply did not see eye-to-eye with the religious authorities in Massachusetts, founded Rhode Island (Barry 2012). The notion of religious freedom as it is discussed in 21<sup>st</sup>-century America is quite different from the notion of religious freedom in the colonial era and early United States.

To add to the complexity, the British and later the United States took areas beyond the original thirteen colonies that had previously been Spanish and French colonies and were clearly Roman Catholic. Their conquest or annexation by the British or United States resulted in the introduction of an Anglican or Protestant element to the local religious mix. Such areas, when they came into the United States, had a different “flavor” than the areas that had always or primarily been settled by the British or Protestant Germans or Dutch.

Yet one cannot assume that all Protestants are alike or that they agree or even are particularly tolerant of each other. Differences among the various Protestants

---

<sup>1</sup> For more on the issue of religious freedom in the American colonies, see F. Lambert 2003. One cannot simply assume, however, that Europe lacked religious tolerance and that the colonies were tolerant. Both religious tolerance and disputes existed within the British American colonies and in Europe. In Europe, for example, Britain provided a haven to the Huguenots, and the Holy Roman Empire was tolerant towards Protestants.

populations existed within the colonies, paralleling in their own way the religious differences that existed at that time in Europe.

Geographical variation in religious belief within the United States of America continues today just as much as it did in the colonial era. It has simply changed in concentration and diversity over time. This variation may produce cognitive dissonance resulting from differences between individuals' beliefs and the common beliefs of their local area, particularly when either the individual relocates or society itself changes its prevailing philosophy. The individual may seek to relieve that cognitive dissonance by changing his or her personal belief to be consistent with the available religious choices and/or culture, thereby removing the inconsistency (Mullainathan and Washington 2009).

Geographical variation of religious belief and praxis continues to exert influence on politics and society. Because many religious issues in the United States vary geographically, they are a significant factor in political elections, which also often follow geographical patterns (Knickerbocker 2014). In particular, even though Christianity does not promote actions that are purely in one's self-interest, American capitalism and American Protestantism are intertwined and blended together. That blending manifests itself particularly at presidential election time (Tanner 2010).

The geographic distribution of church polity and socio-legal philosophy contributes to understanding the complex issues facing both the Anglican and Roman Communions today. That distribution provides clues to possible interactions that influenced development of the American models of the Anglican and Roman faiths. One possible outcome of such interactions is that higher numbers of alternative church choices may lead some churches to adopt the appearance or practice of other churches in order to compete in the religious marketplace (Shue and Luttimer 2009). Additionally, adaptation to local environment is a far more prevalent concept in Anglican custom than Roman Catholicism (Forster 2005). For example, while canon law may vary with location in Anglicanism, such is not the case in Roman custom other than "particular" canons that apply to specific jurisdictions in addition to the universal law (Hill 2012). Protestantism, however, has influenced even the Roman Church in the United States in terms of both doctrine and church polity (Doe 2013). Such influences and interactions can be represented as a multipoint gravitational model.

Furthermore, the "marketplace choice" in American religion is not a single-choice decision. It is very often quite individual and fluid and not automatically uni-directional. Historical influence can provide direct effect as well as modify the way in which two elements within a gravitational model interact with each other. Because historical influence obviously comes from the past, it introduces an interesting time element to the gravitational model. The "closer" one is to history, the more likely its influence, much in the same way individuals are

influenced by other individuals or elements that are “closer” to them. A multipoint economic gravitational model is an effective means, therefore, of modelling the way in which geographically dispersed factors such as culture, legal framework, and history all interact with each other to influence the ecclesiastical structures of the Anglican and Roman Communions in the United States.

#### *DIVISION WITHIN THE ANGLICAN TRADITION*

In the United States marketplace of religion, there is nothing per se preventing an individual from forming a new church, be it a branch or form of an existing church or an entirely different church altogether. For example, Joseph Smith founded the Church of Jesus Christ of Latter Day Saints (the Mormon Church) in 1830 in New York.

Internal disagreement within ECUSA, especially beginning in the 1970s, led to the creation of the “Continuing Anglican”<sup>2</sup> movement. That disagreement resulted in part not from general issues of canon law or ecclesiastical structure but from opposition to the ordination of women, which the Episcopal Church adopted as a practice at that time, and the liturgical changes imposed in the 1979 *Book of Common Prayer*. Some bishops, priests, and laity left the Episcopal Church and formed new Anglican jurisdictions within Anglican apostolic succession, usually outside the Anglican Communion administrative structure. Shortly after the split, division resulted within the Continuing Anglican movement itself, and new dioceses formed. The reasons behind the further division varied (Johnson 2015a).

Perhaps even more so than the Episcopal Church that they left, the Continuing Anglican churches in the United States were surprisingly democratic entities at the parochial, diocesan, and even provincial levels. On the surface this pattern is surprising given that the Continuing Anglican movement tended more towards tradition, while the Episcopal Church was more progressive. In terms of the American religious marketplace, however, this outcome is not surprising at all. The split created more choices within Anglicanism and further established the precedent for the choice to establish another Anglican jurisdiction. The democratic structure was quite possibly a simple matter of responding to the competition between choices. Indeed, and quite ironically, some Continuing Anglican groups adopted the Episcopal Church practice of ordaining women, one of the root causes of the Continuing Anglican movement. This decision could,

---

<sup>2</sup> The term “Continuing Anglican” is derived from the belief commonly professed by at least some of the organizations under that heading that they are part of the authentic continuation of Anglicanism. The church they left, which is numerically superior, tends to consider the Continuing Anglican movement to be schismatic. Numerical superiority, however, is not a valid measurement of either inherent correctness or incorrectness, especially in the case of religion. Such a theological question of authenticity is beyond the scope of the present study.



however, simply be a form of emulation designed to be more competitive in the religious marketplace (Shue and Luttimer 2009).

Overall, though, the Continuing Anglican churches maintained an ecclesiastical system remarkably similar to the church that they left—far more so than to the Church of England or to Roman Catholicism. That system continues the notion that authority in American churches should derive from the consent of the governed and not from God (Podmore 2008). Invitations to the consecration of an Episcopal Church bishop show this idea quite prominently; the wording “God willing and the people consenting” points to the strong roll of the laity in Episcopal Church matters.

Within American Anglican custom, de-centralization and individualism do not have quite the same negative stigma that they do in the parent Church of England. Social and peer pressure certainly exist, as they do in virtually every society. Yet American Anglicanism remains remarkably similar to mainstream American Protestantism when it comes to the notion of individual experience over corporate action, in contrast to traditional Roman Catholicism, which promotes the importance of corporate action and membership of the individual in the corporate body of the Church. That privileging of individual experience applies not only to the Episcopal Church but also many of the continuing Anglican bodies. Individual belief, then, if expressed forcefully enough, can influence the entire organization, resulting in shifts in doctrine, theology, and polity. Such is a trait of democracy.

Yet not all of the Anglican tradition who left the Anglican Communion followed that trend. Some, such as the late prominent Anglican convert in England Blessed John Henry Cardinal Newman, sought both the Catholic faith and the hierarchical structure common to the historic and traditional Church in England prior to the Protestant Reformation. Newman was an Anglican cleric at the time of his conversion to Roman Catholicism. After converting he was ordained a priest and was later appointed a cardinal. Such individual conversions were always possible. More recently the “Pastoral Provision” of Pope John Paul II allowed both individuals and entire parishes in the Anglican tradition to join the Roman Communion through a mechanism that allowed them to retain their Anglican-style liturgy. Such parishes, including those found in the United States, are not democratic entities and are subject to their local Catholic bishop. More recently still Benedict XVI expanded the mechanisms for Anglican conversion in 2009 by creating the Anglican Ordinariates.<sup>3</sup> The parishes within the Ordinariates also use Anglican-style liturgy but operate under the leadership of the Ordinary,

---

<sup>3</sup> The Ordinariates were established November 4, 2009, with the Apostolic Constitution entitled *Anglicanorum Coetibus*. The Personal Ordinariate of Our Lady of Walsingham was established under this Constitution in the United Kingdom on January 15, 2011. The Personal Ordinariate of the Chair of Saint Peter was established in the United States on January 1, 2012. The Personal Ordinariate of Our Lady of the Southern Cross was established in Australia on June 15, 2012.

which could either be a priest-Ordinary with authority similar to a bishop or, as occurred for the first time in 2016, a full bishop.<sup>4</sup> Whether a priest or a bishop, the leadership is based on unity of purpose rather than geographical location, and thus the Ordinariate parishes may be found in diverse local Catholic dioceses with which they may or may not have much in common.

Others who left the Episcopal Church followed the Roman tradition but instead went into Old Roman Catholic or Old Catholic churches. One famous example of this move was William Brown, a former Episcopal bishop who became an Old Catholic bishop. Both the Old Roman Catholic and Old Catholic traditions descend from the ancient Catholic diocese of Utrecht in the modern-day Netherlands (Engelhardt 2014). The Old Catholic See of Utrecht<sup>5</sup>, for example, maintains an agreement of intercommunion with the Anglican Communion and appears to have interest in eventual full union into a single church (Engelhardt 2014).

Others who left the Episcopal Church became Orthodox, which is more hierarchical and far less democratic but maintains a similar nationalistic nature in common with that of the Church of England and the Episcopal Church. Still others who left ECUSA became general Protestant (e.g., Methodist, Presbyterian, Baptist), and there surely were those who abandoned religion completely.

#### *DIVISION WITHIN THE ROMAN TRADITION*

Contrary to its outward appearance, Catholicism is far from unified. It has experienced one form or another of internal dissent since its earliest years. In the 1970s the Roman Communion suffered many of the same problems that the Episcopal Church experienced. Many changes were introduced in the period following the Second Vatican Council, and a new Mass was devised. Marcel Lefebvre, a Catholic archbishop, founded the Society of Saint Pius X (SSPX) with a stated purpose to preserve the traditional Catholic doctrine, theology, and liturgy. This action resulted in great conflict with the Vatican, and Pope John Paul II excommunicated Monsignor Lefebvre and other SSPX bishops. Pope Benedict XVI lifted that excommunication. The SSPX continues to operate worldwide today and is internationally headquartered in Switzerland. Despite several meetings and discussions, it has not yet reached a full agreement with the Holy See regarding unification. Those who follow the SSPX rather than the Novus

---

<sup>4</sup> Steven J. Lopes was appointed as the first Bishop of the Anglican Ordinariate of the Chair of St. Peter, which comprises the territory of the United States and Canada. He was consecrated on February 2, 2016, in Texas.

<sup>5</sup> There is also now a parallel Diocese of Utrecht established by Rome in addition to the historic one. This parallel diocese derives from tensions that arose between Utrecht and Rome, particularly in the 18<sup>th</sup> century, and is beyond the scope of this study.

Ordo Catholic Church maintain a far more hierarchical structure. That hierarchy is, of course, quite consistent with the pre-Vatican II Catholic Church structure, but it stands in stark contrast to the more democratic nature of the Novus Ordo. That is not to say that the modern Catholic Church is not hierarchical, but merely that it has adopted, largely at the national and local levels, a more democratic nature. Episcopal Councils, i.e., organizations of bishops coming together as somewhat of a joint legislative body, have a far greater decision-making role than they once had. In many parishes the parish council, a democratic body run by the laity, has great authority, even to the point of overruling the parish priest. The incidence of those situations varies greatly by geography and is particularly prevalent in (but certainly not limited to) the United States.

In addition to SSPX, there exist other “independent” Catholic churches. Some of these churches are in the category of traditionalist Roman Catholic. Others are Old Roman Catholic or Old Catholic. They vary in history and tradition as well as in structure and praxis. Some are very similar to the Episcopal Church and are more democratic. Others are more hierarchical.

The encyclical of Pope Leo XIII to the Archbishop of Baltimore confirmed that the Roman Church in the United States was influenced by its geographical environment and pressed for more of a de-centralized government.<sup>6</sup> In that encyclical Leo coined a new term called *Americanism*. Americanism referred to the idea that the church in different geographical locations was justified in modifying doctrine and praxis to fit that location, even in opposition to the universal norms. Leo, confirming the Roman viewpoint, naturally proclaimed that the church is universal and doctrine does not change with geography, for individualism, at least when it comes to religion, is viewed primarily in a negative light as something that hinders growth in the faith. The church’s official position notwithstanding, the concept of geographic variability was nevertheless popular in local sentiment, and so the tension between the Holy See and the Roman Communion in the United States continues to this day.

Thus in the Roman Communion within the United States in particular, there is a bit of oscillation between individualism and hierarchical unity. On the one hand, there is the Catholic sentiment seeking unity among the faithful. On the other hand, there is the notion of individualism so engrained in many if not most Americans. The remnant of Roman monopoly also shows through in attitudes towards unity. The Roman Communion shows little if any interest in any form of unity that does not involve total submission to the Roman Pontiff. This attitude applies even to the traditionalist Catholics, including those with privileges of administrative independence. While the current Vatican position should not seem

---

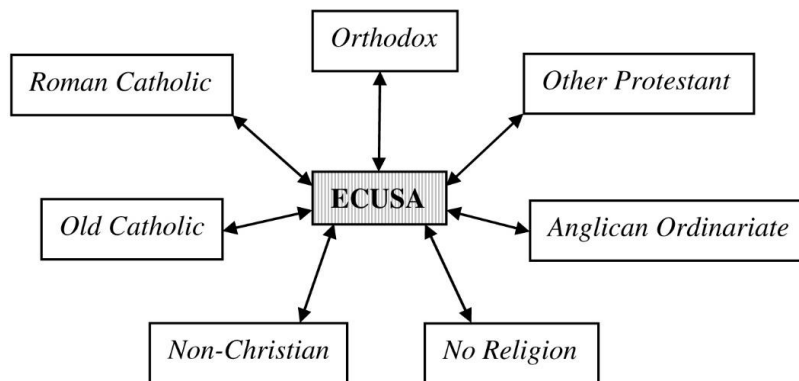
<sup>6</sup> Despite the fact that the United States does not have an official Primate, the Archbishop of Baltimore has traditionally been considered the *de facto* Primate. Despite this traditional equivalency, the Archbishop of Baltimore has no Primatial authority.

surprising, it is highly complicated by the fact that the Roman Communion of today is principally *Novus Ordo*, i.e., following the changes imposed after the Second Vatican Council. This circumstance renders it difficult if not impossible for traditionalist Catholics who hold to the doctrine and traditions that were the standard from the early church to the Second Vatican Council to become part of the Roman Communion’s administrative structure. It is also confusing why a more fraternal attitude towards the Catholic jurisdictions with privileges of independence is rare or missing altogether. History, however, plays a large role in current attitudes, and much of the present tension in those realms that exists is due to old wounds that often have nothing to do with the present players.

*GRAVITATIONAL MODEL*

To devise an appropriate gravitational model, an important first step is to visualize the hypothetical landscape of religious choice within the United States. Following and expanding from the scenarios in Johnson (2016), Figure 1 depicts the possible influences of various religious choices for the Episcopal Church. Observe that one or more members of ECUSA (indicated by the ECUSA block in the center) theoretically are both influenced by one or more members of each of the other denominations shown and also influence them. Each of those other denominations, however, could just as easily be placed in the center of the figure with the others arrayed around it. Thus each is potentially influenced by and influences each of the others present. Figure 2 depicts that concept. For simplicity only the Episcopal Church (ECUSA), Roman Catholic, and Orthodox are included explicitly, with the remainder from Figure 1 included as “Other Denominations.”

**Figure 1: A Concept of Potential Religious Influence for the Episcopal Church**



**Figure 2: A Concept of Potential Religious Influence between Multiple Denominations**

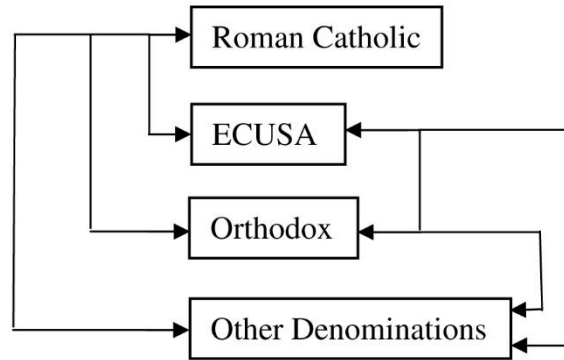
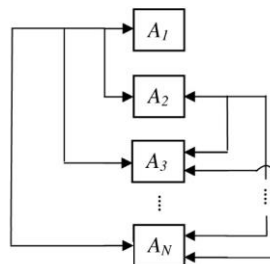


Figure 3 shows a general multipoint economic gravitational model with  $N$  players, each of which may potentially influence each other. In the case of the religious denomination model, each player is an individual within one of the denominations. Individuals may be influenced by members of their own denomination as well as by members of one or more other denominations. Others may also influence them, such as friends, family, work colleagues, and other members of society at large. The degree to which others may exert influence is determined by their “strength of influence” and their “effective distance.” Television, radio, print media, and the Internet may also play a role by reducing the effective “distance” between two individuals. For example, the Internet may make it possible for two individuals to interact, share ideas, and hence influence each other in ways that would have been far more difficult to accomplish without the Internet. Thus the distance between two individuals is not necessarily an absolute physical distance.

**Figure 3: A Conceptual Depiction of a Multipoint Gravitational Model between  $N$  Players**



Following Johnson (2015b), the force of influence between any two individuals or entities is expressed as Equation 1.

$$F_{ij} = \frac{An_i n_j}{f(r)} \hat{r}_{ji} \tag{1}$$

In Equation 1,  $F_{ij}$  is the force of influence of the  $i^{th}$  individual on the  $j^{th}$  individual. In the numerator,  $A$  is a constant, and  $n_i$  and  $n_j$  are the relative strengths of influence of the  $i^{th}$  and  $j^{th}$  individuals respectively. In the denominator,  $r$  is the effective “distance of influence” between the two individuals, and  $f(r)$  is some function of  $r$  detailing how  $F_{ij}$  responds to  $r$ , such that the relationship between  $F_{ij}$  and  $r$  remain inverse. The force of influence is along the unitary vector  $\hat{r}_{ji}$ . That is, the vector direction is from the  $j^{th}$  individual and towards the  $i^{th}$  individual, meaning that any influence that  $i$  exerts on  $j$  results in  $j$  being “pulled” towards  $i$ .

Now it is in reality concepts that influence individuals. Those concepts may come from multiple sources, either individuals or organizations. Several factors determine the degree to which we give credence to or ignore a particular concept, including the individual or entity presenting that concept. Those individuals may be in our own religious group. They may be in one or more of the other religious groups, both Christian and non-Christian. They may be from society at large. A personal decision regarding religion, such as leaving or not leaving a particular denomination or in general making a specific choice in the religious marketplace, is based on personal belief coupled with the influences of others. The effect on the individual of these concepts may change over time. That is, there may be an influence of concepts and ideas from prior periods on the individual in the *present* period. Therefore it is logical to include an historical component to the factors influencing choice. Utility for an individual making a particular religious choice may be considered as Equation 2.

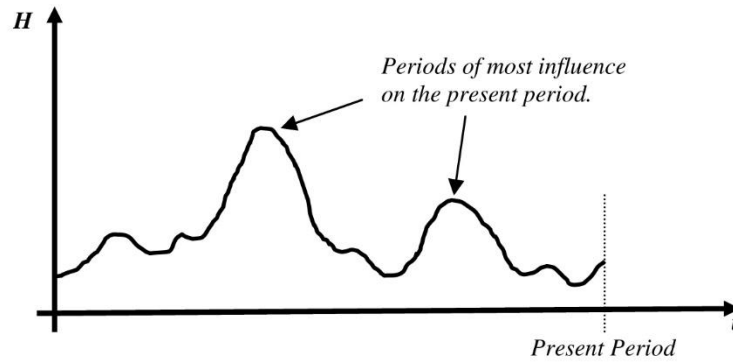
$$|U(\hat{X})| = f(B_t, N_t, H) \tag{2}$$

In Equation 2,  $\hat{X}$  is a matrix of the various religious choices an individual can make. Using the choices depicted in Figure 2,  $\hat{X}$  could be expressed as Equation 3, where each of the variables  $x$  within the matrix are binary variables, with 1 representing the denomination chosen at the moment and 0 for all other  $x$  variables.

$$\hat{X} = \begin{bmatrix} x_{Roman\ Catholic} \\ x_{ECUSA} \\ x_{Orthodox} \\ x_{Other\ Denominations} \end{bmatrix} \tag{3}$$

On the right side of Equation 2, the variables  $B_t$  and  $N_t$  are variables representing personal belief and influence of others, respectively. They are shown as time dependent since both may change over time. Those two variables represent the impact of personal belief and influence *in the current period*. The variable  $H$  represents the lagged impact of influence from previous periods. Considering the general impact of information from previous periods on the current period, the time trend tends towards zero over time (Johnson et al. 2011). In the case of religious information, however, the same may not be the case. As one hypothetical possibility, current-period religious thought of an individual may be influenced by those around him now, as well as by the medieval period, but not the period from the Renaissance to the late-20th century. Thus,  $H$  could be highly variable. Figure 4 gives a hypothetical example of a variable impact of concepts and ideas over time on an individual in the present period.

**Figure 4: A Hypothetical Depiction of a Potential Effect of Historical Influence on an Individual in the Present Period**



In terms of the gravitational model, it is really less two individuals interacting with each other per se and more an individual interacting with an array of concepts. Those concepts come from individuals and entities (represented by  $N_i$ ) and from historical influence (represented by  $H$ ). The gravitational model force equation in Equation 1 can then be represented, as in Equation 4, to indicate the influence of concept  $c$  on individual  $i$ .

$$\mathbf{F}_{ci} = \frac{An_i n_c}{f(r)} \widehat{r}_{ic} \quad (4)$$

The gravitational force equation for historical concepts is given as Equation 5.

$$\mathbf{F}_{hi} = \frac{A'n_i(a_0 h_t + a_1 h_{t-1} + a_2 h_{t-2} + \dots)}{g(r)} \widehat{r}_{ih} \quad (5)$$

In Equation 5,  $g$  is a function analogous to  $f$  in Equation 4, and  $A'$  is analogous to the constant  $A$ . The variable  $h_t$  represents the impact of a specific historical concept in the current period, and the subsequent time-lagged  $h$  terms provide the time trend for that specific historical concept, back to the time period in which that concept originated. The  $a$  terms preceding the  $h$  terms are constants.<sup>7</sup> A question naturally arises, though, given the parameters of the mathematical framework of this model: If  $A$  influences  $B$ , then  $B$  influences  $A$ , how can an individual in the present period actually influence the originator or promoter of a concept in the past? Of course Equation 5 does not imply time travel. There are two ways to consider this question. The first is that the mathematical model is really treating the historical concept as a concept in the present period. The second is that an individual, while obviously not directly influencing a concept in the past, nevertheless may influence how that concept is viewed in the present period or even sew the seeds now for a future period. What an individual does, for example, in period  $t-2$  regarding a concept from the remote past may indeed alter how that historical concept is viewed in periods  $t-1$  and the current period,  $t$ .

The “closer” an individual is to a concept, whether from an individual or entity ( $c$ ) or a time trend of an historical concept ( $h$ ), that distance being denoted by  $r$ , the more that individual is influenced by that concept. Since multiple concepts influence individuals at any given time, the total multipoint gravitational force equation is a net effect as given in Equation 6.

$$iF_{net} = \sum_{c,h=1}^{p,q} (F_{ci}\widehat{r}_{ic} + F_{hi}\widehat{r}_{ih}) \tag{6}$$

From Equation 6, the multipoint gravitational effect equation can be derived. Following Johnson (2015b), it is given in Equations 7 and 8.

$$e_{ic} = \frac{q(F_{ci})}{p(n_i)}\widehat{r}_{ic} \tag{7}$$

$$e_{ih} = \frac{q'(F_{hi})}{p'(n_i)}\widehat{r}_{ih} \tag{8}$$

In Equations 7 and 8 for the effect of both  $c$  and  $h$ , respectively,  $q$ ,  $p$ ,  $q'$ , and  $p'$  are some functions such that the direct relationship of  $e$  and  $F$  and the indirect relationship of  $e$  and  $n$  are maintained. For simplicity those functions are assumed

---

<sup>7</sup> Note that Equation 5 is written with two lagged periods shown for clarity of the time trend. Should the concept originate in period  $t-1$ , then clearly the function of period  $t-2$  and all earlier periods would be zero. Similarly, if the concept originated in the current period, then it would not properly be included in the historical term but ought to be included in the general concept “ $c$ ” terms as in Equation 4.



to be unitary such that the proper relationships are maintained.<sup>8</sup> The more influential individuals or organizations, which will have higher levels of  $n$  and/or lower values of effective distance,  $r$ , tend less towards others. Less influential individuals, or individuals more easily influenced, as denoted by lower levels of  $n$  relative to the  $n$ -levels of more influential individuals and/or higher values of effective distance,  $r$ , will experience a greater impact from those influencing them.<sup>9</sup>

For  $w$  possible individuals, entities, or organizations in the market exerting a possible influence on the  $i^{\text{th}}$  individual, plus  $z$  different historical factors that might exert an influence on the  $i^{\text{th}}$  individual, such that  $w + z = m$ , the net effect on that  $i^{\text{th}}$  individual is given in Equation 9.

$$e_{net} = \text{for } k \neq i \{ \sum_{k=1}^m e_i \} = \frac{iF_{net}}{n_i} = \frac{iF_{net,c}}{n_i} + \frac{iF_{net,h}}{n_i} \quad (9)$$

Because of the common term of  $n_i$ , Equation 9 may be expressed as shown as a function of the net force and then further expressed as the sum of the net force resulting from individuals and organization and from historical influence. Following from Equation 1, the utility maximization problem that an individual faces when making a choice of religious affiliation at any given time becomes:

$$\text{Max} |U(\hat{X})| = g(\hat{X}) \text{ s.t. } h(B_t, N_t, H) \quad (10)$$

Since  $N_t$  may be expressed as the effect from conceptual influence from other individuals and organizations, and  $H$  may be expressed as the effect stemming from historical influence, the relevant portions of Equation 9 may be substituted into Equation 10 to yield Equation 11.

---

<sup>8</sup> Additional functional forms may be used if there is reason to believe it appropriate, given the parameters of a specific system.

<sup>9</sup> Although the general conceptualization of a more influential individual vs. a less influential individual is that the former has a higher  $n$  value and/or a lower  $r$ , and the latter has a lower  $n$  value and/or a higher  $r$ , that is a general concept. It is actually the combined effective distance that results in the actual level  $r$  in the  $F$  equation between any two individuals. That is, the effective distance from A to B must equal the effective distance from B to A. This is a simple mathematical principle and does not mean that the effect of A on B is the same as of B on A (see also Johnson 2015b). A large company's decisions, for example, may influence a consumer far more than the actions of that single consumer might influence the company. Yet their relative effective distance,  $r$ , is a constant. Even considering it in physical terms, the company might be able to reach the consumer easily through television, post, etc., but the consumer might have a difficult time reaching the company. That it is easier to move in one direction than the other does not change the relative effective distance,  $r$ , much in the same way that  $x$  miles up a mountain is typically more difficult than  $x$  miles down a mountain, even though the distance is the same.

$$\text{Max}|U_i(\hat{X})| = g(\hat{X}) \text{ s.t. } h(B_t, \frac{iF_{net,c}}{n_i}, \frac{iF_{net,h}}{n_i}) \quad (11)$$

Equation 11 provides the utility maximization problem for choice of  $\hat{X}$  by the  $i^{\text{th}}$  individual when faced with interaction with other individuals or organizations that might provide conceptual influence and from a time trend of influence from a number of historical concepts from at least one period in the past. The net effect within the total religious marketplace consisting of  $s$  total individuals in the current period is given as Equation 12.

$$\mathbf{e}_{net} = \sum_{i=1}^s \frac{iF_{net}}{n_i} \quad (12)$$

The utility maximization problem in Equation 11 is the choice that the individual faces when making a choice in the religious marketplace at a given moment. Equation 12 depicts how the market as a whole is “moving” in terms of average religious thought, though that clearly may or may not be representative of every individual. Indeed, there may be sub-groups within the population that greatly differ from the average. Those sub-groups do not have to be a particular denomination. They could be, but they could just as easily represent a subset of a particular denomination or even crossover of denominational lines. Equation 13 expresses Equation 12 as a collection of some number of sub-groups,  $\beta$ , with population  $\delta_\epsilon$  such that  $\sum_{\epsilon=1}^{\beta} \delta_\epsilon = s$ , the total population.

$$\mathbf{e}_{net} = \sum_{\lambda=1}^{\beta} \left\{ \sum_{i=1}^{\delta_\epsilon} \frac{iF_{net}}{n_i} \right\} \quad (13)$$

The various sub-groups, then, each have their own “average movement” at a given moment in time. Equation 13 suggests that the overall movement of thought and action within the religious population as a whole is a vector sum of the movement of the sub-groups. In addition to their choice of  $\hat{X}$ , because individuals may be moving in directions different from that of the sub-group to which they belong, they may be drawn from one sub-group to another over time. Equation 14 expresses Equation 13 in terms of sub-groups rather than individuals.

$$\mathbf{e}_{net} = \sum_{\lambda=1}^{\beta} \frac{\lambda F_{net}}{n_\lambda} \quad (14)$$

In Equation 14, note that the influence level of each sub-group,  $n_\lambda$ , is clearly the sum of the  $n$  terms of each individual within that sub-group. The influence level of each sub-group changes as individuals enter and leave that sub-group. Also, such movements will necessarily cause a change in  $F_{net}$  for each sub-group. As an individual leaves a particular sub-group, that sub-group’s value of  $n$

decreases, and so does its value of  $F_{net}$ . The converse is true when an individual enters the sub-group. The impact in both cases obviously depends on the individual's values of  $n$  and  $F$ .

Equation 14 also implies that a sub-group within the religious population could have, for example, a large impact by having large numbers of individuals or by have a large value of  $n$ . That is, it is possible for a small sub-group to have a large influence, and it is possible for a large sub-group to have only a small influence. It is also possible that a large group might have a large influence solely because of large numbers, despite a small value of  $n$ . In terms of practical response, it is only the net effect that matters.

Moreover, it is important to note that despite the inclusion of a specific time variable in Equations 10–14, they are nevertheless time dependent in that the variables may change over time. The specific value at a given time merely gives a snapshot at that precise moment of what is otherwise a potentially very fluid situation as many individuals and organizations all interact with each other through the exchange and promotion of ideas, and all may be influenced by ideas from the past.

Applying Equation 14 directly to the situation facing both the Anglican and Roman Communions today suggests a number of sub-groups. These sub-groups could be, for purposes of example, the following: [A] Traditional Roman Catholic; [B] Novus Ordo Roman Catholic; [C] Modern Episcopalian; [D] Traditional Episcopalian; [E] Independent Traditional Roman Catholic; [F] Independent Continuing Anglican. The nature of these sub-groups has changed over the years in terms of their own influence and the way in which their members are influenced by concepts and history. The membership of these groups has also changed. Many of those influenced more by historical concepts, for example, have shifted from [B] to [A] or [E] and from [C] to [A], [E], or [F]. Some in [D] have shifted to [E] or [F], while some others in [D] and [F] have shifted to [A] or [B]. The nature of each sub-group in terms of its influence, the direction it takes, and the way in which it is influenced by others is changed by each individual that either enters or leaves it.

## CONCLUSIONS

A multipoint gravitational model has been applied as a means of mathematically modeling the complex situation facing the Anglican and Roman Communions in the United States today. The various sub-groups of the religious population all move in different directions and influence each other. Those sub-groups are comprised of individuals. Individuals influence and are influenced by other individuals and organizations. Furthermore, individuals within a sub-group may or may not be moving in the same direction as that sub-group, and so over

time individuals may migrate from one sub-group to another. That migration contributes to the changing nature of each of those sub-groups.

Historical concepts also can influence individuals and hence the various sub-groups and the religious population as a whole. These geo-spatial religious differences in the United States are influenced by the colonial history of each area, the people that settled there, and the religious, social, and legal customs and frameworks that they brought with them. Those early customs continue to influence the religious experience in America today.

Geographically variable historical factors have contributed to differences among the American forms of Anglicanism (both ECUSA and the Continuing Anglican movement) as well as among the American manifestations of Roman Catholicism, both in the Roman Communion and among traditional Catholics. American Anglicanism remains different from its parent church, the Church of England, with which it continues to maintain an affiliation, even if sometimes strained. Even within American Anglicanism, there can often be extreme variability, both within and without the Episcopal Church. American Roman Catholicism has long been different from that of Rome herself in terms of experience, viewpoints, and even values.

Knowledge of geo-spatially variable differences, both in current attitudes and in historical experience, contributes through their inclusion in a multipoint gravitational model that helps to explain how different individuals, organizations, and factions in the religious marketplace interact with and influence each other. Because those interactions, beginning with the individuals that form sub-groups, result in the general structure, form, and average attitudes of the overall religious population, knowledge thereof is crucial to understanding the ongoing crisis within the Anglican Communion and the divisions and disputes in the Roman Communion. The denominational diversity within the colonies that became the United States left a legacy of an intricate and multifaceted religious dynamic. That dynamic of interaction between religious individuals and groups, including the varying levels of inter-denominational tolerance, has colored the very nature of religious individuals and organizations. It is a fluid scenario of interaction and influence that continues to evolve over time.

## REFERENCES

- Abbink, Klaus, Jordi Brandts, Benedikt Herrmann, and Henrik Orzen. 2010. "Intergroup Conflict and Intra-Group Punishment in an Experimental Contest Game." *The American Economic Review* 100(1): 420–47.
- Barry, John M. 2012. "God, Government, and Roger Williams' Big Idea." *Smithsonian Magazine*. January: 72–90.

- Candler, Samuel G. 2016. "Do Not Fear! The Episcopal Church Is Not Suspended, and We Are Not Hierarchical!" *Good Faith and the Common Good*. Available at [www.goodfaithandthecommongood.blogspot.com](http://www.goodfaithandthecommongood.blogspot.com).
- Chang, Young-Chul. 1997. "Cross-Cultural Adjustment of Expatriates: Theory and Research Findings on American and Japanese Expatriates." *Seoul Journal of Business* 3(1): 89–107.
- Coberly v. Reichenberg, Daniel v. 2014. *Sovereigns, Dynasties, & Nobility*. Italian Heritage Press.
- Colton, Paul. 2008. "The Pursuit of a Canonical Definition of Membership in the Church of Ireland." *Ecclesiastical Law Journal* 10(1): 3–33.
- Converse, Philip E. 1969. "Of Time and Partisan Stability." *Comparative Political Studies* 2(2): 139–71.
- Davie, Grace. 2013. "Belief and Unbelief: Two Sides of a Coin." *Ecclesiastical Law Journal* 15(3): 259–66.
- Doe, Norman. 2013. *Christian Law*. Cambridge: Cambridge University Press.
- Ekelund, Robert B., Robert F. Hebert, and Robert D. Tollison. 2006. *Marketplace of Christianity*. Cambridge, MA: MIT Press.
- Ekelund, Robert B., Robert F. Hebert, Robert D. Tollison, Gary M. Anderson, and Audrey B. Davidson. 1996. *Sacred Trust: The Medieval Church as an Economic Firm*. Oxford: Oxford University Press.
- Ekelund, Robert B., and Robert D. Tollison. 2011. *Economic Origins of Roman Christianity*. Chicago: University of Chicago Press.
- Engelhardt, Hanns. 2014. "The Constitution of the Anglican Church in Aotearoa, New Zealand, and Polynesia: A Model for Europe?" *Ecclesiastical Law Journal* 16(3): 340–50.
- Farrelly, Maura Jane. 2012. "Catholicism in the Early South." *Journal of Southern Religion* 14. Available at <http://jsr.fsu.edu/issues/vol14/farrelly.html>.
- Forster, Peter. 2005. "The Significance of the Declaration of Assent." *Ecclesiastical Law Journal* 8(37): 162–72.
- Guriev, Sergei, and Ekaterina Zhuravskaya. 2009. "(Un)Happiness in Transition." *Journal of Economic Perspectives* 23(2): 143–68.
- Hill, Christopher. 2012. "Ecclesiological and Canonical Observations on *The Principles of Canon Law Common to the Churches of the Anglican Communion*." *Ecclesiastical Law Journal* 14(3): 400–407.
- Johnson, Rutherford. 2015a. "Geographical and Cultural Insights into the Episcopal Church and the Crisis in the Anglican Communion." *Journal of International Business and Cultural Studies* 9: 1–15.
- Johnson, Rutherford. 2015b. "Decline in Church Giving in the United States During the Recession: A Spatial Application of Choice Waves." *Journal of Behavioral Studies in Business* 8: 1–15.
- Johnson, Rutherford. 2016. "Geo-Cultural and Legal Insights into the Ongoing Debates within the Roman and Anglican Communion." *WEI International Academic Conference Proceedings*. Barcelona.
- Johnson, Rutherford, Wuyang Hu, Angelos Pagoulatos, and David Debertin. 2011. "Response to General Health Information in the Food Industry: A Panel Case Study

- in the Domestic Cracker Market.” *Journal of Food Products Marketing* 17(1): 91–109.
- Kang, Ning. 2009. “Puritanism and Its Impact upon American Values.” *Review of European Studies* 1(2) 148–51.
- Knickerbocker, Brad. 2014. “How Religion in the U.S. Today Tracks Closely with Geography.” *The Christian Science Monitor* February 8. Available at <http://www.csmonitor.com/USA/Society/2014/0208/How-religion-in-the-US-today-tracks-closely-with-geography>.
- Kulikoff, Allan. 2000. *From British Peasants to Colonial American Farmers*. Chapel Hill, NC: University of North Carolina Press.
- Lambert, David. 2012. *The Protestant International and the Huguenot Migration to Virginia*. New York: Peter Lang Publishing.
- Lambert, Frank. 2003. *The Founding Fathers and the Place of Religion in America*. Princeton, NJ: Princeton University Press.
- McClellan, David. 2008 “The Legal Background.” Taken from “‘In the Service of the Saints’: In Consideration of the Draft Ecclesiastical Offices (Terms of Service) Measure.” Papers from the Ecclesiastical Law Society Conference, March 2008. *Ecclesiastical Law Journal* 10(3): 310–20.
- Mountford, Kent. 2010. “Long Arm of the Law Reaches Back to Maryland’s Colonial Days.” *Bay Journal* November 1. Available at [http://www.bayjournal.com/article/long\\_arm\\_of\\_the\\_law\\_reaches\\_back\\_to\\_marylands\\_colonial\\_days](http://www.bayjournal.com/article/long_arm_of_the_law_reaches_back_to_marylands_colonial_days).
- Mullainathan, Sendhil, and Ebonya Washington. 2009. “Sticking with Your Vote: Cognitive Dissonance and Political Attitudes.” *American Economic Journal: Applied Economics* 1(1): 86–111.
- Podmore, Colin. 2008. “A Tale of Two Churches: The Ecclesiologies of the Episcopal Church and the Church of England Compared.” *The Ecclesiastical Law Journal* 10(1): 34–70.
- Purdy, Sean. 2007. “Conjuring History: The Many Interpretations of the Salem Witchcraft Trials.” *Rivier Academic Journal* 3(1): 1–18.
- Scott-Reid, Jessica. 2015. “Expat Introverts: When Living Abroad Changes Your Personality.” *Wall Street Journal* August 19. Available at <http://blogs.wsj.com/expat/2015/08/19/expat-introverts-when-living-abroad-changes-your-personality/>.
- Shue, Kelly, and Enzo F. P. Luttimer. 2009. “Who Misvotes? The Effect of Differential Cognition Costs on Election Outcomes.” *American Economic Journal: Economic Policy* 1(1): 229–57.
- Tanner, Kathryn. 2010. “Is Capitalism a Belief System?” *The Anglican Theological Review* 92(4): 617–35.
- Weber, Max. 1958 [1904]. *The Protestant Ethic and the Spirit of Capitalism* [Reprint]. New York: Scribner.
- Williams, Rowan. 2010. “Theology and Economics: Two Different Worlds?” *The Anglican Theological Review* 92(4): 607–15.