



even feel old!) but we are rooted in the “good ground” as spoken by Matthew, Mark, and Luke.

You will find, as you read, that we cover different important topics several times (example: Sacraments & History.) This is done to reinforce and reveal at different depths, different topics as we try to peel back, layer by layer, some of the most interesting and difficult topics. It is hoped that this will allow a gradual absorption of these topics, as you will reflect upon them several times as we try not to just give a word “definition” but also a revelation as to what it means.

My desire is for this to be a fun “read!” I would like to see it to be on the coffee tables of our homes; and as well, this information on our website blog:

<https://www.stmichaelsanglican.org>

Which will allow it to be pulled up on your phone as you wait hours for that delayed doctor’s appointment or that long delay at the airport. This is our original attempt, I am sure there will be many changes and updates and additions. Please join me on this journey of exploring the Christian Faith through the eyes of Anglican Worship.

Note:

I used many sources for this endeavor, but the main outline used (the form in which the material is presented) was written originally in 1952 by the Episcopal Diocese of Alabama. It was interesting to see the light of Gospel highlighted in this work before being clouded by many changes of liberal modern thought and translations. As well, some of my own work is incorporated for edifying the Beauty of Traditional Anglican Worship and the depth of Scripture revealed in our worship. Previous church “Confirmation Books” were also used as were books written by friends, especially my dear friend Mr. Jerry Brenner and other parishioners. Therefore, this is mainly a collection of previous works which are combined for the edifying of the Anglican Faith.

### **Interesting information on the Sacrament of Confirmation**

By: The Right Reverend Chandler Holder Jones, SSC

**What is the Sacrament of Holy Confirmation? Did Our Lord institute it?**

The Sacrament of Confirmation is the Sacrament of Christian maturity, the Sacrament which properly completes Baptism, making us full members of Christ's Church. It conveys to the baptised Christian the Seal of the Holy Ghost, the fulness of the Holy Spirit in His Sevenfold Gift: wisdom, understanding, counsel, spiritual strength, knowledge, true godliness, holy fear (reverence) (see Isaiah chapter 11.verses 2 and 3 and Book of Common Prayer pages 296 through 299). This Sevenfold Gift enables us to know and believe the true Faith, and strengthens our souls and wills to resist temptation and lead lives of virtue and holiness. Confirmation, as the Seal of the Spirit, enables us to bear the fruits of the Holy Spirit. It makes us full members, full participants, in the Royal Priestly Body of Christ, the Church; anointed with holy chrism (blessed oil) we are thus Anointed Ones, 'little Christs' in the Anointed One Himself, the Christ, Jesus— enabled fully to share in the Perfect Sacrifice of Christ, which is the Holy Eucharist (Saint Cyril of Jerusalem). This Sacrament equips us with the fulness of the Spirit's Gifts in order to strengthen us to serve Christ faithfully as soldiers of Christ in the Militia Christi. We are therefore empowered by Confirmation bravely and boldly to proclaim the Faith of Christ Crucified and to live according to the Catholic Religion. The term 'Confirmation' means 'strengthening' from the Latin word confirmare, 'to strengthen.' The Holy Ghost is the Comforter, the Strengthener (Saint John 16). This Sacrament of Strengthening communicates to us the Seven Gifts of the Holy Ghost so that we may authentically live adult Christian lives of holiness, consecration, and commitment to the Gospel.

It is administered by the bishop, who lays his hands upon the candidate and invokes the Holy Ghost to come and strengthen the person with His Gift. Confirmation is an extension, continuation, of Pentecost, the descent of the Holy Spirit. It is a baptised Christian's 'personal Pentecost;' the same Messianic Spirit who descended upon Our Lord and the Apostles now descends upon the baptised person sacramentally, ensuring by promise the gift of Himself. The Sacrament of Confirmation is of Apostolic origin, administered by the holy Apostles according to the commandment and desire of Jesus Christ. Although Our Lord did not directly institute this Sacrament, He intended the Holy Ghost to be communicated to baptized Christians at the hands of the Apostles and their successors, the bishops of the historic episcopate in Apostolic Succession.

Confirmation has always been practiced in the Church from the beginning and must be received in order for baptismal grace to be completed and perfected in the Christian soul: 'Now when the Apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for He had not yet fallen on any of them, but they had

only been baptised in the Name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit' (Acts of the Apostles chapter 8 verses 14 and 16). '...the Spirit was given through the Apostles' hands...' (Acts chapter 8 verse 18). 'Then they were baptised in the Name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them' (Acts chapter 9 verses 1 and 2) 'The doctrine of baptisms, and of the laying on of hands' (Hebrews chapter 6 verses 1 and 2) was essential to the primitive Church. In the ancient and undivided Church, the three Sacraments of Christian Initiation, that is, the three mysteries which together brought a person into the full life and communion of the Church – Baptism, Confirmation, first Holy Communion – were administered together as one rite, one act of entrance into the Church.

Over the course of time, in the Western Church, Confirmation, the completion of Baptism, was separated from Baptism as the regular ordinary minister of Baptism became the parish priest: in the West, Confirmation retained its link with the bishop in Apostolic Succession as its true and rightful minister, in order that all baptised Christians should have sacramental contact with the bishop and receive the 'touch of Apostolic Succession,' a direct grace given by Christ through the Apostles. Confirmation, as the Seal of the Spirit, is, for many Christians, the once-in-a-lifetime gift from God received directly and only from the bishop as the Successor of the Apostles, the High-Priest of the Church, and the chief Shepherd of the flock of Christ.

The Anglican Church restricts the administration of Confirmation to the bishop alone; in the Roman and Eastern Churches, a priest may confirm with the anointing of chrism which is blessed by a bishop. Anglicans seek to preserve the most biblical, ancient and venerable tradition, that of episcopal Confirmation. In our Province, a bishop may confirm the candidate not only with the laying-on-of-hands, the original and apostolic matter or physical act in the Sacrament, but also with the anointing of chrism, scented oil blessed by the bishop. For this reason, Confirmation is also called 'Chrismation,' or Anointing, especially in the Churches of the East; it is the same Sacrament by whatever name.

Like Baptism, remember that Confirmation conveys an indelible spiritual mark on the soul, a sacramental character, which lasts forever and can never be repeated. Just as a person can receive the Spirit for the forgiveness of sins and regeneration in order to be born again only once, so a baptised Christian can only receive the fullness of the Holy Spirit once for eternity. Confirmation gives us a unique and special quality in that it makes us sharers in the Royal Priesthood of Christ, and it unites and conforms us to



Christ the Anointed One in a unique way never to be removed, erased or repeated. It puts us into a relationship with Christ the Priest, and with the Holy Ghost, the Strengtheners, which can never be re-established once achieved. We are confirmed only once.

Although we renew our baptismal vows in the liturgy of Confirmation in the Book of Common Prayer, such reaffirmation is technically not a part of the actual Sacrament of Confirmation. Yes, we should re-profess the vows which we made at our Baptism, or which were made for us as children, making them our own again, and we should reaffirm our faith in Jesus Christ, again renouncing the world, the flesh and the devil: Confirmation is the most crucial period in a Christian's life in which this may be done. So, the Prayer Book provides for this to be done. It is an excellent idea, and, for most of us baptised as children, it is fundamental to our personal experience of professing and living the Christian Faith. But even so, the Sacrament does not directly depend on this very good and edifying practice; it is not necessary for the Sacrament to be valid. Confirmation is the 'key and door to the Altar,' making us eligible to receive the Most Blessed Body and Blood of Christ in the Holy Communion. Only those who have received this Sacrament, or who desire to receive it, may receive the Blessed Sacrament— this is because we are made full members of the Church only by Confirmation, full sharers in the Priesthood of the Body, and thus sharers in its One Sacrifice, the Holy Sacrifice of the Mass.

### **Important key members of the Anglican Church during the Reformation Period:**

Initial introduction to THE CAROLINE DIVINES:

In the late 16th century and flowing through the 17th century was a period known as The English Renaissance. Many names spring quickly to mind beginning with Queen Elizabeth I who appreciated the aesthetic. Associated with this beauty are names like Spenser, Shakespeare, Sidney, Marlowe, Raleigh, Byrd and Tallis. The flowering of growth did not stop with Elizabeth's death, but continued through the reigns of James I and his son Charles I. Other names were added to the list: Gibbons, Bacon, Crashaw, Stone and Peacham to mention just a few. Not overshadowed by them were some Divines like Donne, Herbert, Andrewes, Cosin, Frank and Taylor, of whom their sermons were among the best of literature ever written. These and other Divines who upheld the Catholic values of worship and doctrine came to be known as the Caroline Divines (some of these others include, Juxon, Sheldon, Hammond, Farindon, Gunning, Hacket, Curle, Duppa, Bramhall and Thorndike). T.S. Eliot, himself a fine poet and

dramatist of the twentieth century, even commented on Andrewes' sermons, and described them as ranking "with the finest English prose of their time".

The English Church owes so much to these Divines, especially to Andrewes as he became a mentor to many. T.S. Eliot again described him as having "the voice of a man who has a formed visible Church behind him, who speaks with the old authority and the new culture. Andrewes is the first great preacher of the English Catholic Church." The Divines promoted the Catholic faith in the Reformed Church, and when persecuted for this during the Interregnum (when government basically paused) through deprivation and / or in exile they patiently bore it for their Mother Church. Any suffering was considered worthwhile as it was but a taste of Christ's sufferings at Calvary.

At what seems a time of crisis within the Anglican Communion, at the beginning of the third millennium, it would be good for many Anglicans to reflect on what the Caroline Divines' legacy was and is to the English Church. The first thing the Divine insisted upon was obedience to the faith as handed down by the Fathers of the Church from Apostolic time and upheld by Holy Scripture, and certainly not anything of modern interpretation.

The central doctrine of that historic faith was the **Incarnation**, as the Eternal Word took humanity's flesh. This, as the doctrine of the Trinity, is one of the great mysteries of the Church. "That Heaven should thus come down to Earth, that God should become Man; that the Father of Eternity should be born in time", never ceased to amaze Lancelot Andrewes.

The Incarnation for Andrewes and all Caroline Divines, as described by Dean Church at the end of the nineteenth century meant living in "adoration, self-surrender and blessing, and in awe and joy of welcoming the Presence of the Eternal Beauty, the Eternal Sanctity and the Eternal Love, the Sacrifice and Reconciliation of the world." It was therefore as much a sensuous experience as spiritual, which further separated them from the Puritans who focused more on Christ as their "Captain", leading them in the battle against sin and all evil in this world (their doctrine of humanity of being "Total Depravity".)

One aspect of the Incarnation that these Divines also emphasised was the kenosis (the self emptying of Jesus own will and becoming entirely receptive to God's divine will.). Like the early Fathers they were full of wonder that the Logos would be as Frank put it: "poorly born; in a stable amongst beasts; poorly wrapped in rags, poorly cradled in a

manger, poorly bedded upon a lock of hay, poorly attended by the ox and ass, poorly every way provided for; not a fire to dress him in the depth of winter, only the stream and breath of the beasts to keep him warm; cobwebs for his hangings, the dung of the beasts for his perfumes, noise and lowings, neighing and brayings, for his music; every thing as poor about him as want and necessity could make it.”

Closely associated with the Incarnation is the Sacrament of the altar. As Andrewes preached at Christmas 1618, the Child in the cratch will lead us to Him in the Sacrament, which outwardly like the cratch seems of little value but inwardly what treasure. “Of the sacrament we may well say Hoc erit signum,” but through the sign, “invenietis Puerum ye shall find this Child”. For finding His flesh and blood, you cannot miss but find Him too.” Thus by “infirmis et egenis elementa” we find Christ just as the shepherds “did this day, “in the beasts’ crib the food of angels; which very food our signs both represent and present unto us.” Christmas 1612 saw Andrewes preaching, “And this day they first came together, the Word and flesh; therefore, of all days, this day they would not be parted.” Two years later he concluded his Nativity sermon with this commendation. “This then I commend to you, even the being with Him in the Sacrament of His Body – that Body that was conceived and born, as for the other ends so for this specially, to be ‘with you’; and this day, as for other intents, so even for this, for the Holy Eucharist.” Taylor defined this succinctly when he stated that the Crib is the “altar where first lay that ‘Lamb of God’ which was afterwards sacrificed for the sin of all the world”

The celebration of the Eucharist for the Caroline Divines was the focus for all worship as it had been in the early Church, and they agreed with those early Fathers that it should be celebrated frequently. Those of us who attend daily Mass know how very special this is and know exactly what Andrewes meant when he stated that never are we as close to Christ as when we receive Him at the altar. Then we are almost angelic. He and all Caroline Divines knew in the phrasing of Augustine, unless we eat the Body of Christ we cannot be the Body of Christ in this world.

So it is not surprising that it dominated their preaching and teaching. “The chief point is that in the Sacrament Christ himself is received.” It is our perpetual Bethlehem, the manna from heaven, and at the end of life the viaticum (Eucharist given near the end of life) as the soul journeys onwards. At the altar is our mystical union with our beloved Lord.

The Caroline Divines focused on:

WORSHIPING THE LORD IN THE BEAUTY OF HOLINESS, TEACHING THE FAITH OF THE FATHERS, UPHOLDING THE DOCTRINES OF THE FIRST FOUR ECUMENICAL COUNCILS, GIVING DUE HONOUR TO MARY THE MOTHER OF GOD AND ALL THE SAINTS, RECEIVING THE BODY AND BLOOD OF CHRIST OFTEN.

### **Nature of Anglicanism – AN INTRODUCTION & General Overview**

Anglicans like most Christians everywhere, follow Jesus Christ, confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood (after the order of Melchizedek.) [i]

We are Christians who worship within the Anglican Tradition. The Anglican Church has its roots in the Church of England, together with churches in other nations around the world which share the Church of England heritage, and are part of what is called the Anglican Communion. Each national Church within this fellowship is independent of the others in matters of local governance and discipline, but share a common heritage. However; the shared and once shared common understanding of Christian tradition and worship has been put in disarray and has even disappeared as some have changed the historical traditions and teachings into something new.[ii]

Our Province, the Anglican Province in America (A.P.A.) accepts the Holy Scriptures of the Old and New Testaments as “containing all things necessary to salvation,” and as being the rule and ultimate standard of truth and faith. The apocryphal books of the Old Testament – which appear in the ancient Greek translation of the Old Testament, but not in the Hebrew Bible – are used and read in our churches, but are not used as Roman Catholic and Eastern Orthodox Christians, to establish any doctrine. The Apostles’ Creed and the Nicene Creed, ancient summaries of the Christian faith coming to us from the time of the undivided Catholic Church, are received as sufficient statements of the Christian faith. The Apostles’ Creed, used in the Church’s daily worship, is especially associated with the profession of faith made by candidates for Holy Baptism. The Nicene Creed, recited during the Eucharist on feast days, proclaims the Trinitarian faith of Christians throughout the world and throughout the ages.

The sacraments ordained by our Lord Jesus Christ, Baptism and the Lord’s Supper, are considered essential to Christian life and worship within Anglican tradition. Holy

Baptism can be administered at any age, and the sharing of the sacramental Body and Blood of Christ in the Holy Communion takes place within the service of the Holy Eucharist, which is the Church's chief act of worship on Sundays and Holy Days. Other sacramental rites are recognized and used in our Church, but are not considered necessary for all persons in the same way that Baptism and the Eucharist are (these will be discussed later.) We consider all baptized persons to be members of Christ Church (as we will see when discussing Baptism Rites.)

Some Christians are called to the ordained ministries of bishops, priests, and deacons, to serve the Church by teaching, governing, celebrating the sacraments, providing pastoral care, and in servant ministry to the world. This threefold ministry preserves and continues the apostolic ministry empowered by Christ himself, and transmitted in unbroken succession from the time of the Apostles. It is the same ministry shared by the Roman Catholic Church and the Eastern Orthodox.

The Anglican Communion believes that all truth comes from God, and that new knowledge, if true, can only help our understanding of God, as we do not see conflict between "science" and "religion." In the interpretation of Scripture, we believe that the eternal spiritual truths are present within Scripture as defined by the Church itself. The Church, under the guidance of the Holy Spirit, is the proper interpreter of Scripture, and this process continues from generation to generation.[iii]

Anglicans believe passionately that living a Christian faith must show itself in reaching out to others, especially to those who in any way are disadvantaged or oppressed, sick, or in need.[iv] Matthew chapter 25 verse 40 "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. The civil rights movement is a recent example of such an issue within the United States.

The Anglican Communion possesses a deep and rich tradition of Christian spirituality and invites its members to grow in holiness within this tradition according to their individual spiritual personalities.[v] One can find as deep and rigorous a Christian discipline within Anglicanism, but not a "one size fits all" mentality. Among us, discipline is usually not imposed (but it is expected) and each person walks on their spiritual journey.[vi]

Finally, Anglicans seek to "worship the Lord in the beauty of holiness". The liturgical worship using the Book of Common Prayer is enriched by architecture, art, music, and whatever things of beauty each local congregation may be able to supply. Beautiful and

inspiring worship informs and empowers our service in the world, and that service, laid before the altar, deepens our worship. In all things: we seek to glorify God and to serve Jesus Christ by serving his people in the world. Love God, Love Neighbor.

### **CHURCH HISTORY:**

Adult inquirers are likely to be familiar with the proposition that the Anglican way is a “via media” or middle way between Catholic and Protestant, and our church stems from the Church of England. Let us examine and build upon these understandings and enrich them. First, we will discuss the English heritage and Secondly on the American Church.

Our emphasis will be on what is distinctive about Anglicanism, not on what is held in common with all other Christians. The central lesson of both sessions is that the Anglican via media is not just merely a compromise, but a distinctive approach to living the Christian life. Throughout; the recurring themes are those of balancing competing claims and living in the tension between opposites: English and Catholic, Protestant and Catholic, community and individual. [vii]

Anglicanism comes in different flavors: Anglo-Catholic, Evangelical, Liberal, and Broad Church are some of the terms that have been applied to these different perspectives. These different perspectives are all contained within Anglicanism but all are mediated by and through common prayer. The first thematic principle for these classes is that for Anglicans prayer shapes belief: *lex orandi, lex credenda* (the law of praying is the law of believing.) Anglican prayer is common prayer. The Church for Anglicans is not held together by a common confessional statement or by the theology of a particular leader, but by community in worship according to a Book of Common Prayer “in a language understood of the people.”

This uniqueness of the Anglican Church is that we have no one leader (such as a Calvin or Luther) but that we follow the faith of the Early Church and Church Fathers. You could say – we have as our Church Leaders – the Church Fathers themselves.

In America, its distinctive emphasis is on incarnational theology, centered in the Christian belief that “the word was made flesh and dwelt among us.” This is expressed in the importance of the Sacraments in worship, but also in the Anglican view of nature as revelatory of God and in a positive understanding of the engagement of the Church in this world. Anglicans are not separatists seeking a community of the pure or the

saved, but committed participants in the struggles of a messy world that God loves and works to save.

Also, Anglicans value history and historical continuity. Our theology emphasizes continuity with the teachings of the apostles, and our polity stresses the value of the historic episcopate as a symbol of that link down through the centuries. Anglicans do not regard the sixteenth century Protestant Reformation as the beginning of their Church, but see the Church of today as extending in a direct line back to Christ and His Apostles.

### **ENGLISH HERITAGE**

The Ecclesia Anglicana (a medieval Latin Phrase meaning English Church as far back to 1246): Before the Reformation –

General theme: English Christianity existed as a distinctive synthesis of Celtic and Roman patterns with important additions of Benedictine spirituality (Celtic roots of Christianity in the British Isles, Augustine of Canterbury and the Council of Whitby in 664 *Easter would be observed according to the customs of Rome*, Benedictine spirituality and monasticism 6<sup>th</sup> century, Ecclesia Anglicana before Henry VIII.) The English Reformation: The Church in England was a distinct Ecclesia Anglicana long before the Reformation.

General themes: The English Reformation was largely a political matter, and distinct from the Continental Reformation of Lutheran or Calvinist – though affected by both. Elizabeth I was more important to the Anglican via media than Henry VIII. Challenged from both Roman Catholic and Puritan sides, the Church of England was held together by a common English Bible and Prayer Book, a common national pattern of worship and spirituality.

Henry VIII and the break with Rome:

King Henry VIII (year 1491 through 1547) ruled England for 36 years, presiding over sweeping changes that brought his nation into the Protestant Reformation. He famously married a series of six wives in his search for political alliance, marital bliss and a healthy male heir. His desire to annul his first marriage without papal approval led to the creation of a separate Church of England. Of his marriages, two ended in annulment, two in natural deaths and two with his wives'

beheadings for adultery and treason. His children Edward VI, Mary I, and Elizabeth I, would each take their turn as England's monarch.

Henry VIII the second son of Henry VII, the first English ruler from the House of Tudor (monarchs who were of the Tudor family.) While his older brother Arthur was being prepared for the throne, Henry was steered toward a church career, with a broad education in theology, music, languages, poetry and sports. Arthur had been betrothed since age 2 to Catherine of Aragon, the daughter of the Spanish rulers Ferdinand and Isabella, and in November of 1501 the teenage couple were married. Months later, Arthur died of a sudden illness. Henry became next in line for the throne and in 1503 was betrothed to his brother's widow.

Over the next 15 years, while Henry VIII fought three wars with France, Catherine bore him three sons and three daughters, all but one of whom died in infancy. The sole survivor was Mary (later Mary I), born in 1516. Henry VIII issued a book-length attack on Martin Luther's church reforms that earned him the title "Defender of the Faith" from Pope Leo X.

By the 1520s, Henry VIII had become infatuated with Anne Boleyn, a young woman in his wife's entourage. He began to worry that his marriage to Catherine had been cursed by God because of the Old Testament ban on marrying the widow of one's brother (Leviticus 20:21.) With the backing of the English parliament and clergy, Henry ultimately decided that he didn't need the pope's permission to rule on issues affecting the Church of England. In 1533 Henry VIII and Anne Boleyn were married, and their daughter Elizabeth was born. Mary (later Mary I) was declared illegitimate and Elizabeth named his heir. England's monasteries were closed, and in most cases sold off, adding to Henry's wealth. In 1538 an order was given to place an English Bible in every church.

After more marriages and more deaths, Henry VIII died on his 56th birthday, January 28, 1547. His 9-year-old son Edward VI succeeded him as king but died six years later. Mary I (the first) spent her five-year reign steering England back into the Catholic fold, but Elizabeth I, the longest-reigning of the Tudor monarchs, re-entrenched her father's religious reforms.

Some believe that Henry VIII began the Church of England and while it is impossible to say an "exact date" we know that there was a presence of British Bishops at the Council of Arles in the year 1534 and this shows evidence that there was an established



church in England during that time, also there is additional testimony of an early date.[viii]

#### Thomas Cranmer and The Book of Common Prayer, 1549

Thomas Cranmer: (1489-1556) was consecrated Abp. of Canterbury in 1533 and was King Henry's chief instrument in overthrowing the Papal supremacy in England. He annulled Catherine's marriage to Henry and three years later pronounced a similar judgment on the King's marriage with Anne Boleyn. He also married Henry to and divorced him from Anne of Cleves. He was partly responsible for the Ten Articles and the dissemination of the Bible in the vernacular. He was burnt at the stake in Oxford on 21 March 1556. The Church of England has much to owe to Cranmer – especially the masterly English style of its liturgy.

The First Book of Common Prayer: Although a formal break with the Papacy came about during the time of Henry VIII, the Church of England continued to use liturgies in Latin throughout his reign, just as it always had. However, once Henry died and the young Edward VI attained the throne in 1547, the stage was set for some very significant changes in the religious life of the country. And so a consultation of bishops met and produced the first Book of Common Prayer. It is generally assumed that this book is largely the work of Archbishop Thomas Cranmer, but, as no records of the development of the prayer book exist, this cannot be definitively determined.

The 1549 Book of Common Prayer was not created in a vacuum, but derives from several sources. First and foremost was the Sarum Rite, or the Latin liturgy developed in Salisbury in the thirteenth century, and widely used in England. Two other influences were a reformed Roman Breviary of the Spanish Cardinal Quiñones, and a book on doctrine and liturgy by Hermann von Wied, Archbishop of Cologne. This prayer book was in use only for three years, until the extensive revision of 1552 (Mary became in 1553 and restored Roman Catholic worship.) Much of the tradition and language of 1552 remains in the prayer books of today; however, some minor adjustments were added by King James in 1604. Much of the 1552 may be seen by even a cursory examination of the text.

1662 Book of Common Prayer: The new Preface written by Bishop Sanderson spoke of the struggle of the times, of the need to “keep the mean”, “moderation”. Three aims are stated. One, to preserve peace and unity in the church. Two, to promote piety and devotion. Three, to restrict the quarrelsome, those who would promote their own form.

The book had a new calendar and rubrics and it utilized the 1611 Authorized Version of the Bible (King James Bible.) It added Prayers for those at Sea which was a puritan initiative which reflects the desire to address the “struggle of the times” as both sides had victories in the new work. The 1662 Book of Common Prayer is a permanent feature of the Church of England’s worship.

(Applicable End Notes – **Please read** as it contains vital information!!)

[i] The Christian faith, as explained by Lancelot Andrewes, is “one cannon given of God, two testaments, three symbols (Apostles’, Athanasian, and Nicene creeds), the four first councils of Nicaea I: 325; Constantinople I: 381; Ephesus: 431; Chalcedon: 451, and first five centuries and the series of Fathers therein.”

[ii] During the 1960’s, 1970’s, 1980’s until the present, Episcopalians began to make unscriptural decisions and promote unscriptural positions. First, they changed the Prayer Book and thus they changed many of the prayers. Then changed, without the full communion support – basically “on their own” a two thousand year tradition as they ordained women as clergy. Just like the Early Church, some Episcopalians began to teach things that are contrary to the historical teachings of the Church. Some said that Jesus is not God or that He did not rise from the dead. Others endorsed positions that are contrary to Scripture (homosexuality and abortion.)

Many concerned Episcopalians began to gather in various US cities during the 1960’s and 1970’s. They felt threatened that they would not longer to pray under a valid Bishop and be given priest which were not of the male character of Christ and that their “priest” would begin to teach things that are not part of the Traditional Faith.

Several of these people decided that in order to protect the teaching and worship of the Church, they would ask Bishops from all over the world to provide them with bishops and priests of their own as they began to set up small churches. Just as the English under Henry VIII, they did not claim to set up a new church from scratch. They received Holy Orders from bishops who succeeded the Apostles, and they taught from the Bible using the Book of Common Prayer as their guide. God provided for His Church.

These brave Anglicans were pioneers and set an example for others around the world who felt their Anglican Heritage was being changed and/or discarded. They were called “Traditionalist” and “Continuers.” St. Michael’s is one of the churches. It is a parish of the Diocese of the Eastern United States, which is under the jurisdiction of the Anglican

Province in America. History; The present structure of the Anglican Province of America (APA) was erected in 1998, constituted by the Diocese of the Eastern United States and the Missionary District of the West. In 2000, the Missionary District of the West became a Diocese in its own right and in the 2008, the Diocese of Mid-America was erected in the central U.S. from the non-geographical Diocese of St. Augustine, which had come into union with the APA in 2004. The history of the APA, however, stretches back to 1968 with the founding of the American Episcopal Church (AEC) in response to the heretical teachings of Episcopal Bishop James Pike, the Social Gospel Movement in the mainline Protestant churches, and the liturgical movement spawned by the dramatic liturgical revisions of Vatican II. Our Diocese of the Eastern United States is the same diocese first erected in the old AEC, the first of the modern so-called “Continuing Churches.”

In 2017, The Anglican Province of America signed a Letter of Unity with Anglican Catholic Church, the Anglican Church in America, and the Diocese of the Holy Cross.

[iii] Knowing this first, that no prophecy of scripture is of any private interpretation...but (by) holy men of God spake as they were moved by the Holy Ghost. [iii] 2 Peter 1:20-21.

[iv] “To make religion nothing but an auricular profession, a matter of ease, a mere sedentary thing, and ourselves merely passive in it; sit still, and hear a Sermon and two Anthems, and be saved, as if by the act of the choir, or of the preacher, we should so be, (for these by their acts,) and we do nothing ourselves, but sit and suffer, without so much as anything done by us, any effundan (pouring) on our parts at all; not so much as this, of calling on the Name of the Lord.”

Religion to Andrewes was not just something “inward” but “outward” as well. The visible church was something very real to Andrewes as it had represented the Church of Christ from its beginning, having continuity with apostolic times which had been visible throughout its history. Thus he would strive to establish the English Church upon the ground of scripture and the early church. Andrewes had a nostalgic longing for the days of Christian unity and had an understanding of the Protestant Movement within the Church of England as he wrote to Bellarmine, “The people of the reformed churches have suffered no shipwreck of the faith, they reject no creed of the old Church, they admit all.”

Having determined the Christian Faith by examining the Canonized Scripture, the early Church Fathers, and the first four ecumenical councils, he undertook the task of formalizing the patterns which he believed should prevail in the English Church. This meant that he must defend the English Church against the onslaught of Roman Catholicism, and he also must bring his defense against some of the Puritan tendencies within the Church itself. With the Puritans it could be argued that Andrewes had more of a problem with their form of government than with the essentials of religion. As there was order and structure in God's Creation, Andrewes believed that structure and order were proper for Christ's Church. As he observed the many changes that the Puritan's brought to the structure of church government, which was different than the English Church, he viewed the changes as disorder and the undoing of the current church in England. This meant that he had to face the problem, as far as the English Church was concerned; of propagating the idea of the continuity of a Catholic early tradition in the Church despite the break occasioned by Henry and later Elizabeth, as he had to promote the idea of Catholicism that was episcopal, but not papal. At the same time Andrewes sought to reduce the Puritan tone of earlier Elizabethan Anglicanism. His desire was to take the historical legitimacy of both by taking the same road of the early Church.

[v] Roman charge from Cardinal Bellermino in his *Responsio ad librum: Triplici nodo, triplex cuneus* (1608) that a man cannot be called "Catholic" who rejects transubstantiation, the temporal claims of the papacy, and the invocation of saints. This charge opened the door for Andrewes to enter into the apologetic field in defense of the Church of England. In doing so, he continues a theme of walking a path which the early fathers of the church traveled. He sought no new doctrines or ways of worship as he responded:

"Much detriment has the catholic faith suffered at your (Church of Rome) hands; much filth has it contracted, much from which it is no disgrace to us that we revolt...This filth has lately, in some parts of the world, been washed off, and the form...originally possessed has been restored. To this faith we cling as reformed; not to your deformation of it. Our religion you miscall modern sectarian opinions. I tell you if they are modern, they are not ours; our appeal is to antiquity yea, even to the most extreme antiquity. We do not innovate; it may be we renovate what was customary with those same ancients, but with you has disappeared in novelties...Subjection to Rome, dependence on Rome this is the sum of your religion."

He defended the church against Roman influence as well as the Puritan strain of worship within the Church. Condemning responses to the Roman Church, he referenced the past to determine the future; however, his attitude towards the Puritans was gentler:

“Andrewes had no liking for compulsion; he trusted mainly to the power of persuasion to win and control the unruly and excited spirits about him. In one of his sermons he draws a beautiful picture of the true prince who “leads” his people, and does not “drag” them...Our guiding must be mild and gentle...Laud represents another method, that of legal coercion...Andrewes was in favor of gentle and gradual...he trusted to the educational influence, which indeed was already very marked...more belief in human nature than Laud, and it was an evil day for the Church when his presence was withdrawn.”

In seeking to remain faithful to early church tradition, he followed a road already traveled within both testaments as he looked for direction. The words from the Old Testament would be a guide to him:

Hb 2:20, “The Lord is in his holy temple; let all the earth keep silence before him,” and Ps 96:9, “O worship the Lord in the beauty of holiness; let: fear before him, all the earth,” and of the New Testament Jn 4:23, “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him.”

[vi] Nicolas Lossky, Lancelot Andrewes the Preacher (1555-1626): The Origins of the Mystical Theology of the Church of England, (Oxford: Clarendon Press, 1991), 6. “But if, on the other hand, to make a theology means to make more and more truly one’s own, by experience, the mystery of the relationship of God to man that has been traditionally lived by the Church, then originality will consist not so much in innovation, as enabling a whole era to grasp the genuine essence of the Christian message. In fact, the more the theologian penetrates into the heart of the mystery, the more his teaching will be personal, and consequently original.

[vii] Example is the “real presence” doctrine of the Eucharist. The difference between Roman Catholic Church doctrine of transubstantiation and the “real presence” view of the Church of England. Andrewes believed transubstantiation could not be an expression of faith, as it was a metaphysical explanation of how Christ was truly present within the Eucharist. He would write to Cardinal Bellarmine that English Christians

believed no less than Roman Catholics that the Eucharistic presence was indeed real, but that they do not define the mode of that presence.

“Christ said “this is my body.” He did not say “this is my body in this way”. We are in agreement with you as to the end; the whole controversy is as to the method. As to the “This”, we hold with firm faith that it is. As to the “this is in this way”, (namely by the Transubstantiation of the bread into the body), as to the method whereby it happens that it is, by means of In or With or Under or By transition there is no word expressed [in Scripture]. And because there is no word, we rightly make it not of faith; we place it perhaps among the theories of the school, but not among the articles of the faith...We believe no less than you that the presence is real. Concerning the method of the presence, we define nothing rashly, and I add, we do not anxiously inquire, any more than how the blood of Christ washes us in Baptism, any more than how the human and divine natures are united in one Person in the Incarnation of Christ.”

[viii] Bede: Ecclesiastical History of the English People; P.51 – “In fertile Britain’s land was noble Alban born... Alban, yet a pagan (286AD) gave shelter to a Christian Priest fleeing from his pursuers. And when he observed this man’s unbroken activity of prayer and vigil, he was suddenly touched by the grace of God and began to follow the priest’s example of faith and devotion ... The priest lay hidden in Alban’s house ... orders given to make a thorough search of the pagan’s house, and when they arrived at Alban’s house, holy Alban, wearing the priest’s long cloak, at once surrendered himself in the place of his guest and teacher, and was led bound before the king to be executed.



## CHAPTER 2

# From Catholic to Protestant and back again:

**Henry VIII (to Catholic); Edward (to Protestant); Mary (to Catholic).**

***Also a few Continent Reformers added in and HERE WE GO!!!***

**Mary Tudor: (1516-1558)**

England's first female monarch, Mary I ruled for just five years. The only surviving child of Henry VIII and his first wife, Catherine of Aragon, Mary took the throne after the brief reign of her half-brother, Edward VI. She sought to return England to the Catholic Church and stirred rebellions by marrying a Spanish Habsburg prince.

After taking the throne her ruling council was a mix of Protestants and Catholics, but as her reign progressed she grew more and more fervent in her desire to restore English Catholicism. Mary soon moved from simply reversing her father's and Edward's anti-Catholic policies to actively persecuting Protestants. In 1555 she revived England's heresy laws and began burning offenders at the stake, starting with her father's longtime advisor Thomas Cranmer, the archbishop of Canterbury. Almost 300 convicted heretics, mostly common citizens, were burned (thus earning the name "Bloody Mary." Dozens more died in prison, and some 800 fled to Protestant strongholds in Germany

and Geneva, from whence they would later import the Calvinist tenants of English Puritanism.

*Of note* – sometimes confused:

### **Mary, Queen of Scots: (1542-1587)**

Mary was one of the most fascinating and controversial monarchs of 16th century Europe. At one time, she claimed the crowns of four nations – Scotland, France, England and Ireland. Her physical beauty and kind heart were acknowledged even by her enemies. Yet she lacked the political skills to rule successfully in Scotland. Her second marriage was unpopular and ended in murder and scandal; her third was even less popular and ended in forced abdication in favor of her infant son. She fled to England in 1568, hoping for the help of her cousin, Elizabeth I. Her presence was dangerous for the English queen, who feared Catholic plotting on Mary's behalf. The two queens never met and Mary remained imprisoned for the next nineteen years. She was executed in 1587, only forty-four years old. By orders of the English government, all of her possessions were burned. In 1603, upon Elizabeth's death, Mary's son became king of England as James I.

### **Elizabeth I: (year 1553 to 1603)**

The Anglican Settlement:

Elizabeth I Queen of England from 1558, daughter of Henry VIII and Anne Boleyn. The long reign of Elizabeth, who became known as the "Virgin Queen" for her reluctance to endanger her authority through marriage, coincided with the flowering of the English Renaissance, associated with such renowned authors as William Shakespeare. By her death in 1603, England had become a major world power in every respect, and Queen Elizabeth I passed into history as one of England's greatest monarchs.

In Parliament of 1559 she sought to achieve a royal supremacy and the restoration of the 1552 Book of Common Prayer which made a few concessions to Catholics. She reintroduced a crucifix in her chapel, contemplated a prohibition of clerical marriage, tried to insist on traditional vestments and probably had some last minute modification the Thirty Nine Articles of Religion in 1563.



Although political realities often made her cautious, Elizabeth posed as the restorer of the Gospel and the patron of Protestant as she sent military aid to Protestant rebels in Scotland in 1560, France in 1562, and the Netherlands in 1585. Elizabeth's collection of private prayers suggests a genuine Protestant piety and a commitment to the doctrine of justification by faith alone. From 1583 Elizabeth turned more decisively against English Catholics, partly for fear of plots. Persecution of Catholics was vigorous in 1585-1591 and in 1587 Elizabeth reluctantly allowed the execution of her cousin Mary Stuart (Mary Queen of Scots – see above) who had been a focus of Catholic planning. Her image as Protestant “protect-ress” helped her to overcome suspicion of female rule, and made anti-pope a powerful national ideology.

The Marian (followers of Mary) exiles had an impact upon the Elizabethan Church. The Marian Exiles were English Protestants who fled to the continent during the reign of Queen Mary I. They settled chiefly in Protestant countries such as the Netherlands, Switzerland and Germany, but also in France and Italy. Elizabeth had been raised as a Protestant in the household of Catherine Parr. During the first year of Elizabeth's reign many of the Marian exiles returned to England. A compromise religious position established in 1559 is now known as the Elizabethan Religious Settlement. It attempted to make England Protestant without totally alienating the portion of the population that had supported Catholicism under Mary. While the Elizabethan Settlement proved generally acceptable, there remained minorities who were dissatisfied with the state of the Church of England. In particular cry for “further reform” in the 1560's was the basis of what is now known as the Puritan Movement.

### **Martin Luther: (year 1483 to 1546)**

In 1517, nails his 95 Theses onto a Wittenberg Church door. These theses were Latin propositions opposing the manner in which indulgences (release from the temporal penalties for sin through the payment of money) were being sold in order to raise money for the building of Saint Peter's in Rome.

*Diet of Worms* (Imperial council): In 1521 was made famous by Martin Luther's appearance to respond to charges of heresy. Pope Leo X had condemned 41 propositions of Luther's, but he also had given Luther time to recant. Because Luther refused to recant, he was excommunicated on January 3, 1521. While the emperor should then have arrested and executed Luther, the intervention of Luther's ruler, Elector Frederick III the Wise, brought the decision that he would appear for a hearing at the Diet under the emperor's safe-conduct. On April 17, 1521, Luther went before the

Diet for the first time. In response to questioning, he admitted that the books displayed before the court were his, but, when asked to repudiate them, he asked for time to consider the question. The next day, again before the assembled Diet, Luther refused to repudiate his works unless convinced of error by Scripture or by reason. Otherwise, he stated, his conscience was bound by the Word of God. According to tradition, he said, "Here I stand; I can do no other." Disorder broke out at the conclusion of Luther's refusal to recant, and the emperor dismissed the Diet for the day proclaiming Luther to be a heretic and banned the reading or possession of his writings.

### **Zwingli:** (year 1484 to 1531)

Swiss theologian and leader of early Reformation movements in Switzerland. Vigorously denounces the sale of indulgences in 1518. He and Luther had differences over the Eucharist and were unable to resolve their differences in Marburg.

### **John Calvin:** (year 1509 to 1564)

Genevan Reformer who in 1536 published his first edition of *The Institution of the Christian Religion* (Institutes) which was a defense of Reformation beliefs. After being ran out of Geneva, he was then invited back in 1541. Calvin spent much time trying to settle the differences within the Protestant movement and was a leading proponent of predestination and reprobation.

## The Caroline Divines

A school of Anglican preachers and theologians living under King Charles I, the Interregnum and Charles II are known collectively as the Caroline Divines. During the "reforming" era, the Caroline Divines sought to return the Church to its original position during the 1st, 2nd, and 3rd centuries. Selected writings of the Caroline Divines were collected by adherents of the Oxford Movement and published in the extensive (and never completed) *Library of Anglo-Catholic Theology*. The key figures of the Divines were: Richard Allestree, Lancelot Andrewes, Ralph Brownrigg, King Charles the Martyr, Brian Duppa, Mark Frank, Henry Hammond, George Herbert, Peter Heylyn, William Laud, Robert Sanderson, Jeremy Taylor, Izaak Walton.

Richard Hooker: Used the terms: Scripture, Tradition, & Reason for support of “the via media.)

### **Bible in English, John Wycliffe (1330-1384)**

He attacked what he saw as corruptions within the church, including the sale of indulgences, pilgrimages, the excessive veneration of saints, and the low moral and intellectual standards of ordained priests. Wycliffe also repudiated the doctrine of transubstantiation, held that the Bible was the sole standard of Christian doctrine, and argued that the authority of the Pope was not grounded in Scripture. Some of Wycliffe’s early followers translated the Bible into English, while later followers, known as Lollards, held that the Bible was the sole authority and that Christians were called upon to interpret the Bible for themselves.

### **CHURCH HISTORY: PART I THE ENGLISH HERITAGE**

Illumination: English Christianity existed as a distinctive branch of the tree of the apostolic Church from the earliest times of the Christian era. It synthesized Celtic practices and Roman practices into a distinct Ecclesia (latin word: ekkesia meaning “assembly or congregation) Anglicana long before the Reformation.

The first British Christians were Romans, but with the withdrawal of the Romans from England in the Fifth century, Christianity survived in the Celtic areas of the west of England, Ireland, and Scotland. In the centuries during which Celtic Christianity was separated from Roman, the Celts developed a distinctive form of monasticism and church polity and spirituality centered on creation and the cross.

In 597, when Pope Gregory the Great sent Augustine of Canterbury to evangelize the English, there was a centuries-old Celtic church flourishing in Ireland and Scotland. In 664 at the Council of Whitby, the King of Northumberland accepted the Roman date for Easter rather than the Celtic, and the two branches began to grow together in Great Britain. During the next centuries, monasteries adopted a characteristic Benedictine (following the rule of life of St. Benedict) spirituality.

From the Norman conquest of 1066 to Henry II’s controversies with his Archbishop of Canterbury Thomas Becket a century later (as Becket became devotedly austere and embraced the Pope once Becket became the see of Canterbury), to John’s confrontation with Archbishop Stephen Langton that led to the Magna Carta, to Henry

VIII's displeasure with his Chancellor Thomas More, the relationship of Crown to Church was never easy, but the distinctively English character of the Church was never in question.

The Sixteenth-Century Reformation in England was different in character from the Continental Reformation, neither Lutheran nor Calvinist, though affected by both. In England, the Reformation was a political event, expressive of an emerging English national feeling. The Parliament in 1534 passed the Act of Supremacy making the King the Head of the Church in England as the culmination of a series of laws rejecting various claims to entitlement of the Bishop of Rome.

Henry VIII did not favor Continental Protestant ideas, and did not start the Church of England; he considered himself an English Catholic. His Archbishop Thomas Cranmer was affected by Lutheran ideas, but during Henry's reign (1509-47) was able to persuade the King only to authorize the writing of the Great Litany in English and the placement of an English Bible in churches. The mass remained in Latin and priests remained celibate.

Lutheran and Calvinist ideas did have their day during the brief reign of Edward VI, Henry's son, and it was during this period the first English Book of Common Prayer (1549) was issued, making worship uniform throughout the realm. The Protestant direction of the Edwardian reform was halted with the accession in 1553 of Mary, who returned England to the Latin mass and allegiance to the Pope.

When Mary died and Elizabeth the first (1) inherited in 1558, the distinctively Anglican via media or middle way was an expression of her policy. Elizabeth maintained the continuity of apostolic succession through the consecration of her Archbishop Matthew Parker. A national English Church outside the authority of Rome or Geneva survived. The Anglican Settlement of Elizabeth is more important in shaping modern Anglicanism than anything done by Henry VIII.

One important religious and cultural monument of the Reformation that does owe a good deal to Continental Protestant influences was the translation into English of the Bible. From John Wyclif and William Tyndale to the various translators of the Reformation era, and finally to the Authorized Version or King James Bible of 1611 (of which a key contributor was Lancelot Andrewes who was one of the leading Bishops of

the Anglican Divines), the English Bible emerged as a literary masterpiece and cherished national treasure of the English Church.

In the 1580's Richard Hooker offered the classical defense of the Anglican middle way in his work *The Laws of Ecclesiastical Polity*, holding that the English Church, continuous with the apostolic Church, was both Catholic and reformed and rejecting the claims both of Rome and of the increasingly influential Puritans. Hooker offered the English a way of understanding Church authority as based on Scripture, Tradition, and Reason.

Under the early Stuart kings James I and Charles I, Puritanism grew and increasingly challenged royal authority in ecclesiastical as well as legislative and financial affairs. The influence of Calvinism led the Puritans to understand the Church as a gathering of the elect and to reject episcopacy. These challenges culminated between 1642 and 1649 in a civil war between the Puritan-led Parliament and the forces of Charles I. For a time in the 1650s, the Puritans under Oliver Cromwell abolished the episcopate as well as the monarchy, substituting a Presbyterian form of government for the Church and a Commonwealth for the king. However, with the restoration of the monarchy under Charles II in 1660, the historic episcopate and the Anglican settlement were restored as well.

Through these troubled times, the English Church moved back and forth in response to the political changes, but its continuity was never broken and the Elizabethan via media endured. Stemming from its multivalent past, a national Church of England held together faithful believers with many convictions ranging from Anglo-Catholic ("High Church") to Evangelical ("Low Church"), but an English national Church continued to govern itself through bishops and worship together according to the Book of Common Prayer.

## **CHURCH HISTORY: ENGLISH HERITAGE**

Looking forward: The Church in America grows out of the English colonial experience, undergoes a catastrophe during the American Revolution, and revives to become an important part of American religious life. But the American Church must adapt to the conditions of a republic, a moving frontier, and the emergence of a democratic society.

## **CHURCH HISTORY: THE AMERICAN CHURCH**

General themes: The Church of England was established in some colonies, and Puritan churches in others. In the colonial era, there were no American bishops, and the Church appeared to many colonists to be a political tool of the monarchy. The American Revolution disestablished the Church and almost eliminated its clergy in many areas.

General themes:

Maintaining apostolic succession, American Anglicans established an American episcopate at the conclusion of the Revolution and created for the first time an Anglican polity appropriate to a republic, with a General Convention, elected bishops and lay leaders. The Church lost much ground to other churches in the generation after the Revolution by maintaining an approach to parish life more appropriate to a settled stable society than a nation of pioneers and immigrants; however, a new generation of leaders after 1820 began to plant churches and move westward. Only briefly divided by the Civil War, the Episcopal Church was instrumental thereafter in turning the attention of Christians to the problems of a new industrial society. Different flavors of Episcopalian liturgy stressed the Catholic and/or Protestant heritage, but the Church remained bonded by its common worship.

## CHURCH HISTORY: THE AMERICAN CHURCH

Introduction: The themes of the Anglican way had emerged by the 17th century: a national church, common prayer, apostolic faith, incarnational theology, and the via media. How will these inheritances from the English experience be challenged by and adapted to the conditions of a democratizing American society in a federal, republican polity?

The Church of England was never established in all the English colonies, and no bishop was ever consecrated for the colonial Church. The colonial Church experienced the consequences of separation, losing its privileged position in some colonies and many of its clergy everywhere. In the years immediately after the American Revolution, the Church in America had to re-think what it meant to be an Anglican without being English, an Anglican in an American republic. It was slow to adapt to the conditions of a growing and democratizing nation moving westwards. It did not learn how to grapple with these new realities quickly, but a new generation of American bishops after the

1820's was able to establish a secure place for the Episcopal Church in the United States.

Background: The Church of England came to the English colonies in North America with the first settlers at Jamestown, Virginia, in 1607. Since the New England colonies were the creation of Puritans dissatisfied with the established Church at home, they were never Anglican, but the southern colonies gave a privileged position to the established Church of England.

During the two and a half centuries from 1607 to 1776, the English never consecrated a bishop for America, and even in the southern colonies there were many Anglicans who were not eager to see them appointed, since they were regarded as unwelcome extensions of royal authority. Laymen on vestries acquired much greater control over their clergy and parish affairs than in England.

The American Revolution was at first a disaster for the Church. Identified as it was with the mother country, having a clergy dependent upon episcopal oversight from London, worshipping according to a form that required prayers for the King at every service, it was the target of laws disestablishing it where it had been established and limiting it where it was not. Many clergy fled to England or Canada and left their congregations without pastors and without the sacraments. At the end of the war, with British recognition of American independence, it was not clear how a Church of England could continue to exist in an American Republic.

### Samuel Seabury: (year 1729 to 1796)

*"A crucial date for members of the Episcopal Church in the United States of America is the consecration of the first Bishop of the Anglican Communion in the United States. During the colonial era, there had been no Anglican bishops in the New World; and persons seeking to be ordained as clergy had had to travel to England for the purpose. After the achievement of American independence, it was important for the Church in the United States to have its own bishops, and an assembly of Connecticut clergy chose Samuel Seabury to go to England and there seek to be consecrated as a bishop.*

*However, the English bishops were forbidden by law to consecrate anyone who would not take an oath of allegiance to the British Crown. He accordingly turned to the Episcopal Church of Scotland, which had no connection with the government (having originated around 1690 with the non-Jurors: those Anglicans who, having sworn*

*allegiance to James Stuart, would not during his lifetime swear allegiance to William of Orange, and who were accordingly all but outlawed under the new dynasty), and was accordingly free to consecrate him without political complications.*

*In Aberdeen, 14 November 1784, Samuel Seabury was consecrated to the Episcopate by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness. He thus became part of the unbroken chain of bishops that links the Church today with the Church of the Apostles. In return, he promised them that he would do his best to persuade the American Church to use as its Prayer of Consecration (blessing of the bread and wine at the Lord's Supper) the Scottish prayer, taken largely unchanged from the 1549 Prayer Book, rather than the much shorter one in use in England."*

<http://justus.anglican.org/resources/bio/282.html>

First bishop of the Protestant Episcopal Church in the United States. Samuel Seabury was educated in medicine at Yale University and the University of Edinburgh. After he became a priest in 1753, he served parishes in New Brunswick, New Jersey, in Jamaica, New York, and in Westchester, New York; he also practiced medicine. He became known for his pamphlets urging Americans not to seek independence from the British crown, which evoked pamphlets in reply by the young Alexander Hamilton. Seabury was a loyalist during the American Revolution, moving to British-occupied New York City. In 1783 he was elected bishop of Connecticut and Rhode Island. He went to Scotland to be ordained and then returned to the United States in 1785. In that same year he became rector of St. James' Church in New London, Connecticut. When Samuel Seabury went to England to seek consecration as a bishop, the English bishops were not legally able to lay hands upon anyone who could not pledge loyalty to the King of England. The answer was to turn to the Episcopal Church in Scotland, whose bishops consecrated Seabury in 1787. His Consecrators were Robert Kilgour, 39th Bishop of Aberdeen; Arthur Petrie, 37th Bishop of Moray, Ross and Caithness; John Skinner, coadjutor Bishop of Aberdeen.

Now that the historic episcopate had been brought to the United States, William White of Philadelphia, soon consecrated a bishop himself (in England), led the effort to design an American church suited to the new republic, and in 1789 the Protestant Episcopal Church in the U.S.A. was created, with a governing structure based on the model of the Federal Constitution, combining lay and clerical leadership, with a Presiding Bishop and a General Convention made up of a House of Bishops and a House of Delegates.



The infant American Church existed in the doldrums as the new century opened. Its parish-level organization was suited for a stable society, but Americans were on the move. Protestant denominations with their circuit-riding preachers laid the foundations for large Methodist, Baptist, and Presbyterian Churches while the Episcopal Church remained small. Only with a new generation of leaders such as Bishops William Henry Hobart and Jackson Kemper did the domestic mission of the Church find proper expression.

Briefly divided by the Civil War, the Episcopal Church found it easier to reunite afterwards than many other denominations because its unity came through common worship and prayer and the episcopacy. Even as Protestantism continued to give rise to new religious groups in America, the Episcopal Church remained largely intact. There were, however, multiple influences acting on the Episcopal Church from the Oxford movement to Liberal theology, the Broad Church movement, and the Social Gospel. The Catholic revival notably enriched the liturgy and led to a Gothic revival in church buildings. High Church and Low Church parties differed in their emphases but remained within the same Episcopal Church structure.

As America industrialized and large numbers of immigrants arrived from central and eastern European lands, and as slavery disappeared, to be replaced by racial segregation, the religious makeup of the nation changed quickly. At the same time, industrialism and racism presented new problems and opportunities for the American Church. Anglicans were prominent in the Social Gospel movement of the late 19th and early 20th centuries, and they struggled with the question of race relations and mission to African-Americans and Native Americans. In the late 19th century, American Episcopalians also began to play a significant role in foreign mission work in Latin America, the Caribbean, the Philippines, and China.

Having pioneered in the development of a non-English Anglicanism, American Anglicans also played a role in the evolution of the Anglican Communion as other former colonies of Great Britain acquired self-government and looked to the American Church as a model of how to retain an Anglican identity outside a colonial relationship with England.

In the twentieth century, the Church avoided the internal schisms that Protestant denominations often faced in the battle over a literal understanding of scripture and the

issue of evolution. In the first half of the century, the Church was generally conservative, and its membership was largely middle and upper-class.

After World War II the Church experienced tremendous growth, reaching 3.4 million members by 1960. The controversies since that time have split the church as it has drifted away from its past and the doctrines of its foundation.



## CHAPTER 3

# ANGLICAN WORSHIP:

### THE BOOK OF COMMON PRAYER LITURGY AND PIETY

#### Introduction- Worship in the Anglican Tradition:

Worship is central to the identity of the Anglican tradition. From its beginnings in the Church of England worship united various factions into one church. Anglicanism is not confessional; beliefs are voiced through texts and actions of worship. The Book of Common Prayer provides a framework.

In 1549 the first English Book of Common Prayer united ancient materials with the theological understandings of that day and place. Each subsequent edition of the English Book of Common Prayer showed development of thought and practice to adjust here and there, at times moving away from its early practices, and then only to return to them.

#### **Worship and Liturgy in the Anglican Tradition is rooted in many traditions.**

The Celtic tradition with its appreciation of nature and mystical experiences (inspiring a sense of spiritual mystery, awe, and fascination,) “the mystical forces of nature” is an important foundation of the Anglican spiritual tradition. The form and structure of the

Roman and Benedictine monastic traditions are also important. In worship we seek to encounter God in holy time and space.

The activity of worship is to worship God and gain strength through His Sacraments to be faithful witnesses for Christ; this is summed up in the prayer of The Prayer of Thanksgiving following the Eucharist (page 83):

*Let us pray.*

*ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.*

## Worship

### **Involving the whole of life and the whole of each person**

Anglican worship is incarnational, recognizing that all parts of our human self are heirs of the promise of salvation begun in Christ's incarnation; we use all parts of our being (body, mind, spirit) to worship God. This includes the entire Church (Church Militant, Expectant, and Triumphant.) The seasons of the Church liturgical calendar draw the faithful into the story of faith. Various sacramental rites bring God's presence and blessing into all areas of life. The use of sense, motion, and action in worship involves the whole person in worship. Our tradition embraces a myriad of opportunities to bring our lives and the life of God together.

## Music in liturgy and worship

Any portion of the rites in the Book of Common Prayer may be sung or said. Because we have no confessional statement to guard our beliefs, the texts of hymns, songs, and anthems must conform to the standard of worship (The Book of Common Prayer). The Rector of the congregation is the final authority for the conduct of worship and music in a parish. The clergy are bound by canonical requirements that prevent innovations inconsistent with our received practices and beliefs.

## The Book of Common Prayer and individual piety

The Book of Common Prayer is as much a tool for private piety as it is for corporate worship. Forms, including schedules for Scripture readings, for daily prayers at Morning, Noonday, Evening, and Compline, as well as other devotions, are found in The Book of Common Prayer. Other spiritual activities (such as rosaries, silent meditation, contemplative reading of holy texts) are also parts of the Anglican traditions of piety.

# Conclusion

Anglican worship is comprehensive in that it can hold within itself many different and divergent elements: Catholic and evangelical, Individual and corporate. Anglican worship gives voice to our beliefs.

### **NOTE: Preface from The Oxford American Prayer Book Commentary**

“The early Christians employed no books in their common worship except the Scriptures. Prayer was freely composed by the celebrant according to his own taste and ability, although the thoughts and aspirations expressed in them were more or less fixed by custom and tradition. There was no official hymn-book other than the Psalter, from which selections were chanted by appointed soloists or small choirs. By the beginning of the third century there began to appear short manual, known as Church Orders, which provided directions and suggested forms of prayer for the liturgical assemblies of the Church. The most notable example of such Church Orders, was the Apostolic Tradition by St. Hippolytus of Rome, composed about the year 200 or shortly before. The elaboration of the Church’s public rites and ceremonies that followed the cessation of persecution and the official recognition of Christianity by the state in 313...these texts were completely fixed as far as the essential structure of the liturgy is

concerned, by the end of the sixth century...hence, there developed they system of codifying the several parts of a single type of service-prayers, chants, lessons, rubrics-in one collection. Thus arose the Missal, which contained all things necessary for the celebration of the Holy Eucharist through out the year; the Breviary for Daily Offices; the Manual or Ritual with the Occasional Offices; and the Pontifical, containing such services as were reserved for the Bishop...A reasonable degree of uniformity in common worship must of necessity presuppose full and active lay participation in the liturgy-all the more so in times such as the present, when population is mobile.” (Pages xii – xv)

## Thought

Worship is central to the life of the Anglican tradition. An experience of Anglican worship is what initially draws many people into the fellowship of this Church. As we shall see, from the beginnings of the Church in England as a distinctive ecclesiastical body, it was the activity of worship that united various beliefs into one Church. In large part worship still identifies who we are more than any other factor.

The many confessions of the Continental Reformation:

Continental Reformed: Zwingli's Sixty-Seven Articles year 1523 [1]; Ten Theses of Berne 1528 [1]; East Friesland Confession; Tetrapolitan Confession 1530; Synodical Declaration of Bern 1532 [2]; First Confession of Basel 1534; First Helvetic Confession (Second Confession of Basel 1536); Lausanne Articles 1536; Geneva Confession 1536; Zurich Consensus 1549; Emden Catechism 1554; Confession of the English Congregation at Geneva 1556; French Confession of Faith 1559; Confession of the Christian Faith 1559 [2]; Second Helvetic Confession 1562; Erlauthal Confession 1562; Hungarian Confession 1562; Heidelberg Catechism 1563; Belgic Confession 1566; Sendomir Consensus 1570; Wittenberg Catechism 1571; Confession of Nassau 1578; Bremen Consensus 1595; Sigismund Confession 1614; Canons of Dordt 1619, known collectively with the Heidelberg Catechism and Belgic Confession as the Three Forms of Unity.

As you can see, the Reformation had many moving elements within.

# The Anglican tradition is not “confessional” ...

We have no official systematic theology or officially defined set of beliefs other than those expressed in the Book of Common Prayer, which we voice through our common worship. For instance, one can say that Anglicans believe in one God who is a Trinity of persons not because we have an academic statement that says so but rather because when we worship we profess the Nicene or Apostles' Creed, both of which witness to the Holy Trinity. In another instance, we believe in the Real Presence of Christ in the Eucharist and regard as mystery how that is accomplished beyond what is indicated by Eucharistic prayers (Christ was the word that spake it. He took the bread and break it; And what his words did make it. That I believe and take it. – spoken by Elizabeth when questioned on her beliefs on the Eucharist). Our beliefs are given voice by the content of our worship, which continues to re-enforce our beliefs. None of this is to say that all Anglicans have always worshipped in the same way any more than Anglicans have always believed exactly in the same way.

Worship in the Anglican tradition is grounded in the use of The Book of Common Prayer in its various national editions. The first English Book of Common Prayer was published in 1549. Its content was a mixture of ancient materials and the theological thoughts. Its real genius was that it provided a common English text so that priest and people could both take an active role in the worship of the Church. The prayer of the Church was in common, including all persons. Subsequent editions of The Book of Common Prayer leaned more toward traditional Catholic doctrines; sometimes the movement was toward principles of the Reformation Churches. The intent of all of the books was simply to have the people of England, regardless of their individual religious persuasions, worship together as one people in one Church.

As the British colonial empire spread across the globe so did the Church of England. With the Church went The Book of Common Prayer. And while they were rooted in their mother Church's Book of Common Prayer, each jurisdiction of the Church developed its own unique version of the prayer book. In the modern era various national editions of The Book of Common Prayer and even subsequent editions of each individual Church's prayer book can contain slight differences or shades of theology. From a historical

perspective this is because some national Churches were founded by more Catholic minded missionaries, some by more Evangelical minded missionaries.

The history of worship in the Anglican tradition has been grounded in a common source of prayer for the Church (the prayer book) and has used the activity of worship to gather up and hold together a wide variety of beliefs and practices. The diversity of Anglican worship is experienced in many ways. The style of our worship can embrace the elaborate ceremonial of the Anglo-Catholic or “High Church” tradition or the Evangelical tradition, which is often referred to as “Low Church.”

Despite our English roots, worship of the Anglican Church in this day and age is done in many languages, including Spanish, French, Maori, Creole, African dialects, Portuguese, Japanese, Lakota Sioux, and Arabic to name a few. The Anglican Communion is a world-wide entity and our worship reflects that in musical styles, styles of liturgical vesture, and cultural accoutrements.

The roots of our worship drink from the ancient traditions of Celtic spirituality, with its appreciation for the Divine witness in the created world. Our system of daily devotions at morning, noon, evening, and night stems from the venerable Benedictine monastic tradition (can be found on [www.commonprayer.org](http://www.commonprayer.org) – hourly offices: Laudes, Prime, Terce, Sext, None, Vespers, Compline.) Our liturgies, the set forms of our worship, draw from the ancient traditions of the undivided Church catholic as well as from Reformation principles. We value Scriptures in all of our worship.

The essence of our liturgies is an encounter with the living God, during which we acknowledge and give thanks for all that God has done for us and seek God’s strengthening grace to continue in the holy fellowship of the Church and draw others into the community of faith. This sentiment is expressed very eloquently in what for many is a favorite prayer from the prayer book (page 19 & 33):

“Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men; (particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.) We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our



lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.”

In worship we encounter the God of our salvation through the Scriptures that are read and shared. In worship we remember Christ’s sacrifice on the cross for the reconciliation of the world and celebrate the gift of grace. Through sacramental acts such as Baptism and the Holy Eucharist, we are drawn into the Divine life of the Body of Christ which is the Church.

The Anglican tradition is deeply incarnational, that is to say we believe that by the Incarnation of Christ, all of our lives are blessed. Our physical selves, as well as our spiritual selves, are participants in the salvation Christ offers, and both to be open to God’s activity.

In worship, the times and seasons of all our lives are brought into the presence of God and Christ’s Church. The church calendar divides the year into seasons and days of special commemoration. Advent draws us into the mystery of the first and next coming of Christ into this world. The Gesima Season (Pre-Lent) prepares us as it acts as a transition from a time of Joy into a penitential season and the Lenten Season helps us to participate in the suffering and passion of Christ. Easter lifts us to celebrate God’s re-creation of the world through the death and resurrection of Christ. Days which commemorate events in the life of Christ and the Church, such as Pentecost, the Ascension, and the Epiphany of Our Lord, help us to grasp the fullness of the story of our faith.

Saints’ days and special commemorations give us concrete examples of lives lived in faithfulness to God and instill in us the hope that we, too, can live faithfully and valiantly for Christ. Scripture lessons, prayers, and brief readings for every official commemoration are found in a book entitled Lesser Feasts and Fasts.

In the corporate worship of the rites of Marriage, Ordination, Laying on of Hands for Healing, Confirmation, Burial, we acknowledge that all of our life and all parts of our lives belong to God.

We also worship “incarnationally.” Our worship provides our bodies as well as our minds with the opportunity to be engaged in worship. We stand, sit, and kneel. We sometimes bow or genuflect. We use the sign of the Cross. Our worship spaces are

often beautifully adorned with fabrics and candles. Our ears and voices are engaged in worship by music. In the laying on of hands the sense of touch conveys the grace of God. We can even use the sense of smell in worship by the use of incense or oil of chrism, or candle wax.

For the Anglican tradition, the whole world is part of God's holy creation. Our worship includes provisions for the Blessing of Homes, the Blessing of Fields, as well as the blessing of articles created to enhance the beauty of holiness in worship. Near the calendar date for the commemoration of St. Francis, it is not uncommon to find a service for the Blessing of Animals.

In worship we assemble as the whole people of God. Young, old, rich, poor, male, female, lay, and clergy, all are made one by the spirit of the Risen Christ and all worship together. We are united by worship with the Church Universal as well, as our prayers and praises are joined with the prayers and praises of those who have gone before us in the faith, all those who will come after us, and with the angels whose delight it is always to worship God. We sing with them one hymn of praise.

This brings us to the role of music in our liturgy. The Book of Common Prayer also points to the importance of the texts of hymns and anthems in our worship. Remembering that our theology is expressed primarily through worship, it makes sense that we do not allow "just anything" to be sung or said during worship. As The Book of Common Prayer instructs,

"Hymns referred to in the rubrics of this Book are to be understood as those authorized by this Church. The words of anthems are to be from Holy Scripture, or from this Book, or from texts congruent with them" (Book of Common Prayer page 14).

Music, especially hymns, is how the theology of our tradition is made clear and immediate to the people. They have been called "the theological texts of the people." Care should be taken then that hymns and songs are never present just because we like to sing them, but because they serve to draw out the meaning of the scripture texts or commemorations of the day or to give us words to respond to them.

By Canon Law the ultimate responsibility for the content and conduct of the worship of the parish Church rests exclusively with the Rector or Priest in Charge. Even then he or she is not free to make innovations or changes to the Church's liturgical forms. Canon Law requires that they must conform to the rubrics (instructions) of The Book of

Common Prayer. By having this requirement, the Church safeguards the people from the whims and personal convictions of individual members of the clergy and insures that the breadth of our tradition is maintained from the largest cathedral to the smallest mission.

The worship of the Anglican tradition is obviously corporate and public but it is also private. We hesitate to divide one from the other because they are necessary to each other. Each Anglican is encouraged to have a personal discipline of prayer and study called a Rule of Life. Here, too, The Book of Common Prayer is our guide. Author Martin Thornton has written:

*To the seventeenth-century layman the Prayer Book was not a shiny volume to be borrowed from the shelf on entering the church and carefully replaced on leaving. It was a beloved and battered personal possession, a lifelong companion and guide, to be carried from church to kitchen, to living room, to bedside table.*

The prayer book provides the guides for a detailed and systematic reading of Scripture in the Daily Office lectionary as well as the three year cycle of weekly readings for the Sunday Eucharist. It also provides numerous forms for devotions for families and individuals. It contains the Psalms which are some of the best devotional reading Christians can have. The Book of Common Prayer is to be used at home as well as in the Church.

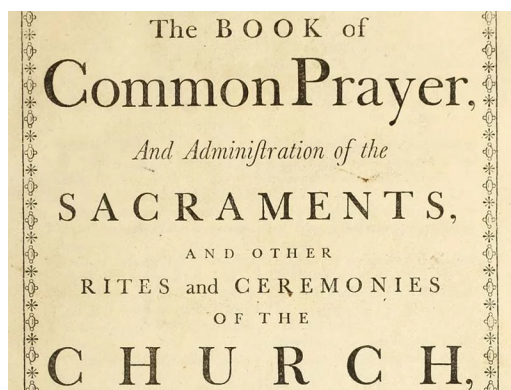
The Book of Common Prayer, as important as it is to our tradition, is not the limit of our lives of prayer and devotion. From the foundation of corporate prayer and liturgy, Anglicans worldwide have always valued their own traditions of individual piety. Many Episcopalians pray the Rosary in either its traditional Marian form or in the newer tradition of Anglican Prayer Beads. Silent contemplative prayer, the use of lectio divina (contemplative reading of Scriptures and other sacred texts), walking the labyrinth (difficult complicated passages), speaking in tongues, praying in the Spirit, pilgrimages, retreats, silent days, all have a place in our tradition. All have are helpful as individuals work toward deepening their spiritual lives.

The Church's calendar of seasons, feasts, and commemorations can also be brought closer to the heart by observing religious traditions and customs in the home, thus making each home a chapel. This is especially helpful when there are young children in the home as it helps them understand that home is as much a part of religious life as is the church building. Examples of these home based liturgies might include using an

Advent wreath, setting out cookies for St. Nicholas, flying a kite on the Feast of the Ascension, or celebrating each person's baptismal birthday with a cake and small religiously themed presents. The limits to what we do and find helpful to us spiritually are bounded only by our imaginations and our willingness to experience new avenues of spiritual refreshment.

Worship in the Anglican tradition is comprehensive, that is to say that it encompasses many things. It can contain the Catholic tradition as well as the Evangelical. It is private and corporate. It is as unique as each worshipper and at the same time as universal as Christ's One, Holy, Catholic, and Apostolic Church (the four marks of the Church.) It is grounded in the traditions of The Book of Common Prayer and grows from there. It is found in the meeting of the Church for the weekly Sunday celebration of the Resurrection and in the home liturgies that call God's presence into every moment of every day.

Our worship is made particular by the traditions of each local parish and at the same time witnesses to the universal Gospel of the Risen Christ. Worship is what tells others who we are. It is also how we tell ourselves and those who come into our community who we are and what we believe. We are, in the major part, defined by our worship and liturgy, as we have always been, and as we always shall be.



## CHAPTER 4

# BOOK OF COMMON PRAYER (1928)

## THE SACRAMENTAL LIFE:

### PART I BAPTISM AND HOLY EUCHARIST

Sacramental symbols draw on our salvation history and reflect the role of the Church as a Sacrament of God's presence in the world. God performs the Sacraments with ministers as God's human agents. Sacrament comes from a Latin word (*sacrare*) meaning holy. Anglican definition of a Sacrament is:

*"The outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself (Book of Common Prayer page 292 ... as a means whereby we receive this grace, and a pledge to assure us thereof."*

The Sacraments of Baptism and Holy Eucharist are grounded in scripture and essential for all Christians. Marriage, ordination, penance, and unction are called sacramental rites and are not essential for all Christians, but impart strengthening grace for specific situations in life.

The actions of the Sacraments confer grace to live sacramentally in the world. Five things are required for a sacrament to be recognized or valid:

The Matter is the outward and visible sign of the sacrament.

The Form is the action required to perform the sacrament (basically the prayers and ritual used.)

The Intention is the result desired – the inward and spiritual grace of the sacrament.

The Subject is the person (persons) who is (are) to receive the sacrament.

The Minister is the person who is to celebrate or administer the sacrament.

Some sacraments may be celebrated only by a bishop, others by priest, and still others by any baptized Christian.

### ***Baptism*** (1928 Book of Common Prayer Page 273:)

The Matter is water and the Form is three fold name and pouring or water or immersion. The intention is to give remission of sins and a new life, the subject is anyone not already baptized, and the minister can be any Christian. Infants become members of Christ's family through Baptism. Parents and godparents make the baptismal promises on behalf of a child being baptized and promise to support the child's growth in faith. Baptism is performed only once for an individual. We live our Baptism by fulfilling the promises made.

### ***Holy Eucharist*** (Book of Common Prayer page 296:)

The Matter is the Bishop's hand and the Form is receiving the gift of the Holy Ghost. The intention is to give the gift of the Holy Ghost for lay ministry, the Subject is any baptized Christian and Minister is a Bishop. Confirmation completes the baptism and conveys the sevenfold gift of the Holy Spirit. Confirmation implies a full knowledge of the importance of the Eucharist and the essentials of the Christian Faith. A person confirmed by a bishop within the Apostolic Succession from another branch of the Catholic Church is received into the Anglican Faith by our Bishop.

The Eucharist is the regular duty of all Christians to receive frequently and was instituted at the Last Supper with His command to “This do as oft as ye shall eat/drink this in remembrance of me (I Cor 11:23-16.) The Matter is bread and wine and the Form are the words of the consecration together with the rest of the prayer. The Intention is to do what Christ did (and command us to do) at the Last Supper. The Subject is any baptized informed and confirmed Christian with the minister being a Bishop or Priest. The Holy Eucharist signifies the Body and Blood of Christ (The Real Presence), truly present in a way that we cannot explain. For Anglicans, the Holy Eucharist is not simply a memorial but a spiritual reliving of the one sacrifice of Christ on the cross. It is the spiritual food of the most precious Body and Blood of our Saviour, Jesus Christ, and incorporates us into the mystical Body of Christ. Through the Holy Eucharist, the Church is unified with Christ and becomes a sign to the world of Christ's redeeming sacrifice.

***Holy Orders:*** The sacrament of the ministry or ordination.

The Matter is the Bishop's hand and the Form is Receiving the gift of the Holy Ghost. The intention is to set a man apart for the work of the ordained ministry. The Subject is any baptized and confirmed male Christian and the Minister is a Bishop. Ordination may be done only once because it applies a change of character of the Subject through the action of the Holy Spirit.

***Holy Matrimony:***

Utilizes the Matter of a Handclasp and its Form is of The Promise. The Intention is to be a faithful spouse. The Subjects are the baptized Christian Man and Woman and the Minister is the marrying couple. Matrimony is a permanent body between the couple and represents the relationship between Christ and His Church; meaning that the husband is supposed to act toward his wife as Jesus acts towards the Church, and the wife behaving toward her husband as the Church acts towards Christ. This relationship allows for happiness and fulfillment together.

***Penance*** (confession) has

The Matter the penance itself and the Form “I absolve thee in the Name of.” The Intention is to declare forgiveness of sin. The Subject is any Baptized Christian and the Minister is Bishop or Priest. The penance assigned is commensurate with the sin ranging from prayers for help in personal improvement to making restitution (even

turning oneself in to the authorities for a felony. The confessor must never divulge a confession to a third party and cannot bring it up again to the Penitent unless brought up by the penitent under the seal of another confession.

**Unction:** The Matter is Oil Blessed by the Bishop in the Form of “I anoint thee in the name of.” The Intention is to give health of body and of spirit. The Subject may be any baptized Christian and the Minister is a Bishop or Priest. There is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ (BCP page 314.)

<b><u>Sacrament</u></b>	<b><u>Matter</u></b>	<b><u>Form</u></b>	<b><u>Intention</u></b>	<b><u>Subject</u></b>	<b><u>Minister</u></b>
<b>Baptism</b>	Water	3-fold name & pouring of water or immersion	To give remission of sins and new life	Anyone not already baptized	Any Christian
<b>Confirmation</b>	Bishop's hand	Receive the gift of the Holy Ghost	To give the gift of the Holy Ghost for lay ministry	Any Baptized Christian	Bishop
<b>Order</b>	Bishop's hand	Receive the gift of the Holy Ghost	To set a man apart for the work of the ordained ministry	Any Baptized and Confirmed male Christian	Bishop
<b>Eucharist</b>	Bread and wine	The words of consecration together with the rest of the prayer	To do what Christ did at the Last Supper	Any baptized, informed and confirmed Christian	Bishop or Priest



<b>Matrimony</b>	Handclasp	The Promise	To be faithful to one spouse	Any baptized Christian man and woman	The Marrying couple
<b>Penance</b>	The Penance	I absolve thee in the Name of ...	To declare the forgiveness of sin	Any baptized Christian	Bishop or Priest
<b>Unction</b>	Oil blessed by bishop	I anoint thee in the name of ...	To give health of body and soul	Any baptized Christian	Bishop or Priest

The “grace” signified by the outward symbol. Taking Holy Baptism as an example, God uses the outward sign of water to confer the inward grace of new birth in Christ and forgiveness of sin.

## **Anglicanism seeks a balance**

### **between word and sacraments.**

Historical explanation:

Symbols are integral to our understanding of the sacraments of the Church. Sacramental symbols date from the salvation history of Israel, when covenants between God and his chosen people were marked with physical signs. A rainbow marked God’s promise to Noah; the tablets of stone and the Ark of the Covenant were signs of God’s presence with Moses and the wandering tribes. Even now, the foods consumed at modern Passover meals are symbols of God’s saving acts of deliverance from bondage in Egypt.

The early Christian Church inherited, continued, and deepened this sacramental understanding of our relationship with God. The Church itself, the Christian community, is an outward sign, a sacrament of God’s presence among us. The symbols we use in our sacramental rituals are reminders of our salvation history. They also point forward to the fulfillment of God’s eternal promises.

Early in church history, St. Augustine formulated the understanding that God performs the sacraments; the minister is merely the human agent. Thus the validity of the sacrament is not dependent upon the virtue or spiritual merit of the minister performing the physical action. By the time of St. Thomas Aquinas there were seven sacraments recognized by the Roman Catholic Church: baptism, confirmation, the Eucharist, ordination, marriage, penance, and unction.

Anglicans regard Holy Baptism and Holy Eucharist as grounded in scripture and essential for all Christians. **The other five, often called Sacramental Rites**, are not necessary for all Christians and have a more ambiguous scriptural warrant. Nevertheless, Anglicans have no trouble referring to all seven as sacraments. Our discussion on the sacraments will therefore be divided into two sessions, one for Holy Baptism and Holy Eucharist, the other for the

### Sacramental Rites.

The understanding of sacramental efficacy is another point of striking difference between Protestants and Catholics. Protestants from Luther and Calvin onward have defined the Church around the proclamation of the Word, understood as the preaching of the Word. The Catholic tradition has understood the Church much more as the sacrament of Christ and therefore as the community practicing the sacraments. Luther held that the sacraments impart no grace that is not also found in the preaching of the Word. Calvin understood them as secondary to the Word, merely confirming God's promises given in the Word.

The Roman Church, on the other hand, developed and maintains an understanding of all seven sacraments as objectively efficacious; that is to say, God uses them to confer emphasis from one another. The Oxford movement of the mid-19th century played a vital role in restoring the centrality of the sacraments in the Anglican Churches. Today Anglicanism attempts to hold together people who would stress one or the other. Word represents Christ in proclamation and in moral commitment; Sacrament represents Christ in communal action and through material objects. The word convinces us through our faculties of intellect and reason and may persuade us to acts of love and mercy. The sacraments persuade through motion and our five senses; they create our sense of belonging to a community reaching back in time to Christ and the apostles, and even to Abraham, and forward to the communion of saints.

During the Eucharist service **two things are elevated** during the service; first,

***the word*** is elevated as the Book is elevated after the reading of the Gospel,

***and secondly; the Chalice*** at the 'Invocation' in which we ask the Father to bless and sanctify His gifts with His Word and Holy Spirit, so that the Bread and Wine may become the blessed Body and Blood of His Son.

In the story of Philip and the Ethiopian eunuch (Acts 8:34-38): the eunuch hears the word, but then consents to be baptized. As well, we use both; it is not enough to preach or to be convinced so that we may attain salvation; God wants a covenanted community in a sacramental world of rainbows, handshakes, rings given and exchanged, bread and wine blessed and broken and shared. Through the sacraments, God tells us that the world is more than it appears to be, that there is deeper meaning in our surroundings, in our relationships and in our lives.

The action of the sacraments is not limited to the space in which we celebrate them. God bestows upon us the grace to carry these actions out into the world. In the Holy Eucharist, for example, we recall, relive, and continue the Incarnation Of Jesus being truly God and truly man, carrying Christ out into the world with us. In the Rite of Reconciliation, we are reconciled in our own relationship to God but we are also renewed as reconciliation people, bringing that spirit into our communities. We are not to be dividers, but builders of Christ's Love.

**In Holy Baptism**, we see sacramental action in its most easily understood form. We can see, feel, and hear the water but we cannot see God's grace; we cannot see repentance; we cannot see the community's acceptance; we cannot see faith. Water symbolizes cleansing, drowning, and rebirth, dissolving (forgiving our sins), and the down-pouring of God's grace. Water is common and essential for life, a precious commodity in the often desert locations where the Church was born. Through the symbol of water, the Church looks back in salvation history to Noah and the cleansing flood, to Israel's passage through the Red Sea, and to the baptism of Jesus by John.

Even as infants, we are baptized by a community and are accepted into that community. Just as Jesus welcomed little children to come to him (Mark 10:14), the Christian family welcomes even the youngest into our household. As infants and small children are unable to make a profession of faith or to affirm the baptismal promises, parents and godparents or sponsors make these affirmations for them and promise to do all they can

to nurture and encourage the child's growth in faith. At a later time, the young adult will be able to claim this faith and renew these promises as they receive the laying on of Apostolic Hands by a Bishop in Apostolic Succession during Confirmation.

Baptism by water and in the name of the Holy Spirit is full initiation into the Christian community and is an unrepeatable sacrament. Although we are all sinners, even after baptism, there are opportunities for forgiveness and renewal in other rites of the Church. We have the opportunity to renew our baptismal promises whenever someone is baptized and in the Confirmation liturgy. At each General Confession and in the Rite of Reconciliation (Confession), we receive forgiveness of sin. In Confirmation, there is even an opportunity for a formal reaffirmation of faith with laying on of hands by the bishop.

Because each baptism is such an important part of the life of the Church family, baptisms properly take place during the major Sunday services rather than privately. The most appropriate occasions for Baptism are the feasts of the Baptism of Our Lord, the Easter Vigil, Pentecost, and All Saints or whenever a bishop is present. Through our baptism we are deputized to continue the work of Christ.

## **THE HOLY EUCHARIST**

### **(Mark 14:22-24; 1 Cor.11:23-26): The Last Supper:**

The Holy Eucharist, like Baptism, it is a sacrament created by Christ. As such, it looks backward to the Passover meal, eaten by the people of Israel as they were preparing for their liberation from slavery in Egypt. It looks backward to the Last Supper, in which Jesus took, blessed, broke, and gave bread to his disciples in preparation for his sacrifice on the cross when he liberated us from sin and death. The words of consecration are taken directly from Holy Scripture, in which Jesus commands us to "do this for the remembrance of me." Finally, it looks forward to the heavenly banquet.

We understand this remembrance "do this" as a re-living of Christ's sacrifice on the cross that took place in historical time but exists eternally. His sacrifice is not repeated but is celebrated in the Holy Eucharist in our own time. Christ is not sacrificed anew but, through the power of the Holy Spirit, the Church is present at his one sacrifice in a spiritual sense. The word Eucharist comes from the Greek for thanksgiving. In Holy Eucharist we give thanks for Christ's eternal sacrifice for us and we experience it anew.

Christ is truly present in the Holy Eucharist but the precise way (the mechanism) is a mystery. We call this doctrine the “**Real Presence**.” Here again, the Anglican tradition stands between the Protestant view, in which communion is often seen as only a memorial celebration, and the Roman Catholic view of transubstantiation in which the elements are believed to be materially transformed into the Body and Blood of Christ. In the Real Presence, we believe Christ is present in the consecrated elements in a special but mysterious way. For this reason, we treat the consecrated bread and wine reverently, by consuming them immediately, or reserving them, as authorized by the Bishop for later consumption.

Anglican priests do not celebrate Holy Eucharist alone—*at least one communicant* must be present with the priest for Holy Communion. In the Holy Eucharist, we not only remember the Incarnation and our Lord’s sacrifice on the cross, but Jesus Christ becomes truly present among us. We are united with him individually and as a Church; we continue the Incarnation as the Body of Christ. We are then charged to carry the Incarnation out into the world, to become the Real Presence of Christ in our relationship to God and our neighbor.

## THE HOLY EUCHARIST

BY +Chad Jones (an Anglican perspective)

Our Lord’s proclamation of the truth of the Real Objective Presence in Saint John chapter 6 is certainly not symbolical or metaphorical, and He is not speaking in figurative terms, as the context of the Scripture makes clear.

In our day, when a 75% of American Roman Catholics do not believe in the Real Substantial Objective Presence of Christ in the Eucharist, and probably an even greater percentage of Anglicans (at least of the neo-Anglican evangelical variety) doubt and struggle with this divine truth, it is better to emphasize the corporeal and incarnational dimension of the Eucharistic Presence rather than place emphasis on the more representative aspects of the Eucharistic Mystery.

One can never affirm or assert too strongly the fact that the Blessed Sacrament *is* Jesus Christ, a Divine Thing, the glorified Body and Blood of Christ, the total Person of Christ both God and Man, under the consecrated elements of bread and wine, so that the fullness of Our Lord’s *human nature*, as well as His Divinity, is present under the form of

the sacred species, in an abiding and permanent way after Consecration. The bread and wine are changed into the Body and Blood of Christ.

We should reject as contrary to Holy Tradition the doctrine of memorialism, which makes the Eucharist a mere mental psychological act of remembrance devoid of presence and grace, and the doctrine of virtualism, which holds that only the believing faithful receive the subjective grace or power of the Body and Blood through the elements, but not the Thing Itself objectively and substantially, essentially present in the elements.

Historically, Anglicanism has, at sundry times, been confused by these two insufficient doctrines on the Eucharistic Presence, and it is up to us to clarify the biblical and patristic truth for our own tradition.

Since the Reformation, Anglicans have insisted, with the consensus of the early Fathers, Saint Irenaeus of Lyons, Saint Theodore of Mopsuestia and Saint Theophylact especially amongst them, that the materiality of the Bread and Wine remains in its original physical state after Eucharistic Consecration, but that materiality is changed and converted in its essence, so that the material of bread and wine, joined by Consecration, so that the supernatural totality of the Incarnate God-Man, by a 'hypostatic union,' is a Personal Union extending to the Incarnation in a sacramental way, thus a sacramental unity of the outward and visible sign with the Divine Thing, Our Lord, Who is signified and contained in the sign.

Upon Consecration, the bread and wine retain their natural physical properties of smell, taste, touch, molecular and atomic structure. But in their essence, in their being, the elements are converted and transformed into Christ on a supernatural level.

The Holy Ghost, through the Consecration of the Mass, effects a sacramental change, an ontological change, in the form of bread and wine on a supernatural metaphysical level, so that the outward forms are identified with and become the Spirit-filled Body and Blood of Christ in an 'immaterial' but essential manner. The Body and Blood of Christ localized under the Eucharistic species are the glorified human nature of Christ in His Resurrection-life, His risen state. Christ is bodily present in the Eucharist, and the Eucharist is the actual Body and Blood of Our Lord. But the Body and Blood are not carnal or mortal, but glorified and divined.

The Body and Blood of Christ in the Eucharist are the Body and Blood of His mighty Resurrection and glorious Ascension, a supernatural Body vivified by the Holy Spirit First Corinthians Chapter 15. verse. The a-fore-described doctrine is plainly laid out in the Prayer Book Catechism, the Prayer Book Offices of Instruction and in the Prayer Book Eucharistic Liturgy, as well as Articles of Religion 28 and 29. All communicants receive the outward and visible Sign (the species of the Sacrament) and the Thing Signified (Our Lord's true Body and Blood); however, only the faithful receive the Benefit or virtue of the Sacrament, as the wicked receive not benefit but condemnation (I Corinthians 11.27-29).

We do indeed need to be careful about Eucharistic language, so as to avoid on one hand a monophysitism, wherein the elements are believed to be destroyed and absorbed into Christ, (a medieval form of transubstantiation condemned in the Articles which overthrows the nature of sacraments, since a sacrament has to have a real outward sign and not just a phantom or appearance) and a Nestorianism found in Calvinism and 'reformed' Protestantism on the other, wherein the sign is divorced and entirely separated from the Divine Reality (so that Christ is not really in the very elements).

Saint Irenaeus says, 'in the Eucharist there is an earthly thing and an heavenly thing,' hence, the outward signs of Bread and Wine and the Thing Signified, the Body and Blood of Our Lord.

Other Fathers describe the Eucharist as the prolongation of the Incarnation, a Mystery like an iron thrust into the fire – the iron does not lose its own properties or reality, but it takes on the reality and properties of the fire. Both remain complete in themselves and yet are perfectly united, and each takes on the property of the other, True God and True Man in the Incarnation, earthly elements and the Person of Christ in the Eucharist. The consecrated Elements are not destroyed, but elevated, not replaced, but perfected into a new Thing. Grace builds upon nature, and does not destroy, but perfects, nature.

We say all of this to concur with what many authors basically teach about the Real Presence, while carefully governing how we would assert that same truth in language consistent with the Scriptures and Fathers. The Real Presence is quite beyond our intellectual explanation and understanding because it is absolutely unique, just as the Trinity and the Resurrection are unique. A unique reality is impossible entirely to comprehend.

That there is:

1. a supernatural, glorified, metaphysical yet corporeal (of a Body, bodily) Presence of Our Lord's Incarnate Person in the Eucharist, the Risen and Exalted Lord,

and 2. a Change in the Eucharistic Elements upon Consecration, is beyond doubt for all Catholic Christians; as Anglicans we believe we cannot attempt dogmatically to define the exact process of *how* the Presence comes about at Mass without adding to the Catholic Faith.

We cannot rationally explain the inexplicable or define the indefinable. The Real Presence is Mystical – the ultimate Holy Mystery. The Real Presence is more real than that found in our own mortal material physical plane, because it is nothing less than the Risen Christ, but it is not material as understood in the limited field of our empirical experience.

Transubstantiation as officially defined by the Roman Church at Trent and as explained by Saint Thomas Aquinas is a laudable effort to explain the 'how' of the Eucharistic Change and Conversion, but it is only a theory, or a compilation of theories in fact, based on Aristotelian metaphysics. Because it is a theory, and not directly revealed in Holy Scripture, it cannot rise to the level of a dogma. The specific definition of transubstantiation provided by the Council of Trent is not condemned by the Articles of Religion or Anglican formularies (for the Articles predated Trent).

But other versions of the idea not endorsed by Trent, false notions popular in the medieval era, are rightly disowned by us. The Roman, Eastern Orthodox, and traditional Anglican Churches all agree that Christ is truly and substantially under the species of bread and wine in the Eucharist. We disagree only on matters of semantics/language and on the effort to define how the Mystery takes place.

*Here is a much more succinct version of what I wrote!*

Anglican Catholics believe... The Eucharist is different from all other Sacraments, in that all other Sacraments convey or communicate the grace or life of Christ to those who receive them, but in the Blessed Sacrament, we do not only receive grace – but Christ Himself. Jesus Christ is the Blessed Sacrament, for It is His Most Blessed Body and Blood, present really, truly, and objectively in and under the outward form and elements of Bread and Wine (First Corinthians Chapter 10 verses 16 thru 17). The



Eucharist is the Lord Jesus, True God and True Man, the whole and entire Person of Christ, present in a heavenly, supernatural, glorified manner, truly present under the forms of the Sacrament. Jesus Christ is present in the Eucharist in His glorified Body and Blood, the Resurrection-Body (I Corinthians 15.44), given to us as heavenly food and drink, as spiritual nourishment for our souls and bodies, to unite us with Himself in His own incarnate human life.

**Summary:**

As these other Sacramental Rites are means of grace, just as Holy Baptism and Holy Eucharist are, but unlike the two great sacraments, they are not necessary for all persons. In the Sacramental Rites God through His Church addresses the needs of the people in different life circumstances and passages.

The Anglican Church welcomes infants into the household of God by Holy Baptism. Because they are not yet able to enter into the Baptismal Covenant for themselves at that age, their parents and godparents make the promises and affirmation of faith on their behalf. Confirmation evolved allowing those baptized at an early age to make a mature profession of faith and commitment to Christ. In this sacrament, we receive the laying on of hands by a bishop, *linking us* to the apostles in an unbroken chain. We receive strength from the Holy Spirit to live the Christian life according to our baptismal promises and reiterated in the confirmation liturgy.

Prerequisites for confirmation are Holy Baptism, instruction in the faith, and a mature intention to make a public profession of faith and commitment to Christian responsibility. Young people who were baptized as infants are typically confirmed when maturity is obtained, and this in times past was between the ages of 12 and 16. The Anglican Tradition recommends that confirmation be deferred until greater psychological maturity and independence for this important step. Baptism incorporates you into the body of Christ's Church, and Confirmation prepares you to take Christ out into the world to others.



## CHAPTER 5

(Overall discussion of Sacraments and early church:)

### ***Holy Orders:***

The Church has recognized three distinct orders of ordained ministry since the time of the apostles. Bishops, priests, and deacons each have distinct leadership functions. Through a process of mutual discernment, the Church recognizes those who are called by God to ordained ministry and admits them to Holy Orders through prayer and laying on of hands by a bishop or bishops duly qualified to ordain and consecrate. The manner of ordination in the Anglican Church, Anglican Province of America, is consistent with the customs of the early Church in order to affirm the continuity of these sacred orders in historical time.

#### THE ORDINATION OF A BISHOP

Bishops are ordained whenever possible on Sundays, feasts of Our Lord, or of the apostles or evangelists. The Presiding Bishop or designee presides and is chief consecrator, accompanied by at least two other bishops. Consecration by at least three bishops both symbolizes and assures that new bishops are part of a community of ordained overseers and chief pastors stretching back in history to the time of the apostles and linking around the globe with other bishops in the one, holy, catholic Church of today.

## THE ORDINATION OF A PRIEST

A priest is ordained by a duly qualified bishop in the presence of at least two other priests. Through prayer and the laying on of hands by the bishop and other priests, God confers the grace and power to equip the new priest for his duties.

## THE ORDINATION OF A DEACON

Candidates for priesthood, or those desiring only the role of Deacon as a “Perpetual Deacon” are first ordained as deacons, an order of ministry first mentioned in the Acts of the Apostles as those chosen to serve the people of God and assure just treatment of the helpless while the apostles preached and taught (Acts chapter 6 verses 1-6). They were ordained by laying on of hands. Deacons who will later be ordained as priests are called “transitional deacons.” The diaconate is a special ministry of servant hood.

### **SUMMARIZING:**

**Bishop:** A Bishop serves the ministry of OVERSIGHT, coordinating and propagating the work of the Church.

**A Priest:** serves the ministry, leading a community in its varied circumstances to do the work of the Church, feeding and forming the community as it does so.

**A Deacon:** serves the ministry of SERVICE, engaging the Church and its local communities in meeting the needs of those both inside and outside its fellowship.

## HOLY MATRIMONY

The sacrament of matrimony is actually performed by the two persons being married, not by the celebrant. The celebrant pronounces the blessing of the marriage. It is a “solemn and public covenant between a man and a woman in the presence of God.”

Assurance must be made that both parties have the right to contract a marriage according to the laws of the State; that both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong; that both parties freely and knowingly consent to such marriage, without fraud, coercion,

mistake as to identity of a partner, or mental reservation; both parties have received Holy Baptism; that both parties have been instructed as to the nature, meaning, and purpose of Holy Matrimony by the Member of the Clergy and received such instruction. Clergy typically prepare a couple for marriage during several joint sessions during the weeks or months immediately preceding the wedding.

The liturgy of Holy Matrimony takes place in the context of the Liturgy of the Word and may be followed by Holy Communion. After the exhortation, the man and woman each give their consent to the marriage and the witnesses, including the congregation, promise to uphold the couple in their marriage. The actual marriage, or exchange of vows, comes after the scripture readings. The couple join hands as they exchange their vows to love, sustain, and support one another in success and in adversity until death. These words and the joining of hands are the outward sign of the grace given in marriage, the grace to live up to those vows. Although rings are commonly blessed and exchanged, they are not essential and are not the sacramental sign.

We pray that the married couple may be a sign of Christ's love for the world, in other words, that their relationship itself be a sacrament, a sign of unity, forgiveness, and joy, and that their affection would overflow into their community. The marriage concludes with a priestly blessing, asking God's grace that they may live their marriage covenant faithfully.

## RECONCILIATION OF A PENITENT (confession)

In the Anglican Church, private confession is available but not required. The offices of Morning and Evening Prayer and the liturgies of Holy Eucharist contain general confessions and absolution deemed efficacious and sufficient whenever we seek forgiveness from God with truly penitent hearts.

There are two forms of service for private confession, however, and they may be used whenever a penitent wishes. Private confession is frequently sought and offered during a time of crisis or great change, during a serious illness, during Lent, or when the penitent is greatly troubled and in need of pastoral care. The Rite of Reconciliation is by no means limited to these times, however.

The confessor may spend some time in pastoral conversation with the penitent in preparation for the Rite. A preparation exercise for preparing for Confession may be helpful. After the penitent confesses all serious sin, the confessor may offer “counsel, direction, and comfort” as well as assigning some prayer or action to be performed as a sign of contrition and thanksgiving. Only a bishop or a priest may then pronounce absolution in the service. The contents of the confession are a matter of absolute secrecy for the confessor (“the seal of the confessional”).

Each Christian has a ministry of reconciliation to the world, exercised through our care for others, our willingness to give and receive forgiveness to and from our neighbors, and our work for peace and justice. We live sacramentally when we embody Christ’s ministry of reconciliation in our daily relationships.

## UNCTION

The anointing of the sick with prayer for healing and laying on of hands is recommended in the Letter of James and has been practiced by the Church since earliest times. It became associated with the time of death, however, and was at one time called “Extreme Unction.” Now it is recognized that prayers and anointing for healing of body, mind, and spirit are appropriate at any time.

We think of doctors, nurses, counselors, and other kinds of caregivers as having healing ministries; and indeed, some Christians have specific and powerful healing gifts from the Holy Spirit. All Christians, however, are called to a sacramental life of healing, living in our broken world as a sign of Christ’s healing ministry by visiting and caring for the sick, advocating for the disenfranchised, honoring our own physical, mental, and spiritual well-being, and conducting our lives with reverence for the gift of creation.

***“There is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but on the Name of our Lord Jesus Christ. Amen” Book of Common Prayer page 314.***

## SUMMARIZING:

***What is Sacramental living?***

Each of the seven sacraments addresses the spiritual needs of Christians as individuals, but they also have implications for the way we bring the Kingdom of God into reality in the world. By fully living out these sacraments—keeping our baptismal covenant, embodying Christ, being witnesses, healers, and reconcilers— we ourselves become sacraments. As sacramental Christians we are outward, visible signs of God’s grace, grace that is ever-present and abundantly available whenever we make ourselves open to it in faith.

### **Scripture and the Anglican Faith:**

Apostolic Succession, the Creeds, and the development of the Canon of Scripture help to combat heresies. The spokesmen of the Church and thus early church doctrine were the Apostles and those they appointed, Acts of the Apostle chapter 6, and the emphasis placed upon them can be seen as early as late the first century by early Church fathers such as Clement of Rome. The emphasis placed upon the early Bishops allowed them to battle heresy within the church. Their authority came from the Apostles thus their words and doctrine had much weight over those of the different heresies and the source of their origin and development.

The Creeds were developed and instituted to battle the heresies of their time (Nicene creed – Arianism) and to lay out the basics of the Christian Faith. They were formed by the Church speaking **as one voice** (although there were disagreements within the delegation) and allowed the Christian faith to be defined by the words of the creeds.

By Canonizing the Scripture, the Christian Faith was able to state the only books from which its doctrines were to be derived. This help the Church defend against the different writings that the heretical church would use to back their doctrine. In a way it helped narrow the resources needed to combat false teachings and false practices which tried to gain footing in the early church.

### **The Bible’s Place in Anglican Theology:**

A fundamental question is where Holy Scripture sits in our doctrine. This is answered by saying that Scripture is the first and foundational of three factors that make up our theology; the other two are Christian tradition and reason.

For Anglicans, the Bible is authoritative for Christian belief because the Church of today is “in continuity with Israel and the early Church. This community’s classic and

normative experience of Jesus and God in the history of Israel (as revealed in the Bible) still gives our faith its basic shape today.”

Christian tradition is the record of the church’s efforts to understand and convey the faith of the Bible. The Bible is the Church’s “account of Jesus and of Israel’s experience of God. It is also the standard against which extensions must be tested. Reason is the construction of reality in which our biblical faith can be understood. Scripture, Tradition, and Reason are required to produce a theology adequate to meet Anglican standards.

Having identified the Bible as the first essential component of our Anglican theology, we will expand upon its authority from five perspectives:

1. Canon of Scripture as the Word of God;
2. as inspired by God;
3. as sufficient for leading us to salvation and nurturing our awareness of God;
4. as the primary source document of our faith; and as canon within the Anglican Church.

It is through these perspectives that we should see that the Bible truly serves as the anchor and guiding light of our faith. We will also take a look at the interpretation of scripture.

## **THE AUTHORITY OF SCRIPTURE IN ANGLICAN THEOLOGY:**

### ***Canon of Scripture as the Word of God***

Canon of Holy Scripture is defined as the collection of inspired writings, made by the tradition and authority of the Church, which contain the rule of Divine Faith. Canonical; therefore, means accepted or recognized by the Church. The traditional principle that only the Church has the right to declare a Book canonical is recognized by the Roman Catholic Church, the Orthodox Churches, and the Anglican Communion.

The Jews seem to be the first people to have had authoritative scriptures, and the council of Jamnia in A.D 70 gave the Jewish Canon its final form (other parts of Old Testament writings were established much earlier.) Early Christian writers, such as Justin Martyr, were referring to the New Testament as contrasted with the Old

Testament and insisted that both be treated with equal authority. It was not until 367 when Athanasius circulated his thirty-ninth Festal Letter which identifies the twenty seven books of the New Testament, as we now know it, as being canonical.

Finally we find the New Testament fixed by the Council of Carthage, year 397. Its formation had to resolve the East and West Church views on which books were valid. An example is shown as the West had concern for the Book of Hebrews and the East had concern about the book Revelation (there were other books of concern as well.) The order of the books had to also be established. As well they had to establish which books would not be included (first letter of Clement as well as the Didache.) For a book to become Holy Scripture it had to enjoy widespread acceptance among the churches – regional acceptance was not enough!

### ***Scripture as Inspired by God:***

The notion that Scripture is inspired by God is a belief inherited by the Christian Church from Judaism. While some have interpreted this to mean that God “guided the pens of the human writers or dictated his words to their minds,” more indirectly it is viewed that God was the ultimate, not the immediate, cause behind the writing of Scripture. While it was human beings who wrote the Bible, God was the primary cause of its being written and revealed what was required.

Some Anglican scholars have argued recently for the abandonment of the doctrine of inspiration, essentially because it is often associated with the notion of inerrancy. Others argue, however, that it should be retained. First, the Book of Common Prayer says that the Old and New Testaments were “written under the inspiration of the Holy Spirit.” A sacramental understanding of the Bible as the word of God seems to require the doctrine of inspiration...in the sense that the human words proclaim the Christ event with the power to evoke faith. To produce faith is precisely the work of the Holy Spirit.”

We share the doctrine of inspiration in our ecumenical dialogue with the Roman Catholic and Orthodox Churches, of which affirm the doctrine. This is important because it evidences our relationship with and commitment to the larger Church.

### ***Sufficiency of Scripture.***

Here the question is whether the Bible adequately contains what is necessary for obtaining salvation in Jesus Christ. In the Anglican view, the Bible does contain all that



is necessary for us to obtain salvation. Article VI of the Thirty Nine Articles states explicitly: "Holy Scripture containeth all things necessary to salvation..." Fuller states "No other book, however primitive or inspiring, can add anything to the witness of these acts of God; however, it may contribute to our understanding of them. This is because the saving acts of God took place once-for-all, and with the events there is also a once-for-all authoritative witness. This witness is the work either of those who had themselves directly witnessed those events...or of those who were in immediate contact with that witness, who...were "so completely created by apostolic witness and formed by apostolic obedience that they are veritably carried across into the company of the original disciples of Jesus and invested with the authority of their mission."

### ***The Primacy of Scripture***

When talking about the primacy of Scripture, what we mean is that Holy Scripture is the norm of our faith; it is the norm by which the other norms of our Church (the creeds, tradition, confessions of faith.) Theological propositions have only secondary importance and represent the attempt of the faith to understand itself.

### ***Bible as Canon***

Closely associated with the idea of Scripture as the norm of our faith is the idea of the canon:

#### **List of books recognized as belonging**

to the normative writings of our faith. For Anglicans, the books of the New Testament are canonical and the Old Testament books of the Hebrew Bible are considered canonical. The additional books of the Greek Bible, called the Apocrypha, are valued and used in our modern day lectionaries. However, they occupy a secondary position in our theology and amplify rather than establish doctrine.

It is interesting to see how the New Testament canon has informed and shaped all Christian theology including our own Anglican theology. The structure of the New Testament canon is first, the Gospels, followed by Acts, then the Epistolary writings, and finally, Revelation. "The fact that four Gospels come first means that the incarnation together with the Trinity is, for Anglicanism, fundamental to the faith (and this ...involves faith in the God of the Old Testament, which precedes the New Testament in the canon).

Paul's letters to the Colossians and Ephesians place the doctrine of salvation in an "ecclesial perspective": "The Colossian-Ephesian doctrine of the Church as the Body of Christ of which he is the head is of particular significance to Anglicanism."

Other examples of where the Bible as canon has informed our Church doctrine include the Letter to the Hebrews, which has played a long and essential role in our theology, especially in the doctrine of the Eucharist. "It was Hebrews' insistence on the once-for-all character of Christ's sacrifice that gave Cramner the warrant for his exhortation to the Prayer of Consecration in the Communion Service of 1549 & 1552: '...who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.' This emphasis is repeated in Article XXXI.

The Thirty-Nine Articles, found on page 603 of the 1928 Book of Common Prayer, **are not** a statement of Christian doctrine in the form of a creed, nor the exposition of a creed already accepted. They are, rather, short summaries of dogmatic tenets, each article dealing with some point raised within current controversies and laying down in general terms the Anglican view. The structure of them as well begins with the Trinity and the incarnation."

### **BIBLICAL INTERPRETATION**

The text of the Bible itself is a response to fundamental encounters with the living God, and it is to this living God that the text bears witness. Through a process of interpretation, and ongoing encounters with this living God, the Bible took on its present form. And this whole is greater than the sum of its parts, enabling these words to address the human spirit in all its diverse cultural and personal expressions.

As Anglicans, we share this attentiveness to the words of Scripture, and this reverence for the God who speaks in Scripture. We also share a reverence for tradition, the ongoing history of the reception of this word.

#### ***Rabbinic Interpreters***

The older brother of the Church, the synagogue, had a profound reverence for the vitality of the word of the God who spoke—of the God who speaks in Scripture. Each Sabbath, in the setting of confession of faith, prayer, and praise, Scripture was read and heard and interpreted to the worshippers. For the devout, there were other gatherings

for the study and interpretation of Scripture. This study and interpretation was carried out in the context of the life in and of the community.

### ***The Early Church***

The path that led to modern Christianity was laid out by teachers whose interpretation began with the crucifixion and resurrection of the Messiah. Their treatment of Scripture bound the story of the crucified one into the ancient stories of God's works among the people of God. At every point, in a variety of ways, they established connections between the words and stories in the Law and the Prophets and the new stories of the crucified one. Paul engages the discussion of the specific qualities of a righteous life in the light of the stories of the crucified one.

The proclamation of Christ crucified was the proclamation of a theology of grace that made reconciliation with God the starting point, and not the result, of our efforts to be righteous. In the process, the plain meaning of the text was dramatically transformed. In the light of this proclamation, the story of the Jerusalem Council in Acts abolishes observances of the Torah that are fundamental to widespread definitions of righteousness according to the Torah. The Gospels bring together the words and sayings of Jesus, in close dialogue with the stories in the Law and the Prophets, as new stories in the history of the work of God in the history of the people of God. In the light of this new proclamation of the risen Messiah, subtle themes in the book of Isaiah—the God who comes as a healer and the suffering servant who will come—become the foundation for a substantial re-reading of Scripture.

Church Fathers: brief contributions to Christianity of the following:

1. Polycarp, A.D. year 69 thru 157

A defender of orthodoxy and he devoted much of his energy to combating the heresy's of his day. His long life allowed him to be a bridge between the Apostolic Age and the great Christian writers of the late 2nd century. His death is legendary as upon his return Smyrna he was burned to death because he refused to recant his faith in which he had served Christ for 86 years

2. Ignatius, A.D. year 67 thru 110

Bishop of Antioch, either second (Origen) or third (Eusebius). Little is known of his life but his journey to martyrdom from Antioch to Rome under the guard of ten soldiers is

famous. He begged his followers in the Churches of Ephesus, Manesia, and Tralles, and the Church of Rome during his route to his death not to deprive him of martyrdom by intervention with the pagan authorities. His faith unto death served as an example and motivation for others to follow Christ.

### 3. Papias, A.D. year 70thru 155

A disciple of John and a companion of Polycarp. Of his theology we know that he held the view of a Millenarian – a thousand years after the Resurrection during which the Kingdom of Christ would be set up on earth in a material form. As well, he also had a raw and primitive view of the Trinity, although it varied from what we believe today.

### 4. Justin Martyr, A.D. year 100 thru 167

Early Christian apologist. His doctrine of the Logos was used to explain why Christians, while remaining monotheists, worshipped Jesus Christ, regarding him as an incarnation of the Logos. Of note, his First Apologetical work included a summary of the early Mass of the Church which reflects upon The Eucharist in which we as people of orthodoxy we would be extremely comfortable. As well he recognized a “three-ness” of God. As we today, he had a general view that Baptism brings forgiveness of sin.

### 5. Irenaeus, A.D. year 130 thru 200

His thought and life formed a link between East and Western churches. His life was in the time when Gnosticism was a serious threat to the Church and his writings often reflect an attack on Gnosticism by emphasizing the traditional elements of the Church, especially the episcopate, the Scripture from OT and NT, and theological tradition.

### 6. Origen, A.D. year 185 thru 220

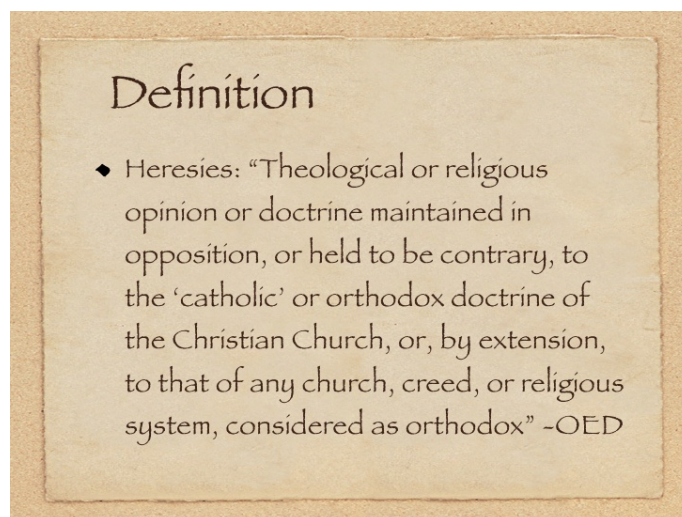
He was born into a Christian family, a child genius, who burned with love for Christianity. When his father was martyred Origen told him to not weaken, do not deny Christ! When he was 18 years old he became the leader of the Alexandrian school and his fame began to spread. He defended the church from Marcionites as he viewed scripture in a literal, moral, and allegorical manner, of which, he relied heavily on allegorical interpretation. He also affirms the threefold nature of the godhead. In his “Treatise on Prayer” he emphasizes prayer be to the Father through the Son. He also taught a strong belief in “Free Will” which plays a role in determining the soul’s final destination.

## 7. Tertullian, A.D. year 160 thru 220

First apologist to use the word Trinity and taught that while there are three persons distinct but not divided and are of the same substance (one being, three persons.) He emphasized a separation from pagan society, which was necessary in order to escape contamination from its immorality and idolatry. He disposes of all heresy in principle: the one true Church, visible in history through the episcopal succession alone possesses the authentic tradition from Christ and the apostles, and alone has authority to interpret Scripture. He did not promote Infant Baptism and because of its asceticism he was drawn towards Montanism and its emphases upon the immediacy of the Spirit (Paraclete) and ecstatic prophecy (this is discussed later.)

### **Christian's persecutions**

By the Roman government: The secrecy of the early Christians rites (which they did out of fear) and misunderstandings of "Christian" language (John chapter 6 verse 35 – Bread of Life) and the confusion concerning the Agape (as carnal love as compared with spiritual love) and the Eucharist led pagans to suppose them guilty of promiscuity, incest, cannibalism, as well as being atheist (refused the Roman Gods.) From the practical side, the Christians could be blamed for bad things that happened – they were good scapegoats to be blamed falsely, as Christ said they would be treated. It seems unfortunately that this persecution by governments and individuals has not ceased as Christians are seen as a threat to sin and the secular world; and we are!



## Chapter 6

# Heresies and False doctrines arose

Heresies are nothing new...as False doctrines arose; even in the days of the Apostles. Brief description of:

### 1. Legalism (Galatians)

There were those teaching that you had to be “Jewish” before you could become a Christian and thus the Laws of the Temple applied (not the laws of God – the Ten Commandments.)

### 2. Asceticism (Colossians)

There were those who were teaching an exercise or training which went beyond the teachings of Christ. Some of the ascetic practices included a renunciation of marriage, home, and property. As well there were extreme forms of fasting and self-deprivation. Of note see Articles of Religion: XIV Of works of Supererogation: XIV. Of Works of Supererogation: “Voluntary Works besides, over and above, God’s Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.”

### 3. Docetism (I John)

A tendency evolved which considered the humanity and sufferings of the earthly Christ as apparent rather than real. They were teaching that Christ had miraculously escaped the pain of death.

#### Heresies...

Gnosticism, Montanism, and Marcionism.

#### Gnosticism:

Hellenistic with some Christian ideas – goal was to make universal religion based on the Greek Word Nois – meaning knowledge. Based upon a Supreme Being (The Abyss) which was unapproachable – we cannot define it because “matter” has nothing to do with the Abyss. This Abyss sent forth lesser deities’ which have some divine attributes but with each generation the attributes are less. The Kenoma is the material world (darkness) and the Pleroma is the heavenly realm. The creator God is the Demiurge and Christ was not incarnate. The Gnostics were trying to reconcile evil and good (a main point of Greek writings) – how could evil come from a “good” God. This dividing up of a higher God (Abyss) and lower God (Demiurge – Creator God) which flows from the Pleroma was a way to explain where this evil came from. Through this “gnosis” knowledge was revealed, to some men in which had entered a seed or spark of Divine spiritual substance, this special knowledge of God. Through this “gnosis” one might be rescued from its evil material environment and assured of a return home in the Divine Being. The function of Christ was to come as the emissary of the supreme God bringing “gnosis.”

#### Montanism:

An apocalyptic movement (the End is near / here) in the latter half of the 2nd century. It lived in expectation of the speedy outpouring of the Holy Spirit (the Paraclete) on the Church, of which it saw the first manifestation in its own prophets (Montanus) and prophetesses (Priscilla and Maximilla.) They proclaimed that the Heavenly Jerusalem would soon descend near Pepuza in Phrygia. This movement developed ascetic traits (condemned existing regulations on fasting as being too lax) forbidding second marriages, imposing a strict discipline of its own. Montanus would lose conscience when proclaiming the truth of God – in a state of ecstatic prophecy as he became a

mouthpiece of God (the orthodox said he was demon possessed as his eyes would roll back in head as he proclaimed Gods words.) Montanism believed in the deity of Christ and believed that the OT gave dispensation of Father, and the NT of the Son and was the unfolding of the Spirit (*Tertullian followed later in his life.*)

## Marcionism:

A very popular heresy founded by Marcion (son of a Bishop- excommunicated by his father who then went to Rome and was excommunicated again – so he founded his own church.) Like the gnostics – a dualism of a Demiurge God (who was harsh and wicked through whom evil entered into world.) Main thrust was that the Christian Gospel was wholly a Gospel of Love to the absolute exclusion of Law. This doctrine led him to reject the OT completely. The Demiurge was wholly a God of Law and it had nothing in common with the God of Jesus Christ. Thus it was Jesus purpose to overthrow the Demiurge.

## Age of the Christian Roman Empire

The Council of Nicaea, its major parties, individuals, decisions, and its relevance to modern day Christianity?

When Constantine defeated Emperor Licinius in 323 AD he ended the persecutions against the Christian church. Shortly afterwards Christians faced a trouble from within: the Arian controversy began and threatened to divide the church. The problem began in Alexandria, it started as a debate between the bishop Alexander and the presbyter Arius. Arius proposed that if the Father begat the Son, the latter must have had a beginning, that there was a time when he was not.

The Council of Nicaea, a gathering similar to the one described in Acts 15:4-22, condemned the beliefs of Arius and wrote the first version of the now famous creed proclaiming that the Son was “one in being with the Father” by use of the Greek word “homoousius.” The Council of Nicaea (325) was convened as some three hundred bishops gathered from all around the world. The bishops of the Council stopped their ears on hearing the words of Arius and immediately rejected his teaching as distant and alien from the belief of the Church. They tore to pieces a letter of Eusebius of Nicomedia containing Arius’ teaching, as well as an Arian confession of faith. Originally seventeen of those bishops gathered at the council were unwilling to sign the Creed penned by the Council, and all but three of these were convinced to sign by the end. It



is thus apparent that the Arians were a distinct minority among the bishops. The impact upon the Church was and is dramatic as it is the one of the legs upon which the doctrine of the Trinity stands and is the foundation of Christian thought throughout the world.

## **Synopsis of Ecumenical Councils:**

- Council of Constantinople, A.D. 381

Condemned Macedonian and other heresies and reaffirmed the Creed. It was held to unite the Eastern Church at the end of the lengthy Arian controversy on the basis of the Nicene faith. Its achievement was sufficiently significant for it to be regarded as the “Second General Council in both East and West.

- Council of Ephesus, A.D. 431

Third General Council which was held in hope of settling the Nestorian controversy – its rejection of Nestorianism the council gave the formal approval of the title Theotokos (“one who gave birth – title to the Blessed Virgin Mary.)

- Council of Chalcedon, A.D. 451

Hypostatic Union of Christ – two natures / one person. It reaffirmed the definitions of Nicaea and Constantinople as sufficient account of the orthodox faith about the person of Christ and that the errors of Nestorius (two persons – divine and human – in one Christ) and Eutyches (denying Christ manhood was consubstantial with ours which is incompatible with redemption through Him) be repudiated.

- Council of Constantinople, A.D. 553

Fifth General Council condemned the survival of heresies previously mentioned and the “Three Chapters” which were all considered sympathetic to Nestorius and its authors were anathematized and no canons were issued.

- Council of Constantinople, A.D. 680-681

The sixth General Council met over their concern with Monotheism (two natures but one will – of Christ) and condemned Macarius, the Patriarch of Antioch. The decree coming from the council was a reproduction of the profession of faith drawn up at Chalcedon.

- Council of Nicaea, A.D. 787

The Seventh General Council was convened to resolve the Iconoclastic controversy which declared all images as idols, thus proclaiming they were all to be destroyed. The council declared the veneration is a matter of respect and honor.

### **What do the Ecumenical Councils have to do with Anglican theology?**

Ecumenical Councils relate to Anglican theology as the ecumenical Councils which excludes councils since the schism between the Eastern and Western Church with the last council being the second of Nicaea in 787. Article 21 of the Thirty Nine Articles, states that the council “may err, and sometimes have erred, even in things pertaining unto God”, and that what they ordain is to be tested by reference to Scripture. As well the Reformation *Legum Ecclesiasticarum* (1553) states that General Councils are regarded with honour and that the decisions of the first Four in particular are “accepted and received with great reverence.”

### **The Medieval Church**

The Church Fathers were educated teachers who read Scripture within the world of Hellenistic intellectual circles (Greek language and culture) in the Roman Empire dominated by a new understanding of Plato. In these intellectual circles in Alexandria and Rome, the universe from top to bottom, from God to matter, is a unified whole. Everything in the universe finds its fulfillment in communion with God, and everything in the universe is striving toward communion with God. This reading of nature was extended to the reading of texts as material and verbal signs that communicate and mediate this divine reality. For these readers, the text had two levels of meaning. The literal sense described the events, with all the moral and intellectual dilemmas they present. The spiritual sense described the divine truth that they disclosed. Every text of Scripture was read in the light of the movement of the universe from bondage toward communion with God, now understood in terms of the crucified, resurrected, and exalted incarnation of God, Jesus Christ.

The Medieval Church intentionally preserved this repository of faith from the early Church, and read Scripture in dialogue with these traditional readings. Their literary readings substantially elaborated the “spiritual” readings from the earlier period. In a literal reading of the Exodus, the ancient Israelites left the land of Egypt in the time of Moses. In an allegorical reading, it refers to the redemption done by Christ. In a moral reading, it refers to the conversion of the soul from sin to grace. In an ultimate reading

(anagogic), it refers to the final liberation of the soul from corruption to glory. This rich elaboration of the spiritual meaning of the text never displaced the literal (or historical) reading of the text, with all its untamed meanings and implications.

In many ways, Thomas Aquinas is the culmination of this tradition. He carried forward this tradition in the language of Aristotle, which provided a constructive emphasis on the material universe, drawn irresistibly toward God, the unmoved mover. This language also allowed a constructive dialogue with the scientific understanding of the natural world. Aquinas' reading of Scripture had a corresponding emphasis on the literal meaning, with all its ambiguities and limitations—and all its qualifications of the carefully wrought spiritual meanings. In particular, Aquinas' reading of Scripture was at its root an encounter with the living God that underlies and transcends all these words and texts, and not a pure exercise in textual authority.

### **The Reformers**

The Protestant Reformation of the sixteenth century was, at one level, a reaction to the accommodation of the Church to the power and policies of the various European states, and the power and privilege that the Church shared with the rulers of these states. The gospel of the reformers in Germany and Switzerland was dominated by the Pauline proclamation of the grace of God. The grace of God is the beginning and the presupposition of our life in the presence of God, not the result of a life of virtue and piety (i.e. we are “justified by grace through faith.”) This proclamation of grace is entrusted to the Church, but it is not the property of the Church. Scripture is fundamentally a witness to the mystery of the grace of God, not a founding text for the prevailing political order undergirded by official doctrine.

The mystery of the living God and the reality of the grace of God transcend the prevailing order and transform our understanding of the words in the text of Scripture. For Martin Luther, the word of God is “in-lettered” in the human voices we hear in Scripture, as God is incarnate in the human being Jesus Christ. For John Calvin, the words of Scripture are “mean and lowly words,” the rhetorical accommodation of the divine word to the capacities of its human hearers. In their interpretation of Scripture, the reformers worked from the historical meaning of the text, *rather than the traditional body of spiritual readings from the fathers and doctors of the Church*. The emphasis on “scripture alone” was a rejection of the authority of this repository of faith. Under the

rubric of “scripture interpreting scripture,” the reformers made the mystery of divine grace and its capacity to transform human life the central principle of interpretation.

The reformer’s emphasis on “scripture alone” never displaced their profound awareness of their confessional model for interpretation and of their own finitude as interpreters of the word.

### **The Anglicans (Word and Sacrament):**

From the beginning of the Anglican tradition, the reading and hearing of Scripture has been integrally connected with our worship—“the rule of prayer is the rule of faith.” In a portent of the reformation of the Church of England, the Scripture lections in the Latin mass were read in English. For Richard Hooker, who articulated the spirit of the new Anglican tradition, the “medicine of grace” that comes through **Jesus Christ is communicated in the Word and in the Eucharist**. This is the context in which Scripture is read and interpreted. This emphasis on the grace of God in the life of the Church lay behind a tendency to avoid narrow definitions and overly precise formulations that created needless divisions. This tendency was dramatically expressed in the approach to Scripture in the official English translations. In our reading of Scripture, as in our common prayer and worship, we are brought into the presence of a God who calls us into communion.

### **An example of interpreting Scripture** (*...my thesis at RTS*)

A review of this work (the King James Bible) gives a great insight into the life and ministry of Lancelot Andrewes, one of main editors of KJB 1611, as it seems that “words” ***are never enough*** when it comes to God. God was personal to Andrewes and even with his great skill and knowledge he had to go beyond words, as observed in his prayer life and his liturgical practice. God is so great, that even when using all skills and senses they fail to fully describe and reveal God. There is always a mystery of God which is beyond our ability to understand. Anselm decades earlier had tried to describe God (the ontological debate), but Andrewes would always strive to make God as personal as possible in his sermons, prayer life, and liturgy as a way of encouraging people to come to Him. He believed that only through our humbleness and acknowledgment of our unworthiness could we approach God. His work on the King James Bible is a great example of making ***God a personal living God***. Of Andrewes’

importance, Nicolson states that the case can be made that Andrewes as Chairman, if there was a translator of the first books of the King James Bible, it was Andrewes.<sup>[1]</sup>

## Genesis Translation Comparisons

The validation of the previous begins with Gn 1:1. By examining the work of the Protestant martyr, William Tyndale's translation of the 1530's, one can move on to the improvements seen in the upgrade made during the 1550's in the Geneva Bible, and then finally the finished work of the King James Bible in 1611 concludes the comparisons. The following account goes verse by verse, beginning with Tyndale's translation:

"In the beginnyng God created heauen and erth. The erth was voyde and emptye, and darcknesse was vpon the depe, & the spirite of God moued vpon the water." While this description of void, dark, and deep is clarifying and useful, it is less interested in 'the grandeur of its music than the light it brings.'<sup>[2]</sup> (*sort of "just the facts"*)

Progressing next to the Geneva Bible is translated: "In the beginning God created the heauen and the earth. And the earth was without form and void, and darknesse was upon the deep, and the Spirit of God moved upon the waters." In the Geneva Bible Tyndale's basic wording was taken and made something more fluent, as by describing "voyde" as something "without form" and "emptye" as being "void," of which both try to better describe something that is almost impossible to understand; as something from "nothingness" is attempted to be described.

Andrewes' group would take the qualities listed above and paint an almost artistic description: In the beginning God created the Heauen, and the Earth. And the earth was without forme, and voyd, and darknesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters. Nicholson explains these changes as he says:

These are slight and marvelous changes. Some are almost purely rhythmic. To say 'the Heaven' and 'the Earth', which he borrowed from the Genevans, allows an easier run than Tyndale's harsher and more naked substantives. The commas after 'Heauen' and in the second verse are signs to pause in the reading of it, and the colon after 'deep' marks a slightly longer rest. In the slightest of ways, Andrewes introduces two new qualities to add to Tyndale's: an aural fluency and the sense of ease which comes from that; and, allied to that ease, a pace of deliberate and magisterial slowness, no

hurry here, pausing in its hugeness, those bass colors in the vocabulary matched by a heavy, soft drumming of the rhythm. It is as solemn and orderly as the beginning of a steady and majestic march.<sup>[3]</sup>

The “face” upon the deep and upon the water is used twice by Andrewes. Why not use “surface?” Here is where simple words, one could say even words themselves, seemed not enough for Andrewes. Why choose “face” and not a word like “surface” or some other *technical word*?

To Andrewes God is a living God, not some technical abstract being, as Nicholson explains: instead, ‘face’ has a rich, plain Englishness to it, and in using it Andrewes is more accurate than Tyndale (as is ‘waters’ in the plural). But it is also, in its physicality, more stirring. ***The spirit of God moving on the face of the waters has a mysterious and ghostly humanity to it which neither the modern translations nor Tyndale’s blankness can match. The face of the waters carries a subliminal suggestion that the face of God is reflected in them. That too is a baroque suggestion, a scene from Michelangelo or Blake. In this first, archaic darkness a connection already exist between God and his creation. The universe from the moment of its making is human and divine, almost as if, purely by this one lexical gesture, James’s Translators are foreshadowing the whole long story which will unfold from that first moment.***<sup>[4]</sup>

This closeness to God, this personal God, this God who creates and gives, this same God that demands and judges, is the God which Andrewes, even with his gifts of words and languages, seems to ever strive to be near. With words inadequate to fully explain, and our humanity unable to obey, Andrewes throughout his life would not only use words, but all senses to describe and communicate with God. A hunger to please God pushes him into an ascetic lifestyle<sup>[5]</sup> within a renaissance world full of new ideas and new ways of thought, action, and lifestyle. Being of a Creator God, within a creation which seems never satisfied with God’s revelation, is the world of today as it was in the world of Andrewes.

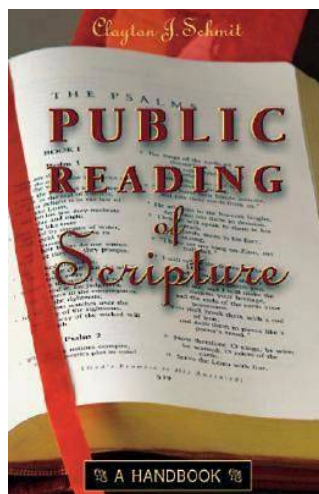
[1] Adam Nicolson, *God’s Secretaries The Making of the King James Bible*, (New York: Harper Collins Publishers, 2003), 192.

[2] Ibid., 192-3. Gen 1:1 “In the begynnyng God created heaven and erth.” Gen 1:2 “The erth was voyde and emptie ad darcknesse was vpon the depe and the spirite of god moved vpon the water.”

[3] Ibid., 193-4.

[4] Ibid., 194.

[5] H.R. McAdoo, *The Structure of Caroline Moral Theology*, (New York: Longmans, Green and Co., 1949), 168. Of referring to Andrewes work *A Pattern of Catechistical Doctrine* McAdoo refers to his work as moving him towards a moral and ascetic theology.



## Chapter 7

# **Reading of Scripture within the Community of Faith**

The reading of Scripture is shaped by our common worship, we also carry forward the old tradition of meeting for the purpose of reading and coming to terms with scripture. There we learn the power of the voices and the power of the stories within the text to address us directly at our deepest level. The voice that is heard in the text of scripture is the voice of the Living God that we worship. In all our worship and all our study, we bear witness to the God whose voice is heard in Scripture, whose voice is heard in the cloud of witnesses that preceded us, and whose voice is heard in our own life and circumstances.

### **THE AUTHORITY OF SCRIPTURE IN ANGLICAN THEOLOGY:**

#### REFLECTION

Through the previous we have learned the following:



1. Holy Scripture is indeed the authoritative and foundational source of our Anglican theology.
2. Holy Scripture comprises the first of three factors making up our theology, the others being Christian tradition and reason.
3. Holy Scripture provides the authoritative witness of the acts of Almighty God in our salvation history, and is essential to proclaiming the good news of our salvation in Jesus Christ.
4. Scripture is also essential in shaping the norms of our ethical behavior.
5. The Bible as canon has been instrumental in informing and shaping all other canon and doctrine of the Anglican faith.
6. Regular, dedicated and critical study of the Bible is necessary if one is to grasp the fullness of our Anglican theology.

## CHRISTIAN LIFE AND FAITH: PART I

### **THE NICENE CREED:**

One self-defining aspect of being and Anglican is affirmation of the Nicene Creed as the sufficient statement of the Christian Faith. This section explores creeds, what they are, how they developed, their place in our faith and history. Particular attention is paid to the Nicene and Apostles' Creeds.

Comparing the Nicene and Apostles' Creeds:

The Apostles' Creed is a statement of a person who has affirmed their inclusion in the Body of Christ, the Church – through Baptism (the original intent of the Apostles' Creed); and is thus properly an individual affirmation. The Nicene Creed, on the other hand, is the commonly held dogma of the Christian Church, and as we say it together we both affirm the reality it describes, and the commitment of ourselves to the manifestation of this reality on earth.

The Nicene Creed speaks of the Trinity:

The Jewish idea of monotheism was unique in the history of religious thought. Judaism arose in the context of Near Eastern religions that knew many gods, each of whom controlled aspects of the world around us, like rain, or the fertility of the crops or flocks. The Hebrew people once shared such a religious view but came to understand that they worshipped not simply the greatest among a host of gods, but the only true and living

God. Maintaining a monotheistic religion in the midst of the Canaanite people with their religions organized around many gods would have been daunting, in the least.

God the Father:

The first section of the Nicene Creed acknowledges the fact that a single God, called both Father and Almighty, is the creator of all that is. It is the acknowledgement of Judaism's monotheism at the very outset of the Creed.

God the Son

The Son and the Father each had genuine, distinct personhood, but were of the same substance with one another (and, again, with the Holy Spirit). The affirmation of the divinity of the Son, Jesus Christ, was revolutionary against the backdrop of Jewish monotheism, as true incarnation was against the backdrop of Hellenistic paganism.

God the Holy Ghost: The Holy Spirit was originally God's Power in the Hebrew Scriptures. As God's power, the Holy Spirit was granted to God's servants and messengers, prominently the prophets. Wisdom has long been understood to be a name for the Holy Spirit, and so in this passage from Proverbs ("The LORD created me the beginning of his works, before all else that he made, long ago. Alone, I was fashioned in times long past, at the beginning, long before earth itself...Then I was at his side each day, his darling and delight, playing on the earth, when he had finished it, while my delight was in mankind.") we see one of the fountainheads of the thinking that led to the Church's recognition of a Third Person of God, thus completing the Trinity.

## CHRISTIAN LIFE AND FAITH Part II: THE NICENE CREED

One God continues to be confessed and yet in three persons of the Trinity. Let us take a few moments to connect this concept (Trinity) from the Book of Genesis through The Revelation of St. John the Divine...the following summary is from *Introduction of Christianity* by Cardinal Ratzinger (Pope Benedict XVI.) From the story of the Burning Bush and God proclaiming who He is: I AM that I AM...the God of Abraham, the God of Issac, and the God of Jacob (this within a world saturated with gods) and now a God reveals Himself within an intellectual element of communicating with Moses, the God of Creation who's Spirit moves upon the face of the water and then there was Light at the command of God (later Jesus proclaims He is the light.) In Isaiah at the end of the Babylonian exile (the Deutero-Isaiah – chapters 40-55) we are told in Is: 41:44 – "Who

hath wrought and done it, calling the generations from the beginning? I the Lord (Yahweh), the first, and with the last, I am He" so it is He from the first to the last – eternal. And in The Revelation the same is repeated...Before all powers he stands already, and after them he still stands (see Rev: 1:4; 1:17; 2:8; 22:13.) So we go from the beginning of Scripture to the end, and from Greek of "I-HE" renders itself to accuracy as "I AM." It is God, the Father, Son, and Holy Ghost who proclaims absolute superiority to all the godly and ungodly powers of this world.

The Nicene Creed speaks of the Trinity. It is important to grasp that the doctrine of the Trinity flew in the face to many people, seemingly, of the hard-won truth of Judaism, radical monotheism. Deut. 6:4 proclaims "Hear, O Israel, the LORD your God is one" (the Shema), which is the defining proclamation of Judaism. To speak of a Triune God seems to be a complete departure from the central insight of Judaism, yet the theologians of the early Church claimed, finally, that it was not.

It might be well to consider how important the Jewish idea of monotheism was in the history of religious thought and how hard won it was, before considering the Trinity. By considering the Jewish theological base, it is easier to understand both how revolutionary the idea of the Trinity seemed to be, and how important it was to find a true connection between the two ideas.

Judaism arose in the context of Near Eastern religions that knew many gods, each of whom controlled aspects of the world around us, like rain, or the fertility of the crops or flocks. That the Hebrew people themselves once shared such a religious view is indicated in traces still to be found in the Bible, such as the Genesis creation statement in 1:26: "Come, let us make humanity in our image, after our likeness." Rather than the royal we, this expression, found in the creation accounts of Genesis, is probably a trace of a time when the high god addressed the council of gods (these words still present a problem for those of the Jewish faith who deny The Holy Trinity.)

Gradually, however, the Hebrew people came to understand that they worshipped not simply the greatest among a host of gods, but the only true and living God. All the other so-called gods came to be as mindless forces anthropomorphized by humans, empty of person-hood.

Another aspect of Judaism's monotheism important in understanding the emergence of the doctrine of the Trinity is that the God of Israel was beyond human manipulation.

While the Canaanite gods could be conjured, cajoled, or coaxed into helping humanity, the God of Israel was wholly other, and so beyond the reach of sympathetic magic.

Monotheism also gave gifts to humanity in terms of human consciousness. The concept of one God opens the door to the understanding of the human personality as a whole and united in its parts. Jesus' famous summary of the law, and his identification of the heart of the Torah (Matthew 23), for instance, may be seen as an understanding shaped by the container of monotheistic thought. To love the whole of one's self is furthered by being immersed in a world where one must rigorously view the whole of creation as coming from the one single divine source, instead of proceeding from several divinities or powers.

The first section of the Nicene Creed, on God the Father, is the briefest, showing not that this section is unimportant, but rather acknowledging a tenet universally agreed upon: the fact that a single God, called both Father and Almighty, is the creator of all that is. It is the acknowledgement of Judaism's monotheism at the very outset of the Creed. Passing on, however, immediately we are in the realm of paradox, for we begin to affirm that the Second Person of the Trinity was begotten, not created by the Father God, and co-eternal with him, "God from God, light from light, begotten not made..." This compact statement is the compressed product of serious, sustained debate that involved both spiritual and intellectual and indeed physical struggle.

To summarize this in general, the followers of Arius maintained what seemed entirely reasonable and most probable, given the monotheistic background outlined above; that Jesus the Christ was created by the one Creator God. Arius' followers were willing to concede that the Messiah was the first, in terms of temporal sequence, and also in terms of importance, of all creatures, but was, nevertheless, a creature like all that is. The orthodox idea that we take now to be given, that the Christ is the second person of the Trinity, co-equal with God the Father and with the Holy Spirit (more on the third person of the Trinity later), was seen as a shocking innovation, even as blasphemy.

Finally, some consideration must be given to the role of the Emperor Constantine. Constantine's "policy was to unite the Christian Church to the secular State by the closest possible ties" (Oxford Dictionary of the Christian Church.) This preceding statement is simple and bald, and speaks an enormous and troubling truth about a long relationship between secular authorities and the Christian Church. It was Constantine

himself who summoned the Council of Nicaea in 325, acceding to a request from contending parties around the Arian controversy.

To return to the theological struggle that lies behind the formulation of the Nicene Creed, and particularly regarding the second person of the Trinity, the Son, against the backdrop of radical monotheism, the solution employed tools of classic Greek philosophy in order to hold that the Son and the Father each had genuine, distinct personhood, but were of the same substance with one another (and, again, with the Holy Spirit). The term “personhood” is very important in this formulation. It would be relatively easy to maintain the integrity of a monotheistic faith alongside a Trinitarian doctrine if one regarded the Father, Son, and Holy Spirit as being modalities of being, mere masks of the one, undivided God. Or, similarly, if the three persons of the Trinity were not so much persons as functions (as in the recent formulation, “Creator, Redeemer, Sanctifier,” reducing the persons to what they do, an example would be rather like saying you, in your complexity, could be adequately summed up by your job title. The resulting doctrine says that God is a Trinity of divine persons sharing one undivided substance.

Finally, the last section of the Nicene Creed deals mostly with the Third Person of the Trinity, the Holy Ghost. The Holy Ghost was originally used to show God’s power, often imagined as wind or breath, in the Hebrew Scriptures. As God’s power, The Holy Ghost was revealed and used by God’s servants and messengers, prominently by the prophets. A good place in the Bible to consider this aspect of the Holy Spirit is in the story of Elijah and Elisha, at the end of Elijah’s ministry and life. Elisha asks his teacher and master to give him a gift from God of a double portion of the spirit that had been granted to Elijah. We must understand that this was not a request that had to do with ego or selfishness, but rather is recognition in the narrative that the demands on Elisha, as he contended with the prophets of Baal, would be even those strenuous challenges Elijah had faced.

So, The Holy Ghost as God’s power for mission is one aspect of the person of the Trinity. As such, however, we recognize that if that is all the Holy Spirit is, it hardly qualifies for personhood. Other biblical sources, though, give us the emerging sense of personhood. In Proverbs, Wisdom is personified in this way: “The LORD created me the beginning of his works, before all else that he made, long ago. Alone, I was fashioned in times long past, at the beginning, long before earth itself...Then I was at his side each day, his darling and delight, playing on the earth, when he had finished it,

while my delight was in mankind.” Wisdom has long been understood to be a name for the Holy Spirit.

This combination is even laid out by Christ in His Mission to His Church: “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mat 28:19).

### THE BAPTISMAL COVENANT:

Food for thought

Christianity is about our relationship with God through Jesus Christ. It is centered in faith in God and living in a personal relationship with God. We believe that God has bestowed upon us the gift of his grace in creation, in redemption in Christ, and in an on-going sanctification by the Spirit. Faith is trusting in God’s abundant love and saving grace in Jesus Christ.

At the same time Christian faith is about how we live our lives. It involves both faith and action. It is about believing in God and striving to live a godly life following Jesus Christ as Savior and Lord. Simply put, it is a life lived in grace and in discipleship, following in the way of Christ.

None of us can do this alone. Our faith is not a solo spiritual journey. The Church is a community and we live our faith corporately. Anglican Christianity especially emphasizes the “we” of the faith, stressing that from the beginning of the biblical story it is evident that God calls a people to live in covenant with him. The Church is the continuing journey and witness of the people of God in history.

Paul wrote in II Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” With his usual passionate clarity the apostle is describing his faith that, in the Incarnation, cross, and resurrection of Jesus the Christ, God has brought into being a new order and a new way of life. This new order is defined by the grace and love of God as we experience them in Jesus. God has manifested his unconditional love for all humanity and by the cross has reconciled us to God and to one another.

This saving, reconciling love makes us into a new humanity, a humanity renewed and reformed by God’s love, mercy, and forgiveness. Regardless of race, nationality, ethnic heritage, gender, or language, all have been reconciled and made one through the cross and resurrection of Christ and the gift of the Holy Spirit. The Church is meant to

be the embodiment of this new humanity. In spite of our many imperfections, we are the new community where the love and reconciling grace of Christ are proclaimed and lived for the sake of the world.

Becoming this new humanity and new community of grace is a lifelong and ever unfinished process. We are always becoming what we are in Christ. Christian life is one of ongoing spiritual formation and continual transformation. As Paul wrote in Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Paul is describing the new value system of the Christian life, which is different from the value system of the world without God. To be formed by the love of Jesus Christ means that we must be continually converted from the world's often self-centered, materialistic way of living to a life centered in the compassion and mercy of God and in self-giving for others.

This is why Christian faith is a lifelong journey of formation in community. We need to share with each other in worship and study and prayer as we learn Christ and grow into the mind of Christ. We need to be in community as we reach out and minister the love of Christ for others. We require the vitality and encouragement of one another as we grow in the Spirit and embody the new humanity given to us in Christ.

In the Anglican Church one of the best summaries of what Christian faith and action entail is Holy Baptism in The Book of Common Prayer and Offices of Instruction, found on pages 273 and page 283 respectively. Its appearance in our Prayer Book shows how crucial it is to our understanding of the Christian faith and life as an Anglican. It gathers together the essentials of what we believe and how we are to live as Anglican Christians.

Some Anglicans read through Holy Baptismal in a time of meditation after receiving Holy Communion. It reminds us of us of our relationship with God and our commitments as Christian persons, serving as a kind of spiritual examination to help us remember what is really important and what we need to do.

Holy Baptism has two major parts: the Apostles' Creed (which was written for Baptism preparation) and questions that summarize living this faith. In the Bible, covenant is often used to describe the relationship between God and his people. God always initiates the covenant, as a gift and loving invitation. Those who respond with an answering love, enter into a faith-covenant with God. This covenant means living in

certain ways and being faithful to certain practices, as God has given them to his people.

In the Old Testament we have the story of the covenant God made with his people in several contexts, with Noah and the whole earth, with Abraham and Sarah and their descendants, with Moses and the Exodus community, and with David and his house. The Ten Commandments are a central example of the laws and practices that covenant involves. As Christians we are an integral part of the old covenant with the people of Israel.

With the incarnation, cross and resurrection of Jesus Christ, we believe that God has made yet a new covenant with the world. This new covenant is founded not on law but on grace. God has given himself wholly for the world in the love and sacrifice of the cross and has initiated a new covenant relationship between him and those who believe. It is Holy Baptism that describes, emphasizing both the faith and practices of those who are in Christ.

Let us look at each part in some depth in order **to find how they invite us to live our faith.**

## THE APOSTLES' CREED:

The Apostles' Creed, our baptismal creed, is the most ancient summary of Christian faith. All churches in the catholic tradition hold to it, and it is considered a sufficient statement of Christian faith.

The creed summarizes the story and revelation of God in the Old and New Testaments. It describes our understanding of the one God as Trinity: Father/Creator, Son/Redeemer, and Holy Spirit/Sanctifier. God's being includes three persons, in one substance. "Persona" is a Latin word persona derives from the ancient theatre where actors wore masks called persona to show the part they were playing – thus is not appropriate to describe the Trinity. Trinitarian theology holds that the three persons of the one God are the threefold essence of the divine being and the three ways that God is known to us.

The communion of the persons of the one God is the heart of all reality. God the Father is the creator and source of all that is, whose love and power are sovereign over all life.



Jesus called God “abba,” an Aramaic word that means “daddy” or loving parent. God the Son is the second person of the Trinity, whom we know as the Word made incarnate in Jesus Christ. As the great prologue of the Gospel of John tells us, “In the beginning was the Word, and the Word was with God, and the Word was God...and [in Christ] the Word became flesh and lived among us...full of grace and truth.” In Jesus, the incarnate God, we see who God is and what God is like. By this revelation and by the Son’s sacrifice on the cross and his resurrection, we are forgiven, reconciled, and made whole. This is why we call Christ Saviour and Redeemer.

God the Holy Spirit is the third person of the Trinity. The Spirit exists in threefold oneness with the Father and the Son. In Genesis I it was the Spirit who was the wind that moved (or “brooded”) over the water, in the beginning of creation. The Spirit is the “Lord and giver of life,” the Nicene Creed says, the energy of God giving life and vitality to creation. The Holy Spirit was revealed in a special and fresh way to the early Church on the Day of Pentecost, fifty days after the first Easter. In the mysterious wind and fire and forgiveness of this experience, the Holy Spirit filled Christ’s disciples and gave them a unity, a joy, and a power they had not known before. The Spirit creates the Church and dwells within those who believe.

So the Father, Son, and Holy Spirit are the Trinitarian being of God and the ways that we know the God who reveals himself and acts in our life and human history. We say that they are “three in one, one in three,” each fully God and yet each distinct. They are communion itself, at the very heart of all that is. As one has said, the Trinity shows us “being as communion.”

St. Augustine classically said that the Trinity is expressive of the very nature of love. Love requires a lover, a beloved, and the love between and among them. This is the Father, lover, and the Son, the beloved, and the Spirit, the love that flows among them. This is a glimpse into the mystery of God, revealed to us in scripture and in creation itself as Trinitarian.

The Apostles’ Creed remembers the essentials of what we believe about God in God’s creating, redeeming, and sanctifying/life-giving work. It describes what God has done in creation and in the redeeming work of Jesus, and what God continues to do in the on-going action of the Spirit.

The word “credo” does not just mean “I believe” in an intellectual sense. It means “I set my heart.” When we say the creed, we set our hearts on God, Father, Son, and Spirit, as revealed in scripture and in the breaking of the bread.

When we set our hearts on God and commit to follow Jesus Christ as Savior and Lord, we engage ourselves to behave in certain ways and do certain things together as God’s Church. Faith is not just inward trust in God, though it always must begin there and be rooted there. Faith also involves outward practice. It is expressed “not only with our lips, but in our lives”. (BCP General Thanksgiving page 19 & 33.) Furthermore, faith is expressed in community as we, the Church, together seek to grow in grace and in the love and service of God.

The second part of Holy Baptismal contains five questions and answers that express the behaviors, practices, and missional challenges that define what it is to live our faith in Christ (BCP p. 276 and 277.) Where the first part of the Apostles’ Creed, describes our understanding of and relationship with God, this part describes what we do as those who believe in and are committed to Christ.

Appropriately, therefore, each question is centered in a verb, an action word. Each answer expresses a commitment of our wills: “I will, by God’s help.” These five questions and answers challenge us to remember St. Augustine’s words, “Without God, we cannot; without us, God will not.”

We cannot do these things without God’s help. We are never saved by our good works, nor can we do anything good without the grace and Spirit of God working in us. Yet we are called to action, to step out and give ourselves and do our best for God. Faith, like love, is not a feeling but an act of the will. Grace is a free gift; there is nothing we can do to earn or merit it. Yet there are things we must strive to do in response to God’s grace, so that we may live more fully in grace and act in accord with God’s will for us and the world.

As St. Paul expressed it in Philippians chapter 2 verse 12: “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Christian living is both unconditional acceptance by grace alone and also unconditional demand that we live a Christ-like life. These five questions seek to define how we are to will and work for God’s pleasure and purpose. And they seek persistently, as we repeat them together in

worship, to shape and form our lives in accordance with the life and love of our Lord Jesus Christ.

Let us look at them one by one, focusing on the key verbs and the actions to which each calls us in our life of discipleship.

## Baptism (Book of Common Prayer Pages 276 through 277)

WELL-BELOVED, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe in Jesus the Christ, the Son of the Living God?

Answer. I do.

Minister. Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer. I do.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

One must be baptized before being confirmed by a Bishop:

It has been said that 80% of life is just showing up! The strong verb "continue" here is about showing up **and being active** in worship and community. By this it becomes a holy habit. Never underestimate the power of habits in our spiritual lives. Such habitual practices shape our minds and form who we are.

A vital part of worship is offering. We offer our money, our resources, our time and talent, our very selves in God's service. Stewardship, the giving of a portion of our money, of our time and talent—to God through the church each year is an essential aspect of our Christian life and worship.

This first question emphasizes the vital importance of Christian community and faith in Jesus Christ. We are Christians together. Our faithful participation in the Church connects us with faithful people across the centuries who have read the Scriptures, broken bread together, as we are joined in the prayers and the communion of the Spirit. "Continuing" in such practice and community is deeply transforming.

To share Holy Communion around the altar table is to be joined with the risen Christ. It is also to be joined with all humanity who are reconciled by the love of God and nourished in Christ and shaped by divine love in the depths of our being.

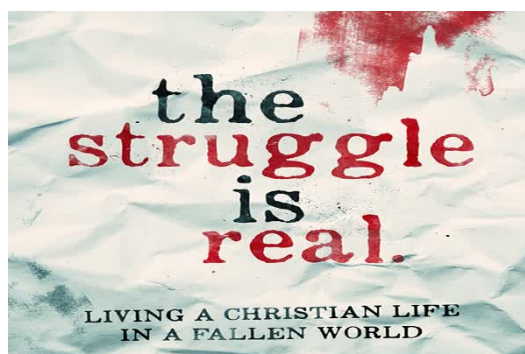
It has been said that the heartbeat of our life is "what our Lord gave the church in the beginning – a comradeship, a flame and a table," and "in the intense comradeship of the water and the Bread and Wine is still hidden the hope of the world."

When we say "I will, by God's help" we commit ourselves to be living, active members of the Body, that we may grow in grace and keep the flame of the Spirit burning brightly in our hearts.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them. Persevere in resisting evil and whenever you fall into sin repent and return to the Lord.

Here is emphasized again that faith is not a solo activity between "me and God" but a community activity which we walk together with God, being sanctified day by day in order for His Spirit to "HELP US" to follow Him in our battle against evil in the world. By being part of God's family, we allow Him and His Church to prepare us for the daily battle we face within the secular world. Communion with Him and one another allow us to denounce the evil within the world in which we live.



## **CHAPTER 8**

### **Christian life is not easy!**

It requires the discipline of perseverance and on-going repentance. We understand that there is a spiritual battle going on in the world and in the human heart, a struggle between good and evil. We who follow Christ are imperfect and tempted like all people, and we fail at times to choose what is good. So we must at once persevere in resisting evil and temptation and, when we stumble, be ready to repent and turn again to the way of God.

The Scripture describes the world God made as “very good.” God the creator filled all things with blessing and grace, and he created men and women in his own image. Anglicanism sees life and human nature as originally and essentially good.

The world and human nature, however, are “fallen” from perfection thus become flawed. This is what Genesis 2 describes and what the Church teaches as “original sin.” It is as if the human race has a disease called Sin...and Jesus Christ is the cure for the sin and heals us. God gave us the gift of freedom, an essential aspect of being made in God’s image. We misuse our freedom, choosing evil rather than the way of God. To be human is to be tempted constantly to fall into sin, to allow ourselves to give into things such as greed, hatred, pride and prejudice, to name only a few. The Great Litany of The Book of Common Prayer (page 54) is one of the best summaries we have of the perpetual evils and temptations of human existence.

As Disciples of Christ we are to strive to say “no” to the sinful desires of the heart and to all the forces that hurt and destroy God’s good creation. This requires prayerful

discernment, self-examination, and will power – all enlivened by grace, without which we cannot choose rightly. It is the Church's responsibility to feed the flock with the Sacraments of the Church, thus strengthening the sheep so that they can resist the wolves.

We are to “persevere,” to hold fast in choosing good and resisting evil. Yet the reality is that we all choose wrongly at times. We do fall into sin, behavior and attitudes that separate us from God and one another. The compassion and mercy of God are infinite, as the Bible ceaselessly tells us. Jesus Christ poured himself out on the cross for our salvation and healing (curing us), that we might know that we are forgiven and reconciled. As Paul wrote in Romans 8, “There is now no condemnation for those who are in Christ Jesus... [and] if God be for us, who is against us?”

It is such grace that enables us to repent and return when we miss the mark. Repentance is what we must do when perseverance fails. The word “repent” has become distorted for many of us, carrying loads of guilt and threat. **“Repent or else!”** the sign reads upon many church signs and reflects a harshness of God instead of His love, and reflects a harsh God which is contrary to Christ's mission of coming to save sinners like you and I.

## “Repent” is really a “very positive word”

It comes from the Greek *metanoia*, which means to change your mind or change your course. It is about transformation, turning from our way to God's way. William Temple said it very well once, “Repentance does not merely mean giving up a bad habit. What it is concerned with is the mind; get a new mind...[for] to repent is to adopt God's viewpoint in place of your own. In itself, **far from being sorrowful, it is the most joyful thing in the world**, because when you have done it, you have adopted the viewpoint of truth itself, and you are in fellowship with God.”

The essential thing necessary for true repentance is the vision of God. It is when we see God as all love and goodness and joy that we deeply desire to walk in his ways rather than in the way of self and the world. This enables us to turn toward what is good and walk in the way of peace.

To say, “I will, with God's help” to this question means to strive for the good and to contend against evil. But it also means for us to understand that no one of us is perfect

and that our spiritual journey is one of on-going repentances. We cannot make ourselves like Christ, but Christ can make us like himself, when we turn ourselves to him.

The Creed commits us to striving to be persons who communicate and show forth the Gospel of Jesus Christ to others. This is critically important both for us as individuals and for the mission of the Church. If the Gospel of grace is life-giving for us, we must bear witness to it. As the old saying goes, “a joy that is not shared, dies young.” Think of it this way – you may be the only bible some people may ever know – through your life you show forth the Gospel to others.

The story goes as “asked late in life why they were a Christian and he replied that he believed that it was because of a woman who was a librarian in the small town of his childhood. Her kindness to him and her shining faith were a witness to the love of Christ that touched him deeply. It was because of her witness that he was a Christian!

Most of us can remember someone like that in our lives, whose witness and example were instrumental in our coming to know the love of God in our lives.

Proclaiming by word and example the Good News of Christ means simply sharing your enthusiasm and joy about the Christian faith with others so that they can discover it for themselves. The Good News is the life transforming word that we are saved by grace through faith, a word the world desperately needs to hear. The saying goes “Christianity must be caught, not taught,” and there is some truth in this saying. If the faith is to be caught we must be contagious Christians.

Faith is caught from others who are passionate enough to share it with us, to invite us to church or to a Bible study, or to join in ministries which are showing forth the love of God. We catch it from those whose lives are animated by the grace and mercy of Christ and who live their faith in visible ways. We catch it from others whose joy in God shines forth.

St. Francis of Assisi is credited with saying, “In all things preach the Gospel; only if necessary use words.” Sometimes we Anglicans are unsure about the words to use. We are not comfortable with simplistic formulas, preferring the mystery of liturgy and the practices of love. Sometimes we need to be less shy and reserved and speak of the power of God’s grace in our lives.



Nevertheless we profess “in word and deed,” however, because our actions are always the key element and it is good to remember “Don’t talk of love; show me” was sung by Eliza Doolittle in *My Fair Lady*. The most effective way to bring others to know Christ is by living our faith in the world and inviting others to come with us. This happens as we practice the love of Christ in our relationships, in our work, and in our daily living. This happens as we care about others enough to invite them to church with us and to share in ministries which make a difference for good. It happens as we are good stewards of our gifts. “Come and see,” said Philip to Nathaniel in John chapter 1 verse 46, some of the first words of Christian evangelism. We are called to do the same. Bringing others to “come and see!”

How can your life more clearly proclaim the Gospel to others? To whom can you reach out and say “come and see”? How can we be more welcoming and open to newcomers? How can you more clearly articulate the power of Christ’s love in your life? Who is waiting for you to be the face of Christ for them? How can each of us become more contagious Christian?

Christian living is expressed in active love for others. Our faith is not just about piety and study; it has to be lived. When Jesus was asked what the greatest commandment was, he put together two parts of the Torah in Hebrew Scripture. “‘You shall love the Lord your God with all thy heart, and with all thy soul, and with all thy mind.’ This is the first and great commandment. And a second is like unto it: ‘You shall love your neighbor as yourself’” (Matthew chapter 22 verses 37 through 40). Our “vertical” relationship with God is to be lived in our “horizontal” relationships with others. The two are like each other.

Thus we see the crucial importance of loving other people as Christ loves us. Such loving was a hallmark of Jesus’ earthly ministry. He constantly gave himself for others. His parables, such as the Good Samaritan and the Last Judgment in Matthew chapter 25, often pointed radically to compassion and love as the essential values of the kingdom of God. This is what faith in action looks like.

The commandment to love our neighbor as ourselves is a challenge to our human nature. Our natural tendency is to want to take and possess things for ourselves. William Blake’s famous drawing of Adam after he has been expelled from the Garden shows him saying, “I want. I want.” The suggestion is that our fallen nature is hung up

on ourselves and our own needs. As Martin Luther said, we are “incurvatus in se,” turned in on ourselves.

When we are grasped by the love of God in Christ, we are turned around, focusing outwardly on God and others rather than just on ourselves. It is not in having, Jesus said that we receive but in giving. This is the way of agape, the love that the New Testament says is God’s love. This question goes even farther than this, however. It commits us to seeking and serving Christ in all persons. That is, we are to see Christ present in others and learn that when we serve them, we are serving Christ himself.

This remarkable challenge is rooted in the Parable of the Last Judgment in Matthew 25, where we are given a picture of the judgment of the nations at the end of time. The ones who are judged to be righteous by the Son of Man are so, he says, “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you visited me.” When they are astonished by these words, he concludes, “as you did it to one of the least of these who are members of my family you did it to me.” In other words, the judgment will be based on our love of neighbors in need.

Here we are pointed to one of the deepest mysteries of Christian faith. The word of God was made flesh in Jesus Christ in the Incarnation, so that we could know God as a person. The Incarnation is extended as we come to see Christ in one another.

C.S. Lewis once wrote, “Next to the blessed sacrament itself the holiest object presented to our eyes is our neighbor. For, in almost the same way, in your neighbor Christ is truly present.” This is why we must seek and serve Christ in all persons, not just our closest friends and family. Christ is present in the poor, the sick, the alone, the stranger, in those who may differ greatly from us. To see Christ in them is to be transformed and to be liberated to love them as we are loved.

Christian history has always seen God’s people engaged in the tough issues of human life. Anglicans have founded hospitals and orphanages, have started soup kitchens and clothing and food banks, have been involved in the struggles for civil rights and women’s rights, and have fought against slavery and oppression of many kinds. This we believe is an essential aspect of God’s work through his Church

Each human being has dignity and worth because each is made by God and loved by God equally. However, to love and respect our brothers and sisters does not mean that we condone the sin that breaks them away from that “goodness” of which we were born. Love the person is required but it is not required that we love the sin.

In their book *Christian Believing*, John Westerhoff and Urban T. Holmes draws an interesting contrast between what they call “religion of escape” and the “religion of involvement.” The first seductively invites us to find in God a way to get beyond the pain and difficulty of the world, promising—in one way or another—that God’s primary business is to make us happy. Religious cults often offer such religion, which is a distortion of Biblical faith. The faith of the Scriptures and of Christ involves us in the difficulty and struggles of the world, promising not easy answers but trust in the ultimate triumph of God over the brokenness of life. The religion of involvement sends us into the world to help the poor and work for justice.

Anglican Christians have always strived to engage the hard issues of human history in order to be faithful to God’s vision for the world, and such a way of “worldly holiness is not easy. The peace that is promised is not that of spiritual tranquility but that of love’s fire and compassion.

The gifts He gave were some who would be: apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: Ephesians chapter 4 verses 11 through 13.

It is clear from scripture that God has equipped each of us with various gifts and abilities which are best used for the glory of God and the welfare of God’s people. Examine the classic passages of Romans chapter 12 verses 4 through 8 (For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differ according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness);

First Corinthians chapter 12 verses 4 through 11: “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And

there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.) and you will find confirmation that God intends us to understand ourselves as gifted people with the responsibility of ***using those gifts to “build up the Church”*** into its full potential. The church is a community of diverse people who are called to discern their own unique contributions, to grow in love and unity with each other. We are Christ’s ambassadors, Second Corinthians chapter 5 verse 20, and in general our work is to respond both to God’s claim on our lives and God’s call to mission.



## Chapter 9 of 10

### Ministers of the Church:

#### Laity & Holy Orders;

Who are the ministers of the Church? The ministers of the Church are lay persons, bishops, priests and deacons.

What is the ministry of the **laity**? The ministry of the laity is to represent Christ and his Church; to bear witness to him wherever they may be; and according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

What is the ministry of the **bishop**? The ministry of the bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act

in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

What is the ministry of a **priest**? The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

What is the ministry of a **deacon**? The ministry of a deacon is to represent Christ and his Church, particularly as a servant to those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Each of us is called according to our specific gifts to ministry and all are needed. Please examine The Ministration of Holy Baptism (page 273 – 1928 Book of Common Prayer), The Form of Ordaining or Consecrating a Bishop (page 549); The Form and Manner of Ordering Priests (536); The Form and Manner of Making Deacons (page 530) to see the specific duties and responsibilities called upon by each order. While the various orders are designed to carry out particular functions, all are mutually dependent on the other for support and encouragement. Each order has some peculiarities of interest which include but are not limited to these notes. Here are some things to know:

Bishops are selected by the diocese in which they preside. The man chosen is elected by both clergy and laity to serve as “chief priest and pastor.” The bishop is in “apostolic succession” by the “laying on of hands” upon them by other Bishops of valid ordinations and they carry on the teaching and work of the twelve appointed by Jesus himself. They represent the continuity of the Church's understanding and authority as handed down generation to generation from the beginning.

“Because of this, because faith is not something thought up by the individual but by something that comes to us from the outside, its word cannot be treated and exchanged as we please; it is always foreordained, always ahead of our thinking. The positivity of what comes toward us is from outside (me,) opening up what I cannot give myself, typifies the process of belief or faith. Therefore, here the fore-given word takes precedence over thought, so that it is not the thought that creates its own words but the given word that points the way to the thinking that understands. Philosophy is by its nature the work of solitary individual, who ponders as an individual on truth; Faith, on the other hand, is first of all a call to community, to unity of mind through the unity of

word. It aims at establishing unity of mind through the unity of the word. Only secondarily will it open the way for each individual's private venture in search of truth."

When chosen, a bishop must also be ratified by a majority of the other dioceses. For Consecration, at least three bishops are present to lay hands on the new bishop.

A bishop who is the head of a diocese is called a Diocesan. There may be one or more other bishops who share the ministry of episcopal oversight in a given diocese. They may be either a Coadjutor who succeeds the current bishop upon retirement or a Suffragan who does not. All share fully in the duties and responsibilities of a bishop but may vary in the specific tasks assigned to them. All bishops share the overall governance of the Church alongside the clergy and laity elected to be representatives at the General Convention.

Priests generally serve the Church on a parish level although there are specialized ministries in which priests engage. Priests preside at the Eucharist, baptize, preach, teach, bless, and support lay persons in their daily lives and ministry. Chosen by the Church, normally educated in a seminary experience and called to ministry through the processes outlined in each diocese, priests are ordained by the bishop who is their pastor and to whom they are accountable for the up-building of the Church. They share in the governance of the diocese at annual conventions and may be elected to represent the diocese at General Convention. Priests who serve a parish have a variety of roles and titles. The rector of a parish is responsible for the spiritual life of the faith community and works in conjunction with the vestry to secure the proper maintenance and growth of the parish. The rector may choose also to call other priests to serve the parish. Unlike the selection of a rector which involves the input and discernment of the leaders in the parish, assisting clergy may be chosen by the rector alone. The bishop has the authority to screen potential candidates for any role in ministry and all clergy are under episcopal supervision. The head of a mission is called vicar not rector.

Deacons are ordained ministers within the church. Their role is to represent the world to the Church and to represent the Church in the world. Their involvement among the "least of these" does not relieve the laity of their responsibility for seeing that justice prevails, but deacons remain vigilant in advocating for those who have no voice in the world or in the Church. Each priest is ordained a deacon prior to ordination as a priest, thus this is normally a transitional role (although also have a Perpetual Deacon status.)

Selection, training, and deployment for deacons vary from diocese to diocese. In addition to the functions of servant ministry and advocacy, deacons have liturgical duties designed to remind the worshipping committee of its own responsibility in the world. Deacons typically read the gospel, lead the prayers of the people, set the table, and dismiss the congregation. They take their place in the ministry of a parish but are there by the specific assignment of the bishop to whom they report. These assignments are periodically evaluated and may be altered by the bishop's authority.

#### Deaconess:

Laity of the Church provides invaluable resources for all ministries both to the Church and in the world. Lay persons are needed for "Church work" and the "work of the Church." A variety of tasks—from altar guild to teaching to pastoral care to fellowship to gardening to choir to cooking to cleaning to fund raising and on and on—depend entirely on the labor and skills of the members of the church. Both formally through election to the vestry and informally, the life and growth of the Church is maintained by the laity. The gifts of time, talent, and money are essential to keep the Church alive and are freely given by the lay members of every congregation, parish, diocese, and province. All give to the mission and ministry of the Church which is one of the few institutions that exists primarily for those who do not belong to it!

The laity also contributes to the governance of the body. On the parish level, persons are elected at an annual meeting to serve on the vestry. The various duties of the vestry include the maintenance and management of the temporal matters of the parish as well as the calling of the rector (working in conjunction with their Bishop.) On the diocesan level, representatives chosen by the parish attend the annual convention of the diocese. All share in the legislative responsibilities of diocesan work.

The work of the diocese is coordinated by an annual convention that elects clergy and lay people to serve on Diocesan Council. The convention adopts a budget and program each year and the Council administers them. In addition, a bishop has a body called a Standing Committee that is elected in a similar fashion to serve as an executive advisory council. In these ways, the clergy of a diocese work with the bishop and the laity to insure the proper functioning of the mission and ministry of the Church on this level. Every three years representatives will be chosen and sent to the General Convention and will perform the same function on a national level.



## **The Church Building and Year:**

**The church building** – why do you think ours looks the way it does. Most churches look a certain way because people use them in certain ways. Seeing how people use churches will help you understand why they look the way they do; as well, we will discuss how we are supposed to act when inside.

St. Michael the Archangel is shaped like a cross.

### The Narthex

The entrance hall is called the narthex. This is an old Latin word meaning “foyer” or “porch”. When in the entrance hall (The Narthex) we should keep our voices low as others inside are praying...silence is golden!

### The Nave

The long portion where you sit during most of the service is called the nave. This word comes from the Latin word meaning “ship”, because the roof of the church when you look up looks like the hull of a ship when you look down. If you can't imagine that, look at the roof. The shape of the roof reminded early Christians of Noah's ark, which God used to save Noah from the flood. In the nave we all “row” in the same direction – towards Jesus Christ our Lord.

### The Transept

At a right angle to the nave is the transept. This word is Latin, too: it means “divider”. As you can see, the transept divides the building by cutting right across it. It also marks another division in a church building: on one side of it sit the people who come to worship, and on the other side sit people who have special jobs to do during the worship. Each of these people has his own place to sit, stand and kneel. Starting from the transept, let us walk east and see what we find.

### The Chancel

This word also comes from the Latin, meaning “boundary”. In ancient times this marked the dividing line between the places that the clergy occupied and those occupied by the lay people.

In some churches when one first enters they the choir. If your church doesn't have a choir here, it is probably in the back up in a balcony (as is St. Michael the Archangel.) Sometimes, if there are several clergy present at a service, many of them sit here.

### The Sanctuary

Just east of the chancel is the sanctuary. "Sanctuary" is not another name for the church building, but is a name for only this part of the church where holy things happen and holy things are kept. In the middle of the sanctuary stands the altar where prayers, bread and wine are offered.

The floor is called the pavement. The three steps leading up to the altar are supposed to remind us of the Trinity, and the little hill they make is supposed to remind us of Calvary, the hill on which Jesus died.

In most churches, a communion rail runs along the line of the sanctuary. It is where the clergy serve the people, giving them communion. The rails were originally built to keep dogs off the altar cloths (!) and were called altar rails. Later, people decided that thy made a convenient place to kneel for receiving communion, and called them communion rails.

### East

As discussed earlier, The Church faces east. Some common reasons for this are: when you walked in the door, you walked into the back of the church building. There are two reasons why churches face east. Since most Christian worship services happen in the morning, the congregation can face the rising sun and see what they are doing. The morning sunlight also reminded the early Christians of the Resurrection and of Jesus Christ, who is "Light from Light, God of God". For this reason, even churches in India and China face east. Even if a church faces another direction, the altar or sanctuary wall should always called the "east wall".

### Gospel and Epistle sides

At the north side of the sanctuary or the transept, which is to your left as you face east (the Altar,) and where the Gospel is read. When the Church was busy taking the Gospel into Europe, it took a northerly route. The position of the deacon reading the Gospel was supposed to remind worshippers of the Church's missionary calling. In many churches the Gospel is read from the middle of the congregation in the nave. This

position means the same thing: taking the Gospel to people. The Epistle is read on the south side, which is to your right as you face east. From these two actions the sides of the altar and of the nave are called the Gospel and Epistle sides.

### The Pulpit

The pulpit is where the preacher stands and preaches the Gospel. It may be placed on either side where the preacher's voice can best be heard. It is elevated in order that all can see.

### Sacrament lamp

You will notice a candle hanging from the ceiling or fixed to the wall in the sanctuary. It is called a sanctuary candle, from its location; or a sacrament lamp because the Blessed Sacrament is reserved (stored) nearby. It is lighted only when the Blessed Sacrament is present. This is a reminder to all who enter the church that Jesus is present in the Sacrament.

### The Tabernacle

The reserved Sacrament is kept in a tabernacle. After God had led the Israelites out of Egypt, they built a tent where they could worship him on their travels through the desert. The most holy or inner room of this tent was called the Tabernacle. It reminded them of God's presence. The tabernacle in a church is a locked box behind the altar. From it, the priest may remove the Sacrament to be taken to the sick or others who cannot come to church to make their communions. If you enter a church and there is a lighted sacrament lamp, it means that the Sacrament is reserved there. In that case, you are supposed to genuflect (kneel quickly on your right knee). If there is no sacrament lamp, simply bow your head to the altar as the place of sacrifice. A box called an aumbrey may be mounted in a wall which also may be used for the reserved sacrament or for holy oils.

### The Stations

You may find small pictures on the walls that show scenes of the suffering and death of Jesus. The pictures are called the Stations of the Cross. People move from picture to picture, hear or read the Bible account of his suffering, and singing hymns. Each picture is a little reminder of one part of his sufferings for us. Walking from picture to picture is

an imitation of the walk he made to his death. Many people see this as a spiritual pilgrimage to Jerusalem.

## **The Church Year**

At different times of the year the church building is decorated in different ways. Each of these decorations means something. Throughout the year we hear about different events in our Lord's ministry. He did so many things that, if they were all written down, would fill many books, St. John tells us. The Church tells us the story of Jesus' life and work once every year by dividing the year into seasons. This way of telling the story of Jesus is called the Church calendar. Each season has its own mood, based on what Jesus did for us in the events we learn about. Each has its own color, which helps us to have the right attitude when we pray. The seasons are Advent, Christmas, Epiphany, Lent, Easter, Whitsuntide and Trinitytide.

### Advent

During Advent, we look forward to our Lord's coming (both His birth and second Coming.) The color is purple and the somber mood is one of careful preparation. During Advent, no flowers are in the church: flowers are saved for joyful days.

### Christmas

During Christmas, we celebrate the birth of Jesus, God on earth. The color is white or gold and the mood is one of joy. Celebrations are often "high mass" and celebration is a good description of the theme and the service.

### Epiphany

During Epiphany, we hear of the events by which our Lord showed his glory to all people. The story of the Wise Men demonstrates the showing of the Christ to the Gentiles. The color is green and the mood is one of thanksgiving.

### Lent

A *Gesima* season leads us from Epiphany to Lent. During Lent, we learn of our Lord's suffering and the sacrifices he made for us. Lent begins on Ash Wednesday when we humble ourselves to kneel and receive the application of ashes from the burning of last year's palms. At the end of Lent, on Good Friday, we learn about his sacrifice of himself

on the Cross. The color is purple and the mood is one of penitence or sorrow for our sins and for his death. Because Lent is a time to be sorry for sins, no flowers appear in the church. Lent is preceded by three Sundays of Pre-Lent, when we get ready for our Lenten struggle.

### Easter

During Easter, we give thanks for our Lord's resurrection and the new life he gives us. The color is white and the mood is of joy and celebration.

### Whitsuntide or Pentecost

During Whitsuntide, we give thanks for the giving of the Holy Spirit to the Church. The color is red, which stands for fire (remember the Holy Spirit appeared to the apostles as flames, or tongues, of fire.) The mood is of awe and wonder.

### Trinitytide

During the rest of the year, we learn about God through the Gospel accounts of Jesus' life and work. The color is green, symbolizing the growth of his new life in us. The mood is hope as we strive to place Jesus at the center of our lives.

### Saints' days

Throughout the year, the Church devotes special days to give thanks for its saints, or holy people, who have pleased God. These days are often called saints' days. Some have the color white, which reminds us of Christ's light shining in them. If the saint died for Christ, the church is decorated in red, to remind us of the saint's blood and the fire of the Holy Spirit, who helped the saint to witness in death.

### **So briefly, what happened during the "dark ages"**

Overview 1000 A.D. through the Reformation:

From about AD 1000, the Church had spread throughout most of Western Europe. There was a church building that people could use in just about every city, and the Church had more priests than ever. The Church also had monks and nuns, men and women who promised not to marry and to remain poor just like Jesus had done. Most monks lived together in communities, where they did special work for the Lord, as did

nuns. Some taught in schools, some made the many items used in Christian worship services. Some worked in hospitals. Some moved to far-off places to preach the Gospel. All of them said their prayers. Although nuns didn't preach, many gave advice to kings, priests and ordinary people alike. The monks' communities, called monasteries, collected and saved priceless books and manuscripts from pagan raiders during this period, and with that store of knowledge became the earliest universities.

Because the Church had grown so big, it became difficult to manage. Gradually, the Bishop of Rome emerged as the most powerful. Many of these bishops used the title "Pope", from the old Latin word papa meaning "father". Usually he was very helpful in organizing the Church and sending missionaries to far-off lands. But he could not guarantee that missionaries and priests could preach the Gospel. The Church needed a great many workers, and began ordaining large numbers of men to the priesthood who didn't know very much about the Gospel. Many greedy men used to buy and sell Church jobs because they paid well. Even some of the popes did this.

#### Reformation period

By the year 1500, the Church was bigger than ever. About a fourth of the people in Europe who worked for a living worked for the Church. Almost all aid to the sick, the homeless and prisoners was given by the Church. Because so many people had their job in the Church, very few people thought it was necessary to understand the Gospel. Many took the Gospel for granted and no longer tried hard to live by it. And because the Church preached the Gospel in Latin, fewer and fewer people understood it. Most people didn't even bother to learn the Lord's Prayer, the Creed and the Ten Commandments in a language they couldn't understand. Some even paid priests to say their prayers for them.

People began to believe that anybody could get to heaven by doing enough good deeds. The Church was sick, but no one could figure out what to do about it. Some people thought another Ecumenical Council could save it. Others thought that only kings had enough power to make the people understand the Gospel again. Still others thought the Pope should punish wrongdoing in the Church and teach the people.

In 1519, a German monk named Martin Luther tried to change the Church for the better. He nailed a list of 95 complaints to a church door in Wittenberg. Each of them told one thing that was wrong with the Church that he wanted to fix. This event began a period of history when many people tried to change, or "reform", the Church. Luther was later

told by the Pope not to complain anymore, but he would not stay quiet. Christians from all over Europe began to protest. They were tired of Latin services. They wanted to pray in their own language. They were also tired of following all the Roman rules about saying prayers. They also taught that Jesus' good deeds and his death were enough to take away people's sins.

Soon, Luther and others like him would leave the Church and begin their own societies. For them, it was more important to be right than to remain together in a sinful Church. These societies formed in every country in Europe. Because they did not want to be under the Pope's control, they started churches without bishops or priests. They called themselves Protestants since they were protesting the greed and false teaching they found in the Church. For the next 150 years, Europeans of different churches would fight wars with one another. Christians in every European country saw the Reformation tear their churches apart.

In England, the Reformation was different from any other country. The English Christians did not allow just anyone to leave the Church and start a new one. When King Henry VIII got into an argument with the Pope over marriage, he decided that he did not want foreigners taking money out of England and giving it to the Pope in Rome. He made sure that English money was spent on English Christians. The Pope became very angry.

Henry also allowed English Christians to read the Bible in a language they could understand, but the worship services remained in Latin. Because people could not say their prayers in English, the services remained very complicated and impossible for most people to understand. The services were different in different parts of the country, and many priests did not understand the language when they read the Latin prayers in church. Henry made sure the Church kept her bishops, priests and deacons. He would not allow anyone to leave the Church to start new congregations because he did not want any conflict.

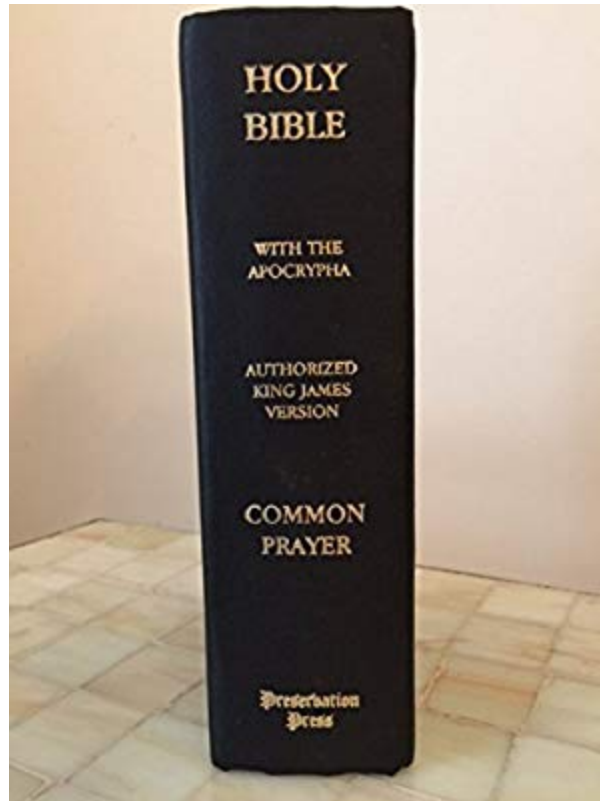
When Henry died, his son Edward VI became king in 1536. He commissioned a bishop named Thomas Cranmer to translate the Latin worship services of the Church into English. Cranmer gathered services from several different Latin service books called manuals into one single book called *The Book of Common Prayer*, printed in 1549. For the first time, English Christians could say their prayers in a language they could

understand. The Book of Common Prayer, or Prayer Book for short, is still the book used by all traditional Anglicans when they worship together.

Before the Prayer Book, going to church was different from what we do today. When English Christians used to go to Church, they saw many pictures about the life of Jesus and the saints, and heard beautiful music. The priest wore colorful vestments and burned incense, which made the drafty stone churches smell beautiful. Church for them was a great source of entertainment. Most Christians had very little understanding of the prayers being said, but they felt like they were in God's house. They felt like children who have to be on good behavior in a room full of adults. Edward and the bishops decided that while the people were saying English prayers, all of these entertainments had become distractions. Many people pulled down statues in the churches and painted over the pictures. Except in very big city churches, no music was heard. Colorful clothing was outlawed. The sermon became people's entertainment and some could be two hours long!

Some people in England wanted more changes in the way they worshipped. They did not agree that Christ had given the apostles a certain job as pastors and that the bishops were supposed to be pastors in their place. Some of these people were called Puritans because they wanted, in their minds, to "purify" the Church, or "clean it up". Those who wanted the Church to keep bishops were called Episcopalians, from the Latin word for bishop. In England in the 1640's, many Puritans and others declared and won a civil war, and actually outlawed the Church for a generation. Several Church people lost their homes, their jobs and even their lives. These faithful Christians were patient and suffered much until the Church was restored again in 1661.





## Chapter 10

### 1928 BOOK OF COMMON PRAYER:

The Book of Common Prayer has been called “The Bible rearranged for Christian worship.” Over three-quarters of the book consist of selections taken directly from Holy Scripture. The Old Testament Book of Psalms is incorporated in its entirety, for example, and much of the liturgy of the Eucharist is directly from the New Testament. The Gospels and Epistles are bodily lifted from the King James (Authorized) version of the Bible. The canticles in the Daily Offices are scriptural in origin, from both the Old and New Testaments. Because our Anglican faith and worship are so closely bound with the Book of Common Prayer, it is important to each of us to know and understand the history of its creation and to be thoroughly familiar with its contents (of which some we should know by memorization – the italicized and underline below.)

## The Decalogue

GOD spake these words, and said:

*I am the LORD thy God; Thou shalt have none other gods but me.*

*Thou shalt no make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;* for I the Lord thy God a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

*Thou shalt not take the Name of the LORD thy God in vain;* for the LORD thy God will not hold him guiltless, that taketh his Name in vain.

*Remember that thou keep holy the Sabbath-day.* Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the seventh day, and hallowed it.

*Honor thy father and thy mother;* that thy days may be long in the land which the LORD giveth thee.

*Thou shalt do no murder.*

*Thou shalt not commit adultery.*

*Thou shalt not steal.*

*Thou shalt not bear false witness against thy neighbor.*

*Thou shalt not covet* thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

## The Summary of the Law:

God does want your respect: but more than respect, he wishes and demands your love. After all, he made you. He sent his Son to die for your sins, and he is preparing a home for you in heaven (yes, He has been busy – for you.)

Loving God isn't the same thing as feeling good about him. Emotions (feeling good about him) is not enough – love is more than feelings and words, but actual actions. By doing the Father's will you will establish a very special relationship with Christ His Son Jesus (Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Mar 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.) It is by doing more than talk, but by being obedient to the Will of God that you become His brother, sister, or mother.

Jesus tells us that this is the most important commandment from God. So God loves you and He wants you to love him (totally and completely.)

Jesus tells us that there is another commandment like the first one: "Love your neighbor as yourself." Who is your neighbor? Everyone is your neighbor. Does this mean that you have to love mean and nasty people? Of course it does! But it doesn't mean you have to like them. We love the person, but not necessarily the person that sin has turned them into...Love the Sinner, not the sin. Remember: we love other people not because they are nice; we love them because God loves them as much as he loves us.

So there are Two Great Commandments:

Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind.

Thou shalt love thy neighbor as thyself.

How can you do this?

Prayer

First, you must understand that God loves you. Without his love you cannot love anyone else. God's love in you is called grace. You don't deserve it (it is unmerited,) but you receive it whenever you ask for it. So you must ask for it often. You ask for grace when you pray. The first way to keep the Great Commandments is prayer.

Prayer is both talking to and listening to God. When you "say your prayers" remember that it is God you talk to, and he gets all of your attention. You have spoken to teachers,

parents and friends without giving them all your attention, but God can tell when you're thinking of something else when you pray. He would rather spend five minutes with you while you concentrate on him than spend ten minutes with you while you look around the room in a daze.

A wonderful prayer for the spirit of prayer (P. 594 BCP) "O Almighty God, who pourest our on all who desire it, the spirit of grace and of supplication; Deleiver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfact thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen

You must pray every day. You are glad about some things, sad about others, sorry for others and worried about still others. God wants to hear you talk about them. Later, you will learn a few short and easy ways to pray. The important thing to remember is to pray often.

Also, understand that sometimes you pray with people and sometimes you pray alone. Both kinds of prayer are important. Why do you pray with other people? Think of it this way: God didn't make you to live alone: he doesn't want you to pray alone all the time, either.

### **The Lord's Prayer**

Jesus gave the Apostles an example of how to talk with God. If it is good for them, then it is great for us! His disciples once asked him to do this: "Teach us to pray." And he did. All Christians should memorize the Lord's Prayer and use it as an example for other prayers. The Lord's Prayer will help you to remember to pray for the right things.

The Lord's Prayer has another name: the Our Father. This name comes from the first two words of the Prayer. Some people call it the Lord's Prayer because Jesus taught it.

Here are the two passages from the Bible where the prayer is written for us. Matthew 6:9-13 and Luke 11:1-4. Under them is the same prayer from the Holy Communion service in the Book of Common Prayer on page 82 which is the form Anglicans memorize

*Our Father.*

who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our Trespases, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen

Discussion:

Our Father, who art in heaven,

God is in heaven. So is Jesus who sits on the right hand of God as we say in the Creed. We shall be with them in heaven, too, if we love God here on earth.

By saying that God is in heaven, you make him the goal of your life.

Notice that the prayer is plural or corporate – Our Father.

hallowed be thy name.

To “hallow” something means to make it holy, or “set apart”. God’s name is special, and you should never use it without respect, fear and love.

God’s name is already holy, but you are praying that you and others would treat it that way.

Thy kingdom come.

When Jesus comes again, he will bring his kingdom with him. He hasn’t come yet.

We pray for Jesus’ kingdom to come because we will be completely happy only when it does come.

Thy will be done, on earth as it is in heaven.

In heaven, the saints do only God’s will.

We pray that we on earth may be like them and do God’s will here, too.

Give us this day our daily bread.

All food is a gift from God.

We should ask for everything we need.

We should give thanks for everything we need and receive from God.

And forgive us our trespasses,

“Trespass” is an old-fashioned word for sin, which means thinking or acting against God’s will.

God will forgive our sins if we ask him and try to do better.

as we forgive those who trespass against us.

God will forgive our sins only if we forgive people who do wrong things to us.

When you forgive someone, you stop being angry.

If you find it hard to forgive someone, ask God for help.  
Remember that Jesus forgives sins, and he is happy to do it.

And lead us not into temptation,

Temptation does not make us sin, but it makes us think about sin. For example, if your mother baked cookies and she told you, “Don’t eat any; they are for my party”, the cookies would tempt you to disobey your mother. If you find a wallet on the street, you may be tempted to keep it, although you know you should give it to the police.

We should ask God to keep us away from temptation.

but deliver us from evil.

Sometimes evil things happen when people sin. If you shoot a man and he dies, that is evil.

Sometimes evil things happen and we do not know why. If you had the flu and died, that is evil too, but it may not be your fault.

We should ask God to protect us from evil. He never willingly afflicts people with evil.

For thine is the kingdom and the power and the glory,

God is the king of everything.

God has power over everything.

God is more beautiful than everything.

When you tell God these things, you are praising him.

for ever and ever.

God does not change – ever.

His goodness and power will last forever.

Amen.

“Amen” means you believe what you are saying.

“Amen” means you are loyal to what you believe.

## **Fasting**

To fast means to go without eating for a time. This doesn't mean that you don't eat enough. It means that you give up a meal or a favorite food on occasion. Why do you fast? Jesus fasted, and it worked. It helped him to concentrate on saying his prayers and on helping people who needed him. Obviously, old people and young children don't skip meals; but anyone can skip a dessert for a while. The point is to find something you like and give it up. If you can give up something like ice cream and not complain about it tells you that you don't need ice cream to be happy. Remember that when you fast, you should always say your prayers.

## Almsgiving

Alms is an old-fashioned word for money given to the poor. Jesus prayed, fasted and gave alms to people who could not afford to buy bread. The best way to give alms is at church. This way, when people receive help, they can learn that God loves them and that his people care for them. The gift from the Church is from God and has special value and meaning.

The Book of Common Prayer (***Just remember***)

The Book of Common Prayer has been called “The Bible rearranged for Christian worship”. Over three-quarters of the book consist of selections taken directly from Holy Scripture. The Old Testament Book of Psalms is incorporated in its entirety, for example, and much of the liturgy of the Eucharist is directly from the New Testament. The Gospels and Epistles are bodily lifted from the King James (Authorized) version of the Bible. The canticles in the Daily Offices are scriptural in origin, from both the Old and New Testaments.

Because our Anglican faith and worship are so closely bound with the Book of Common Prayer, it is important to each of us to know and understand the history of its creation and to be thoroughly familiar with its contents and use.

We should be aware also that our Hymnal is an extension of the Prayer Book. The section of the Prayer Book entitled Concerning the Service of the Church following the Preface covers the use of hymns and anthems appropriate to our faith and practice.

## EPILOGUE – ANGLICANISM

You have been introduced to the Anglican tradition. It is a community of worship and service in the name of the Trinitarian God. As a part of the worldwide Anglican Communion we share in what has been called “the Anglican spirit.” It is a way of being Christian in the world.

The Anglican spirit is rooted in the Holy Scriptures, in the belief and ancient liturgies of the Catholic (Universal) tradition, as reformed during the Reformation period. We are a church that shares both in the great Catholic tradition of the Church and in the insights and energies of Protestantism. Our life is centered in worship and service, and in the discernment of God’s truth through Scripture, tradition, and reason.



Anglicans are to be joyful Christians, celebrating the original blessing of creation and the divine gift of salvation through Christ. We affirm that human beings are made in the image of God, an image that endures in spite of the corruption of sin. We are also deeply aware that we are broken and imperfect people, living in a fallen world that needs healing and redeeming. In the Incarnation of Christ and his saving work in the crucifixion and resurrection and giving of the Spirit, we believe that God has come to be with us in our brokenness and struggle, and is healing us from this disease called sin through the grace and mercy of Christ.

In our devotion to the Incarnate Christ (the eternal Son of God took flesh from His human mother and that the historical Christ is at once both fully God and Man,) we are passionate about the reality that all things have been made holy by the coming of God into the world in Jesus. We are a sacramental people who find our way to God through the blessing of earthly things, such as bread and wine, water, beautiful vestments, incense and holy ceremony.

In our devotion to the cross, we believe that God has reconciled all things in Christ and brought into being the beginning of a new creation. We are a forgiven people rejoicing in God's mercy and compassion: in Christ "things which had been cast down are being raised up, and things which had grown old are being made new, and all things are being brought to their perfection through whom all things were made, your son Jesus Christ...."

In our devotion to the Spirit, we rejoice in "the love of God that has been poured into our hearts by the Holy Spirit that has been given us." Life in the Spirit celebrates the reconciliation and unity of all things in God. It affirms that through Baptism and Confirmation each of us has been given the gifts of the Spirit for ministry, and that the Church is a community of the Spirit empowered to do Christ's work in the world.

In our devotion to worship according to The Book of Common Prayer, we affirm that it is through worship and prayer that we grow in our knowledge and love of God and both find and express our faith. The Book of Common Prayer gives us a uniform repository of our common belief and common worship, which binds us together as one in the midst of many diversities and differences. We are not a confessional church. Our accent is on reverent worship and mystery and wonder. One of our favorite ancient sayings is *lex orandi, lex credendi*, "the law of prayer is the law of believing." The Prayer Book is where we find our oneness of belief and prayer, in the communion of the Spirit and of the saints in every time and place. There has been a succession of English Prayer

Books, 1549, 1552, 1662, 1789, 1893, 1928, and 1979 of which brought new theologies; thus, being claimed by many as heretical.

In our devotion to the Church we understand that we are the family of God, a community of faith, worship, and service where all the people of the earth can find a home in the love of God. We value the communion of the Holy Spirit where all things are reconciled and made one. We are the

Church of the “Via Media,” where we value the golden mean, the middle way, between extremes. Deeply centered in Christ, we are resolute in holding together things which differ, for the sake of the Church’s wholeness. The Via Media requires patience and restraint, a sense of humility and balance, and, above all, the conviction that only God has all the truth. It leads us to be a tolerant community, where diverse people can worship side by side and be one in mission.

“Comprehensiveness” is a good word for the Anglican spirit. Our way of being Christian, as one put it, is not about “compromise for the sake of peace but comprehension for the sake of truth.” Comprehensiveness means containing in one tradition all of the truth of God that we are able to contain, with some of the inevitable tensions that this involves. A softened attitude of heart has given the Anglican tradition an inquiring mind that is gentle in spirit which enables us to be a church which is catholic (traditional) as one body united by grace, patience, and generosity of spirit.

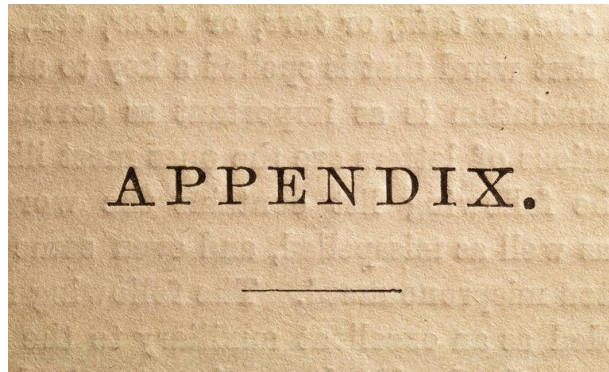
By encountering the mystery of God that surrounds us, we continually learn that before the Creator we are dependent creatures, before the judge we are sinners, and before the redeemer we are forgiven and reconciled if we live within His Will with a heart full of hearty repentance and true faith. In our continual encounter with God’s Word and Sacrament we are drawn to a life of repentance which reorients our actions and ourselves to God and his purposes for our life, from which nothing can separate us.

May this tour of Anglicanism enable you to catch a glimpse of our faith and the Anglican spirit. Please join us as we continue to build God’s holy Church and make a difference in the world for Christ’s sake. May we all continue to study and understand the essentials of our faith and practice them in our common worship and service to the glory of God.

May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you always.

Fr. Michael Cawthon

St. Michael the Archangel, 2211 Margaret Wallace Rd, Charlotte, NC 28105



## Chapter 11

### Appendix (historical documents)

#### First Apologetics of Justin Martyr

##### Chapter 1. Address

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To the [Emperor Titus Ælius Adrianus Antoninus Pius Augustus Cæsar](#), and to his son Verissimus the Philosopher, and to Lucius the Philosopher, the natural son of Cæsar, and the adopted son of [Pius](#), a lover of learning, and to the sacred Senate, with the whole People of the Romans, I, [Justin](#), the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition on behalf of those of all nations who are [unjustly hated](#) and wantonly abused, myself being one of them. Continue...

##### Chapter 2. Justice demanded

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Reason directs those who are truly pious and philosophical to honour and love only what is true, declining to follow traditional opinions, if these be worthless...continue

## Full transcript

<http://www.newadvent.org/fathers/0126.htm>

### Chapter 6. Charge of atheism refuted

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Hence are we called **atheists**. And we confess that we are **atheists**, so far as gods of this sort are concerned, but not with respect to the most **true God**, the Father of righteousness and **temperance** and the other **virtues**, who is free from all impurity.

Continue

### Chapter 61. Christian baptism

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I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and **believe** that what we teach and say is **true**, and undertake to be able to live accordingly, are instructed to **pray** and to entreat God with **fasting**, for the remission of their **sins** that are past, we **praying** and **fasting** with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of **God**, the Father and Lord of the **universe**, and of our Saviour **Jesus Christ**, and of the **Holy Spirit**, they then receive the washing with water. For Christ also said, *Unless you be born again, you shall not enter into the kingdom of heaven.* **John 3:5** Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have **sinned** and repent shall escape their **sins**, is declared by Esaias the **prophet**, as I wrote above; he thus speaks: *Wash you, make you*

*clean; put away the **evil** of your doings from your **souls**; learn to do well; judge the fatherless, and plead for the **widow**: and come and let us reason together, says the Lord. And though your **sins** be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow. But if you refuse and rebel, the sword shall devour you: for the mouth of the Lord has spoken it. **Isaiah 1:16-20***

And for this [rite] we have learned from the **apostles** this reason. Since at our birth we were born without our own **knowledge** or choice, by our **parents** coming together, and were brought up in bad habits and **wicked** training; in order that we may not remain the children of necessity and of **ignorance**, but may become the children of choice and **knowledge**, and may obtain in the water the remission of **sins** formerly committed, there is pronounced over him who chooses to be born again, and has repented of his **sins**, the name of **God** the Father and Lord of the **universe**; he who leads to the laver the person that is to be washed calling him by this name alone. For no one can utter the name of the ineffable **God**; and if any one dare to say that there is a name, he raves with a hopeless **madness**. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of **Jesus Christ**, who was crucified under **Pontius Pilate**, and in the name of the **Holy Ghost**, who through the **prophets** foretold all things about **Jesus**, he who is illuminated is washed. Continue...

## Chapter 65. Administration of the sacraments

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But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty **prayers** in common for ourselves and for the **baptized** [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the **truth**, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting **salvation**. Having ended the **prayers**, we salute one another with a **kiss**.

There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and **glory** to the Father of the **universe**, through the name of the Son and of the **Holy Ghost**, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the **prayers** and thanksgivings, all the people present express their assent by saying **Amen**. This word **Amen** answers in the Hebrew language to γένοιτο [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us **deacons** give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

## Chapter 66. Of the Eucharist

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And this food is called among us Εὐχαριστία [the **Eucharist**], of which no one is allowed to partake but the man who believes that the things which we teach are **true**, and who has been washed with the washing that is for the remission of **sins**, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as **Jesus Christ** our Saviour, having been made flesh by the **Word of God**, had both flesh and blood for our **salvation**, **so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, *This do in remembrance of Me, Luke 22:19 this is My body*; and that, after the same manner, having taken the cup and given thanks, He said, *This is My blood*; and gave it to them alone.** Which the **wicked** devils have imitated in the **mysteries** of **Mithras**, commanding the same thing to be done. For, that bread and a cup of water are placed

with certain incantations in the mystic [rites](#) of one who is being initiated, you either [know](#) or can learn.

## Chapter 67. Weekly worship of the Christians

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And we afterwards continually remind each other of these things. And the [wealthy](#) among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son [Jesus Christ](#), and through the [Holy Ghost](#). And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the [apostles](#) or the writings of the [prophets](#) are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these [good](#) things. Then we all rise together and [pray](#), and, as we before said, when our [prayer](#) is ended, bread and wine and water are brought, and the president in like manner offers [prayers](#) and thanksgivings, according to his ability, and the people assent, saying [Amen](#); and there is a distribution to each, and a participation of that over which thanks have been given, [and to those who are absent a portion is sent by the deacons](#). And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the [orphans](#) and [widows](#) and those who, through sickness or any other [cause](#), are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which [God](#), having wrought a change in the darkness and matter, made the world; and [Jesus Christ our Saviour on the same day rose from the dead](#). For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His [apostles](#) and [disciples](#), He taught them these things, [which we have submitted to you also for your consideration](#).



## Chapter 68. Conclusion

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And if these things seem to you to be reasonable and [true](#), [honour](#) them; but if they seem nonsensical, despise them as nonsense, and do not decree death against those who have done no wrong, as you would against enemies. **For we forewarn you, that you shall not escape the coming judgment of [God](#), if you continue in your [injustice](#); and we ourselves will invite you to do that which is pleasing to [God](#).** And though from the letter of the greatest and most illustrious Emperor Adrian, your father, we could demand that you order judgment to be given as we have desired, yet we have made this appeal and explanation, not on the ground of Adrian's decision, but because we [know](#) that what we ask is just. And we have subjoined the copy of Adrian's epistle, that you may [know](#) that we are speaking [truly](#) about this. And the following is the copy:—

# The Didache:

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**Instructions for Being a Christian  
According to the Twelve Apostles**

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**Written Circa 50A.D.**

RESTORED TO ITS ORIGINAL STATE FROM VARIOUS  
SOURCES and TRANSLATED

by

CHARLES H. HOOLE, M.A.

## CHAPTER 1

<sup>1:1</sup> There are two paths, one is the Way of Life and one is the Way of Death, and the difference is great between the two paths.

<sup>1:2</sup> Now the Way of Life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another. <sup>1:3</sup> And the training about these maxims is as follows:

Bless them that curse you,  
Pray for your enemies.

Fast on behalf of those that persecute you. For what benefit is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

<sup>1:4</sup> Abstain from fleshly and worldly lusts.

If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect.

If any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

<sup>1:5</sup> Give to everyone that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all.

Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive things being in need, he shall be free from guilt; but he who receiveth things when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

<sup>1:6</sup> For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

## CHAPTER 2

<sup>2:1</sup> Now, the second part of the training is this:

<sup>2:2</sup> Thou shalt not murder;

Thou shalt not commit adultery;

Thou shalt not corrupt youth;

Thou shalt not commit fornication (be promiscuous);  
 Thou shalt not steal;  
 Thou shalt not use soothsaying;  
 Thou shalt not practice sorcery;  
 Thou shalt not kill a child by abortion, neither shalt thou slay it when born;  
 Thou shalt not covet the goods of thy neighbour;  
   <sup>2:3</sup> thou shalt not commit perjury;  
   Thou shalt not bear false witness;  
   Thou shalt not speak evil;  
   Thou shalt not bear malice;  
   <sup>2:4</sup> Thou shalt not be double-minded or double-tongued, for to be double  
     tongued is the snare of death.  
   <sup>2:5</sup> Thy speech shall not be false, or empty, but concerned with action.  
   <sup>2:6</sup> Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or  
     proud;  
 Thou shalt not plot evil against thy neighbor;  
   <sup>2:7</sup> thou shalt not hate any man, but some thou shalt confute, concerning some  
     thou shalt pray, and some thou shalt love beyond thine own soul.

### **CHAPTER 3**

<sup>3:1</sup> My child, fly from everything that is evil, and from everything that is like to  
   it.  
<sup>3:2</sup> Be not wrathful, for wrath leadeth unto slaughter.  
   Be not jealous, or contentious, or quarrelsome, for from all these things  
     slaughter ensues.  
<sup>3:3</sup> My child, be not lustful, for lust leadeth unto fornication;  
   Be not a filthy talker or someone with a roaming eye, for from all these things  
     come adulteries.  
<sup>3:4</sup> My child, be not an observer of omens, since it leadeth to idolatry, nor a  
   user of spells, nor an astrologer, nor a travelling purifier, nor wish to see  
   these things, for from all these things idolatry ariseth.  
<sup>3:5</sup> My child, be not a liar, for lying leadeth unto theft; be not covetous or  
   conceited, for from all these things thefts arise.

- 3:6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;
- 3:7 Rather be thou meek, for the meek shall inherit the earth;
- 3:8 Be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing always the words that thou hast heard.
- 3:9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.
- 3:10 Accept the things that happen to thee as good, knowing that without God nothing happens.

## CHAPTER 4

- 4:1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honor him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;
- 4:2 Thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;
- 4:3 Thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;
- 4:4 Thou shalt not doubt whether a thing shall be or not.
- 4:5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.
- 4:6 If thou hast earned by thy hands what thou needest to live, give by means of thy hands something for the redemption of thy sins.
- 4:7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.
- 4:8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?
- 4:9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

4:10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

4:11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

4:12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

4:13 Thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

4:14 Thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience.

This is the Way of Life.

## CHAPTER 5

5:1 But the Way of Death is this:

First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

5:2 This is the Way of those who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgment, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble,

These people do not knowest him that made them.

They are murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things.

From all these, children, may ye be delivered.

## CHAPTER 6

- <sup>6:1</sup> See that no one make thee to err from this Way of Teaching, since he who doeth so leadeth thee away from God.
- <sup>6:2</sup> If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.
- <sup>6:3</sup> But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

## CHAPTER 7

- <sup>7:1</sup> With regard to baptism, baptize in this way:  
Having first recited all these precepts, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in running water;
- <sup>7:2</sup> But if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water; <sup>7:3</sup> but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.
- <sup>7:4</sup> Moreover, before the baptism, let him who baptizeth and him who is baptized fast previously, and any others who may be able.  
And thou shalt command him who is baptized to fast one or two days before.

## CHAPTER 8

- <sup>8:1</sup> With regard to your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week (Mondays & Thursdays), but do ye fast on the fourth and sixth days (Wednesdays & Friday).

- <sup>8:2</sup> Neither pray ye as the hypocrites.

Rather, as the Lord hath commanded in his gospel so pray ye:

Our Father in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done as in heaven so on earth.

Give us this day our daily bread.

And forgive us our debt, as we also forgive our debtors.

And lead us not into temptation,

But deliver us from the evil:

For thine is the power, and the glory, for ever.

<sup>8:3</sup> Thrice a day pray ye in this fashion.

## CHAPTER 9

<sup>9:1</sup> But concerning the Eucharist, after this fashion give ye thanks.

<sup>9:2</sup> First, concerning the cup, say:

We thank thee, our Father,

For the holy vine, David thy Son,

Which thou hast made known unto us

Through Jesus Christ thy Son; to thee be the glory for ever.

<sup>9:3</sup> And concerning the broken bread, say:

We thank thee, our Father,

For the life and knowledge which thou hast made known unto us

Through Jesus thy Son; to thee be the glory for ever.

<sup>9:4</sup> As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

<sup>9:5</sup> And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

## CHAPTER 10

<sup>10:1</sup> But after it has been completed, so pray ye:

<sup>10:2</sup> We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

<sup>10:3</sup> Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

<sup>10:4</sup> Above all, we thank thee that thou art able to save; to thee be the glory for ever.



<sup>10:5</sup> Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

<sup>10:6</sup> Let grace come, and let this world pass away.

Hosanna to the Son of David.

If any one is holy let him come; if any one is not, let him repent.

Maranatha. Amen.

<sup>10:7</sup> But charge the prophets to give thanks, so far as they are willing to do so.

## CHAPTER 11

<sup>11:1</sup> Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

<sup>11:2</sup> But if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

<sup>11:3</sup> But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

<sup>11:4</sup> Let every apostle who cometh unto you be received as the Lord.

<sup>11:5</sup> He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

<sup>11:6</sup> And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

<sup>11:7</sup> And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

<sup>11:8</sup> But not every one who speaketh in the spirit is a prophet, but he is so who follow the Way of the Lord. It is by the Way that they live therefore that they shall be known, the false prophet and the prophet.

<sup>11:9</sup> And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

<sup>11:10</sup> And every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

<sup>11:11</sup> And every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things

that he doth himself, shall not be judged of you, for with God lieth his judgment, for in this manner also did the ancient prophets.

<sup>11:12</sup> But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

## CHAPTER 12

<sup>12:1</sup> Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

<sup>12:2</sup> If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

<sup>12:3</sup> But if he wish to settle with you, being a craftsman, let him work, and so eat;

<sup>12:4</sup> But if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

<sup>12:5</sup> But if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

## CHAPTER 13

<sup>13:1</sup> But every true prophet who is willing to dwell among you is worthy of his meat.

<sup>13:2</sup> Likewise a true teacher is himself worthy of his meat, even as is a labourer.

<sup>13:3</sup> Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

<sup>13:4</sup> But if ye have not a prophet, give it unto the poor.

<sup>13:5</sup> If thou makest a feast, take and give the firstfruits according to the commandment.

<sup>13:6</sup> In like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

<sup>13:7</sup> Take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

## CHAPTER 14

<sup>14:1</sup> But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

<sup>14:2</sup> But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted.

<sup>14:3</sup> For it is that which is spoken of by the Lord:

In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

## CHAPTER 15

<sup>15:1</sup> Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

<sup>15:2</sup> Do not, therefore, despise them, for they are those who are honored among you, together with the prophets and teachers.

<sup>15:3</sup> Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, let no one speak to any one who walketh disorderly with regard to his neighbor, neither let him be heard by you until he repent.

<sup>15:4</sup> Now with regard to your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

## CHAPTER 16

<sup>16:1</sup> Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

<sup>16:2</sup> But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

<sup>16:3</sup> For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

- <sup>16:4</sup> Then when iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.
- <sup>16:5</sup> Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.
- <sup>16:6</sup> And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead <sup>16:7</sup> – but not of all, but as it has been said, The Lord shall come and all his saints with him.
- <sup>16:8</sup> Then shall the world behold the Lord coming on the clouds of heaven.