



St. Patrick's Anglican Church

Murfreesboro, TN

Anglican 101



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CLASS #1

A BRIEF HISTORY OF ANGLICANISM

I. ANGLICAN

A. Those churches that trace their spiritual roots to the Church of England and whose beliefs and worship are guided by The Holy Scriptures and The Book of Common Prayer

B. Today there are over 77 million Anglicans in 34 Provinces across the world

1. Each Province (national church) is self-governing and led by an Archbishop or Primate
2. Archbishops under the invitation of the Archbishop of Canterbury (primus inter pares) form a voluntary Communion
3. More recently another voluntary Communion called GAFCON has been established within the Anglican Communion to uphold and maintain the orthodox faith
4. Provinces are subdivided into Diocese which are led by Bishops
5. Priests serve a local church under the authority of a Bishop

II. IN THE BEGINNING

A. Anglicanism *did not* begin because Henry wanted a divorce!

B. The Church was *in* England before it became the Church of England

1. Legends place Joseph of Arimathea, Mary and even Jesus as a child in England
2. Britain was inhabited by Roman soldiers in first century
3. Pentecost about 33 AD spreads the Gospel to the world
4. 47 AD Canterbury claims a Christian church
5. 209 AD The first recorded British martyr is St. Alban
6. 314 AD 3 English Bishops attend the Council of Arles
7. 394 AD St. Ninian was a Bishop/missionary to Scotland
8. 432 AD St. Patrick was a Bishop/missionary to Ireland
9. 563 AD St. Columba was Abbot/missionary to Scotland
10. 600 AD St. Augustine - envoy of Rome – 1st ABof C
11. 664 AD Synod of Whitby – Celtic Church accepts Roman authority

C. England Breaks with Rome

12. 1517 AD Luther and the Reformation
13. 1534 AD Act of Supremacy - King head of the Church
14. 1536 AD The English Bible is placed in all churches
15. 1549 AD Archbishop Cranmer's English BCP
16. 1553-1558 AD Mary returns England to Rome
17. 1554 AD Cranmer martyred
18. 1558-1603 AD Elizabeth secures the break with Rome

19. 1559 BCP and 1563 Articles of Religion define the Church of England as distinct both from the Continental Reformation *and* the Church of Rome

III. THE CHURCH OF VIA MEDIA - BOTH CATHOLIC AND REFORMED

A. Catholic

1. Accepts Holy Scripture as the perfect rule of faith
2. Accepts the Creeds
3. Accepts the Ecumenical Councils
4. Accepts the Church Fathers
5. Accepts the three-fold office of Bishop, priest and deacon
6. Accepts the Sacraments
7. Accepts the Real Presence of Christ in the Eucharist
8. Accepts prayers for the departed
9. Accepts the moderate use of images
10. Accepts the use of ceremony
11. Accepts the Christian calendar
12. Accepts ecclesiastical canons and constitutions

B. Reformed

1. Rejects the primacy of Rome
2. Rejects tradition as equal authority with Scripture
3. Rejects the Pope as the Vicar of Christ
4. Rejects transubstantiation
5. Rejects communion in one kind
6. Rejects saints as mediators

7. Rejects works righteousness
8. Rejects Roman constitution and canon

IV. ANGLICANISM IN THE UNITED STATES

- A. As the English Empire spread the church went with it
- B. Church of England was prominent in the Colonies
- C. Revolutionary War of 1776 separated the American Church from England
- D. 1784 AD Samuel Seabury consecrated the first American Bishop
- E. 1787 AD 3 American Bishops consecrated
- F. 1789 AD First American BCP
- G. The Episcopal Church *was* the Anglican Church in the US
- H. 2009 a new Province, “The Anglican Church of North America” was created in the US.
- I. First Archbishop is The Most Reverend Robert Duncan
- J. St. Patrick’s is a part of the new Province and a member of The Anglican Diocese of the South
- K. See city is Loganville
- L. The first Bishop of ADOTS is The Right Reverend Dr. Foley Beach.
- M. He is now the Most Reverend Dr. Foley Beach, 2nd Archbishop of the Anglican Church of North America

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CLASS #2

HOLY SCRIPTURE: INSPIRATION AND CANONICITY

I. THE HOLY SCRIPTURES ACCORDING TO THE CATECHISM - BCP 853,854

II. DEFINITION OF INSPIRATION

A. Literally = “God breathed”

B. Biblical References

“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” 2 Tim 3:14-17

“We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in

the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.” 2 Peter 1:19-21

C. What inspiration is *not*

1. Not writers in a trance
2. Not writers taking heavenly dictation
3. Not writers simply inspired by an event to report

D. The Bible is at the same time a human book and a divine book. The personalities and worldviews of the individual authors are apparent, while the revelation of God through these writings is equally discernable.

E. *“Inspiration was an influence of the Holy Spirit on the minds of certain select men, which rendered them organs of God for the infallible communication of His mind and will. And they were in such a sense the organs of God, that what they said God said.”* (Charles Hodge, *Systematic Theology*, 1:154).

III. JESUS AND THE INSPIRATION OF HOLY SCRIPTURE

- A. Jesus quoted Scripture to rebuke Satan - Mt 4:4
- B. Jesus said Scripture is eternal - Mt 5:17,18 : 24:35
- C. Jesus said “God said” when quoting Holy Scripture - Mt 22:31
- A. Jesus accepted the Law, the Prophets and the Writings = Old Testament - Lk. 24:44,45

- B. Jesus accepted the Hebrew Canon - Lk 11:51 (Abel is in the first book of the Hebrew Bible - Genesis and Zechariah is in the last book of the Hebrew Bible - Chronicles).
- D. Jesus promised the Holy Spirit would inspire the Apostles = New Testament - Jn 14:26, 16:12-14

IV. CANONICITY = HOW WE RECEIVED THE BOOKS

- C. “Canon” = Measuring Rod
- D. Gal 1:8 warns against receiving contrary messages to that which was received from the Apostles
- E. Eph 2:20 refers to the foundation in the apostles and prophets
- F. The Church considered the Hebrew Bible as the Word of God - Heb 1:1
- G. Peter placed Paul’s writings on the same level as the Old Testament – 2 Peter 3:14-17
- H. Universal witness to the authority of the New Testament writers in the Church Fathers
 1. Bp Clement of Rome (95 AD) told the Church to “take up Paul’s letters”
 2. St. Ignatius (117 AD) referred to the letters of Paul and Peter as authoritative
 3. St. Polycarp (69-155 AD) as a disciple of St. John the Evangelist quoted ½ the books of the New Testament in his writings

4. St. Irenaeus (d. 180 AD) accepted all 4 gospels and quoted from 16 N.T. books
5. The early church rejected false writings/heresies that refuted New Testament writings
6. Synod of Hippo 393 AD codified rather than created the New Testament canon
7. St. Augustine (354-430) *“I have learned to yield such respect and honor only to the canonical books of Scripture. Of these I do firmly believe that the authors are completely free from error; and if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the manuscript is faulty or the translator has not caught the meaning of what was said or I myself have failed to understand it.” Letters 82.3*

V. CONCLUSION - The evidence which points to the reliability of Holy Scripture as an historical document is beyond comparison to any other ancient document. The Bible is not just a single book rather it is actually a collection of 66 books, which is called the Canon of Scriptures. These 66 books contain a wide variety of literature: history, poetry, prophecy, wisdom, sermon, letters, and apocalyptic to name a few.

- These 66 books were written by 40 different authors from diverse backgrounds: fishermen, doctors, kings, prophets, apostles and others. Most of these authors never knew one another personally.
- They were written over a period of about 1500 years.
- They were written in 3 different languages; Hebrew, Greek, and some Aramaic.
- They were written on 3 different continents: Africa, Asia, and Europe
- And yet these 66 books, written by 40 different authors, over 1500 years, in 3 different languages, on 3 different continents share a common storyline of God’s love for and redemption of His creation.

The great numbers of reliable manuscripts available to us today make us confident that they are so close to what was first penned that we can accurately call it “The Word of the Lord”.

<u>AUTHOR</u>	<u>WHEN WRITTEN</u>	<u>EARLIEST COPY</u>	<u>TIME SPAN</u>	<u># OF COPIES</u>
Caesar	100-44 BC	900 AD	1,000 yrs.	10
Plato	427-347 BC	900 AD	1,200 yrs.	7
Thucydides	460-400 BC	900 AD	1,300 yrs.	8
Sophocles	496-406 BC	1000 AD	1,400 yrs.	193
Aristotle	384-322 BC	1100 AD	1,400 yrs.	49
Homer	900 BC	400 BC	500 yrs.	643
N.T.	40-100 AD	125 AD	25 yrs.	24,000+

*(taken from *Evidence that Demands a Verdict*, Josh McDowell,
Thomas Nelson Pub., 1972, I:42,43.)

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CLASS #3

THE CHURCH

- I. ONE, HOLY, CATHOLIC, AND APOSTOLIC ~ BCP P. 854
 - A. **One** ~ One Body under one Head and it includes all of the people of God, the living and the “dead”
 - B. **Holy** ~ People redeemed by Christ are indwelt by the Holy Spirit to reflect the holiness of God
 - C. **Catholic** ~ Universal and orthodox, teaching what has been believed by all people, at all times and in all places
 - D. **Apostolic** ~ Receiving/communicating the faith of the Apostles
“Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.” Jude 1:3

- II. SCRIPTURAL IMAGES OF THE CHURCH
 - A. The Body of Christ - Rom 12 - To do Christ’s work
 - B. The Bride of Christ - Jer 2:2 w/ Mk 2 :19, 20 - To glorify Christ
 - C. The Temple of God - I Cor 3:16,17 – God’s unique dwelling
 - D. The Holy Nation - IPet 2:9 - To live under the rule of Christ
 - E. The Family of God - Rom 8:28,29 - To have communion with our Father and to love one another that the world may believe

III. THE MINISTRY

A. The Church is founded by Jesus

1. It is founded upon proper confession of Jesus - Mt 16:15-19
2. It is birthed at Pentecost - Jn 14:16-18, Acts 2
3. It is conferred Christ's authority - Mt 18:15-20
4. It recognized a distinctions of ministries – Eph 4:11-13
5. It established parameters for ministry - 1Tim 3

B. Anglicanism recognizes four orders of ministry - BCP 855, 856

1. **Bishops** – Continuation of the Apostles intended “to guard the faith, unity and discipline of the whole Church” (BCP p.855)
2. **Priests** - Serve under the authority of the Bishop and fulfill the role of the “elder” (presbyter)
3. **Deacons** - Assist Bishops and Priests with a special emphasis upon service
4. **Laity** - All baptized Christians who are equipped by the other three orders to perform ministry in Jesus' name

IV. CONCLUSIONS CONCERNING THE CHURCH

- A. The Church is in a *unique* role to proclaim the Gospel
- B. The Church as Christ's Body emphasizes unity
- C. The Church requires every member to carry out their ministry just as a body requires each part to function for the good of the whole

D. The Church exists to bring honor to its Head - Jesus Christ

APOSTOLIC SUCCESSION EXPLAINED

I. Biblical basis

- a. Aaron's ordination of his sons to the priesthood and arranging for successors
- b. Jesus' appointing the 12 with Matthias replacing Judas
- c. Paul's appointment of Timothy
- d. Timothy's commission to keep the line going – 2 Tim 2:2

II. Gifts and ministries were imparted by the laying on of hands

- a. Acts 6:5-6: This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procurus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.
- b. Acts 13:2-3: While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off.
- c. 1 Timothy 4:14: Do not neglect your gift, which was given you through prophetic message when the body of elders laid their hands on you.

- III. The early Church recognized the need for the ministry of the apostles to be systematically passed on versus self-appointed ministers. For example Polycarp, as disciple of St. John, was made Bishop of Smyrna and was martyred around 155 AD
- IV. The Practice – 3 Bishops lay hands on a priest to consecrate him a bishop and therefore the new bishop can trace his historic line through any or all of his consecrators.
- a. Meticulous records are kept that document the ordination line of clergy. There is a list on the north wall of St. Patrick's Cathedral in Armagh of every Archbishop since Patrick in the 5th century to the current Archbishop of Ireland
 - b. Church Fathers on the Successors of the Apostles
 - i. Clement I [A.D. 80] *"Through countryside and city [the apostles] preached, and they appointed their earliest converts, testing them by the Spirit, to be the bishops and deacons of future believers. Nor was this a novelty, for bishops and deacons had been written about a long time earlier. . . . Our apostles knew through our Lord Jesus Christ that there would be strife for the office of bishop. For this reason, therefore, having received perfect foreknowledge, they appointed those who have already been mentioned and afterwards added the further provision that, if they should die, other approved men should succeed to their ministry"* (Letter to the Corinthians 42:4–5, 44:1–3)

- ii. Hegesippus [A.D. 180] *"When I had come to Rome, I [visited] Anicetus, whose deacon was Eleutherus. And after Anicetus [died], Soter succeeded, and after him Eleutherus. In each succession and in each city there is a continuance of that which is proclaimed by the law, the prophets, and the Lord"* (Memoirs, cited in Eusebius, Ecclesiastical History 4:22)
- iii. Irenaeus [A.D. 189]). *"It is possible, then, for everyone in every church, who may wish to know the truth, to contemplate the tradition of the apostles which has been made known to us throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the apostles and their successors down to our own times, men who neither knew nor taught anything like what these heretics rave about"* (Against Heresies 3:3:1)

"But since it would be too long to enumerate in such a volume as this the successions of all the churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here the successions of the bishops of the greatest and most ancient church known to all, founded and organized at

Rome by the two most glorious apostles, Peter and Paul—that church which has the tradition and the faith with which comes down to us after having been announced to men by the apostles. For with this Church, because of its superior origin, all churches must agree, that is, all the faithful in the whole world. And it is in her that the faithful everywhere have maintained the apostolic tradition." (ibid., 3:3:2)

"Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic churches testify, as do also those men who have succeeded Polycarp down to the present time." (ibid., 3:3:4)

"[I]t is incumbent to obey the presbyters who are in the Church—those who, as I have shown, possess the succession from the apostles; those who, together with

the succession of the episcopate, have received the infallible charism of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen from the truth" (ibid., 4:26:2).

"The true knowledge is the doctrine of the apostles, and the ancient organization of the Church throughout the whole world, and the manifestation of the body of Christ according to the succession of bishops, by which succession the bishops have handed down the Church which is found everywhere" (ibid., 4:33:8).

- iv. Tertullian [A.D. 200] *"[The apostles] founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches.*

Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive Church, [founded] by the apostles, from which they all [spring]. In this way, all are primitive, and all are apostolic, while they are all proved to be one in unity" (Demurrer Against the Heretics 20

"[W]hat it was which Christ revealed to them [the apostles] can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves . . . If then these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those molds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the churches received from the apostles, the apostles from Christ, [and] Christ from God. Whereas all doctrine must be prejudged as false which savors of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the

tradition of the apostles, and whether all other doctrines do not ipso facto proceed from falsehood" (ibid., 21).

"But if there be any [heresies] which are bold enough to plant [their origin] in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [their first] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men—a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter" (ibid., 32).

"But should they even effect the contrivance [of composing a succession list for themselves], they will not advance a step. For their very doctrine, after

comparison with that of the apostles [as contained in other churches], will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory" (ibid.).

"Then let all the heresies, when challenged to these two tests by our apostolic Church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith" (ibid.).

- v. Cyprian of Carthage [A.D. 253] *"[T]he Church is one, and as she is one, cannot be both within and without. For if she is with [the heretic] Novatian, she was not with [Pope] Cornelius. But if she was with Cornelius, who succeeded the bishop [of Rome], Fabian, by lawful ordination, and whom, beside the honor of the priesthood the Lord glorified also with martyrdom, Novatian is not in the Church; nor can he be reckoned*

as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way" (Letters 69[75]:3)

vi. Jerome [A.D. 396] *"Far be it from me to speak adversely of any of these clergy who, in succession from the apostles, confect by their sacred word the Body of Christ and through whose efforts also it is that we are Christians" (Letters 14:8)*

vii. Augustine [A.D. 397] *"[T]here are many other things which most properly can keep me in [the Catholic Church's] bosom. The unanimity of peoples and nations keeps me here. Her authority, inaugurated in miracles, nourished by hope, augmented by love, and confirmed by her age, keeps me here. The succession of priests, from the very see of the apostle Peter, to whom the Lord, after his resurrection, gave the charge of feeding his sheep [John 21:15–17], up to the present episcopate, keeps me here. And last, the very name Catholic, which, not without reason, belongs to this Church alone, in the face of so many heretics, so much so that, although all heretics want to be called 'Catholic,' when a stranger inquires where the Catholic Church meets, none of the heretics would dare to point*

out his own basilica or house" (Against the Letter of
Mani Called "The Foundation" 4:5

ANGLICAN 101

CLASS #4

THE DOMINICAL SACRAMENTS

- I. Sacraments
 - a. BCP p857 Classic Definition - Outward and visible signs of inward and spiritual grace
- II. Sacramental view of life
 - a. Creation declaring the glory of God
 - b. Humanity as the “Imago Dei”
 - c. Family reflecting the relationship of the Trinity
 - d. Marriage reflecting Christ and the Church
 - e. Friendships that reveal the love of God
 - f. Actions that expresses and imparts - a kiss, a smile, the sign of the cross, laying on hands.....
 - g. The Incarnation of Jesus as the ultimate sacrament
 - h. Sacraments Unique - Sure and certain means of conveying grace
- III. “Dominical” (Dominus=Lord) refers to the Sacraments given by Christ to the Church: Baptism and Holy Communion
 - a. Dominical Sacraments are “necessary”
 - b. Because Jesus ordained them
 - c. They are the spiritual equivalent of being born and being nourished

- IV. Holy Baptism - Mt 28:18-20, BCP 858,859
 - a. Variety of Views
 - b. Ordinance
 - c. Baptismal Regeneration - Mk 16:16, Titus 3:5, 1 Peter 3:21
 - d. Covenant - Col 2:11,12; Rom 6:1-4
 - e. Believer's Baptism - Acts 2:38 - BCP 301
 - f. Infant Baptism - Acts 2:39 - BCP 301
 - g. Baptism replaces circumcision as a sign of the covenant – Col 2:11,12
 - h. Jesus' command to allow the children to come to Him – Luke 18: 15,16
 - i. Household baptisms
 - i. Acts 16:15
 - ii. Acts 16:30-33
 - iii. 1 Cor 1:14-16
 - iv. Acts 10:48 w/ 11:13,14
- V. Historical Perspective
 - a. Infant baptism was taught and practiced by the early Church
 - b. Hippolytus *"Baptize first the children, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them"* (The Apostolic Tradition 21:16 [A.D. 215]).

- c. Similar quotes by Origen 241, Cyprian 253, Gregory 388, Chrysostom 388, Augustine 488 (Early Teachings on Infant Baptism)
- d. The first controversy on infant baptism was reported by Cyprian and it concerned waiting until the infant was 8 days old as in Old Testament circumcision
- e. The first major objections did not arise until the Reformation
- f. Even then most of the Reformers accepted infant baptism

VI. Additional points

- a. Those who argue that there is no example of infant baptism in the Scripture must also confess that there is also no example of a child being baptized in Scripture. Are we then to conclude that only adults may be baptized?
- b. There is no example of baby dedications nor is there a teaching about “the age of accountability” in Scripture.

VII. Variety of Modes

- a. Immersion (burial) - BCP 307
- b. Pouring - BCP 307

VIII. Valid Sacrament

- a. Proper Matter – water
- b. Proper Form - “In the name of the Father and the Son and the Holy Spirit”
- c. Proper Intention - to be cleansed of sin and to walk in newness of life

Special Note - Since we believe in “one Lord, one faith one baptism”, we do not practice “rebaptisms” except if the previous “baptism” was invalid
Laity can perform an emergency baptism – BCP p.313

CLASS #5

THE DOMINICAL SACRAMENTS: PART II

I. HOLY COMMUNION – I COR 11:23-26; BCP 859,860

A. Variety of Views

1. Ordinance - A command to be obeyed
2. Transubstantiation - The elements become the Body and Blood of Christ and are no longer bread and wine
3. Spiritual Presence - Christ is present to the individual by His Spirit in response to their faith
4. Real Presence - The Body and Blood of Christ are present in the elements as He promised.

“He was the word that spake it; He took the bread and brake it; And what that word did make it, I do believe and take it.”

--Dr. John Donne, Divine Poems--On the Sacrament

B. Variety of Modes

1. Various forms of bread and wine
2. Individual vs. common cup

C. Valid Sacrament

1. Proper matter - bread and wine
2. Proper form - rites of the Church
3. Proper intention - BCP 364,365

D. Who may receive – all baptized believers

E. Cautionary Note: *“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.”(1 Cor 11:27-32)*

F. How to Receive Holy Communion

1. Preparation vs Perfection
2. Fast before receiving Communion – minimum of one hour
3. Spend time in prayer
4. Confess your sins – This is done in the General Confession
5. Do not seek to be worthy to receive. If you were worthy then you would not need to receive.
6. Women please blot lipstick prior to coming forward
7. Either place right palm over left palm to receive the bread or receive it directly on your tongue
8. Either give the bread to the chalice bearer to intinct for you or grasp the base of the chalice and direct it to your lips
9. It is permissible to only receive communion in only one species although we are required by the BCP to offer both the bread and the cup

10. When returning to your pew, kneel and offer a prayer of thanksgiving for the divine gift that you have received.

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CLASS #6

THE SACRAMENTAL RITES

- I. Sacraments vs. Sacramental Rites ~ BCP p. 860,861
 - A. The Roman Church teaches 7 Sacraments
 - B. The Protestant Church teaches 2 Sacraments
 - C. Anglicans recognize 2 Dominical Sacraments and 5 Sacramental Rites
 - D. The 5 Sacramental Rites, while not given to the Church directly from our Lord, are drawn from Holy Scripture and have been viewed as means of grace by the Church for centuries
 - E. The 5 Sacramental Rites are lesser Sacraments in that they are not necessary to all believers
 - F. The 5 Sacramental Rites are important in that they are means of grace for those who seek to serve Christ in the world

- II. Confirmation
 - A. Acts 8:14-17
 - B. 3 Purposes of Confirmation
 1. To make a mature profession of faith in Christ
 2. To receive the power to serve Christ (similar to ordination)
 3. To be received as a communicant of the Anglican Church
 - C. Outward Sign - the laying on of hands by a Bishop
 - D. Inward Grace - the empowering of the Holy Spirit

III. Ordination

- A. Acts 6:1-6
- B. All baptized people are called to ministry but some have been appointed by Christ as gifts to the Church to serve the Church (Eph 4:7-13). They are “servants of the servants of Christ”
- C. The Church has historically ordained three orders - Bishop, Priest, Deacon
- D. Outward Sign - the laying on of hands by a Bishop
- E. Inward Grace - to be made that for which you are ordained and to receive the spiritual gifts to do your ministry

IV. Holy Matrimony

- A. Mk 10:5-9
- B. Not all are called to marriage - ICor 7:1, 2, 6, 7
- C. Ordained ministers are allowed to marry - ITim 3:1,2
- D. Because marriage is a covenant between a man and a woman, the couple are the ministers of the Sacrament while the priest officiates the Sacrament and offers the blessing of God and his Church
- E. Outward Signs - exchange of vows and rings
- F. Inward Grace - to be made husband and wife and become one flesh reflecting the relationship of Christ and the Church

V. Reconciliation of the Penitent (Confession)

A. Mt 16:16-20, 18:15-18, Jms 5:14-16

B. Varieties of Confession

1. Those made directly to God - I Jn 2:1,2
2. Those made to the offended party - Mt 5:23,24
3. Those made publicly - IJn 1:7-9 (BCP *General Confession* p.331, 360)
4. Those made to a priest - Jms 5:14-16 (BCP 446-452)

C. Who should make a private confession? *“All may, some should, none must”*

D. Elements of a confession

1. contrition - godly sorrow for sin
2. confession - admission of sin and request for forgiveness
3. penance - a sign of penitence and an act of thanksgiving or what John the Baptist called “the fruits of repentance” (Mt 3:8)
4. absolution - the pronouncement of forgiveness

E. Outward Signs - verbal confession and prayer, the laying on of hands and pronouncement of absolution

F. Inward Grace - forgiveness of sins and power to walk in newness of life

VI. Unction (Healing)

A. Jms 5:14-16

- B. *Ministration to the Sick* (BCP 453-461) is offered privately or in the context of Holy Eucharist
- C. *Ministration at the Time of Death (Last Rites)* (BCP 462-467) is offered in the hope that there is no limit to God's grace and that to be in his presence is the ultimate healing
- D. Holy Oil is consecrated by the Bishop and used as a sign of the Holy Spirit
- E. Outward Signs - anointing with oil and the laying on of hands
- F. Inward grace - healing, strength in the midst of suffering

ANGLICAN 101

CLASS #7

THE BOOK OF COMMON PRAYER

I. WHY A PRAYER BOOK?

A. Fixed prayers and the seeds of liturgy are given in Holy Scripture

1. The songs of Moses and Miriam - Ex 15
2. The Passover Feast - Exodus 12:14, 24-27
3. The Shema - Deut 6:4-9
4. The Psalms
5. The Lord's Prayer
6. The historical narrative of Holy Eucharist - I Cor 11:23-26

B. It is a reflection of God as a God order I Cor 13:24-40. "But all things should be done decently and in order." (vs 40).

C. It is a sign the maturity of the Church that prayers which were written upon the heart became written in a book for posterity.

D. The majesty and mystery of God invites formal and well prepared worship.

E. There a numerous advantages for the Church

1. Common worship verses observing the worship of the leader
2. Freedom from being bound to the spirituality of the leader
3. Catholicity of worship - The same or similar prayers are being offered around the world at every hour of the day

4. Freedom to move beyond the details of worship to the focus of worship
5. Variety and breadth of worship
6. Order for corporate worship
7. Inspiration for private worship

II. A HISTORICAL SKETCH OF THE PRAYER BOOK

- A. Jewish worship involved liturgy - Reading of the Prophets or the Writings, use of the Psalms, comments on Scripture, prayers, special observances at particular feasts
- B. Early Church used liturgy – *“While they were worshipping (leitourgeó = liturgy) the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” Acts 13 :2*
- C. Early rites are present in the late first and early second centuries (*Didache, Epistles of St. Clement of Rome, The Teaching of the Twelve Apostles*)
- D. In the fourth century, as Christianity was no longer outlawed, regional rites emerged as created or approved by the Bishop.
- E. By the fifth century the core of all liturgies to follow was established.
- F. In the Middle Ages the monasteries formalized the hours of prayer taken from Ps 119:164, observing 7 “Divine Offices” a day: *Lauds - 3-4am, Prime - 6am, Terce - 9am, Sext - 12pm, None - 3pm, Vespers - Sunset, Compline - Bedtime*

- G. At the Reformation Archbishop Cranmer reduced the 7 Divine Offices to Morning and Evening Prayer and drew from a variety of regional rites to give a standard rite for the Eucharist.
- H. The First English BCP was issued in 1549
- I. A more Reformed version was issued in 1552
- J. When “Bloody Mary” came to power both books were banned
- K. Elizabeth I reissued the 1552 BCP
- L. Under Cromwell the BCP was again banned
- M. 1662 a revision was issued and it remains England’s BCP
- N. First American BCP was approved in 1789 at the First General Convention
- O. The two revisions of the BCP in the Twentieth Century were in 1928 and 1979

III. THE ROLE OF THE BCP IN ANGLICAN WORSHIP

- A. It governs the public worship of the Church
- B. Clergy sign a vow “to conform to the doctrine, discipline and worship of the Church” and can be deposed for altering the authorized worship of the Church.
- C. It is said that since the Anglican Church is not a confessional Church but that we pray our theology. Thus the BCP serves as a book of theology.
- D. Because the BCP contains many ancient prayers and rites and is over 75% direct and indirect citations of Holy Scripture, it has a unique place of reverence for Anglicans.

E. It is to be revised to reflect the organic growth of the Church but it cannot be revised without the consent of 2 consecutive General Conventions thus protecting the worship of the Church from the changing winds of the culture

IV. OUTLINE OF THE BCP

A. The Calendar of the Church Year p.15-33

1. Principal Feasts
2. Sundays
3. Holy Days
4. Days of Special Devotion
5. Days of Optional Observance

B. The Daily Office p.36-146 - For private and public worship

1. Morning and Evening Prayer in Rt. I and Rt. II
2. Noonday Office p.103
3. Compline p.127-135
4. Daily Devotions for Individuals and Families p.136-140
5. Suggested Canticles for Morning and Evening Prayer
p.144,145

C. The Great Litany p.148-155 Prayers or supplications (Ps 136) - Particularly appropriate in times of repentance, such as the beginning of Lent, and times of national concern or disaster

D. The Collects of the Church Year p.158-161 - Arranged in traditional and contemporary language, these prayers are used to focus one's thoughts upon a particular truth. They are brief

but theological and are formed with a preamble, petition and mediation.

- E. Proper Liturgies for Special Days p.264-295 - These services begin Lent and focus upon Holy Week with Easter as the culmination.
- F. Holy Baptism p.298-314 Because it is initiation into the Church it is most appropriate to administer baptism at the Eucharist on Sunday or a Feast day (ref. p. 312) Note provision for Emergency Baptism p.313,314.
- G. Holy Eucharist Rt. I and Rt. II p.322-409
 - 1. Prayers of the People Forms 1-6 p.383-393
 - 2. "Rt. III" p.400-405 - Not to be used as a principal Sunday Eucharist
 - 3. Communion under Special Circumstances p.396-399 - This is for sick and shut ins and those who are unable to be present at the celebration
- H. Pastoral Offices p.412-507
 - 1. Confirmation p.413-419
 - 2. Christian Service p.420, 421
 - 3. Marriage and Blessing of a Civil Marriage p.422-438
 - 4. Thanksgiving of a Child p.439-445
 - 5. "Confession" p.446-452
 - 6. Ministry to the Sick p.453-461
 - 7. "Last Rites" p.462-467
 - 8. Burial Office Rt. I and Rt. II p.468-507

- I. Episcopal Offices
 - 1. Ordination p.510-555
 - 2. Celebration of a New Ministry p.558-565
 - 3. Consecration of a Church p.566-579
- J. The Psalter p.582- 808 - Arranged to be read or sung by the congregation
- K. Prayers and Thanksgivings p. 810-841
- L. Catechism p.845-862 - Explains the theology of the BCP
- M. Historical Documents p.864-878
 - 1. Athanasian Creed p.864,865
 - 2. 39 Articles p.867-876 - Once mandatory of clergy, they provide more theological details
 - 3. Chicago-Lambeth Quadrilateral p.876-878 - What is *not* negotiable for the sake of unity
- N. The Lectionary for Holy Eucharist and the Daily Office p.888-1001
 - 1. Holy Eucharist is on a 3 year cycle
 - 2. The Daily Office is on a 2 year cycle

Book of Common Prayer 1552



Almighty and most merciful Father; We have erred and strayed from thy waies like lost sheep. We have folloved too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

ANGLICAN 101

CLASS #8

ELEMENTS OF WORSHIP

I. THE ANGLICAN APPROACH

- A. Worship is to glorify God – edification/evangelism is secondary
- B. Worship must be an acceptable sacrifice
- C. Worship is the oblation of our life and labor – Rom 12:1,2

II. THE ANGLICAN MODELS

A. Acts 2:42

- 1. Apostles teaching - Scripture and The Sermon
- 2. Fellowship - Corporate worship, Hymns, The Peace
- 3. The Breaking of the Bread - Holy Communion
- 4. The Prayers - The Collects, The Canon of the Mass, The Prayers of the People

B. Priestly worship

- 1. Old Testament - vestments, incense, candles, songs of praise (see illustration of the Tabernacle on page 3)
- 2. Heavenly Jerusalem worship - Jesus as High Priest, worship by heavenly hosts, prayers and incense, ascribing to God glory and honor and power and dominion...

C. Ancient catholic worship

- 1. Drawing from the liturgies of Holy Scriptures and the Early Church

2. Drawing from the liturgies of East and West

D. Royal Wedding

1. The Eucharist as a foretaste of the Marriage Supper
2. Christ uniting with His Bride, the Church

III. Elements of the Mass (Varies within Different Rites)

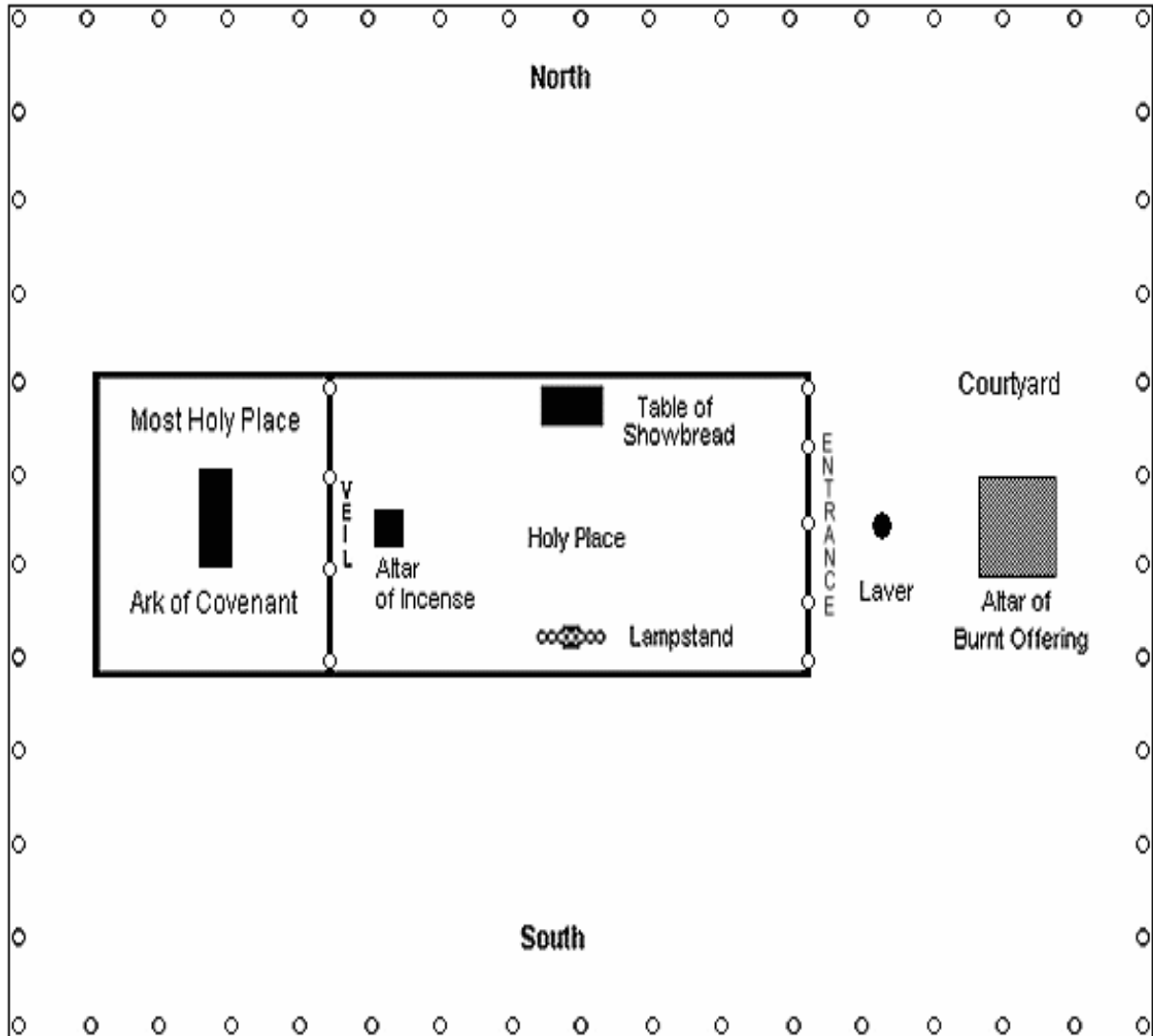
A. Liturgy of the Word

1. Invoke God – To gather in His Name
2. Collect for Purity – Gather us as His holy people
3. Gloria – Song of the Angels
 - a. During Advent Gloria replaced by Magnificat
 - b. During penitential seasons may use
Trisagion/Agnus Dei
4. Collect of the Day – Often theological theme of day
5. Lessons – As appointed, must include the Gospel
6. Sermon – God instructing us through His Word
7. Creed – Nicene at Mass, Apostles' at Baptism & Funeral
8. Prayers of the People – Must include 6 areas of intercession – the church catholic, the nation, the welfare of the world, the concerns of the local community, those who suffer, the departed
9. Confession & Absolution – Receiving Forgiveness
10. Peace – Reconciled to brother

B. Liturgy of the Altar

1. Offertory – Money, bread, wine represent our life and labor

2. Thanksgiving for the elements comes from the Passover Meal
 3. Sursum Corda begins with Jewish invocation to prayer
 4. Proper preface recognizes the season
 5. Hymn of praise is the eternal song of heaven
 6. Recalling redemptive history - creation, fall and redemption
 7. Anamnesis – more than mere remembrance
 8. Epiclesis – Holy Spirit upon elements and those who will receive
 9. Lord’s Prayer – Universal prayer
 10. Fraction – Christ’s Body Broken for us
 11. Invitation – Jesus saying “Come unto Me....”
 12. Communion – That we would be one with Him
 13. Post Communion Prayer – Prayer of Thanksgiving
 14. Blessing – God blessing His people
- C. Dismissal – Sending out for apostolic work



Worship and Ecclesiology

by Fr. Ray Kasch

I was recently at a clergy event where the leader had us attempt a worship song that he pulled from the Internet. It was an impressive high-tech affair, connecting a smart phone to speakers and combining it with overhead projection to display the words. I had never heard the song before and so I did not even attempt it but that allowed me time to observe.

It was obvious that this particular praise song was written as a solo piece. It was also performed in a solo fashion even though it was presented as a corporate experience. Thus as the praise leader was singing in his personalized rhythm, it was not possible to join in, even by those who knew it well. As a result our proposed corporate worship was turned into a room full of disharmonized solos with each person in pursuit of the melody.

This experience was not an isolated event. I witnessed a similar thing at an annual Synod and I have seen it at worship services of other traditions as well as other Anglican churches. This caused me to reflect on what we were implying about the nature of the Church through this kind of worship. When the Church gathers for worship are we to be a room full of solo artists or are we to be a united voice? And what of the worship leader? Is he the center-staged star of the show or is he a servant who unites our voices by drawing attention away from himself and to the

Lord?

The imagery of the Church that St. Paul gives us is that of a Body where every part is different but every part is necessary. We are to have a life-giving connection to one another. No matter which part of the Body we happen to be, we need one another. “The eye cannot say to the ear, I have no need of thee.” We are to be unified so that our worship expresses the truth that there is “one Body and one Spirit; one hope in God’s call to us; one Lord, one Faith, one Baptism; one God and Father of all.”

Praise music that invites the congregation to join the lead singer, like an audience singing along with a concert artist, does not reflect this image of the Church. Rather it puts each person in their own little world, often in search of a certain feeling or experience, and actually separates rather than joins the Body together. Church is not meant to be a room full of practitioners with each one seeking their own personal enlightenment. It is a uniting together as Christ’s Body and then joining our voices “with angels and archangels and all the company of heaven....”

The comment above about people seeking a certain feeling or experience through praise music leads to a second way that it can lead to poor ecclesiology. There is a reason that so much of praise music is void of content and is exhaustingly repetitious. It is because its goal is not to edify the mind but rather to engage and at times even manipulate the emotions. The unspoken perspective is that if people don’t get goose

bumps then they won't feel that they have been to Church. Friends have told me of being in services where they were scolded by the worship leader because they were not acting "excited enough" about Jesus.

But is that the role and purpose of Church? Is worship about creating a certain experience or getting us excited? Sadly the answer for many would be "yes." Therapeutic oriented sermons are linked with emotion-based music so that people leave Church feeling moved even if they are spiritually and morally unchanged.

I would argue that the Church is first and foremost a bastion of truth. She holds the faith that was once and for all delivered to the saints (Jude 3). We worship and follow Jesus because He is the Truth not because He makes us feel good. Having good feelings is a nice byproduct of having right belief but Church is not about us, it is about Him. We give thanks to Him not to have an experience but because "it is meet and right so to do."

It is not my contention that all praise music is bad, just as I would not argue that all hymns are good. Some are downright unsingable. Nor is this meant to be an indictment of all contemporary music since at some point in time all music is contemporary. Rather this is an appeal to recognize that there is a vast difference between theologically concentrated hymns and vacuous praise music that sounds like something on the radio. To paraphrase Benson in his book *Living*

Prayer, perhaps the music we use to worship God should be different from the music we make love and sell cars to.

One of the most meaningful experiences I had as a preacher happened years ago in the Jesus Movement. I preached a series on the attributes of God and as I did a couple named Watson and Becky Frawley wrote hymn quality songs about each attribute (you can find their music on the web). In doing so they moved our worship from how we felt, to who God is, and this took us to a whole different level of spiritual maturity.

That is what our great Anglican hymns do for us today and that is why it baffles me when we trade our rich tradition of worship for 7/11 songs (singing same 7 lines 11 times). It is typical today to seek a compromise by having what is called “blended worship” which combines hymns and praise music. It has been my experience that this approach is rarely done thoughtfully and the result is doing neither very well.

The worship of the Church should reflect the nature of the Church. She is the temple of God, not a venue for a concert or a show. A church father said, “He who sings, prays twice” and so our worship should be more like a prayer addressed to God than a pop song about us and how we feel. Worship should be presented as a holy offering, it is to be God honoring. It is not a vehicle for getting a spiritual high, which in fact is not spiritual at all. Jesus said that God seeks those who will worship Him in spirit and

in truth. Our worship should reflect that reality, being less about us and more about Him.

ANGLICAN 101

CLASS #9

SEASONS, CEREMONIAL, & VESTMENTS

While seasons, ceremonials and vestments are the “outward and visible signs” of Anglican worship, and not the essence of our worship, they are nevertheless a topic of interest and at times of confusion. It is appropriate to explain these externals so that they are neither a stumbling block nor the foci of our worship but rather aide us on in bringing honor and praise to Almighty God.

- I. SEASONS - Follow the life of Christ to pattern our lives after His
 - A. Advent. Color – Blue. The blue is a royal blue because Christ was born of the house of David. The season begins the Church year and is penitential as we prepare for Jesus’ Coming.
 - B. Christmas. Color – White – Christmas is a season which lasts for 12 days.
 - C. Epiphany. Color – White. Jan 6th celebrates the coming of the Magi, first Gentiles to worship Christ, foreshadowing our grafting into the Vine.
 - D. Season of Epiphany. Color – Green. The green symbolizes growth and this season lasts until the beginning of Lent. This season varies depending on the date of Easter.
 - E. Lent. Color – Purple. This was the color of the robe that they placed on Jesus while they mocked Him and prepared Him for

crucifixion. Lent begins Ash Wednesday and lasts 40 days (minus Sundays). Penitential season preparing ourselves for Easter.

F. Easter. Color – White. Celebrates the Resurrection of Jesus and lasts 50 days until Pentecost.

G. Pentecost. Color – Red. Celebrates the sending of the Holy Spirit 50 days after Easter.

H. Sundays After Pentecost – Color is green symbolizing growth. This season lasts until Advent and the cycle is complete.

II. CEREMONIAL – *“I appeal to you brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” Romans 12:1*

A. Sign of the Cross – Three fingers of the right hand making the cross from forehead to breast and left shoulder to right and return to breast. Words match “Father, Son and Holy Spirit. Amen.” Head to Breast = Christ descended from heaven. Left Shoulder = Christ died for our sins (left = sinister in Latin). Right Shoulder = Rose again and ascended into heaven. Breast = Lives in our hearts by faith.

1. At the invocation of the Trinity as in the Opening Acclamation
2. At the end of the Gloria
3. At the Creed referring to the resurrection
4. At the prayers for the departed

5. At absolution and blessing
6. At the invocation of the Holy Spirit
7. At the elevations
8. At “deliver us from evil” in the Lord’s Prayer
9. Before and/or after receiving Christ in the sacrament
10. Before and/or after a prayer
11. Triple crosses made with the thumb at the announcement of the Gospel over forehead, lips and heart. Reflects prayer for the Words of the Gospel to be in our mind, on our lips and in our hearts.

B. Bowing – Simple bow = bow of head. *Solemn bow* = bow at waist and is equivalent of genuflection = touching right knee to floor with straight back.

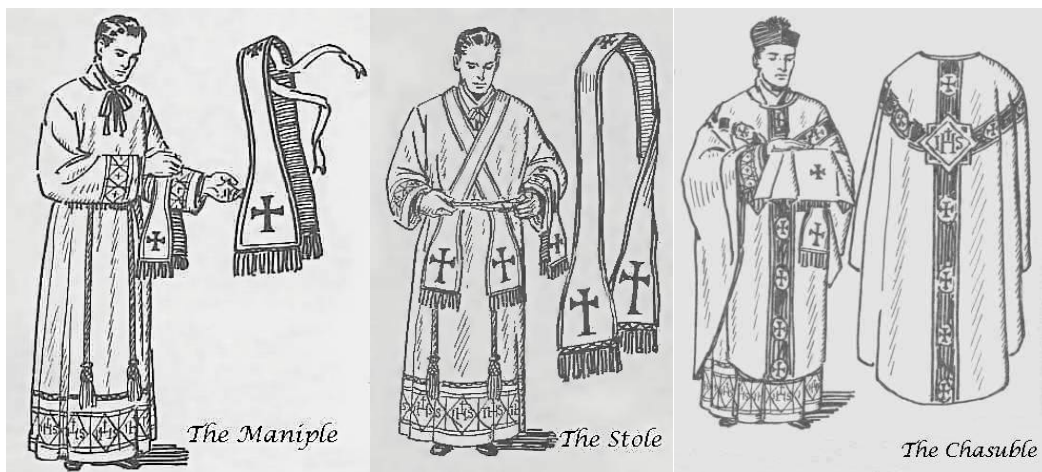
1. Simple bow at Name of Jesus
2. Simple bow to Bishop /Celebrant in procession as sign of respect
3. Simple bow to servers to offer thanks
4. *Solemn bow* approaching or crossing before tabernacle
5. *Solemn bow* to Cross
6. *Solemn bow* at Gloria - “receive our prayer”
7. *Solemn bow* at Gospel Responses
8. *Solemn bow* at Incarnatus in Creed
9. *Solemn bow* at Sanctus
10. *Solemn bow* at Words of Institution

III. VESTMENTS

A. God ordained elaborately vested clergy in OT – Ex. 28.

B. Early Church used formal wear for clergy.

C. Over time spiritual significance was given to each piece.



1. Cassock – Everyday wear, now used for Offices and when assisting at Mass.
2. Amice – White cloth represents face cloth of Jesus.
3. Alb – White robe represents pure white robes of saints.

4. Cincture/Girdle – Represents ropes that bound Jesus.
5. Maniple – Small stole for left arm representing the towel Jesus used to wash Apostles' feet. Sign of deacon.
6. Stole – Colored cloth worn around the neck representing the yoke of Christ. Sign of a deacon when worn over left shoulder and sign of a priest or bishop when worn as a yoke.
7. Chasuble – Colored one-piece garment representing Jesus' garment for which they cast lots. Worn by celebrant.
8. Biretta – Headgear worn by Bishops, priests and deacons. Mentioned in the 9th century, it is a symbol of the academy. Masters wear a three-cornered birettas while Phds wear four cornered birettas. It is a sign that clergy are not only pastors but also teachers.

D. Bishop's Vestments



1. Mitre – Headgear that is rooted in the turban worn by the High Priest in the Temple. The two points of the mitre represent the “tongues of fire” that fell on the Apostles at Pentecost. (Acts 2). This is a symbol of the Bishop as a continuation of the line of the Apostles. Lappets are ribbons on the back of the mitre which flow over the Bishop’s back. They signify Bible markers of the Old and New Testaments, reminding the Bishop that he is first and foremost a teacher of the Word of God.
2. Cope – Cape usually in color of the season. Used since 5th C.

3. Pectoral Cross/Ring – The ring signifies the union of the Bishop and the Diocese. Often the cross and or ring contain an amethyst from the Greek “not drunk”. Words of Peter used on the day of Pentecost to explain that they were filled with the Holy Spirit. (Acts 2)
4. Crozier – Staff signifying the Bishop as the Chief Shepherd of the Diocese
5. Zuchetta – Skull cap worn to show Christianity’s roots in Judaism

ANGLICAN 101

CLASS #10

THE CALL TO DISCIPLESHIP

- I. Our Vision Statement – The purpose of our parish: “*That Jesus may be known, worshipped and obeyed to the ends of the earth*” Book of Common Prayer p. 215
- II. Our Mission Statement: Our Mission Statement – How we will fulfill our purpose: “IT’S’ St. Patrick’s” = I – **Invite**, T – **Train**, S – **Send**
- III. Our Mission is a cycle:
 - A. To *Invite* all people into active Christian life
 1. Proclamation through Word and Sacraments
 2. Building a Christian community whose light will shine
 3. Personal lifestyle evangelism – make a friend, be a friend, bring a friend to Christ
 - B. To *Train* the people of God
 1. Corporate worship - Sundays and Holy Days
 2. Christian education - Sunday School, Bible Studies, Youth Group
 3. Ministries and orders – Vestry, Altar guild, Choir, Brotherhood of St. Patrick, Sisterhood of St. Brigid
 - C. To *Send* out Christian disciples
 1. Service to the community
 2. Karen (Burmese) ministry
 3. Individual ministries

4. Parochial mission
5. Foreign missions

IV. Your Involvement

- A. Accept the Vision
- B. Be a faithful steward

(see next page, *A Short Guide to the Duties of Church Membership*)

1. Time
2. Talent
3. Finances

- C. Share the Vision with Others
- D. Complete the Cycle

“You have heard me teach many things that have been confirmed by many reliable witnesses. Teach these great truths to trustworthy people who are able to pass them on to others.”

(2 Timothy 2:2 New Living Translation)

“He said to them, “Go into all the world and preach the good news to all creation.” (St. Mark 16:15, NIV)

***A SHORT GUIDE TO THE
DUTIES OF CHURCH MEMBERSHIP***

Issued by the Archbishops of Canterbury and York
at the request of the Church Assembly

All baptized and confirmed members of the Church must play their full parts in its life and witness. That you may fulfill this duty, we call upon you:

- ◆ To follow the example of Christ in home and daily life, to bear personal witness to Him.
- ◆ To be regular in private prayer day by day.
- ◆ To read the Bible carefully
- ◆ To come to Church every Sunday.
- ◆ To receive the Holy Communion faithfully and regularly.
- ◆ To give personal service to Church, neighbors and community.
- ◆ To give money for the work of the parish and diocese and for the work of the Church at home and overseas.
- ◆ To uphold the standard of marriage entrusted by Christ to His Church.
- ◆ To care that children are brought up to love and serve the Lord.

✠✠Geoffrey Cantuar

✠✠Cyril Ebor

8 REASONS TO BE ANGLICAN

by Jordan Senner

I am an Anglican because I believe Anglicanism (at its best) faithfully expresses the fullness (the breadth and depth) of the gospel. There are eight primary ways in which I believe this to be true: Anglicanism is biblical, historical, sacramental, liturgical, pastoral, episcopal, ecumenical, and global. I will briefly unpack each of these defining characteristics of Anglicanism.

First, I am an Anglican because it is biblical. I appreciate the great authority that Anglicanism gives to Scripture. Article 6 of the Thirty-Nine Articles of Religion states that the Bible is the ultimate and final authority in all matters of faith, and nothing should be taught as doctrine or necessary for salvation that is not clearly taught in Scripture.

Moreover, I believe that Anglicanism rightly places Scripture at the very center of all its ministries (e.g., liturgy), devotion (e.g., Book of Common Prayer), and foundational documents. It wants to immerse God's people in the Scriptures.

Second, I am an Anglican because it is historical. I appreciate Anglicanism's respect for the history and tradition of the Church. While its official conception took place in the mid-16th century, it still identifies itself with the catholic Church of the centuries prior to the Reformation. It seeks unity with the historic Church. As such, it receives and affirms

the Apostle's, Nicene, and Athanasian creeds as authoritative summaries of what Scripture teaches and what the Church believes. Also, it follows the traditional church calendar and draws wisdom from many of the great theologians of the past (e.g., Article 29 mentions Saint Augustine).

Third, I am an Anglican because it is sacramental. I appreciate the Anglican belief that God uses his visible, tangible creation (water, bread and wine) as a vessel to communicate his invisible, spiritual grace to people. I believe that the Anglican emphasis on Word and Sacrament together is healthy and edifying for the Church.

Fourth, I am an Anglican because it is liturgical. I appreciate the depth and breadth of the liturgical worship. It immerses people in many important truths of the gospel in various ways: confession of sin and absolution; confession of faith through reciting the creed and reading Scripture; preaching the Word and receiving the Sacrament; gathering for worship and sending on mission; prayer. Moreover, I believe that the liturgy helpfully engages the whole person – body and soul – in communal worship.

Fifth, I am an Anglican because it is pastoral. I appreciate the Anglican emphasis on discipleship and spiritual formation. Historically, it has taken catechism and confirmation seriously as an essential part of discipleship. Furthermore, the Book of Common Prayer provides people with helpful structures and resources for developing spiritual disciplines:

prayer (morning, midday, and evening) and Scripture reading (lectionary). The Book of Common Prayer also provides pastors and laity with a diversity of prayers for different situations and spheres of life. I deeply appreciate the Anglican desire to ensconce all of life (family, work, city, church) with prayer and Scripture.

Sixth, I am an Anglican because it is episcopal. I appreciate the Anglican desire to express and maintain visible unity. It is unique among most Protestant denominations in that it believes the visible unity of the Church is important. Additionally, I believe that the episcopal structure of the Anglican church is pastorally wise. At its best, it allows parishes to support one another in gospel ministry, and it guards against personality cults and false doctrine by providing a network of accountability.

Seventh, I am an Anglican because it is ecumenical. I appreciate the Anglican belief that it is not the only true Church, but that it is part of a much larger communion that is the one, holy, apostolic, catholic Church. As such, it seeks unity of faith and mission with churches of all denominations. It seeks to work with all those who are participating in the work of the gospel.

Eighth, I am an Anglican because it is global. I appreciate the fact that Anglicanism is a global communion. Although it was conceived in England, its identity has grown to include many nations and diverse cultures. It is a worldwide communion that transcends national, cultural,

and linguistic boundaries, while embracing simultaneously the diversity of worship in its various locations (see Article 34).

As to the question, ‘What difference does it make?’. All of the above characteristics of Anglicanism shape the form and content of pastoral ministry, corporate worship, and discipleship. Instead of focusing primarily on administrative and managerial tasks, pastoral ministry should focus on preaching and teaching the Scriptures, personally engaging with God and helping others engage with God through prayer, and building up the Church through the faithful and frequent celebration of the sacraments. Instead of focusing primarily on personal feelings and needs, corporate worship should be rooted in a long liturgical tradition of Scripture reading, prayer, song, and sacrament. Corporate worship should focus on God and enable each member of the congregation to see their individual and corporate life in the context of the gospel. Even more, corporate worship should lead people into a deeper communion with God and with each other. Instead of focusing solely on personal conversion by grace through faith, discipleship should also focus on personal transformation by grace through faith within the context of the Church. Discipleship should be viewed as a communal ministry that focuses on learning to read Scripture, pray, love people, and participate in God’s mission in the world. Discipleship will be deeply personal, but not individualistic; it will involve every aspect of a person’s life – social, professional, familial, political, emotional, mental, physical, and spiritual.

Ultimately, I am an Anglican because I believe that the Anglican tradition faithfully expresses the fullness of the gospel of Jesus Christ, and thereby gives a God-centered, Scripture-saturated, prayer-immersed shape to all pastoral ministry, corporate worship, and discipleship.

(Adapted by The Rev. Brian Rouge on [Creedal Christian](#) for posting this condensed version of an essay by Jordan Senner on [The Anglican Digest blog](#). It was originally published in the Spring 2013 issue of [Via Media: The Newsletter of the Regent College Anglican Studies Program](#).)