

SERIES:

Living as an Episcopalian

- 1. History**
- 2. Worship**
- 3. The Church's Teaching and
the Bible**
- 4. Spirituality**
- 5. Ministry and Organization.
The Mission of the Church**

**Living as an
Episcopalian 1:
Our History**

Living as an Episcopalian

1. History

2. Worship

3. The Church's Teaching and the Bible

4. Spirituality

5. Ministry and Organization. The Mission
of the Church

16th Century

16th Century: Reformation in England

John Wyclif and the Lollards

Erasmus: lecturer at Cambridge 1511-14

Cambridge scholars at White Horse Inn

“Little Germany”

Henry VIII's annulment of his marriage
from Catherine of Aragon

Edward VI

Mary Stuart

Elizabeth I

Puritan Commonwealth

Changes of the English Reformation

authority of the pope to teach and define

new Christian beliefs rejected

new authority given to the bible

rejected “added” teachings / customs of the

Roman church:

- clergy celibacy

- masses for the dead

- indulgences

- invocation to the saints

monarch and Parliament governed the

church: laity more control

new emphasis on importance of preaching

English Reformation Continuity

threefold ministry of bishops, priests
deacons

apostolic succession = bishops continue in
historic succession from the earliest
apostles

centrality of baptism and the Holy Eucharist
ancient creeds the foundation of the
church's teachings

- doctrines of Trinity, Incarnation, work
of the Holy Spirit

English Reformation

embodied in the *Articles of Religion*

(“*Thirty-Nine Articles*”)

eclectic; made room for different
theological views

Church of England considered the
continuation of the English Catholic
church founded by Augustine of
Canterbury

17th Century

17th century

under fire from:

Puritans within the Church of England

- distrust of clerical hierarchy
- sole authority of the bible interpreted by conscience

Roman Catholics

- faith and tradition of the early church

Richard Hooker Laws of Ecclesiastical Polity

1. Anglican middle way
2. “the three-legged stool” of the authority of scripture, tradition, and reason
3. our sacramental sharing in divine life through God’s incarnation in Jesus

1. The Anglican Middle Way

- maintain continuity with the past, while still:
- accommodating changes a new situation might require

Anglicanism: a way between the extremes of radical Protestantism and Roman Catholicism
via media

2. “The Three Legged Stool”

scripture the “oracle of God”

but scripture is read:

- in the light of human understanding and experience (“reason”)
- in the context of a tradition of worship and belief

we learn about God through “the three-legged stool”

- scripture
- tradition
- reason

3. Sacramental Sharing in the Divine Life

importance of the **Incarnation** in Anglican theology

God becoming incarnate in this world = taking on human form

- gave holiness to the world,
- allowed us to become part of the divine life, the life of God
- the sacramental actions of Baptism and the Eucharist: the means of grace through which we grow into God, become the children of God

17th century meanwhile, back in the colonies . . .

South:

- Anglicanism the state church

Middle colonies (NJ, Delaware, Maryland, Pa)

- one religious choice among many

New England:

- dominated by Puritans
- Anglicanism spiritually more vital than elsewhere

18th Century

18th century

1. theological movement of Deism
2. American Revolution

1. Deism

faith above all must be reasonable

God all powerful and dispassionate

God ruled over an orderly universe

governed by deterministic Newtonian
laws

- discounted possibility of divine
intervention through miracles
- questioned the possibility of divine
revelation

purpose of religion: teach obedience to
moral law

looked down upon “religious emotion”

Effects of Deism

- Eucharist neglected
- Baptism private, perfunctory
- muted the Anglican theology of the
Incarnation

2. American Revolution

at the start of the Revolution: Anglicanism
second largest religion (behind
Congregationism)

after the Revolution:

- a new independent church formed, with
its own form of church government,
own book of Common Prayer.

American Episcopal Church

1789: General Convention adopted principles of William White's (Pennsylvania) *The Case of the Episcopal Churches in the United States Considered*

- acknowledged the historic orders of the bishops, priests, deacons
- church governed democratically through councils of clergy and laity

a new form of the Church of England

American Episcopal Church

conflict between

- New England (emphasized role of bishop; overseen by missionary societies from Britain),
- Virginia and other southern churches (emphasized role of laity; laity had done most of the church work, no bishops).

Compromise:

- House of Bishops (review, veto, but cannot initiate)
- Lower House (all dioceses represented by equal numbers of laity and clergy)

American Episcopal Church first Bishop: Samuel Seabury

1784: arrived in London

- oath of loyalty to the English king required
- unwise to ordain when US government would not impose taxes to support Seabury

Scottish Episcopal Church

- shape the American Prayer Book to be like the Scottish
- include an invocation to the Holy Spirit in the Eucharistic Prayer, taken from the Eastern Orthodox liturgy

19th Century

19th century

1. Evangelical Movement
 - emphasis on personal piety, outreach mission
2. Catholic Revival = Oxford Movement
 - return to the catholic traditions and fundamental beliefs of the early church
3. “Broad Church Movement”
 - sought to discover the presence of God within the culture and science of the day

1. Evangelical Movement

1820's and 1830's: decades of great
Evangelical bishops

mission:

1821: Domestic and Foreign Missionary
Society formed

1835: General Convention voted to send
bishops as missionaries

- episcopate bishops as apostles, rather than simply heads of established congregations
- Jackson Kemper first missionary bishop; traveled throughout the "Northwest Territory"

1. Evangelical Movement

- 1841: joined by three deacons, among them James Lloyd Breck, Native American mission to the Chippewa in Minnesota

social reform, care for the poor, personal reform

England:

- Sunday school movement,
- better working conditions in factories
- abolish of slavery

America:

- education of slaves

2. Catholic Revival or Oxford Movement

movement among Oxford dons *Tracts for the Times*

return to the doctrinal tradition and practices of the ancient church

emphasized:

- church a *divine society* with a sacramental relationship to God expressed through baptism and the Eucharist
- centrality of the sacraments

2. Catholic Revival or Oxford Movement

- we become sons and daughters of God through the grace of the *Incarnation*
 - church “the extension of the Incarnation,” the spiritual presence of the incarnate Christ
- catholicism = universality of the church
 - universal claims that includes all
 - continuity with the doctrinal traditions of the first centuries

3. The Broad Church Movement

crisis of faith in the late 19th century:

- scholarly biblical criticisms: a real Flood? real Exodus? three authors of Isaiah, prophecies interpretations of contemporary events. Did miracles really occur?
- science: bible: man as made in the image and likeness of God.
Darwinian evolution: man evolved from monkeys

3. Broad Church Movement

tried to assimilate new scholarship into

Anglican theology

guiding principle: truth of God must

incorporate all human truth

struggled with questions of

- how does God work in history?

- how can Christian belief remain faithful

to its past while embracing the

present and the future?

Episcopal Theological School Cambridge a

major center

3. Broad Church Movement

Lux Mundi: A Series of Studies in the Religion of the Incarnation, editor Charles Gore (later bishop of Oxford) 1889

- emphasized the Incarnation
- strong sense of God's activity in history

**20th and
21st
Century**

20th and 21st Centuries

1. responsibility of the church in social justice
2. increasing role for women
3. ecumenical movement
4. the growth and diversity of the Anglican Communion

1. Social Justice

all social structures and institutions of society are subject to Christ
Incarnational faith calls for the transformation of the “secular” world in Christ: the distinction between “secular” and “sacred” is specious

2. Increasing Role of Women

after WWII: women began to serve on vestries

1970: first women served as delegates to the General Convention

1976: Convention voted to admit women to the priesthood

1988: first woman bishop elected, Barbara Harris, Suffragan Bishop in Massachusetts

3. Ecumenical Conversations with other Churches

1886: House of Bishops in Chicago defined the principles of unity with other churches: *Chicago Quadrilateral*

1888: accepted by Lambeth Conference as the *Chicago-Lambeth Quadrilateral*

based on book by William Reed

Huntington, *The Church Idea: An Essay Towards Unity*, 1870

- Episcopal church should move beyond its English heritage

3. Ecumenical Conversations with Other Churches

Chicago-Lambeth Quadrilateral

1. Holy Scriptures are the revealed Word of God
 - “the rule and ultimate standard of faith”
2. Apostles and Nicene Creed are statements of the Christian faith
3. sacraments of baptism and Eucharist ordained by Christ himself
4. “historic episcopate” is the basis for church’s unity = unbroken chain that links bishops and ministers of today with the earliest apostles

4. Anglican Communion

1867: first meeting of Anglican bishops in London, at Lambeth Palace, the residence of the Archbishop of Canterbury
Lambeth Conference since held every 10 years (except during WWII)
issues discussed, resolutions passed

4. Anglican Communion

communion or fellowship:

- Greek *koinonia* fellowship human beings ordinarily have with one another
- New Testament meaning: communion Christians have in Christ and through Christ with God

thus: a community or fellowship we have in Christ that transcends our differences

**Living as an
Episcopalian 2:
Our Worship**

Living as an Episcopalian

1. History

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5. Ministry and Organization. The Mission
of the Church

Worship

1. What is Worship?
2. A Sacramental Universe. The Sacraments
3. The Eucharist
4. The Prayer Book
5. The Daily Office

**What is
Worship?**

What is Worship?

Webster's:

- reverence (profound, adoring, awed respect) offered to God
- the act of expressing such reverence

What is Worship?

God:

personal

the Creator

holy, unknowable, infinite

the Alpha and the Omega

“I AM who I AM”

worship:

our reverent response to the personal, holy,

unknowable, infinite God

What is Worship?

“Thou hast made us for thyself, and our hearts are restless till they find their rest in thee.”

- St. Augustine of Hippo (b. 354)

rooted in our:

- sense of the mystery of existence
- desire for transcendence, meaning
- sense of beauty
- love
- human needs, fears, joys

What is Worship?

can involve language, music, art, dance, all
the senses

- the Eastern Orthodox Divine Liturgy to
a Quaker meeting

may be corporate or private

locations: Gothic cathedral to private home

involves both

- receiving something from God
- offering, giving something of ourselves
to God

**A
Sacramental
Universe.
The
Sacraments**

A Sacramental Universe

“Teach me, my God and King, in all things
thee to see”

- George Herbert, Anglican poet

“Earth’s crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round and plunk blackberries.”

- Elizabeth Barrett Browning

A Sacrament Universe

“To me, the meanest flower that blows can
give
Thoughts that do often lie too deep for
tears.”

- William Wordsworth

“Ever since the creation of the world his
eternal power and divine nature, invisible
though they are, have been understood
and seen through the things he has
made.” (NRSV)

- St. Paul, Romans 1:20

A Sacramental Universe

Duality of Experience:

- we are embodied beings existing in a very material world
- we can feel intimations of beauty, mystery, meaning through this material world (a bush, a flower, a sunset. . .)

A Sacramental Universe

- a “sacramental” view of the universe links the two pieces of this duality:
- the material world is good
 - the material world can be “door to the sacred”

Sacramental Universe

Fundamental basis

material world is good:

- created by God
- in the Incarnation, God freely took on embodied existence, lived in space and time

material world can be a door to the sacred:

- God is both:
 - transcendent reality beyond the world he has made
 - immanent reality who dwells in this world and is active in it

A Sacramental Universe

sacraments, rites

there are many “sacraments:” material objects, or physical events/actions that can be “doors” to the sacred

we have many “rites” = ritual physical actions, that express and are “doors” to feelings, inner realities, meaning beyond the mechanics of the act:

- touching, embracing another person
- making love
- sharing a meal together
- giving a gift
- gestures of hospitality and welcome

A Sacramental Universe

Sacraments

Church has defined seven “sacramental”
rites or rituals: “Sacraments”

two Sacraments of the Gospel:

- Baptism
- Holy Eucharist

other Sacramental Rites that evolved under
guidance of the Holy Spirit:

- Confirmation
- Ordination
- Holy Matrimony
- Reconciliation of a Penitent
(Confession)
- Unction (Anointing of the Sick)

Sacraments

1. outward or visible part = “matter” and/or “form.”
 - the material object and/or physical action that is the “door” or “portal” to the sacred
 - Catechism: “the outward and visible signs”
2. inward spiritual reality = “*res*”
 - heart of the sacrament
 - the action of God on the human spirit
 - Catechism: “the inward and spiritual grace”

The Eucharist

The Holy Eucharist

the “supreme” sacrament

other names:

- Lord’s Supper
- Holy Communion
- Divine Liturgy
- the Mass
- the Great Offering

Christ is the

- founder of the Sacrament
- minister of the Sacrament
- the supreme example of the grace
bestowed by the Sacrament

The Holy Eucharist

1. “matter” and/or “form”

- matter: bread and wine
- form: “four-fold” shape of the Eucharist
 - Jesus *took* bread
 - *blessed* it
 - *broke* it,
 - and *distributed* it

2. “*res*”

- Richness of the Eucharist makes it almost impossible to name a specific grace. “Body and Blood of Christ given to his people”
- self-giving

The Holy Eucharist

Facets

1. as a meal
2. as the real presence of Jesus
3. as a remembrance of the sacrifice of Jesus

The Holy Eucharist as a Meal

original setting in a Jewish meal

Jewish *beraka* (blessing or thanksgiving)

before meal:

- host takes small loaf of bread
- “Blessed are you, Lord God of the universe, you bring forth bread from the earth.”
- host breaks bread and distributes it

after meal:

- host takes cup of wine
- “Blessed are you, Lord God of the universe, you create the fruit of the vine.”
- passes cup round the guests

The Holy Eucharist as a Meal

in Israel and ancient world: meal not merely an occasion for eating, drinking, but a sacred occasion

in ancient church, the Eucharist began as a regular meal; then gradually became a symbolic meal

The Holy Eucharist as Meal

problems with Eucharist as regular meal:

I Cor 11: “I do not commend you, because when you come together, it is not for the better, but for the worse . . . it is not the Lord’s Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.”

Jude 1:12: “These are blemishes on your love feasts, as they boldly carouse together, looking after themselves.”

The Holy Eucharist as Meal

Summary

as a meal, Eucharist includes:

- table fellowship
- praise and thanksgiving for God's blessings to us
- foretaste of the "feast to come"

The Holy Eucharist as the Real Presence of Jesus

“That which you see is bread and the cup,
which even your eyes declare to you; but
as to that in which your faith demands
instruction, the bread is the body of
Christ, the cup is the blood of Christ. . .
these things are called sacraments for this
reason, that in them one thing is seen,
another thing is understood.”

- St. Augustine of Hippo (b. 354)

The Holy Eucharist as the Real Presence of Jesus

Transubstantiation

based on Greek view of reality. Every

“thing” has:

- a physical being detectable by our senses: “accidents”
- metaphysical reality: “substance”

“substance” of bread and wine is changed into the body and blood of Christ;

“accidents” remain, still genuinely there

The Holy Eucharist as the Real Presence of Jesus Summary

in the material objects (the “matter”) of
bread and wine), a “door” is open to us
and we truly receive Jesus
the “how” is a mystery and a continued
matter for theological speculation

Holy Eucharist as Sacrifice

Last Supper likely a Passover meal, a sacrificial feast.

- Jesus' the paschal lamb of the new covenant

Mark 10:45: "For the Son of Man came not be served but to serve, and to give his life a ransom for many."

Mark 14:24: "This is my blood of the covenant, which is poured out for many."

"Do this in remembrance of me"

Holy Eucharist as Sacrifice

Jesus' death on Calvary unique and sufficient sacrifice

- Reformers accused Roman Catholic Church of teaching Eucharist is a *repetition* of sacrifice of Calvary

Do this in “remembrance” of me

- remembrance = Greek *anamnesis*
- not a mere remembering but a “re-presenting:” a “past” event recalled and experienced so that its significance and power are known and felt as if the event were present

Holy Eucharist as Sacrifice

“re-presenting” of Calvary not merely a psychological “trick,” but recognition of a metaphysical reality:

- event of Calvary not only a historical reality in space-time, but also “slain from the foundation of the world” (Rev 13:8)
- all moments of space-time eternally present to God

Holy Eucharist Summary

1. table fellowship of thanksgiving and praise
2. “sacramental” door to communion with Christ
3. re-presenting of Jesus’ sacrifice on Calvary, acknowledging that sacrifice as eternally “present” to God

The Prayer Book

The Prayer Book

central to the Episcopal church

other denominations have theologians:

- Lutherans -- Luther
- Reformed Churches -- Calvin
- Roman Catholic Church -- Thomas Aquinas (Pope in 1879 declared Thomism eternally valid)

The Prayer Book

1549: first Prayer Book

- largely work of Archbishop of
Canterbury Thomas Cranmer

each Anglican Church has its own Prayer
Book

The Prayer Book

The Daily Office (p. 37)

The Great Litany (p. 148)

The Collects: Traditional (p. 159)

The Collects: Contemporary (p. 211)

Proper Liturgies for Special Days (p. 264)

Holy Baptism (p. 299)

Holy Eucharist (p. 316)

Pastoral Offices (p. 413)

Episcopal Services (p. 511)

The Psalters or Psalms of David (p. 585)

Prayers and Thanksgiving (p. 810)

An Outline of Faith or Catechism (p. 845)

Historical Documents of the Church (p. 864)

Tables for Finding the Date of Easter (p. 880)

The Lectionary (p. 888)

Daily Office Lectionary (p. 934)

The Daily Offices

The “Daily Offices”

Medieval Monasticism in the West:

“offices” of prayer:

- Nocturns
- Lauds
- Prime
- Terce and sung mass
- Sext
- None
- Vespers
- Compline

The “Daily Offices”

First Prayer Book tried to make prayer part of daily life with two “offices” of prayer: morning and evening

1979 Prayer Books, short (< 5 minutes)

prayers for:

- morning
- noonday
- early evening
- evening

reflects biblical image of church as a people of prayer

**Living as an
Episcopalian 3:
The Church's
Teaching and
the Bible**

Living as an Episcopalian

1. History
2. Worship
- 3. The Church's Teaching and the Bible**
4. Spirituality
5. Ministry and Organization. The Mission of the Church

The Church's Teaching and the Bible

What is theology?

What are the sources of theology?

reason

tradition

Scripture = The Bible

**What is
Theology?**

What is Worship?

God:

personal

the Creator

holy, unknowable, infinite

the Alpha and the Omega

“I AM who I AM”

worship:

our reverent response to the personal, holy,

unknowable, infinite God

What is Theology?

comes from two Greek words:

- *theos* (God)
- *logos* (word)

literally: “God Talk”

What is Theology?

The Language of Theology (“God Talk”)

How can we talk about God when our language is based on things in the created world?

Principle of Analogy:

- the world is an expression of the being of God. Thus there is a “continuity” between God and the world
- entities of the created world can be used as “analogies” for God because the creation is an expression of God’s being

What is Theology?

The Language of Theology (“God Talk”)

Principle of Analogy. Examples:

- God is our Father = God is *like* a human father. God is *analogous* to a father

similarities:

- source of our existence
- exercise authority over us
- cares for us

dissimilarities:

- not human
- not male
- not married to our mother

What is Theology?

The Language of Theology (“God Talk”)

at times, the dissimilarities of the analogy is
strong = metaphor

Examples:

- “God is a lion”
- “God is light”

Sources of Theology

Sources of Theology

The “Three Legged Stool”

1. Scripture = the Bible
2. Tradition
3. Reason

Sources of Theology - Reason

Sources of Theology - Reason

“reason:” the power of the human mind to discern truth and beauty

includes:

- “critical” reasoning (elucidate revelations, correct alleged revelations)
- “intuitive” reasoning (involving imagination, esthetic sensibility)

Sources of Theology - Reason

Basis of authority of reason (Richard Hooker, 17th century):

- cosmos an “unfolding” of the mind of God in a hierarchy of orders and structures
- all of creation participates to a degree in the “mind” of God
- a “seed” of the reason of God is present in the minds of human beings

Sources of Theology - Reason

John Polkinghorne on the laws of physics:

“ there is some deep-seated relationship between the reason within (the rationality of our minds -- in this case mathematics) and the reason without (the rationale order and structure of the physical world around us). The two fit together like a glove.”

“the universe, in its rationale beauty and transparency, looks like a world shot through with signs of mind, and maybe, it’s the ‘capital M’ Mind of God we are seeing”

Sources of Theology - Reason Summary

the exercise of our reason can draw us to
knowledge of God because:

- the rationality of our minds, our esthetic sense of beauty and goodness are reflections of the mind of God

Sources of Theology - Tradition

Sources of Theology - Tradition

“tradition:” the ongoing reflection of the people of God on their experience of God, transmitted from one generation to the another

examples:

- The Creeds
- decisions of the Church Councils
- religious writings through history:
Systemic Theologies, Commentaries,
Devotional works

Sources of Theology - Tradition

Three Approaches to Tradition:

1. *Single Source* (the Anglican Approach)
 - reflections based on, rooted in the Scriptures
2. *Dual-Source* (Roman Catholic Approach Council of Trent to Vatican II)
 - a source of revelation independent of the Scriptures
3. *Total Rejection* (Anabaptist, Puritan Approach)
 - each individual should interpret Scripture independent of the past

Tradition

Articles of Religion = Thirty-Nine Articles

- adopted by General Convention 1801 and made part of the American Prayer Book
- Bible first and prior to all tradition
(Articles 6, 8, 20, 22)
- Apostles and Nicene Creed (Article 8)
- not a confession of faith like Lutheran *Book of Concord* or Reformed *Westminster Confession*; intended as a non-binding guide
- has allowed great theological freedom in Anglicanism

Sources of Theology - Tradition Liturgical Tradition

lex orandi, lex credendi = the way you pray
shapes what you believe:

theology \leftrightarrow worship and prayer

Sources of Theology - Tradition

Summary Anglican View of Tradition

we honor the reflections of past generations
rooted in the scriptures (single-source
tradition)

we have no comprehensive confession of
faith

- Creeds are bindings

- 39 Articles non-binding guides; allows
a great degree of theological freedom

we place a special emphasis on liturgical
tradition and *lex orandi, lex credendi*

Sources of Theology – The Bible

Sources of Theology - The Scriptures = The Bible

collection of texts recognized as authoritative for Christian thinking
“canonical” = adjective to describe those texts regarded as authoritative
- Greek *kanon* = “rule” or “yardstick”

The Bible

Old Testament

Reformers: Hebrew Bible = 39 books

Council of Trent 1546: Greek or Latin

Bible (Vulgate, Septuagint) = 39

books + 14 “apocryphal” or “deutero-canonical” books

New Testament

27 books (4 gospels, Acts, 21 letters, Revelation of John)

The Bible

Anglicans and the Apocrypha

“Anglicanism holds an ambiguous or even contradictory attitude towards the Apocrypha”

-- Owen Thomas, Episcopal Divinity School,
Cambridge, MA in *Introduction to Theology*

- several lectionary readings in *Book of Common Prayer* from Apocrypha
- Article 7: church does “not apply them to establish any doctrine”
- Article 6: we reads Apocrypha “for example of life and instruction of manners”

The Bible

Common terms:

Pentateuch = Five books of the Law =

Torah = Genesis, Exodus, Leviticus,
Numbers, Deuteronomy

Major Prophets = first 4 prophetic writings
in Old Testament = Isaiah, Jeremiah,
Ezekial, Daniel

Minor Prophets = remaining 12 prophetic
writings = Hosea, Joel, Amos, Obadiah,
Jonah, Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah, Malachi

The Bible

Common Terms:

Synoptic Gospels = Matthew, Mark, Luke

Pastoral Epistles or Letters: concerned
with church order, pastoral matters: 1 and
2 Timothy, Titus

Catholic Epistles or Letters: not addressed
to individuals: James, 1 and 2 Peter, 1, 2,
3 John, Jude

The Bible

Testament = strongly Christian theological term

- “testament” = “covenant”
- coming of Christ inaugurated something new, a New Covenant, which supercedes the Old Covenant
- religious *principles and ideas* continue from the Old Covenant; *religious practices* do not (dietary laws. . .)

what Christians call the “Old Testament” is “the law, prophets and writings” to Jews

The Bible

Basis for the authority of scripture:

1. early *church*, guided by the Spirit, which chose the canon
 2. *intrinsic* authority of the scriptures:
written under the guidance of the Spirit
 3. guidance given by the Holy Spirit to any *reader* of the scriptures who is earnestly seeking the truth
- 1 & 2: “The canon of Scripture may be regarded as emerging organically from a community of faith already committed to using and respecting it.” (McGrath, p 195)

The Bible

Intrinsic Authority from Divine Inspiration

- 2 Timothy 3:16: “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness” (NRSV)
- “inspired by God” = Greek *theopneustos* = “God-breathed”
 - biblical authors “flutes, lyres or pens in the hand of God”
 - more modern view: authors used their innate faculties and powers; the Spirit’s inspiration did not change their free will or fallibility

The Bible

Intrinsic Authority from Divine Inspiration

divine inspiration NOT same as

- absolute historical reliability
- factual inerrancy

there are different ways of “interpreting” the divinely inspired text

fundamentalist view of “literal and historical inerrancy” of the Bible only began in 18th and 19th centuries

The Bible

Interpreting the Bible

Middle Ages: *Quadrigena* = “fourfold” sense of the Scriptures

1. *literal* sense. Face value
2. *allegorical* sense. Statements of doctrine in form of an allegory
3. *tropological* or *moral* sense. Ethical guidance
4. *anagogical* sense. Grounds for Christian hope, pointing to the future

The Bible

Interpreting the Bible

Martin Luther: “eightfold” sense

- saw both a “historical” and a “prophetical” sense to each of the four *Quadrigena* categories

The Bible

Interpreting the Bible

John Calvin:

- **Theory of Accommodation.** God accommodates to the capacities of the human mind and heart
- Origen: “God condescends and comes down to us, accommodating to our weakness, like a schoolmaster talking a ‘little language’ to his children, or like a father caring for his own children and adopting their ways”
- Scripture is divine “baby talk.” We are the babes

The Bible

Interpreting the Bible

Modern Methods of Biblical Interpretation

Textual Criticism (or Lower Criticism) -
try to determine the original text

Literary Source Criticism - tries to find
literary sources which are basis of text

Form Criticism (or Traditional Criticism) -
tries to piece together the oral traditions
that went into the text

Redaction Criticism - tries to discover
ways the author(s) shaped, modified his
sources or created new material for the
text

The Bible

Interpreting the Bible

Modern Methods of Biblical Interpretation

Historical Criticism - tries to discover authorship and date, what actually happened historically

Comparative Religions Criticism - looks for patterns believed to be common in the development of all religions

Structural Criticism - looks at how the author used available literary forms

Reader - Response Criticism - focuses on the meaning of the text created by the reader

Interpreting the Bible

Modern Methods of Biblical Interpretation

understand the words and language

- what were the original words?
- what did they mean to the people of the time?
- what if anything was added on later?

Why?

understand the author

- where was author coming from?
- what was author's purposes, goals?
- how did he shape his message to accommodate his culture, society?

Interpreting the Bible

Modern Methods of Biblical Interpretation

understand ourselves

- where are we coming from?
- how does our culture, society shape how we perceive the message?
- how does our own life shape how we perceive the message?

The Bible Summary

- foremost source of our knowledge of God
 - authoritative because:
 - the early church chose the canon under the Spirit's guidance
 - authors were divinely inspired
 - the Spirit inspires us when we study the Bible
- our study and understanding of the meaning (= interpretation) of the Bible is a lifelong, "living" process using
- reason (our own and that of other Christians)
 - tradition

**Living as an
Episcopalian 4:
Spirituality**

Living as an Episcopalian

1. History
2. Worship
3. The Church's Teaching and the Bible
- 4. Spirituality**
5. Ministry and Organization. The Mission of the Church

Living as an Episcopalian: Spirituality

majority of material in this presentation is
taken from:

Christian Spirituality. An Introduction.
Alister E. McGrath. Blackwell Publishers.
1999

Spirituality

What do we mean by spirituality?

Theology and spirituality

The Bible and spirituality

The Rhythms of Faith

 Structuring Time

 Liturgy and Prayer

Community and spirituality

**What is
Spirituality?**

What is Spirituality?

intellectual knowledge:

- the creed
- the catechism
- stories of the bible
- works of biblical criticism
- systematic theologies
- the reality of death, the transience of our lives

What is Spirituality?

questions:

- how do we “take to heart” the implications of this knowledge for our lives and the world?
- how do we illuminate the “world of our inner lives” with the “light” of this heartfelt knowledge?
- how do we change the patterns of our daily lives, our sense of time and space, to reflect this heartfelt knowledge?

What is Spirituality?

Definitions

“the quest for a fulfilled and authentic Christian existence, involving bringing together:

- the fundamental ideas of Christianity
- the whole experience of living”

- Alister McGrath. Christian Spirituality

“...fundamentally, spirituality has to do with becoming a person in the fullest sense, . . .”

- John Macquarrie, Spirit and Spirituality

What is Spirituality?

Definitions

“Spirituality has to do with our experiencing of God and with the transformation of our consciousness and our lives as outcomes of that experience”

- Richard O'Brien, Catholicism, p. 1058

Spirituality is a lived experience, the effort to apply relevant elements in the deposit of Christian faith to the:

- guidance of men and women towards their spiritual growth
- the progressive development of their persons which flowers into a proportionately increased insight and joy

- George Ganss, “Introduction” to Ignatius of Loyola

Theology and Spirituality

Theology and Spirituality

Christian beliefs that can change our attitudes and views of the world and our lives if “heartfelt:”

- creation
- the Incarnation
- the Trinity
- redemption
- the Resurrection
- consummation of all things
- the sacraments; a sacramental universe

Theology and Spirituality

Creation

Implications:

- affirms the goodness of creation
 - no need to “withdraw” from the world
 - importance of caring for creation
- something of God may be known through the creation
 - wonder evoked by creation
 - the study of creation
- human nature

Theology and Spirituality

Creation

Implications for Human Nature

human beings:

- are created “in the image of God”
- are made by God and for God: “You have made us for yourself, and our heart is restless until it finds its rest in you.” (St. Augustine)
- it is impossible to be fully human without acknowledging God as creator and redeemer

Theology and Spirituality

The Incarnation

God entered our world and became fully human

“incarnation” from Latin, “being in the flesh”

Implications for:

- our knowledge of God
- the suffering of God
- the goodness of flesh and blood, the human body
- human destiny

Theology and Spirituality

The Incarnation

Our Knowledge of God

What is God like?

- Jesus is the “image of the invisible God” (Colossians 1:15)
- to encounter Jesus is to encounter God
- Eastern church: justifies use of icons to help visualize the divine

Theology and Spirituality

The Incarnation

The Suffering of God

Can God Suffer?

- in becoming human, God has experienced human pain and suffering
- we can turn to God knowing God has experienced first hand human suffering

Theology and Spirituality

The Incarnation

Human Destiny

Eastern Christianity: God became human so we can someday become divine

Maximus the Confessor (580-662)

- each human being is an image of the divine logos
- purpose of human nature is to acquire similitude with God. That is: the movement of human kind is towards communion with God or “deification”

Theology and Spirituality

The Trinity

- the Godhead is a community of being
- all is shared, united, mutually exchanged
- Father, Son, Spirit are differentiations within the Godhead, evident in the human experience of grace and redemption

implications for:

1. the way we comprehend God
2. the way we view prayer

Theology and Spirituality

The Trinity

The Nature of God

“if you can comprehend it, it is not God”
(St. Augustine)

expresses our complex understanding and wonder of God:

- preserves the mystery, majesty and glory of God
- “mystery is like a cliff: we may not be able to scale it, but we can stand at the foot of it, touch it, praise its beauty. So it is with the mystery of the Trinity.” (Leonardo Boff, Brazilian liberation theologian)

Theology and Spirituality

The Trinity

The Nature of Prayer

prayer and worship often involves trinitarian framework

- “through the Son”
- “in the Spirit”

prayer

- is not a purely human activity
- involves the Holy Spirit moving, prompting the believer to turn to God

Theology and Spirituality

Redemption

four central themes/facets:

- the cross as sacrifice
- the cross as victory
- the cross and forgiveness of sins
- the cross and love

Theology and Spirituality

Redemption

stresses:

- the costliness of human salvation
- the reality of human sin and the love of God for sinners

Theology and Spirituality

Resurrection

- Jesus is risen Savior and Lord
- affirms belief we will be raised from the dead, that death has been conquered

Troparion of Easter in Byzantine liturgy

“Christ is risen from the dead!

Dying, he conquered death!

To the dead, he has given life!”

Theology and Spirituality

The Consummation of All Things

the consummation of all things in a heavenly Jerusalem

- destination of our earthly pilgrimage
- the promised land

the “beatific vision” of God

- to see God face to face
- impossible now, just as it is impossible to look directly at the sun

Theology and Spirituality

Sacramental Universe

material world can be a door to the sacred:

God is both:

- transcendent reality beyond the world he has made
- immanent reality who dwells in this world and is active in it

Theology and Spirituality

Anglican Spirituality

Anglican Spirituality has emphasized:

- creation
- the Incarnation
- the sacramental universe

- nature has an inherent goodness (creation; sacramental universe)
 - sin often the misuse of good things
- Christian faith concerned for the whole of life (“body” and “soul”) (Incarnation)
- our purpose is to seek God’s glory, not just avoid sin

The Bible and Spirituality

The Bible and Spirituality

Reading the Bible

four stages in reading the bible (Guigo II,
prior of the Grand Chartreuse, d. 1188)

- 1. reading (*lectio*)
 - begin an encounter with God
- 2. meditation (*meditatio*)
 - focus, concentrate upon meaning,
imagery
- 3. prayer (*oratio*)
 - appropriate response to our encounter
- 4. contemplation (*contemplatio*)
 - entrance into the presence of God

The Bible and Spirituality

Biblical Images

Mental Images and Themes for Spirituality

the feast

the journey

the exile

the struggle

purification

the desert

ascent

darkness and light

silence

The Bible and Spirituality.

Biblical Images

The feast

the kingdom of God is like a feast:

- a great banquet throw in celebration of
 - a marriage (Luke 14:15-24)
 - the return of a prodigal son (Luke 15:11-24)

suggests:

- an abundance satisfying human hunger
- invitation
- celebration and rejoicing

The Bible and Spirituality.

Biblical Images

The Journey

journeys of the Old Testament:

- wandering in the desert before entering the Promised land
- return to Jerusalem after exile in Babylon

early Christians: followers of the way (Act 9:2, 24:14)

- our lives a journey to the heavenly kingdom

Bible and Spirituality.

Biblical Images

Exile

Old Testament:

- the exile in Babylon after capture of Jerusalem 586 BC

Paul:

- Christians “citizens of heaven” (our true home)
- life on earth a period of exile from the heavenly Jerusalem

Bible and Spirituality.

Biblical Images

The Struggle

“putting on the full armor of God”

(Ephesians 6:10-18); Christians like
soldiers (2 Timothy 2:3)

1 external struggle against those hostile
to Christianity

2. internal struggle against temptation

Jacob’s wrestling with an angel (Genesis
32:22-32)

3. struggle with God

Bible and Spirituality.

Biblical Images

Spiritual Purification

- Day of Atonement ritual (Leviticus 16).
Preparation needed before entering into
the presence of God
- need for cleansing from sin (Psalm 51:2, 7)
 - Revelations 7:14: “being washed in the
blood of the Lamb”
 - water in the sacrament of baptism

The Bible and Spirituality.

Biblical Images

The Desert or Wilderness

wandering of Israel in the desert wilderness

John the Baptist in the wilderness

Jesus' withdrawal to the wilderness for 40
days

desert:

- retreat from the world's distraction and temptation; place to focus on God and spiritual life
- life as wandering through desert wilderness

The Bible and Spirituality

Biblical Images

Ascent

Moses ascending Sinai to receive the law

Jesus ascending mountain for the
transfiguration

Jacob's dream of a ladder between heaven
and earth

symbol of transcendence:

- St. John of the Cross (1542-91). The

Ascent of Mount Carmel

- Thomas Merton. *Seven Storey Mountain*

The Bible and Spirituality

Biblical Images

Darkness and Light

at creation: darkness = chaos and confusion

God's presence and power as illumination

- Isaiah 9:2 “people who walked in darkness see a great light”

- John 8:12: Jesus the light of the world

Moses approaches God through darkness and cloud

Paul: we are “seeing through a glass darkly”

The Bible and Spirituality

Biblical Images

Darkness and Light

- darkness as an image of doubt
- darkness as a symbol of sin
- darkness as a symbol of divine unknowability

The Bible and Spirituality

Biblical Images

Silence

Habakkuk 2:20: whole earth should be silent
in the presence of the Lord in the temple
Job 40:1-3: Job reduced to silence, aware of
his foolishness in the sight of God
Revelations 8:1: “silence in heaven”

humanity is reduced to silence confronted
with the majesty and awe of God

The Bible and Spirituality

Biblical Images

Silence

Eastern Christianity hesychasm in the 8th century:

- *hesychia* = tranquillity and silence
- inward silence to focus on God
- Jesus prayer “Lord Jesus Christ, Son of God, have mercy on me” (Luke 18:38)
- Gregory Palamas (1294-1346): allowed a vision of the “divine energies;” divine essence beyond human reach

The Rhythms of Faith

The Rhythms of Faith: Structuring Time The Christian Week

Sunday:

- day on which resurrection of Jesus celebrated
- “space” set aside for physical rest and spiritual refreshment

Wednesdays and Fridays: “fast days” in early Christian communities

- Wed: day Christ betrayed
- Fri: day Christ crucified

The Rhythms of Faith: Structuring Time The Christian Year

Advent:

- focuses on two “advents” or comings of Jesus:
 - in humility, as an infant
 - second coming in glory

Christmas:

- celebration of the birth of Jesus, the Incarnation

The Rhythms of Faith: Structuring Time The Christian Year

Lent:

- preparation for Easter
- period of repentance
- 40 days reflects Jesus' time in the wilderness before his public ministry

Easter:

- Jesus is Lord
- death conquered; Christian hope for a personal resurrection

The Rhythms of Faith.

Structuring Time

The Christian Day

Monasticism: goal of continuous prayer;
“habitual recollection” a constant sense
of God’s presence in the whole of life
day structured 7 times of prayer (“offices”)
during day, one at night

- Mattins
- Vespers
- terce (latin for third)
- sext (latin for sixth)
- none (latin for ninth)
- Compline (final time of prayer before bed)
- Prime (early morning prayer)

The Rhythms of Faith. Structuring Time

1979 Prayer Book has “offices” for four times during the day

The Rhythms of Faith

Liturgy and Prayer

theology $\leftarrow \rightarrow$ worship and prayer

lex orandi, lex credendi. The way you pray
shapes what you believe (and visa versa)

The Rhythms of Faith

Liturgy and Prayer

prayer: “responding to God, by thought and by deeds, with or without words”

kinds of prayer:

- adoration
- praise
- thanksgiving
- penitence
- oblation
- intercession
- petition
- “centering” prayer

Community and Spirituality

Community and Spirituality

Anglican spirituality “corporate, liturgical, sacramental”

church a community of members who:

- find their center in common worship
- go out into the world to serve according to the gifts and opportunities given them

based on:

- Incarnational faith
- goodness of creation, a pouring out of the being of God
- sacramental view of the universe

**Living as an
Episcopalian 5.
The Church:
Organization,
Ministry and
Mission**

Living as an Episcopalian

1. History
2. Worship
3. The Church's Teaching and the Bible
4. Spirituality
- 5. The Church: Organization,
Ministry and Mission**

The Church: Organization, Ministry and Mission

What is the Church?

Ministry

Organization

Mission

**What is the
Church?**

What is the Church?

essence:

“wherever Christ is, there is also the
catholic church”

- Ignatius of Antioch, 1st century

What is the Church?

“wherever Christ is. . .”

“Is” in what way? What kind of presence?

1. Christ is present through the proclamation of the Word of God
2. Christ is present sacramentally. The Church is a kind of a sacrament

What is the Church?

1. Christ is present through the proclamation of the Word

the church is the community that comes into being wherever the word of God is faithfully proclaimed and received

- “Wherever two or three are gathered in my name, there I am in the midst of them” Matt 18:20

the church is thus fundamentally an “event;”
the institution is secondary / incidental

What is the Church?

2. Christ is present sacramentally

The church is a sacrament of Christ, or like a sacrament.

- Church is the visible and historical sign of Christ present in the world
- Church is “the prolongation of Christ in time and space”

church is thus the community of people in communion with God

the institution has fundamental importance
(but not its particular structure)

What is the Church?

Implications of the Church as where Christ is present sacramentally and in the Word

The Church is the People of God

- the new people of God continuous with Israel

The Church is Communion or Fellowship

- a sharing of a common life:
 - between God and each believer
 - between individual believers

What is the Church?

True Church as Visible vs. Invisible

Invisible:

- people who are / will be saved, the elect
- known only to God

Visible:

- people distinguished by outward signs of baptism, affirmation of a creed, participation in the Eucharist
- a community of fallible, imperfect, flawed human beings
- Article XIX: affirms true church is the visible church

What is the Church?

The “notes” or “marks” of the Church

One

Holy

Catholic

Apostolic

What is the Church?

“Notes” or “Marks”

One

unity that we can affirm:

- theological unity “where Christ is, there is also the church”
- “biological” or “organic” unity.

Historical evolution of the church like the development of branches of a tree (still a single tree)

disunity:

- sociologically, culturally
- organizationally
- cannot share the Eucharist together

What is the Church?

“Notes” or “Marks”

Holy

holy = being set apart by God for God
there is no mention in the New Testament of
“institutional holiness”
the only holiness is the holiness of the
individual
therefore: the church can be holy only to the
degree that the individuals making it up
are holy

What is the Church?

“Notes” or “Marks”

Holy

*Since all individuals are also sinful,
we must say:*

- the community of the church is *holy and sinful at the same time*
- the church is part of the battlefield between God’s Spirit and evil in the world
- front runs not only through the holy church and the unholy world
- but also through the middle of the human heart

What is the Church?

“Notes” or “Marks”

Catholic

catholic: referring to the universal, total, entire church as distinct from the local church

catholic church: a community concerned with the whole, universal, world-wide church

What is the Church?

“Notes” or “Marks”

Apostolic

call to live in accord with the testimony of
the apostles

- made concrete in the exercising of the
apostolic ministry

Ministry

Ministry

The general ministry of the people of God

The special ministries or Orders (“The Holy Orders):

- bishops
- presbyters
- deacons

Ministry

The General Ministry of the People of God

the general ministry of the people of God:
the continuation of the work of Christ
(St. Paul: the work of reconciliation)

- *service* to fellow human beings
- *proclamation* and witness
- *sacrifice* and self-giving

the whole church (membership through baptism) is a royal priesthood and kingdom of priests (I Peter 2:5,9, Rev 1:6, 5:10, 20:6)

mission: outgoing, expanding aspect of ministry

Ministry

The Special Ministries

early second century: *threefold ministry*

bishop in each town

presbyter in charge of each house church

deacons assisting

third century

Apostolic Tradition by Hippolytus:

- bishops ordained by other bishops
- presbyters ordained by bishops with assistance of other presbyters
- deacons ordained by bishops alone

presbyters called priests (mid 3rd century)

Ministry

The Special Ministries

specific ministry of the clergy is additional
to the general ministries

“guardian of the word and sacraments”

- faithfully proclaim the word
- faithfully administer the sacraments

Ministry

The Special Ministries

involves:

- inner call
- supplemented by outward call of the Church (selection, recommendation)
- inward and outward calls are “completed” in ordination by a bishop
- a sacramental act
 - divine dimension = “conferring of grace”
 - *new way of being* in the Church

Organization

Organization

The Parish Church

Church Members

Prayer Book:

- “The Church is the Body of which Jesus Christ is the Head and of which all baptized persons are members”

Members of Episcopal Church:

Canon Law:

- baptized in the Episcopal Church, or baptism in another church recorded in the Episcopal Church
- Communicant members: have received communion at least 3 times in previous year

Organization

The Parish Church

Governance:

Annual Parish Meeting

- elects Vestry
- report of rector
- report of Wardens
- treasurer's report

Organization

The Parish Church

Vestry

senior officers: Wardens (elected by
parish or Vestry)

management of finances and property of
the church

Rector

conduct of the services
teaching of the faith

Organization

The Parish Church

Choosing Clergy Leadership

Search Committee formed

Vestry with advice of bishop chooses
interim priest

National Church and diocese provides
names of priests to Search Committee

Resumes reviewed, interviews conducted

Recommendation made to Vestry

Vestry elects new priest

Bishop must approve selection

Organization

The Parish Church

Removing Clergy Leadership:

possible only with:

- due cause
- bishop's consent

Organization

The Parish Church

Parish self-supporting:

- priest is “**rector**” (Latin for “ruler:”
presides over Vestry Meetings)

non self-supporting congregations

(“missionary congregations”):

- priest is “**vicar**” (one who represents
another [the bishop])

Organization

The Diocese

size: ranges from ~20 parishes to nearly 200 parishes

provides:

- resources and guidance
- means of working in common mission

each parish assessed certain monetary amount to pay for work of diocese

Organization The Diocese

work directed by **Bishop** and **Diocesan
Council**

- administers budget and programs

Organization The Diocese

Annual Convention

delegates

- each parish sends lay delegates
- all priest are delegates

adopts yearly budget and programs

elects **Diocesan Council**

votes on important issues and election of
individuals requires majority approval of
both lay and clergy delegates

Organization

The Diocese

other bishops:

- **Suffragans** - additional bishops elected to assist diocesan bishop
- **Assisting Bishop** – a clergy who is already a bishop who is appointed by diocesan bishop to assist him/her.
- **Coadjutor** - bishop elected to serve with a retiring bishop in interim period

Organization

The Diocese

Selection of New Bishop

Nominating Committee formed

Special Diocesan Convention Held

- all priests
- lay delegates from each parish
- candidate must have majority vote of
all clergy and all laity

election of bishop must have approval of
majority of the other dioceses

each bishop consecrated by at least three
other bishops

- as required at Council of Nicaea **325**
A.D.

Organization

The National Church

diocese grouped into 9 provinces

overseas / special dioceses:

- Navajoland
- Convocation of parishes in Europe
- Bishop for the Armed Services
- dioceses in Episcopal Church of Mexico
- dioceses in Virgin Islands, Haiti,
Dominican Republic, Honduras,
Columbia, Ecuador

Organization

The National Church

work directed by **Presiding Bishop** and
Executive Council

Presiding Bishop:

chief pastor and executive of the church
charged to “speak God’s words to the
Church and to the world, as the
representative of this Church and its
episcopate in its corporate capacity”

visit every diocese

consult with bishops and diocesan
representatives

Organization

The National Church

General Convention of the Episcopal Church

- held every three years
- elects Presiding Bishop and Executive Council
- two houses:
 - House of Bishops* (all bishops)
 - House of Deputies* (four lay members and four clergy from each diocese)
- adopts budget, resolutions on matters of concern to church

Organization

The Worldwide Anglican Communion

from the “Church of England” established in former colonies of the British empire from missionary work in non-colonial countries

1867: first Lambeth Conference

- residence of the Archbishop of Canterbury, Lambeth Palace
- 87 bishops attended

held every ten years since (except WWII)

1998 Lambeth Conference

- about 800 bishops attended

Organization

The Worldwide Anglican Communion

Lambeth Conference for “conferring” not
“legislating”

statements issued on consensus opinions
each national church free to make its own
decisions about common life

Organization

The Worldwide Anglican Communion

Anglican Congresses

- held twice in last half 20th century
- delegates: priests, bishops, laity

Anglican Consultative Council

- elected membership bishops, priests, laity
- provides regular consultation between members of the Communion

Anglican Executive Officer

- facilitate communication among the Churches

Mission

Mission

Foreign Mission

Volunteers for Mission

- Episcopalians with particular skills sent in response to requests from other Anglican Churches

Partners in Mission

- Churches of Anglican Communion exploring ways of older and younger churches working together, sharing resources

Living as an Episcopalian

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- What is Anglicanism?** Urban T. Holmes III. Morehouse Publishing, Harrisburg, 1982.

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- A Dictionary of the Church. A User Friendly Reference for Episcopalians.** Don S. Armentrout, Robert Boak Slocum, editors. Church Publishing, New York
- A Dictionary for Episcopalians. Revised. Expanded. Updated.** John N. Wall, Cowley, Cambridge, 2000.

Some Links

- An Anglican Liturgical Library.** Links to liturgical texts throughout the Anglican Communion: <http://www.oremus.org/liturgy/>
- The Book of Common Prayer.** Download versions of the Prayer Book past to present (site has versions from 1549 to 1979 in text, .rtf, .html, .pdf and MS Word and WordPerfect formats). <http://justus.anglican.org/resources/bcp/>
- The Church of England.** Download the new Church of England Prayer Book in .pdf or .html format at <http://www.cofe.anglican.org/commonworship/>
- St. John in the Wilderness Continuing Education Pages.** Our own adult education web site, with information and references for all the our Adult education programs, past, present, and future: <http://www.pipeline.com/~monyak/>. Download handouts and/or the overhead transparencies used in past and present series (including Living as an Episcopalian) at the download page <http://www.pipeline.com/~monyak/download.htm>