

St. John in the Wilderness
✝ Adult Education and Formation ✝

Notes on:
**Living as an
Episcopalian**

Mar. 7, 2001 to Apr. 4, 2001

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1. 16th Century

1.1. Reformation in England

1.1.1. Introduction: A Gradual Protestantization

The Reformation in England:

- involved a "gradual Protestantization" of the English church and people over the reigns of four monarchs
- can be thought of as an act of state imposed from above by a willful king, which was received in a ground of political rebellion, movements for church reform

1.1.2. Calls for Reform Before Henry VIII

Calls for reform in the English church were present before Henry VIII:

- John Wyclif and the Lollards
- Erasmus visited **1499, 1506**, and lectured at Cambridge **1511-1514**. Knew:
 - John Fisher (**1459-1535**) bishop of Rochester
 - Sir Thomas More (**1478-1535**)
- **1520**: group of Cambridge scholar routinely gathered at White Horse Inn, "Little Germany," to discuss the new doctrines of Martin Luther

1.1.3. Henry VIII, Defender of the Faith

Henry VIII:

- had an impressive intellect
- was a strong leader
- was well-read in Scholastic theology and humanism
- popular
- appointed Thomas Wolsey (**1474?-1530**) as Lord Chancellor,
 - a superb diplomat
- initially was a strong defender of the Catholic faith:
 - **1515**: Pope Leo X made Wolsey a Cardinal
 - use of Luther's writings forbidden
 - **1521**: Henry published *Assertion of the Seven Sacraments* against Luther. Pope called Henry "Defender of the Faith"

1.1.4. Henry's Marriage to Catherine of Aragon

- **1509**: Henry married **Catherine of Aragon**, daughter of Ferdinand and Isabella of Spain
 - Pope Julius II gave special dispensation for the marriage, as Catherine had been married to Henry's older brother Arthur
- they had six children; only **Mary** survived infancy
- **1527**: Henry began to have scruples about the validity of marriage (Lev 20:31)
- Lord Chancellor and Cardinal Wolsey favored divorce; he saw a potential French alliance; Henry infatuated with **Anne Boleyn**, sister of his mistress Mary Boleyn
- Wolsey tried to get annulment from **Pope Clement VII**
- In ordinary circumstances, historians have suggested the Pope might have granted the annulment request. However Pope Clement VII was under extraordinary pressure when he received the annulment request:
 - **1525**: King **Francis I** of France and Pope Clement VII had allied and declared war on Emperor **Charles V** of the Holy Roman Empire.
 - Charles V had been King Charles I of Spain before his election as Holy Roman Emperor.
 - **1527**: Imperial troops of Charles V invaded Italy and marched on Rome. When Pope Clement received the request to annul Henry marriage to Catherine of Aragon, Rome was surrounded by the forces of Charles V -- and Catherine of Aragon was Charles V's aunt.

- **Thomas Cranmer:** suggested getting opinions from Catholic Universities on annulment question. The most prestigious of them agreed the marriage had been invalid. His suggestion spawned a lasting friendship with Henry
- **Jan 1531:** Henry declared himself the “sole protector and supreme head of English church” with the caveat: “as far as the law of Christ allows”
- Pope Clement VII appointed **Thomas Cranmer** archbishop of Canterbury under Henry's threat of losing annates

Thomas Cranmer (1489-1556)

- born Asclacton, Nottinghamshire
- educated at Cambridge
- Lutheran in his theology
- preferred reformation by general persuasion
- firmly believed in Luther's idea of a “godly prince”
- Writings:
 - *Great Bible* (1538)
 - *Litany* (1545)
 - *Prayer Books* of 1549 and 1552

1.1.5. Henry's Marriage to Anne Boleyn. Split with Rome

- **Jan 1533:** Henry secretly married **Anne Boleyn**
- **May 1533:** Thomas Cranmer annulled marriage to Catherine; declared the marriage to Anne lawful
- **Sep 1533** Henry and Anne had daughter Elizabeth
- **Jul 1533:** Pope threatened excommunication
- **Nov 3, 1534:** Parliament passed the Supremacy Act, declaring the king as “the only supreme head in earth of the Church of England” -- with no caveat as in Jan 1531.
 - mastermind of the “Reformation Parliament” was **Thomas Cromwell (1485-1540)**, the King's secretary and vicar general ecclesiastical affairs

Reaction to the Supremacy Act:

- **May 1535:** monks of the Carthusian order were barbarously executed for denying King's supremacy
- **June and July 1535:** Bishop John Fisher and Sir Thomas More beheaded.
 - More's last words: “the king's good servant, but God's first”
- monasteries dissolved (800 between **1536-40**); monies given to state

1.1.6. Henry's Marriage to Jane Seymour. Heir at Last

- **1536:** Henry tired of Anne Boleyn, who had not produced a male heir. Anne was charged with adultery
- **May 17, 1536:** Cranmer pronounced marriage null and void
- **May 18:** Anne Boleyn beheaded
- **May 30:** Henry married Jane Seymour
- **Oct 12, 1537:** Edward born.

1.1.7. Edward VI

Edward VI (1547-1553)

- Became king at age nine
- actual rule was by the head of the privy council
- During his reign, England moved towards a more radical Protestantism:
 - **1548:** images removed from churches
 - **1549:** marriage of clergy made legal
 - **1549, 1552:** mandated books of Common Prayer (largely by Cranmer)

July 6, 1553: Edward VI died of tuberculosis at age 15

1.1.8. *Mary Tudor*

Mary Tudor (1553-1558)

- Was Catholic, the daughter of Catherine of Aragon
- imprisoned Cranmer (who had annulled the marriage of her mother and Henry VIII)
- public worship restored to what it was last year of Henry VIII's reign
- married Philip (soon to be King Philip II of Spain), son of Emperor Charles VI,
- **late 1553-middle 1555:** 800 Protestant leaders left for German and Swiss cities
- **1554:** Parliament restored papal authority
- **Mar 21, 1556:** Cranmer had signed recantation of Protestantism, but then publicly repudiated just before he was burned at stake
- called "Bloody Mary:" 300 persons burned at the stake
 - she considered the absence of Philip her husband, who had left England **Nov 1555;** her childlessness as the judgment of God that she was not doing enough to restore Catholicism

1.1.9. *Elizabeth I*

Elizabeth I (1558-1603)

- a moderate Protestant
- daughter of Anne Boleyn
- proceeded cautiously with change
- **Apr. 29, 1559:** New Supremacy Act (king the "Supreme Governor" of the church)
- modified the Prayer Book of **1552**
- Act of Uniformity: all worship in new liturgy, with vestments and ornaments from the 2nd year of Edward VI
- new Anglican episcopate established

Except for a brief period during the **Puritan Commonwealth**, Anglicanism as established by Elizabeth I continued as the official church of England

1.2. Changes, Continuity in the English Church after the Reformation

1.2.1. *Changes*

The Changes of the English Reformation included:

- authority of the pope to teach and define new Christian beliefs rejected
- new authority given to the bible
- rejection of the "added" teachings / customs of the Roman church:
 - clergy celibacy
 - masses for the dead
 - indulgences
 - invocation to the saints
- monarch and Parliament governed the church: the laity had more control
- new emphasis given to the importance of preaching

1.2.2. *Continuity*

Continuity within the English Church:

- threefold ministry of bishops, priests deacons continued
- apostolic succession continued = bishops continue in historic succession from the earliest apostles
- centrality of baptism and the Holy Eucharist upheld
- ancient creeds remained the foundation of the church's teachings

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

1.2.3. *The Articles of Religion*

The changes of the English Reformation were embodied in the *Articles of Religion* ("Thirty-Nine Articles"). The Articles were eclectic, making room for different theological views.

1.2.4. *The Continuation of the Church Founded by Augustine of Canterbury*

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

2. 17th century

2.1. Church of England Under Fire from Puritans and Roman Catholics

In the 17th century, the Church of England came under fire from two sides:

- 1, Puritans within the Church of England
 - distrusted the clerical hierarchy
 - felt the sole authority of the bible is individual conscience
- 2, Roman Catholics
 - accused that the church was drifting from the faith and tradition of the early church

2.2. Richard Hooker Laws of Ecclesiastical Polity

In response to the pressures from from the Puritans and Catholics, Richard Hooker outlined three laws of ecclesiastical polity:

- 1. the 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

2.2.1. *The Anglican Middle Way*

The church could both:

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

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

2.2.2. *"The Three Legged Stool"*

Scripture is the "oracle of God."

However, we must bear in mind that scripture is read:

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

We therefore learn about God through "the three-legged stool" of

- scripture
- tradition
- reason

2.2.3. *Sacramental Sharing in the Divine Life*

Emphasized the 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
- is one of the basis for the sacramental actions of Baptism and the Eucharist, the means of grace through which we grow into God, become the children of God

2.3. Back in the Colonies

Meanwhile, back in the colonies . . .

In the South:

- Anglicanism is the state church
- In the Middle colonies* (NJ, Delaware, Maryland, Pa)
- Anglicanism is one religious choice among many

In New England:

- Christianity is dominated by Puritans
- Anglicanism however is spiritually more vital than elsewhere in the colonies

3. 18th century

3.1 Two major Influences in the 18th Century

There were two major influences on the 18th century Anglican church in the America:

- 1. theological movement of Deism
- 2. American Revolution

3.2. Deism

Deism asserted:

- that faith above all must be reasonable
- God is 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
- The purpose of religion was to teach obedience to moral law
- “Religious emotion” should be looked down upon

Effects of Deism in the church:

- the Eucharist was neglected
- Baptism became a private affair, perfunctory in character
- muted the Anglican theology of the Incarnation

3.3. American Revolution

3.3.1. A New Form of the Church of England

At the start of the Revolution: Anglicanism was the second largest religion in the colonies (behind Congregationalism)

After the Revolution, a new independent church was formed, with its own form of church government, its own book of Common Prayer.

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

- acknowledged the **threefold ministry** of bishops, priests, deacons
- said the church should be governed democratically through councils of clergy and laity

- American church would be a new form of the Church of England

3.3.2. *Compromise Between Churches of New England and Virginia*

A conflict arose between:

- New England
 - emphasized the role of bishop
 - they had been overseen by missionary societies from Britain
- Virginia and other southern churches
 - emphasized role of laity
 - the laity had done most of the church work, they had been doing without bishops

A compromise was reached in which there would be two houses in the governance of the church:

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

3.3.3. *The First Bishop of the American Church, Samuel Seabury*

First Bishop of the American : Samuel Seabury

1784: Seabury arrived in London to seek ordination by other bishops of the Church of England.

Problems arose:

- an oath of loyalty to the English king was required of the new bishop.
- English bishops felt it unwise to ordain an American bishop when the US government was not going to impose taxes to support Seabury

Seabury instead went to the small Scottish Episcopal Church for ordination.

- origin of the Cross of St. Andrew on the seal of the Episcopal Church U.S.A.
- shaped the American Prayer Book to be like the Scottish
 - included an invocation to the Holy Spirit in the Eucharistic Prayer, taken from the Eastern Orthodox liturgy

4. 19th century

4.1. Three major movements in the 19th Century

The 19th century saw three major movements in the American Episcopal church:

- 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

4.2. Evangelical Movement

The **1820's** and **1830's** were decades of great Evangelical bishops

Missionary work a major emphasis:

1821: Domestic and Foreign Missionary Society formed

1835: General Convention voted to send bishops as missionaries

- episcopate bishops seen as like apostles, rather than simply heads of established congregations
- **Jackson Kemper** first missionary bishop; traveled throughout the "Northwest Territory"
- **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 also major emphases of the time

- in England:
 - Sunday school movement,
 - better working conditions in factories
 - abolish of slavery
- in America:
 - education of slaves

4.3. Catholic Revival or Oxford Movement

The Catholic Revival or the Oxford Movement began among Oxford dons in *Tracts for the Times*
They called for a return to the doctrinal tradition and practices of the ancient church

The movement emphasized:

- the church is a *divine society* with a sacramental relationship to God expressed through baptism and the Eucharist
- the centrality of the sacraments
- that we become sons and daughters of God through the grace of the *Incarnation*
 - the church is “the extension of the Incarnation,” the spiritual presence of the incarnate Christ
- catholicism means the universality of the church. It includes:
 - a universal claim that includes all
 - a continuity with the doctrinal traditions of the first centuries

4.4. The Broad Church Movement

A crisis of faith challenged the church in the late 19th century. The source of this crisis was from:

- 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

In response, the church tried to assimilate the new scholarship and science into Anglican theology
The guiding principle behind this assimilation was that the truth of God must incorporate all human truth.

Theologians 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?

The Episcopal Theological School Cambridge was a major center of the Broad Church Movement.

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

- emphasized the Incarnation
- presented a strong sense of God’s activity in history

5. 20th and 21st Centuries

5.1. Major movements in the 20th and 21st centuries

Major movements in the twentieth and twenty-first centuries in the Episcopal church include:

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

5.2. Social Justice

The rationale for a commitment to social justice in the Episcopal church:

- 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

5.3. 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

5.4. Ecumenical Conversations with other Churches

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

In **1888**, this was accepted by Lambeth Conference as the *Chicago-Lambeth Quadrilateral*
Ideas were based on a book by William Reed Huntington, *The Church Idea: An Essay Towards Unity*,

1870. Among them, was that Episcopal church should move beyond its English heritage

The principles of the *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 = the unbroken chain that links bishops and ministers of today with the earliest apostles.

The fourth principle of the Chicago-Lambeth -- the historic episcopate -- has often proven to be the greatest point of contention in ecumenical dialogues.

5.5. The Anglican Communion

In **1867**, the first meeting of Anglican bishops was held in London, at Lambeth Palace, the residence of the Archbishop of Canterbury.

A Lambeth Conference has since been held every 10 years (except during WWII)

Issues are discussed, resolutions considered, passed. The resolutions are *not binding* on the individual communions.

The Anglican Communion is a communion or fellowship:

- from the Greek *koinonia*: the fellowship human beings ordinarily have with one another
- the 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

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1. What is Worship?

1.1. Definition

Webster's definition:

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

1.2. God and 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

1.3. The roots from which springs our 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)

Worship is rooted in our:

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

1.4. The diverse settings and expression of worship

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

- the Eastern Orthodox Divine Liturgy to a Quaker meeting

May be corporate or private.

Can be in diverse locations: Gothic cathedral to private home.

1.5. The dual actions of worship

Worship involves both:

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

2. A Sacramental Universe. The Sacraments

2.1. Intimations of the Divine in the Created World: A Sacramental View of The Universe

Intimations of the divine in the created world as described in literature:

“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

**“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

- 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” 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”

2.2. The Basis for a Sacramental View of the Universe

Fundamental basis of a Sacramental View of the Universe is:

1. *the material world is good:*

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

2. *the 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

2.3. Sacramental Rites in Our Daily Lives

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

2.4. Sacramental Rites or Rituals in the Church

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)

2.5. The Outward Parts and Inward Spiritual Reality of a Sacrament

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”

3. The Eucharist

3.1. Introduction

The Eucharist is the “supreme” sacrament

Other names for the Holy Eucharist:

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

3.2. The Eucharist and Christ

Christ is the

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

3.3. The Holy Eucharist as Sacrament: Matter, Form, and Grace

The outward part:

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

The inner spiritual reality:

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

3.4. The Three Facets of the Holy Eucharist

The three facets of the Holy Eucharist:

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

3.5. The Holy Eucharist as a Meal

3.5.1. *Original setting was in a Jewish meal*

The original setting of the Holy Eucharist (the last supper) was a Jewish meal.

Note the form of the 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

3.5.2. Meals in the Ancient World

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

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

3.5.3. Problems with Eucharist as regular meal

Problems with doing the Eucharist as part of a regular meal in the early world are documented in the New Testament (a name used for these gatherings of a meal and the Holy Eucharist was "love feast"):

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.**”

3.5.4. Summary of the Eucharist as a Meal

As a meal, Eucharist includes:

- table fellowship
- praise and thanksgiving for God’s blessings to us
- foretaste of the “feast to come”

3.6. The Holy Eucharist as the Real Presence of Jesus

3.6.1. The Mystery of the "Real Presence of Jesus" in the Eucharist

We affirm that the body and blood of Christ are "truly present" in the Eucharist, that the flesh of Christ is in some way "life-giving." But how can this be? This is a matter of continued theological speculation, but ultimately remains a mystery.

St. Augustine's description is still an apt description of the mystery of the real presence of Jesus in the Eucharist.

“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)

3.6.2. Transubstantiation

During the Middle Ages a view called **Transubstantiation** attempted to provide an explanation for the real presence:

Transubstantiation is based on Greek view of reality. Every “thing” has:

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

Transubstantiation says that the "substance" of bread and wine is changed into the "substance" of the body and blood of Christ; the "accidents" of the bread and wine remain, still genuinely there.

The view of transubstantiation however is difficult to reconcile with the atomic and molecular view of matter in modern science.

3.6.3. Summary: *The Holy Eucharist as the Real Presence of Jesus*

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

3.7. Holy Eucharist as Sacrifice

3.7.1. Sources of the View of the Holy Eucharist as Sacrifice

Last Supper likely a Passover meal, a sacrificial feast:

- Jesus' the paschal lamb of the new covenant

Scripture also refers to the sacrificial nature of Jesus' mission:

- Mark 10:45: "For the Son of Man came not to 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"

3.7.2. Remembrance: not Repetition, but Re-presenting

We affirm Jesus' death on Calvary is a unique and sufficient sacrifice for the sins of humanity. A "repetition" of Calvary in the Holy Eucharist is thus unnecessary and an affront to this affirmation.

- Reformers accused Roman Catholic Church of teaching Eucharist is a *repetition* of sacrifice of Calvary (probably an unfair charge)

Jesus asked: "Do this in "remembrance" of me." What is meant by "remembrance?"

- 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

In the Holy Eucharist, we "re-present" the sacrifice of Calvary. This "re-presenting" of Calvary is not merely a psychological "trick," but a recognition of a metaphysical reality:

- event of Calvary is not only a historical reality in space-time, but also was "slain from the foundation of the world" (Rev 13:8)
- all moments of space-time are eternally present to God, including Jesus' suffering and death on Calvary

3.8. The Holy Eucharist: Summary

The Holy Eucharist is a:

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

4. The Prayer Book

Note: a copy of the current **Book of Common Prayer** of the Episcopal Church U.S.A. can be downloaded as a hyperlinked Microsoft .lit ebook from our **download page**.

4.1. Centrality of the Prayer Book to Anglicans and The Episcopal Church

The Prayer Book is 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 Anglican Church does not have a dominant theologian, but rather finds unity through its prayer book.

4.2. The Prayer Book: History and Development

1549: first Prayer Book

- largely work of Archbishop of Canterbury Thomas Cranmer

Today, each Anglican Church has its own Prayer Book

4.3. Table of Contents

Note the Holy Eucharist lies at the center of the book (It is easier to use a book opened at its center).

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- The Great Litany (p. 148)
- The Collects: Traditional (p. 159)
- The Collects: Contemporary (p. 211)
- Proper Liturgies for Special Days (p. 264)
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- 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)

5. The Daily Offices

5.1. Origin of the “Daily Offices” in Medieval Monasticism

Medieval Monasticism in the West defined “offices” of prayer through the day:

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

5.2. "Daily Offices" in the Prayer Book

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

The 1979 Prayer Books has short (< 5 minutes) prayers for four times during the day:

- morning
- noonday
- early evening
- evening

5.3. Motivation and Importance of the Daily Offices

The Daily Offices reflects a biblical image of church as a people of prayer

6. References

The main references for this session were:

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Welcome to the Episcopal Church An Introduction to Its History, Faith, and Worship. Christopher L. Webber. Morehouse. 1999

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

Last Update Dec. 19, 2001

Topics

1. What is Theology?
 - 1.1 God Talk
 - 1.2. The Language of Theology (The Language of "God Talk")
2. The Sources of Theology
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References

1. What is Theology?

1.1 God Talk

God is:

- personal
- the Creator
- holy, unknowable, infinite
- the Alpha and the Omega
- the "I AM who I AM"

Worship is our reverent response to the personal, holy, unknowable, infinite God

The world **theology** comes from two Greek words:

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

literally: theology is "God Talk"

1.2. The Language of Theology (The Language of "God Talk")

(from McGrath)

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

Examples of the Principle of Analogy:

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

- similarities:
 - the source of our existence
 - exercises authority over us
 - cares for us
- dissimilarities:
 - not human
 - not male
 - not married to our mother

At times, the dissimilarities of the analogy are very strong, in which case we call it a *metaphor*

Examples:

- “God is a lion”
- “God is light”

2. The Sources of Theology

2.1. The Three-Legged Stool

Richard Hooker described a “Three Legged Stool” as the sources for Anglican theology:

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

3. Sources of Theology: Reason

3.1. Definition

“**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)

3.2. Basis of the 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

3.3. A Modern View of 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”

3.4. Summary of Reason as the Source of Theology

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

4. Sources of Theology: Tradition

4.1. Definition and Examples of Tradition

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

Examples of tradition include:

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

4.2. Approaches to Tradition

There are three possible approaches to tradition:

- 1. *Single Source* (the Anglican Approach)
 - reflections based on, rooted in the Scriptures
- 2. *Dual-Source* (Roman Catholic Approach from the 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

For the Episcopal Church of the U.S.A., those traditions that are rooted in the Scriptures are spelled out in the **Articles of Religion**, also known as the **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

4.3. Liturgical Tradition

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

theology \leftrightarrow worship and prayer

4.4. Summary of the Anglican View of Tradition

A summary of the Anglican view on tradition as a source of theology is:

- 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*

5. Sources of Theology: The Bible

5.1. What is the Bible?

The Scriptures = The Bible is a collection of texts recognized as authoritative for Christian thinking.

They are described as "canonical," an adjective describing their authoritative nature:

- from the Greek *kanon* = "rule" or "yardstick"

The Bible consists of the Old Testament and the New Testament:

■ 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)

5.2. 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*

We can see this ambiguity in the following:

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

5.3. Some Common Terminology Used in Talking About the Bible

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

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

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

5.4. The Basis for the Authority of Scripture

The basis for the authority of the Scripture comes from the:

- 1. early *church*, guided by the Spirit, which chose the canon
- 2. *intrinsic* authority of the scriptures: they were 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

5.5. Intrinsic Authority from Divine Inspiration

Belief in the second basis for the authority of the scriptures -- their intrinsic authority because they are divinely inspired -- comes from scripture itself:

“All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness”

- 2 Timothy 3:16 (NRSV)

The term “inspired by God” in this passage is the Greek *theopneustos* = “God-breathed”

Views over what it means to be inspired have varied:

- ancient view: biblical authors were like “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

Note that divine inspiration is NOT the same as:

- absolute historical reliability
- factual inerrancy

It has always been understood for centuries that there are different ways of “interpreting” the divinely inspired text. The fundamentalist view of “literal and historical inerrancy” of the Bible only began in 18th and 19th centuries

5.6. Interpreting the Bible

5.6.1. *The Quadriga of the Middle Ages*

Middle Ages: *Quadriga* = “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

5.6.2. *Martin Luther's "Eightfold" Sense of the Scriptures*

Martin Luther promoted an “eightfold” sense of the Scriptures:

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

5.6.3. *John Calvin's Theory of Accommodation. Scripture as Divine "Baby Talk"*

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

5.6.4. *Modern Methods of Biblical Interpretation*

Modern Methods of Biblical Interpretation include:

- **Textual Criticism** (or Lower Criticism) - tries 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
- **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

Essentially, the goals of modern biblical interpretation are to:

- 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?
- 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?

5.7. Summary of the Bible as a Source of Theology

- the bible is our foremost source of our knowledge of God
- the bible is 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

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Living as an Episcopalian 4. Spirituality

Last update Dec 19, 2001

Topics

The primary source of material in these notes is **Christian Spirituality**. Alister E. McGrath. Blackwell Publishers, 1999

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1. What is Spirituality?

1.1. Definition

What do we mean by "Spirituality"?

We can achieve intellectual knowledge of:

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

We must then ask:

- 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?

Spirituality can be thought of as the quest to make make our intellectual knowledge truly heartfelt.

1.2. Quotes: What is Spirituality?

“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**

“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**

2. Theology and Spirituality

2.1. Heartfelt Theology Can Change Our Lives

Many theological doctrines and beliefs can change our attitudes, our view of the world, and our lives if they are "heartfelt." These include:

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

2.2. Creation

Implications of the Christian theology of the Creation:

- creation is good
- there is no need to "withdraw" from the world
- it is important to care for creation
- something of God may be known through the creation
- the wonder evoked by creation is not accidental
- the study of creation is worthy and noble
- human nature:
 - human beings are created "in the image of God"
 - human beings 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

2.3. The Incarnation

2.3.1 Introduction

God entered our world and became fully human.
“Incarnation” is from the Latin, “being in the flesh”

The Christian theology of the Incarnation has implications for:

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

2.3.2. Implications for 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
- In the Eastern church: justifies use of icons to help visualize the divine

2.3.3. Implications for the Suffering of God

Can God Suffer?

- In becoming human, God has experienced human pain and suffering
- We can turn to God knowing that God has experienced first hand human suffering

2.3.4. Implications for Human Destiny

For 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”

2.4. The Trinity

2.4.1. Introduction

The Christian theology of the Trinity tells us:

- 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

The Trinity has implications for:

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

2.4.2. Trinity and The Nature of God

“if you can comprehend it, it is not God”

- St. Augustine

St. Augustine here summarizes our complex understanding and wonder of God. The Trinity:

- preserves the mystery, majesty and glory of God
- its **“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)

2.4.3. *Trinity and The Nature of Prayer*

Our prayer and worship often involves trinitarian framework

- “through the Son”
- “in the Spirit”

This framework expresses that prayer:

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

2.5. Redemption

There are four central themes/facets of the Christian theology of the redemption:

- the cross as sacrifice
- the cross as victory
- the forgiveness of sins through the cross
- the love expressed by Jesus dying for us on the cross

Redemption stresses for us:

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

2.6. Resurrection

The Christian theology of the Resurrection:

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

The Troparion of Easter in the Byzantine liturgy expresses this eloquently:

**“Christ is risen from the dead!
Dying, he conquered death!
To the dead, he has given life!”**

2.7. The Consummation of All Things

The Christian theology of the consummation of all things in a heavenly Jerusalem reminds us of:

- the destination of our earthly pilgrimage
- the promised land

We can look forward to the “beatific vision” of God:

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

2.8. A Sacramental Universe

The duality of our experience in this world:

- 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” 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”

The fundamental basis of a Sacramental View of the Universe is that:

1. *the material world is good:*

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

2. *the 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

2.9. The Themes of Anglican Spirituality

Anglican Spirituality has in particular emphasized:

- creation
- the Incarnation
- the sacramental universe

These emphases reflect the Anglican conviction that:

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

3. The Bible and Spirituality

3.1. Reading the Bible

We should consider four stages in reading the bible (as described by 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*)
 - the appropriate response to our encounter
- 4. contemplation (*contemplatio*)
 - our entrance into the presence of God

3.2. Biblical Images

3.2.1. Mental Images and Themes for Spirituality

The scriptures give us many mental images and themes to contemplate:

- the feast
- the journey
- the exile
- the struggle
- purification
- the desert
- ascent
- darkness and light
- silence

3.2.2. *The Feast*

The kingdom of God is like a feast:

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

It suggests:

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

3.2.3. *The Journey*

The theme of Journey is seen in:

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

Early Christians were called "followers of the way" (Act 9:2, 24:14).

We too are followers of the way and our lives are journeys to the heavenly kingdom.

3.2.4. *Exile*

In the Old Testament, the Jews were exiled in Babylon after the capture of Jerusalem 586 BC.

In the New Testament, Paul reminds us that:

- Christians are "citizens of heaven" (our true home)
- Life on this earth therefore is a period of exile from the heavenly Jerusalem

3.2.5. *The Struggle*

The struggle of being a Christian can involve external struggles against foes of Christianity, our own internal struggle with temptation, as well as our own "wrestling" with God. We find all of these in the Scripture:

- "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

3.2.6. *Spiritual Purification*

Images in Scripture of the need for purification include:

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

3.2.7. *The Desert or Wilderness*

Images of wilderness in the Scripture include:

- the wandering of Israel in the desert wilderness
- John the Baptist in the wilderness
- Jesus' withdrawal to the wilderness for 40 days

The wilderness or desert can move us to:

- seek retreat from the world's distraction and temptation; place to focus on God and spiritual life

- contemplate life as a wandering through a desert wilderness

3.2.8. Ascent

Biblical images of ascent include:

- Moses ascending Sinai to receive the law
- Jesus ascending mountain for the transfiguration
- Jacob's dream of a ladder between heaven and earth

Ascent as a symbol of transcendence has been the theme of great works of Christian spirituality:

- St. John of the Cross (1542-91). *The Ascent of Mount Carmel*
- Thomas Merton. *Seven Storey Mountain*

3.2.9. Darkness and Light

Images of darkness and light in the scripture include:

- 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." Suggests darkness:
 - as an image of doubt
 - as a symbol of sin
 - as a symbol of divine unknowability

3.2.10. Silence

Images of silence before God in Scripture:

- 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

A movement of spirituality in the Eastern Christianity called *hesychasm* arose in the 8th century:

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

4. The Rhythms of Faith

4.1. Structuring Time

4.1.1. 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

4.1.2. 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

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

4.1.3. The Christian Day

Monasticism had the goal of continuous prayer; “habitual recollection:” a constant sense of God’s presence in the whole of life.

The day was structured into 7 times of prayer (“offices”) during day and one time 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 1979 Book of Common Prayer has “offices” for four times during the day

4.2. Liturgy and Prayer

theology ↔ worship and prayer

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

Prayer is “responding to God, by thought and by deeds, with or without words”

The kinds or types of prayer include:

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

5. Community and Spirituality

Anglican spirituality includes a sense of the church as “corporate, liturgical, sacramental,” 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

This sense is based on:

- an Incarnational faith
- the goodness of creation (creation = a pouring out of the being of God)
- a sacramental view of the universe

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

Last update Jan 1, 2002

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1.2. How is Christ Present in the Church?

1.2.1. Christ is Present in What Way?

1.2.2. Christ is Present in the Church through the Proclamation of the Word

1.2.3. Christ is Present in the Church Sacramentally

1.2.4 The Church as Both "Event" and Institution

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4. Mission

4.1. Foreign Missions

References

1. What is the Church?

1.1. Wherever Christ Is, There is the Catholic Church

In essence:

“wherever Christ is, there is also the catholic church”
- Ignatius of Antioch, 1st century

1.2. How is Christ Present in the Church?

1.2.1. Christ is Present in What Way?

“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

1.2.2. Christ is Present in the Church through the Proclamation of the Word

Christ is present in the church 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)

This sense of the church implies the church is fundamentally an “event;” the institution of the church is secondary / incidental. This sense of the church is dominant in most Protestantism

1.2.3. Christ is Present in the Church Sacramentally

Christ is present in the church 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”

The church is thus the community of people in the world and in history (= in space and time) who are in communion with God

This sense of the church implies the institution of the church itself has a fundamental importance (although not its particular structure). This sense of the church is dominant in Roman Catholicism.

1.2.4 The Church as Both “Event” and Institution

The Anglican view of the church combines both the sense of the church as an event in which the word of God is being proclaimed, and the sense of the church as an institution (= community of believers in space and time) which lives in the world and in history as the visible sign or sacrament of Christ on earth.

By affirming the Church as that place where Christ is present both sacramentally and in the Word, the Anglican church believes:

- The Church is the People of God
 - the new people of God continuous with Israel
- The Church is Communion or Fellowship
 - who share a common life:
 - between God and each believer
 - between individual believers

1.3. The Visible vs. the Invisible Church

Theologians have asked if the true church is the "Visible" church or the "Invisible" church.

The **Invisible Church** is the church whose members are:

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

The **Visible Church** is the church whose members are:

- 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 that Anglicans hold that the true church is the *visible* church

1.4. The Notes or Marks of the Church

1.4.1. The Four Notes or Marks

The "notes" or "marks" of the Church are:

- One
- Holy
- Catholic
- Apostolic

1.4.2. One

The church should be **One**.

Today, unity that we can affirm includes:

- theological unity "where Christ is, there is also the church"
- "biological" or "organic" unity. The historical evolution of the church can be thought of as like the development of branches of a tree (there are today many individual branches, but it is still a single tree)

However, we must also acknowledge the disunity in the church:

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

1.4.3. Holy

Holy means 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.

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
- the front of the battlefield runs:
 - through the holy church and the unholy world, and
 - through the middle of the human heart

1.4.4. Catholic

Catholic is a word referring to the universal, total, entire church, as distinct from just the local church. A **catholic church** is a community concerned with the whole, universal, world-wide church

1.4.5. Apostolic

To say the church is **Apostolic** is to say each member of the church is called to live in accord with the testimony of the apostles

■ This testimony is made concrete in the exercising of the apostolic ministry

2. Ministry

2.1. The General Ministry vs. the Special Ministries

We can distinguish two facets of ministry:

- The general ministry of the people of God
- The special ministries or Orders ("The Holy Orders):
 - bishops
 - presbyters
 - deacons

2.2. The General Ministry of the People of God

The general ministry of the people of God is the continuation of the work of Christ (St. Paul called this 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 is the outgoing, expanding aspect of ministry.

2.3. The Special Ministries

By the early second century a **threefold ministry** had been defined in the church:

- *a bishop* in each town
- *a presbyter* in charge of each house church
- *deacons* assisting

By the third century, **Apostolic Tradition** had been defined by Hippolytus:

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

Presbyters were called **priests** by the mid 3rd century

The specific ministries of the clergy are ministries which the clergy accept *in addition to* the general ministry that they and every Christian accept. The clergy are the "guardian of the word and sacraments". They must:

- faithfully proclaim the word
- faithfully administer the sacraments

Their special ministry involves:

- an *inner* call

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

3. Organization

3.1. The Parish Church

3.1.1. Church Membership

"Church" Membership

From the Prayer Book:

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

Membership in a particular Episcopal Church

By Canon Law, a membership in a particular Episcopal church requires:

- baptism in the Episcopal Church, or baptism in another church, with that baptism recorded in the Episcopal Church

Communicant Members of a particular Episcopal church are members who have received communion at least 3 times in previous year

3.1.2. Governance of the Parish

The **Rector**. Duties are:

- to conduct Church services
- to teach the faith

The **Vestry**

- senior officers, called **Wardens** are elected by the parish or by the Vestry
- duties are to manage the finances and the property of the church

Annual Parish Meeting

- elects the Vestry
- accepts the report of rector
- accepts the report of Wardens
- accepts the treasurer’s report

3.1.3. Choosing Clergy Leadership

The procedure for 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

3.1.4. Removing Clergy Leadership

Removing Clergy Leadership is possible only with:

- due cause

- the bishop's consent

3.1.5. Rectors vs. Vicars

If a parish is self-supporting, the priest is called a “**rector**” (Latin for “ruler:” he or she presides over Vestry Meetings).

If a parish is non self-supporting congregations (“missionary congregations”), the priest is called a “**vicar**” (one who represents another [the bishop]).

3.2. The Diocese

3.2.1. Parishes and the Diocese

A diocese can range in size from ~20 parishes to nearly 200 parishes

The diocese provides:

- resources and guidance
- means of working in common mission

Each parish is assessed certain monetary amount to pay for work of diocese

3.2.2. The Bishop and Diocesan Council

The work of a diocese is directed by a **Bishop** and a **Diocesan Council**
Together, they administer the budget and programs of the diocese.

3.2.3. The Annual Convention

Each diocese holds an **Annual Convention**.

Delegates include:

- lay delegates from each parish
- all priests

The **Annual Convention**:

- adopts yearly budget and programs
- elects the **Diocesan Council**
- votes on important issues and election of individuals requires majority approval of both lay and clergy delegates

3.2.4. Other Bishops in a Diocese

Other bishops in a diocese might include:

- **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** - a bishop elected to serve with a retiring bishop in the interim period

3.2.5. The Selection of a New Bishop for a Diocese

Steps in the Selection of New Bishop:

- A Nominating Committee is formed
- A **Special Diocesan Convention** is held. This Convention::
 - includes all priests of the diocese
 - includes lay delegates from each parish

- the winning candidate must have majority vote of all the clergy and all the laity
- The election of bishop must have the approval of a majority of the other dioceses
- Each new bishop is consecrated by at least three other bishops, as required at **Council of Nicaea 325 A.D.**

3.3. The National Church

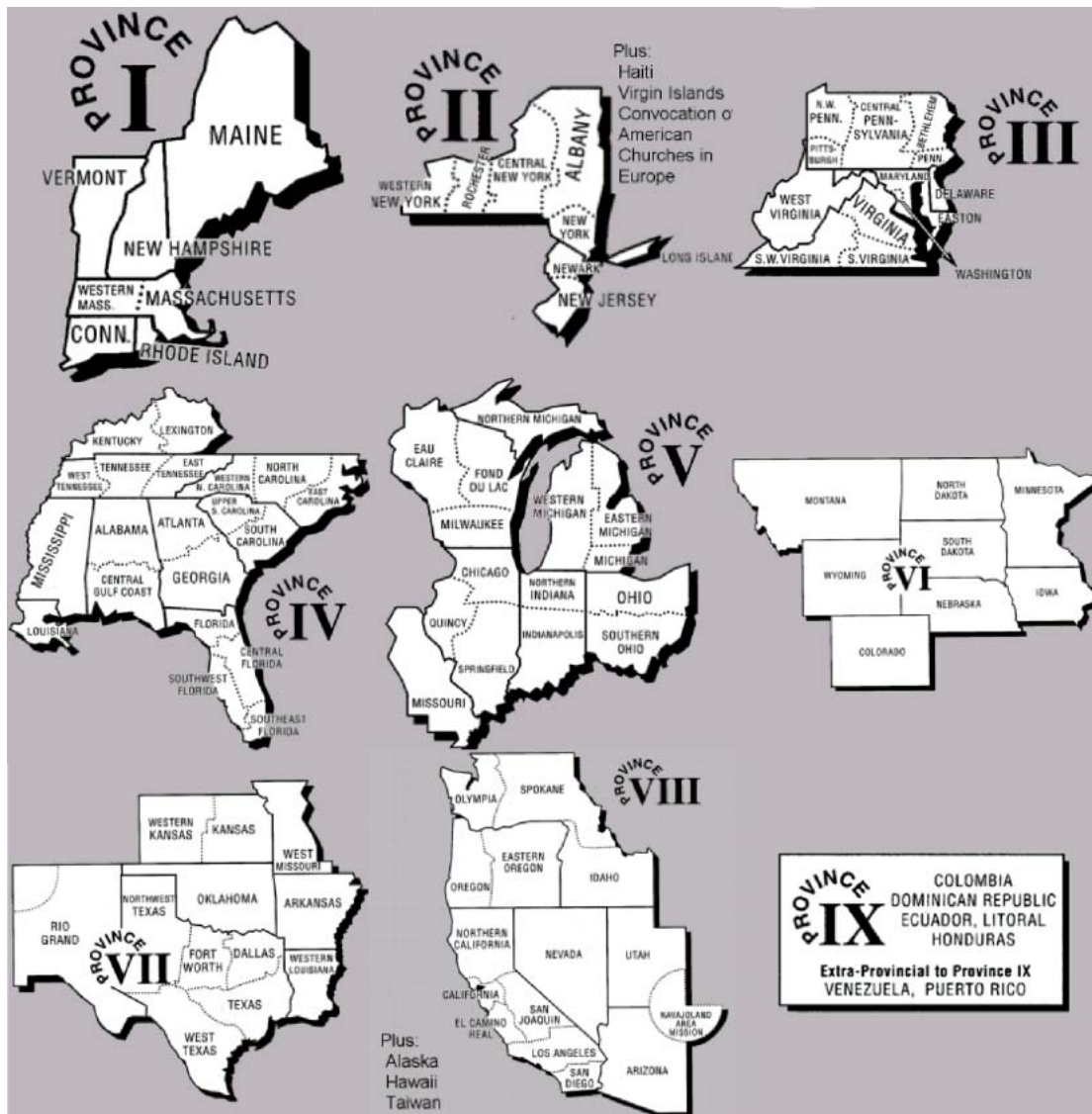
3.3.1. The Nine Provinces of the National Church and Special Dioceses

The dioceses of the National Church are grouped into 9 provinces

The National Church includes several overseas and 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

Maps of the Nine Provinces:



(Image files of the provinces are taken from the Website of the Episcopal Church U.S.A.)

3.3.2. *Governance of the National Church*

The work of the National Church is directed by the **Presiding Bishop** and the **Executive Council**. They are each elected through a **General Convention**.

The **Presiding Bishop** is

- the 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”
- must visit every diocese during his or her tenure
- consults with bishops and diocesan representatives

A **General Convention of the Episcopal Church** is

- 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 the budget, resolutions on matters of concern to church

3.4. *The Worldwide Anglican Communion*

3.4.1. *The Members of the Anglican Communion*

The members of the worldwide Anglican Communion each began from a “Church of England” established

- in former colonies of the British empire,
- through missionary work in non-colonial countries

3.4.2. *The Lambeth Conference*

In **1867**, the first **Lambeth Conference** was held at the residence of the Archbishop of Canterbury, Lambeth Palace. 87 bishops attended. Since then, a Lambeth Conference has been held every ten years (except during WWII).

About 800 bishops attended the **1998** Lambeth Conference.

A **Lambeth Conference** is for “conferring,” not “legislating”

- Statements are issued on consensus opinions
- Each national church remains free to make its own decisions about common life within its church

3.4.2. *Other Important Structures and Gatherings in the 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

4. Mission

4.1. Foreign Missions

As Anglican churches around the world have grown independent, the character of foreign missionary work out of the American Episcopal Church has changed. Important groups to note include:

■ **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

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