

Spirituality and the Sacraments; The Church Calendar; Anglican Polity and Politics

Class 6 of a Short Course for People
Interested in Christianity and The
Episcopal Church

Revised 30 March 2009

PART I: SPIRITUALITY AND SACRAMENTS

An Overview Of Worship – 1

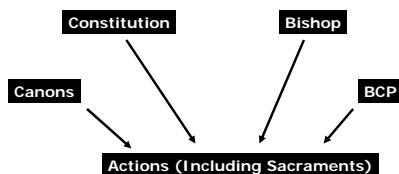
- Worship arises out of a fundamental characteristic of what it is to be human: our need to deal with the question of meaning.

An Overview Of Worship – 2

- Worship is a courageous way of offering oneself in praise and thanksgiving in the presence of the unseen God (Griffiss, 89).
- Worship is an activity that by its very nature acknowledges the presence of the "other" in our lives.

Focus of This Section

- Sacraments as informed by the BCP and the Canons



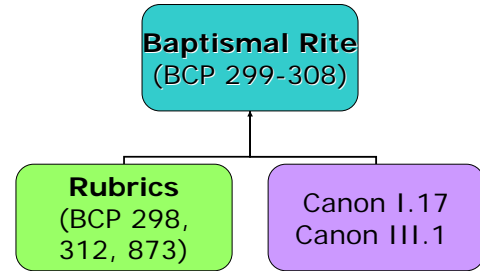
The Major Sacraments (BCP, 858)

- Holy Baptism
- Holy Eucharist
- These sacraments were defined in 1563 as ordained by Christ in Article 25 of the Thirty Nine Articles of the Church under Elizabeth I (BCP, page 872).

Holy Baptism - 1

- Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble.
- Each candidate for Holy Baptism is to be sponsored by one or more baptized persons. Sponsors endorse their candidates and their intention to support them by prayer and example in their Christian life. Godparents make promises in their own names, and also take vows on behalf of their candidates.

Holy Baptism - 2



Holy Baptism – 3: The Covenant

1. The Baptized vow to continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers ?
2. The Baptized vow to persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

Holy Baptism – 4: The Covenant

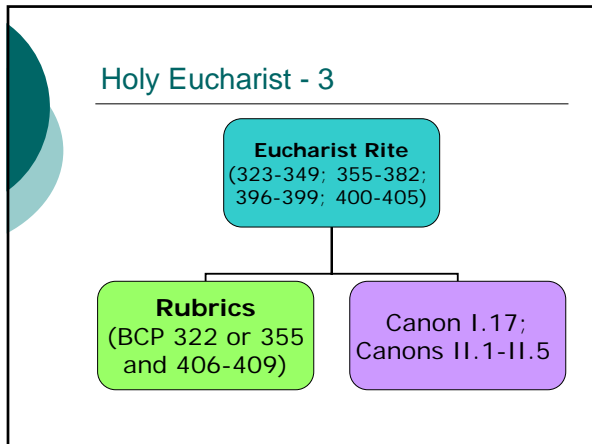
3. The Baptized will proclaim by word and example the Good News of God in Christ?
4. The Baptized will seek and serve Christ in all persons, loving your neighbor as yourself?
5. The Baptized will strive for justice and peace among all people, and respect the dignity of every human being?

Holy Eucharist - 1

- The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.
- The Eucharist is called a "sacrifice" to remember the sacrifice of Christ who is made present to us and unites himself to us.

Holy Eucharist - 2

- The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.
- The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.
- Before coming to the Eucharist we should examine our lives, repent of our sins, and be in love and charity with all people.

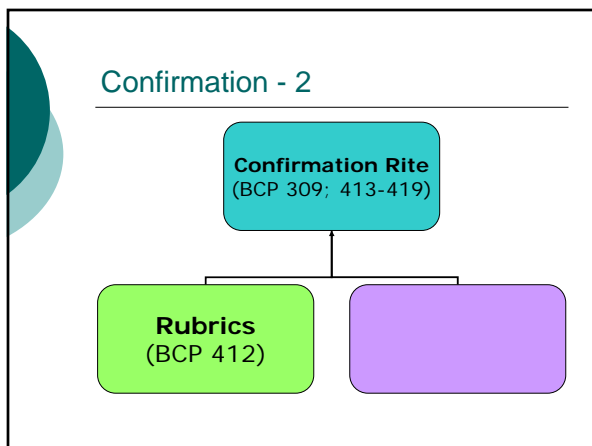


- ### The Minor Sacraments (BCP, 860-1)
- Confirmation
 - Penance (reconciliation)
 - Holy orders
 - Matrimony
 - Extreme unction (last rites)

Minor Sacraments - 2

○ The minor sacraments are means of grace, but are not necessary for all persons in the same way that Baptism and the Eucharist are.

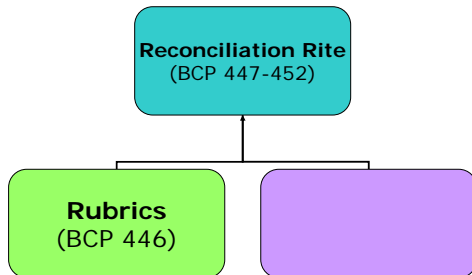
- ### Confirmation - 1
- Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a Bishop.
 - It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.



Reconciliation - 1

Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

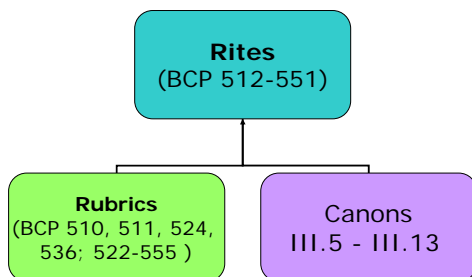
Reconciliation - 2



Holy Orders - 1

Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops.

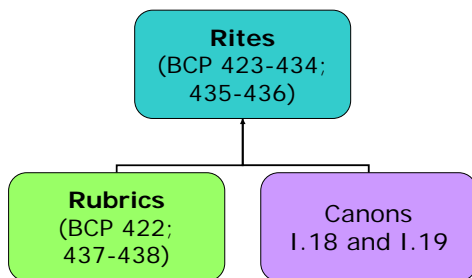
Holy Orders - 2



Holy Matrimony - 1

Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Holy Matrimony - 2



Holy Matrimony - 3

Canon 18

- Sec. 1. Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Holy Matrimony - 4

Canon 18

- Sec. 2. Before solemnizing a marriage the Member of the Clergy shall have ascertained:
- (a) That both parties have the right to contract a marriage according to the laws of the State.
- (b) That both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.

Holy Matrimony - 5

Canon 18

- Sec. 2. Before solemnizing a marriage the Member of the Clergy shall have ascertained:
- (c) That both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation.
- (d) That at least one of the parties has received Holy Baptism.
- (e) That both parties have been instructed as to the nature, meaning, and purpose of Holy Matrimony by the Member of the Clergy, or that they have both received such instruction from persons known by the Member of the Clergy to be competent and responsible.

Holy Matrimony - 6

CANON 19:

- Sec. 3. No Member of the Clergy of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living, nor shall any member of this Church enter into a marriage when either of the contracting parties has been the husband or the wife of any other person then living, *except* when:
- (a) The Member of the Clergy shall be satisfied by appropriate evidence that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction.

Holy Matrimony - 7

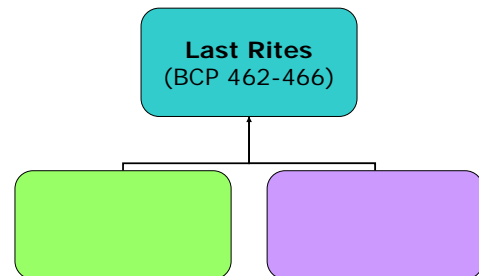
CANON 19:

- Sec. 3. (b) The Member of the Clergy shall have instructed the parties that continuing concern must be shown for the well-being of the former spouse, and of any children of the prior marriage.
- (c) The Member of the Clergy shall consult with and obtain the consent of the Bishop of the Diocese wherein the Member of the Clergy is canonically resident or the Bishop of the Diocese in which the Member of the Clergy is licensed to officiate prior to, and shall report to that Bishop, the solemnization of any marriage under this Section.

Extreme Unction - 1

Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

Extreme Unction - 2



SPIRITUALITY: PRAYER

Categories of Prayer

- Adoration
- Thanksgiving
- Confession
- Intercession
- Petition

Adoration

- Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.
- This may be an experience that feels like God taking our breath away. We are humbled by this experience, but it is a short lived one. We only catch glimpses of God, and those glimpses cause us to spontaneously praise God.

Thanksgiving - 1

- We offer thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God. Basically we are grateful for the experience of creation.
- But we are "little" compared to God, and we often feel it is hard to properly express gratitude to God who is so very much bigger.

Thanksgiving - 2

- But if we listen to our inner self, we will find that feelings of gratitude are within us.
- This may be particularly true at meal time. Grace before meals is a great place to start to express thanksgiving for all kinds of things.

Confession - 1

- In confession, we acknowledge our limitations and our inability to follow (or even comprehend) God's will.
- We also acknowledge actions, words, or inaction that have caused harm to others. All of these things collectively fall into that "thing called sin."
- Sin is what separates us from God and from each other.

Confession - 2

- When we acknowledge our sinfulness, we are admitting that we are sick, and that God is the source of health.
- When we confess, though, we need to be specific ("I lied to my friend"). The reason this is important, is that it can be diagnostic of a problem, and with good diagnosis, a "cure" is more likely.

Intercession - 1

- Intercession brings before God the needs of others. Prayers of intercession move us beyond ourselves into community. It is tempting to think of intercession as asking God for something, but actually, that is an act of petition.
- When we intercede, we place ourselves before authority (God) on behalf of another.

Intercession - 2

- This is the kind of prayer we do publicly in church each Sunday during the Prayers of the People (in addition to prayers of petition). Guenther believes that intercession is the most vital for solitary prayer because we turn to it when we feel the most anxious or helpless. We cannot stop the demise of a loved one with cancer, but we can name her in our prayers. We cannot undo the effects of a Tsunami, but we can remember the unknown homeless and wounded in our prayers. We pray in this way because we have faith that God will hear us.

Petition - 1

- This is probably the most common kind of prayer, because here we ask God for things for ourselves or others.
- This is not self-indulgence.

Petition - 2

- Jesus himself taught us that we need to be persistent in prayer for our own selves (Luke 11:5-13).
- Petitions are specific prayers in which we present our own needs and the needs of others, praying that God's will may be done.

PART II: THE CHURCH CALENDAR

The Church Calendar

Basic Components

- The seven principle feasts of the church year
 - Christmas
 - Epiphany
 - Easter
 - Ascension
 - Pentecost
 - Trinity Sunday
 - All Saint's Day
- Sundays
- Lesser Feasts or Holy Days
- Commemorations and Other Special Days

The Solar and Lunar Cycles

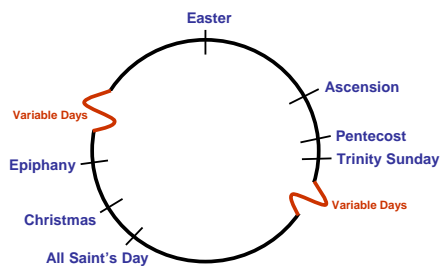
Solar Cycle

- The date of the birthday of Christ (Christmas), Epiphany (January 6), and All Saint's Day (November 1) occur on the same days each year.

The Lunar Cycle

- Easter Sunday is the first Sunday after the first full moon on or after the Spring Equinox (March 21) (BCP page 15).
- Since the solar and the lunar cycles do not start or end on the same calendar days of the year, how does the church calendar work?

The Principle Feasts



Sundays

- All Sundays are feasts of our Lord Jesus Christ.
- Other specific feasts may be observed on, or be transferred to, a Sunday (see the web page for details).
- All other Feasts of our Lord, and all other Major Feasts appointed on fixed days in the Calendar, when they occur on a Sunday, are normally transferred to the first convenient open day within the week.
- Note that Sundays are not counted as part of that the 40 days of Lent.

The Lesser Feasts

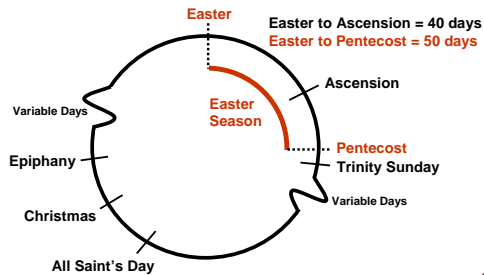
The following special holy days have precedence over other special observances:

- The Holy Name
- Saint John the Baptist
- The Presentation
- The Transfiguration
- The Annunciation
- Holy Cross Day
- The Visitation

Commemorations and Other Special Days

- Ash Wednesday
- Weekdays of Lent
- Holy Week
- Good Friday
- Feasts from *Lesser Feasts and Fasts*
- Feasts from *Lectionary Texts: Various Occasions and Occasional Services*

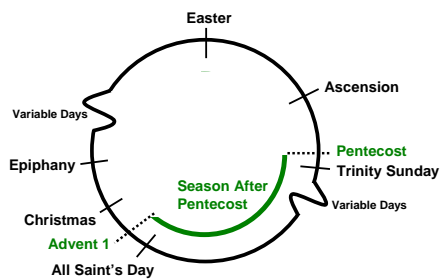
Easter Season



Easter

Easter is the feast of Jesus' resurrection. The word probably derives from the Anglo-Saxon spring goddess "Eostre." Christians in England applied the word to the paschal feast. The date of Easter places Spring against the backdrop of lessons about creation and deliverance and the proclamations of the living Christ. The date of Easter always falls between Mar 22 and April 25 inclusive. We follow the Jewish custom of beginning our celebration of Easter at Sundown on the preceding Saturday with the Great Vigil of Easter.

Pentecost



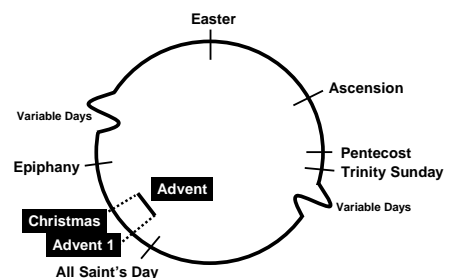
Pentecost Sunday

In recognition of the descending of the Holy Spirit that appeared as tongues of flame upon the heads of the gathered disciples, Pentecost Sunday is commemorated by the use of red. Pentecost Sunday occurs on the Seventh Sunday after Easter. It recognizes that the church is understood to be the body of Christ, drawn together and given life by the Holy Spirit.

The Season of Pentecost

This is the longest season of the church year, spanning the period from approximately May/June through November (ending on the Saturday before the first Sunday of Advent).

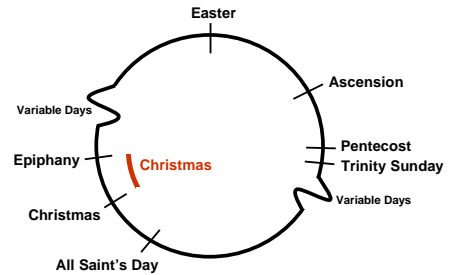
The Season of Advent



Advent

The first season of the church year, beginning with the 4th Sunday before Christmas and continuing through the day before Christmas. The name is derived from the Latin meaning "coming." It is a season of preparation and expectation of the celebration of Jesus' nativity, and for the final coming of Christ in power and glory.

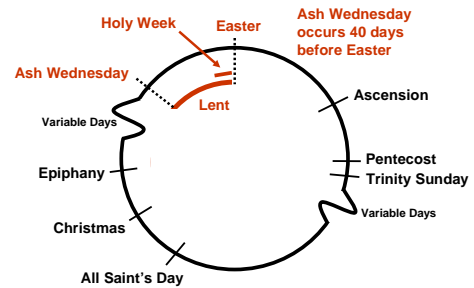
Christmas Season



Christmas

- The nativity of our Lord, December 25. It was first celebrated about 336.
- The date of December 25 as Jesus' birthday has no connection to anything historical.
- The date was probably chosen to oppose the feast of the Sun God (Saturn).

Lent



Holy Week

- Holy Week evolved from the period when many Christians made pilgrimages to the Holy Land to venerate the places where Christ suffered during his final days with us.
- The rites we observe on Maundy Thursday, Good Friday, Holy Saturday, and the Vigil all evolved from these pilgrim experiences.
- There are special readings, and other special services and acts of devotion that take place during Holy Week. Holy Week ends at sundown on Holy Saturday (the Saturday before Easter Sunday).

PART III: Anglican Polity and Politics

The Anglican Communion- 1

- The Anglican priesthood is a pastoral one: neither a sacerdotal caste serving to restrict the spiritual privileges of the laity or the people of God, nor a didactic, scribal, rabbinic, judicatory order that lays down the law as to belief and practice and is entrusted with the duty of policing its enforcement.

The Anglican Communion- 2

- It is a priesthood that involves all the gentleness, the attention to human needs, the listening ear, and the solidarity in our human condition of the true pastor.

The Anglican Communion- 3

- Anglicanism's love of the truth is fearless.
- The Anglican ideal focuses on a particular view of the role of authority in the sphere of religion.
- It appeals to Scripture, tradition and reason, but does so in the acknowledged context of our modern pluralistic situation.

The Vocation of Anglicanism - 1

- Sometimes we hear that the Anglicans lack identity, that they don't stand for anything.
- One can therefore argue that the church lacks integrity.
- But, identity itself does not guarantee integrity. So...
- Pursue integrity, and identity will take care of itself.
- Anglicanism exists. Its political, social and cultural parameters, with all their compromises, are given.

The Vocation of Anglicanism - 2

- The vocation of Anglicanism must be to proclaim the gospel of Christ
- The Anglican Church is vindicated by its place in history, with a strikingly balanced witness to gospel and Church and sound learning
- Its credentials are its incompleteness, with the tension and travail in its soul.
- It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as 'the best type of Christianity', but by its very brokenness to point to the universal Church.

What is Anglicanism?

- Anglicanism aspires to be a catholic faith with its roots in Christian antiquity and in continuity of faith and order, worship and witness, from the apostles.
- Jewel insisted that the Church of England had departed, not from the Catholic Church, but from the errors of Rome.
- Whitgift pointed out that the Church of England was 'reformed' not 'transformed' because 'we retain whatsoever we find to be good, refuse or reform that which is evil'.

An Overview of the Anglican Communion - 1

- The Anglican Communion consists of 70 million baptized members worldwide in 38 self-governing Churches, 500 dioceses, 30,000 parishes, 64,000 congregations in 164 countries.
- See <http://www.saintmartins-stockport.org.uk/stmnumbers2.html>

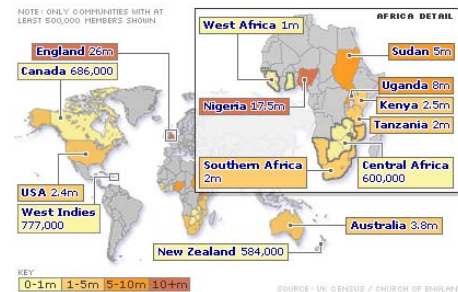
An Overview of the Anglican Communion - 2

- There is no central administration of the Anglican Church. There is no Pope or President or chief executive.
- The Anglican Church is instead unified by tradition, belief, and agreement, or as it has been stated recently, "by common bonds of affection."

Being in Communion or Not in Communion

- An Anglican church is said to be "in communion", or "in communion with the See of Canterbury" or "not in communion."
- Generally, Anglican churches that are not in communion with the See of Canterbury have withdrawn because of doctrinal differences.
- In recent years those differences have included the ordination of women priests and the attitude of the church towards sexuality.

Map of the Anglican Communion



What Holds the Communion Together?

- The Anglican Communion is held together by a common loyalty and a degree of affection of worship. The adage of "we are what we pray" possibly really takes on meaning in terms of church polity here. All churches that are in full communion with the See of Canterbury enjoy full recognition of ordained ministers, share a view of apostolicity, etc.). The following four items help the Communion live and work together:

1. Lambeth Conferences

- The Bishops of the world meet every 10 years. Since 1867 the Bishops of the world have met at Lambeth Palace at the See of Canterbury.
- In 1867 there were 76 bishops at Lambeth, and now there are over 700 in attendance.
- Lambeth Conferences have no legislative role; Lambeth is simply a consultative body.

2. The Anglican Consultative Council (ACC)

- The ACC is a body of elected Laity and Bishops that serve as an advisory panel that sustains the life of the Anglican Communion between Lambeth conferences.
- The ACC meets every two years, and the first meeting was in 1968.
- The most recent meetings of the ACC were different because of the problem generated by the election and consecration of an openly gay bishop in the U.S.

3. Primates Meeting

- The Primates, that is the Bishops who head each of the world wide provinces meet yearly. These meetings began in 1979.

4. The Chicago-Lambeth Quadrilateral (A)

- The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

4. The Chicago-Lambeth Quadrilateral (B)

- The two Sacraments ordained by Christ himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by him.
- The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of his Church.

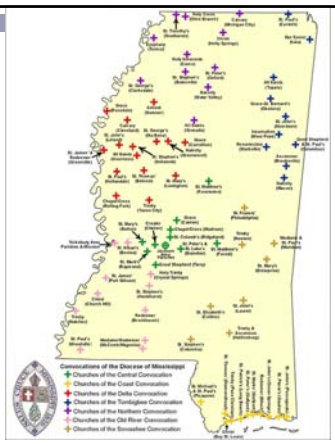
Organization of the Episcopal Church - 1

- The Episcopal Church is made up of between two and three million worshipers in about 7600 congregations across the United States and a few related dioceses outside the US.

Organization of the Episcopal Church - 2



The Diocese of Mississippi



Web Resources for You to Use

- Check out the class web page for a variety of web resources for the national church and our diocese.