

Intro to Anglicanism



Week 7 Handout
Revised 11/2/23

Optional Homework for last week:

1. Read Fr Thomas McKenzie's 29th chapter of *The Anglican Way* on the controversy over Women's orders and/or visit www.saintmatthiasoakdale.com/sermon-02-24-21 to read/watch Fr John's sermon on the topic.
2. Thumb through pages 691-712 of the 2019 BCP and scan the calendars of Red Letter days and other (optional commemorations)
3. Consider if you have any outstanding questions about any sacraments or categories of clergy that you would like to ask at the beginning of class 7

LITURGICAL CALENDAR continued

EPIPHANYTIDE

EPIPHANY (JANUARY 6)

EPI-PHAN = SHINE OVER, MAKE MANIFEST

MAGI

SALVATION AVAILABLE TO EVERYONE

LITURGICAL COLOR: GREEN - GROWTH, FAITH, UNDERSTANDING

LENGTH OF EPIPHANYTIDE VARIES

LENT

'LENT' = LENGTHENING OF DAYS

FORTY DAYS, NOT COUNTING SUNDAYS

ISRAEL'S FORTY YEARS IN THE DESERT

JESUS' FORTY DAY TEMPTATION IN THE DESERT

PENITENTIAL SEASON

HOW TO KEEP LENT

BEFORE LENT STARTS...

1) CONFESSION RECOMMENDED (though, of course, not required)

FOLLOWING SPIRITUAL SELF-EXAMINATION

SINS OF COMMISSION AND OMISSION
UNHEALTHY PREJUDICES & ATTITUDES
OUR BASIC VALUES & GOALS

2) DETERMINE AN ACTIVE DISCIPLINE TO ADOPT AND/OR
SOMETHING TO ABSTAIN FROM

ABSTINENCE: FASTING OR OTHERWISE

FASTING

HISTORICALLY/TRADITIONALLY, SOME CHOOSE
TO DO: NO FLESH MEAT ON ALL FRIDAYS & LENT
WEDNESDAYS

MORE COMMON TODAY: OTHER
CONSUMABLE/HABITS FOR 40 DAYS OF LENT
(NOT SUNDAYS)

A FEW TIPS ON CHOOSING A SPIRITUAL PRACTICE FOR LENT

Choose a practice that is measurable, meaningful, & manageable...

- Measurable - it's easy to know if you do it or not
- Meaningful - it matches an area of life where you would like to make more space for God or be less reliant on an earthly thing
- Manageable - be realistic about something you could actually do, given your life circumstance

Some words on fasting...

Some possible ways to fast:

- Fasting from food: drinks, chocolate, desserts, coffee/caffeine, alcohol.
- Fasting from media: cell phone, TV, radio, music, email, computers, games.
- Fasting from habits/comforts: shopping, looking in the mirror, elevators, parking in a close spot, finding the shortest line at the store, reading, sports.

Fasting is not...

- A way to suffer for God.
- A spiritual practice that demonstrates how pious or devout you are.
- Righteousness (i.e. it doesn't equal holiness or sanctification).
- A way of trying really hard spiritually so that God will respond.

Fasting is a way to place ourselves in the way of grace by withdrawing our reliance on earthly things so that we can feast on God's presence and power.

Sundays in Lent

Lent begins on Ash Wednesday. Traditionally, the forty days of Lent include Holy Week but do not count Sundays, making Sundays a day one can break from a fast.

Portions adapted from www.gravityleadership.com

SHROVE TUESDAY (THE FINAL DAY BEFORE LENT BEGINS)

“SHRIVING” = CONFESSION

DAY BEFORE LENT

ORIGIN OF MARDI GRAS / “FAT TUESDAY” INDULGENCE

ASH WEDNESDAY (BCP p. 543)
BEGINS LENT

FIRST OF TWO FAST DAYS IN THE CALENDAR (see BCP p. 689)

EXPLAINS MEANING OF LENT

IMPOSITION OF ASHES

SYMBOLISM OF ASHES = MARK OUR MORTAL NATURE

And when you fast, do not put on a sad face as the hypocrites do. They neglect their appearance so that everyone will see that they are fasting. I assure you, they have already been paid in full. When you go without food, wash your face and comb your hair, so that others cannot know that you are fasting—only your Father, who is unseen, will know. And your Father, who sees what you do in private, will reward you. - Matthew 6:16-18

STATIONS OF THE CROSS¹

BASIC COLOR: PURPLE/VIOLET - PENITENCE
NO FLOWERS

NO ALLELUIAS

HOLY WEEK

PALM SUNDAY (BCP p. 554ff)

BEGINS HOLY WEEK

COMMEMORATES TRIUMPHAL ENTRY

¹ see info from class 3 for more on Stations of the Cross

PROCESSION WITH PALM BRANCHES²

DRAMATIC READING OF PASSION

PALM CROSSES

COLOR: RED - BLOOD

THE PASCHAL TRIDUUM – “THE THREE SACRED DAYS”: MAUNDY THURSDAY, GOOD FRIDAY, HOLY SATURDAY (GREAT EASTER VIGIL)

MAUNDY THURSDAY (*BCP p.560ff*)

FOOT WASHING

Jesus came to Simon Peter, who said to him, "Are you going to wash my feet, Lord?" Jesus answered him, "You do not understand now what I am doing, but you will understand later." Peter declared, "Never at any time will you wash my feet!" "If I do not wash your feet," Jesus answered, "you will no longer be my disciple." Simon Peter answered, "Lord, do not wash only my feet, then! Wash my hands and head, too!" - John 13:6-9

SERVICE RATHER THAN SUPERIORITY
HUMILITY RATHER THAN PRIDE

INSTITUTION OF THE EUCHARIST AT LAST SUPPER

FOOT WASHING

SACRAMENT CONSECRATED FOR GOOD FRIDAY
ALTAR IS STRIPPED FOR GOOD FRIDAY

COLOR: WHITE - INSTITUTION OF EUCHARIST

GARDEN WATCH BEFORE THE ALTAR OF REPOSE

GOOD FRIDAY (*BCP p. 565*)

COMMEMORATING JESUS' DEATH ON THE CROSS

SECOND OF TWO FASTS IN THE CALENDAR

² A longer than usual procession begins outside with palms waved, bells rung and shouts given, followed by the hymn “All glory laud and honor” Jesus is hailed the King of the Jews with “Hosannas!” From all appearances, this will be a grand celebration. Some churches, including St Matthias, will provide the Gospel narrative as a drama, with different people reading the various parts. In whatever form the Gospel is presented, the contrast between the joy of the people as Jesus enters Jerusalem and those days later who call for his crucifixion is striking.

SANCTUARY HAS BEEN STRIPPED

PRAYERS FOR CHURCH, NATION, WORLD

THE VENERATION OF THE CROSS

NO CELEBRATION OF THE EUCHARIST

RESERVED SACRAMENT OPTIONAL

STATIONS OF THE CROSS COMMONLY OBSERVED

COLOR: BLACK OR DEEP RED

HOLY SATURDAY (*BCP p. 578ff*)

COMMEMORATES CHRIST IN THE TOMB

EASTER

COMMEMORATING JESUS' RESURRECTION FROM THE DEAD

THE GREAT VIGIL OF EASTER (LATE SATURDAY) (*BCP p. 582ff*)

(NEW) PASCHAL CANDLE LIT - SYMBOL OF CHRIST'S PRESENCE

ENTER DARK CHURCH

DEACON CHANTS THE EXSULTET

PASCHAL CANDLE DECORATED WITH FIVE WAXEN NAILS

EASTER SUNDAY

COLOR: WHITE - JOY, PURITY, TRUTH

EASTERTIDE: THE FORTY DAYS AFTER EASTER

COLOR: WHITE

ASCENSION

THURSDAY, FORTY DAYS AFTER EASTER

ASCENSIONTIDE: TEN DAYS BEGINNING ASCENSION DAY

COLOR: WHITE

PENTECOST

COMMEMORATING THE COMING OF THE HOLY SPIRIT

BIRTHDAY OF THE CHURCH

COLOR OF THE DAY: RED - FIRE OF HOLY SPIRIT

SEASON AFTER PENTECOST:

ORDINARY TIME

LITURGICAL COLOR: GREEN - GROWTH, FAITH

EMPHASIS ON LIFE OF THE CHURCH & DISCIPLESHIP

TRINITY SUNDAY: FIRST SUNDAY AFTER PENTECOST

TRINITY SUNDAY COLOR: WHITE

ALL SAINTS DAY (November 1)³

CELEBRATION OF THE COMMUNION OF THE SAINTS

PRECEDED BY ALL HALLOWS EVE (HALLOWEEN)⁴

CHRIST THE KING - LAST SUNDAY BEFORE ADVENT

HOLY DAYS

PRINCIPLE FEASTS (*BCP p. 688*)⁵

AT ST. MATTHIAS: IF NOT CELEBRATED ON THE DAY-OF AT ST MATTHIAS,
THEN TRANSFERRED TO FOLLOWING SUNDAY

³ Like most Anglicans, at St Matthias we observe what actually a hybrid celebration of both All Saints' Day (Nov 1) and All Souls' Day (Nov 2). Initially, the Church established the Feast of All Saints in the 6th century to commemorate exemplary saints. But, not to leave anyone out, in the 10th century All Souls' Day was established on the next day of the church calendar, November 2, in order to provide an opportunity for the Church to acknowledge all fellow believers who had gone on to be with the Lord, exemplary or not. Traditionally, on All Souls' Day, a requiem mass would be held, which meant there was essentially an annual funeral for all believers who had passed away. And it wasn't until the 16th century that these two days – All Saints' Day and All Souls' Day – were fused together in Anglicanism, during the English Reformation. And this is how we observe it here: as an opportunity to commemorate the lives of past exemplary saints, but also to remember and give thanks for others who have passed away but remain dear to us.

⁴ There are some Christians and church traditions that view Halloween as a threat, alleging the holiday's origins are from an ancient pagan feast of the Celts known as Samhain.

Other Christians argue Halloween is a Christian holiday and that the tradition of dressing up in costume comes from the practice of some Christians dressing up as their favorite martyr on this night - which could probably get pretty gruesome - while others dressed up as demons, not to glorify evil, but to mock evil with joy and laughter because it has been defeated in Jesus' death and resurrection.

⁵ Christmas Day, The Epiphany, Easter Day, Ascension Day, The Day of Pentecost, Trinity Sunday, All Saints' Day

RED-LETTER DAYS (*BCP p. 688; listed in Red Letter Day column on BCP p. 691-712, Collects on 624-633*)⁶

DATES OFTEN NOT ARBITRARY (e.g. Annunciation exactly 9 mos before Christmas)

AT ST. MATTHIAS: ONLY OBSERVED OCCASIONALLY, AT RECTOR'S DISCRETION, IF ON A SUNDAY

BLACK-LETTER DAYS (*explained on BCP p. 689; listed in Anglican and Ecumenical columns on BCP p. 691-712*)

RESOURCE: *The Lesser Feasts and Fasts* (PDF LINK TO 2006 version: www.episcopalcommonprayer.org/uploads/1/2/3/0/123026473/lesser_feasts_and_fasts_2006.pdf)⁷

INCLUDES BRIEF BIOGRAPHIES & APPOINTED SCRIPTURES FOR SAINTS (p.86ff)

COLORS

RED: MARTYRED⁸ SAINTS

WHITE: SAINTS DYING NATURAL DEATH
OTHER FEASTS OF OUR LORD

EMBER DAYS (*see BCP p. 689; Collects on p. 634*)

FOR MINISTRY OF THE CHURCH⁹

ROGATION DAYS (*see BCP p. 689; Collects on p. 635*)

FOR AGRICULTURE & INDUSTRY¹⁰



⁶ Circumcision & Holy Name of Jesus (1/1), Epiphany (1/6), Confession of Peter (1/18), Conversion of Paul (1/25), Presentation of Jesus (2/2), Matthias (2/24), Joseph, the Guardian of Jesus (3/19), The Annunciation to Mary (3/25), The Feasts of the Apostles, The Feasts of the Evangelists, The Visitation (3/31), Mark (4/25), Philip & James (5/1), The Visitation of Mary to Elizabeth (5/31), Barnabas (6/11), The Nativity of John the Baptist (6/24), Peter & Paul (6/29), Mary Magdalene (7/22), James the Elder (7/25), The Transfiguration (8/6), The Virgin Mary (8/15), Bartholomew (8/24), Holy Cross Day (9/14), Matthew (9/21), Holy Michael and All Angels (9/29), Luke (10/18), James of Jerusalem – brother of Jesus (10/23), Simon & Jude (10/28), All Saints' (11/1), Andrew (11/30), Thomas (12/21), The Nativity of Jesus (12/25), Stephen-Deacon and Martyr (12/26), John (12/27), The Holy Innocents (12/28)

⁷ The Episcopal Church has also published more recent versions in 2018 and 2022. And ACNA edition is forthcoming, which will be called *Sanctifying Time*.

⁸ The word "martyr" is the Greek word for "witness".

⁹ Ember days are three days which occur four times a year: the Wednesday, Friday, and Saturday after St. Lucy's Day (Dec. 13), Ash Wednesday, the Day of Pentecost, and Holy Cross Day (Sept. 14). The name comes from the Latin title *Quattuor tempora*, meaning "four times." In ancient Italy the times (originally three) were associated with sowing, harvest, and vintage, for which one prayed, fasted, and gave alms. Later the four times became occasions for ordination, for which the Christian community prayed and the candidates prepared themselves by prayer and retreat.

¹⁰ Traditionally, these are the three days before Ascension Day on which the litany is sung (or recited) in procession as an act of intercession. They originated in Vienne, France, in the fifth century when Bishop Mamertus introduced days of fasting and prayer to ward off a threatened disaster. In England they were associated with the blessing of the fields at planting. The vicar "beat the bounds" of the parish, processing around the fields reciting psalms and the litany. In the United States they have been associated with rural life and with agriculture and fishing. The propers in the '79 BCP widened their scope to include

CHURCH HISTORY

WORKS CITED

- Whole Christianity.* The Reverend Hugh Edsall, 2004.
The Episcopal Ethos. The Reverend Dr. Leslie P. Fairfield, Trinity Episcopal School for Ministry, 2003.
The Holy Orders Task Force Final Report:: Prepared for the College of Bishops for the Anglican Church in North America. The Reverend Dr Leslie P. Fairfield & The Rev. Tobias Karlowicz. 2017.
How the Bible Came To Be by J Daniel Hays and J. Scott Duvall, Baker Books, 2011.
The Anglican Way by Thomas McKenzie, 2014

From Class One...

WHAT IS ANGLICANISM?

Fr John's working definition of Anglicanism:

Anglicanism is a manifestation of the Christian Church that, through various accidents of history, has incorporated some of the important doctrinal corrections of the Protestant Reformation while also retaining many of the traditions of the ancient Church.

UNIQUENESS OF ANGLICANISM

- Theologically Protestant
- Catholic ecclesiology (polity & worship style)
- Theological wiggle room on adiaphora (doctrines or practices that are neither commanded nor forbidden in the Bible or where the interpretation of scripture is unsettled) - this 'wiggle room' is still within some theological boundaries of orthodoxy
 - "In essentials, unity; in non-essentials, liberty; in all things, charity." - attributed to St Augustine

LAMBETH QUADRILATERAL (1888)

- (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.
- (b) The **Apostles' Creed**, as the Baptismal Symbol; and the **Nicene Creed**, as the sufficient statement of the Christian faith.
- (c) The **two Sacraments** ordained by Christ Himself – Baptism and the Supper of the Lord - ministered with un failing use of Christ's words of Institution, and of the elements ordained by Him.
- (d) 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.

commerce and industry and the stewardship of creation. The BCP also permits their celebration at other times to accommodate different regional growing seasons. The BOS contains material for a Rogation procession, including petitions to be added to the Great Litany and the prayers of the people. The term is from the Latin rogatio, "asking."

TWO DOMINICAL SACRAMENTS: ESTABLISHED BY CHRIST HIMSELF¹¹ (1st Century)

Quadrilateral: *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.*

BAPTISM: ORDAINED BY CHRIST & REITERATED IN THE GREAT COMMISSION

SUPPER OF THE LORD: ORDAINED BY CHRIST & INSTITUTED BY CHRIST AT THE LAST SUPPER

HOLY SCRIPTURES¹²

Quadrilateral: *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.*

OLD TESTAMENT CANON SET PRIOR TO JESUS¹³

NEW TESTAMENT BOOKS COMPLETE BY 100 A.D.

CANON OF NEW TESTAMENT FINALIZED BY THE 5TH CENTURY¹⁴

¹¹ Affirmed in the Fundamental Declarations of the (ACNA) Province on BCP p. 766: "We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.

¹² Affirmed in the Fundamental Declarations of the (ACNA) Province on BCP p. 766: "We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life."

¹³ "Writing toward the end of the first century AD, the Jewish historian Josephus states categorically that the Jewish Bible has been a finished product since the Persian period because of 'the failure of the exact succession of the prophets.'" (*How the Bible Came To Be* by J Daniel Hays and J. Scott Duvall, Baker Books 2011.)

¹⁴ ● "The earliest canonical list that we know of was composed by the radically anti-Jewish heretic Marcion (ca. AD 100–165).
 ● "In the latter half of the second century the Muratorian Canon was published. This list includes the four Gospels, Acts, Paul's thirteen letters, Jude, Revelation, 1 John, and at least either 2 John or 3 John or both.
 ● "By the end of the second century there was a remarkably high degree of agreement concerning the vast majority of the New Testament. The twenty-one- or twenty-two-book core remained stable, though the fringe books of the New Testament canon remained unsettled for centuries.
 ● "In about AD 320 Eusebius presents a list that is nearly identical with that of the Muratorian Canon in the second century.
 ● "The first complete listing of our present canon of twenty-seven books comes from Athanasius in AD 367.
 ● "In the early fifth century Vincent of Lerins articulated the "Vincentian Canon". Vincent's canon did not refer to the authoritative collection of Scripture but rather to that which has "always, everywhere, and by all Christians been believed [about God's self-disclosure]."
 ● "Contrary to what is widely assumed, no early church council ever produced an official definition of the canon of the New Testament, or even addressed the issue.
 ● "there has never been a serious attempt to add a book to the canon nor has there been an effort to excise any of the books agreed to by the early consensus.

(*How the Bible Came To Be* by J Daniel Hays and J. Scott Duvall, Baker Books 2011.)

THE HISTORIC EPISCOPATE¹⁵

Quadrilateral: *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.*

APOSTLES HANDED ON AUTHORITY TO NEXT GENERATION OF OVERSEERS

BISHOPS DELEGATED SACRAMENTAL & PASTORAL WORK TO PRIESTS

BISHOPS TO ENSURE CHURCH TEACHING IS CONSISTENT WITH APOSTLES'

Jesus said to his disciples, "These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." - *John 14:25-26*

"Bishops especially are called by God to guard the faith of the Apostles and constantly remind us of their teachings. They must make sure that the priests, deacons, and lay leaders under their care are preaching and living the Gospel. Bishops are messengers of Christ and his Apostles. They are the spiritual inheritors of their office through apostolic teaching and through historic succession. This means that, assuming they are in line with the Gospel, bishops have more authority to interpret the Bible than do laypeople. No, that isn't democratic. It does not sit well with us modern folks. But it's the catholic way of doing things. It's Anglican."

-Thomas McKenzie, The Anglican Way pp.44-45

What if a bishop gets it wrong?

THE SEVEN GREAT COUNCILS¹⁶

34 A.D. - Council of Jerusalem (Acts chapter 15)

325 - Council of Nicea

381 - Council of Constantinople

431 - Council of Ephesus

451 - Council of Chalcedon

553 - Second Council of Constantinople

680 - Third Council of Constantinople

787 - Second Council of Nicea

CHRISTIANITY LEGALIZED IN 314 A.D.

¹⁵ Affirmed in the Fundamental Declarations of the (ACNA) Province on BCP p. 766: "We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.

¹⁶ Affirmed in the Fundamental Declarations of the (ACNA) Province on BCP p. 767: "Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christo-logical clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.

THE TWO CREEDS¹⁷

Quadrilateral: *The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.*

ANGLICANS ALSO AFFIRM THE ATHANASIAN CREED (BCP p. 769-771)¹⁸

QUADRILATERAL CORNERSTONES EMBRACED BY 85% OF CHRISTIANS
WORLDWIDE

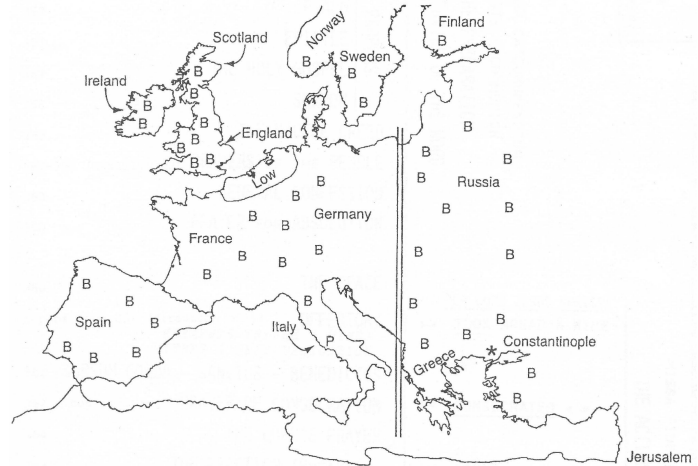
POWER CORRUPTS

TWO CHRISTIAN CENTERS:
ROME AND CONSTANTINOPLE

POPE = BISHOP ROME

Jesus
said
"And I
tell you,
you are
Peter,

and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." -Matthew 16:18-19



POPE'S POWER HAD INCREASED SINCE FALL OF ROME IN 476 A.D.

1054 A.D. - SPLIT BETWEEN EAST AND WEST

EASTERN ORTHODOX

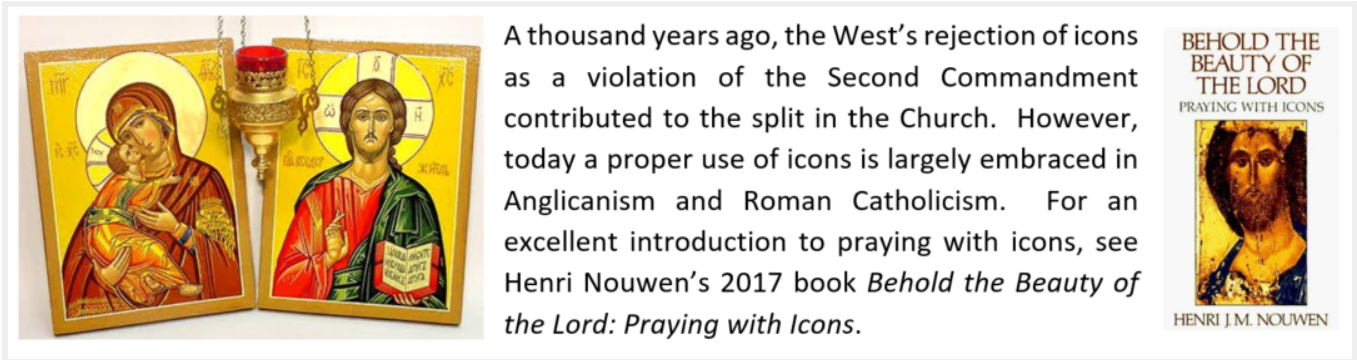
ROMAN CATHOLIC

BOTH EAST & WEST RETAINED 4 CORNERSTONES (Scripture, Two Sacraments, Two Creeds, Episcopate)

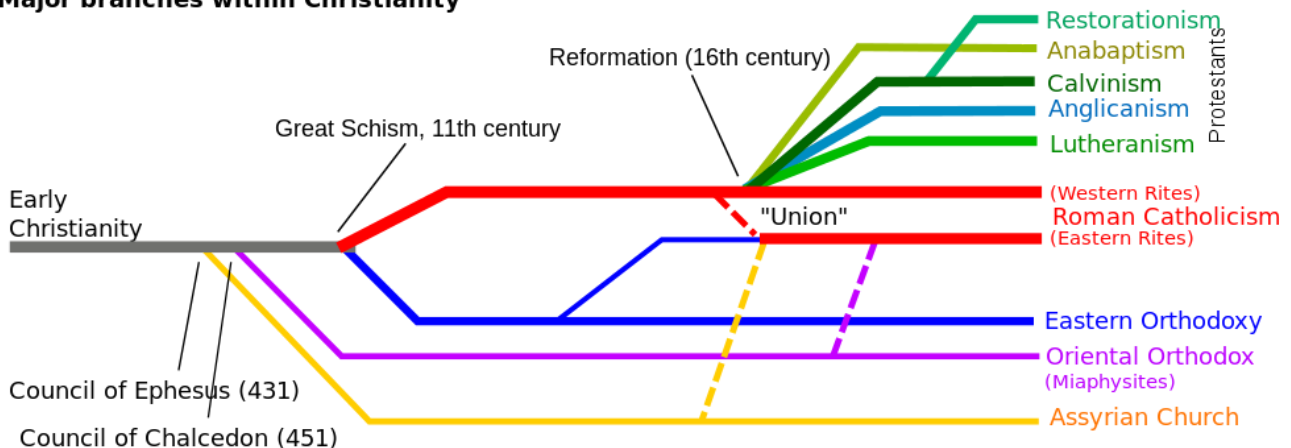


¹⁷ Affirmed in the Fundamental Declarations of the (ACNA) Province on BCP p. 767: "We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.

¹⁸ The Athanasian Creed was likely composed in the 5th Century. It can be split into two halves, with the focus of the first half being on the doctrine of the Trinity and the second on the doctrine of the Incarnation. We read it once a year, on Trinity Sunday.



Major branches within Christianity



CORRUPTION IN THE ROMAN CATHOLIC CHURCH

1- PAPAL SUPREMACY

1302 DECLARATION THAT ALL CHRISTIANS ARE SUBJECT TO POPE

ALL OF THIS WOULD LEAD (MUCH LATER) TO PAPAL INFALLIBILITY¹⁹

2- COMPULSORY CELIBACY (1074)

3- MARIOLATRY

¹⁹ The solemn declaration of papal infallibility by Vatican I took place on 18 July 1870. Since that time, the only example of an ex cathedra decree took place in 1950, when Pope Pius XII defined the Assumption of Mary as an article of faith.

<p style="text-align: center;">The Four Marian Doctrines of the Roman Catholic Church²⁰</p> <p style="text-align: center;"><i>(only #1 is affirmed by Anglicans, the latter 3 are not)</i></p>		
1. The Divine Motherhood of Mary	Mary's divine motherhood was proclaimed at the Council of Ephesus in 431.	Various names are used to describe Mary's role as mother of Jesus. She is called "Mother of God" which translates the more accurately stated greek term "Theotokos" or "Birthgiver of God."
2. The Perpetual Virginity of Mary	This doctrine has never been explicated in detail, though it is held by the Roman Catholic Church.	The Roman Catholic Church holds as dogma that Mary was and is Virgin before, in and after Christ's birth. It also maintains that Jesus Christ was Mary's only child asserting that the so-called "brothers and sisters" of Jesus are close relations, but not biological siblings.
3. The Immaculate Conception of Mary	proclaimed by Pope Pius IX in his Apostolic Constitution "Ineffabilis Deus" (December 8, 1854)	Contrary to popular misunderstanding, this doctrine does not directly speak to the conception of Jesus by the Holy spirit in Mary's womb, but the conception of Mary in <i>her mother's womb</i> . "That the most Blessed Virgin Mary, from the first moment of <i>her conception</i> , by a singular grace and privilege from Almighty God and in view of the merits of Jesus Christ, was kept free of every stain of original sin."
4. The Assumption of Mary	Proclaimed by Pope Pius XII on November 1, 1950 on his Encyclical <i>Munificentissimus Deus</i>	"Mary, Immaculate Mother of God ever Virgin, after finishing the course of her life on earth, was taken up in body and soul to heavenly glory." This dogma has no direct basis in scripture.

4- INDULGENCES (1343)

BIBLE STILL NOT IN COMMON LANGUAGE OF THE PEOPLE

SCOPE OF INDULGENCES EXTENDED TO PURGATORY²¹ (1476)

²⁰ <https://www.catholicnewsagency.com/resource/55423/the-four-marian-dogmas>

²¹ Purgatory is a Roman Catholic doctrine. It is not held as such in the Eastern Orthodox church, and it was decisively rejected at the Protestant Reformation, not merely because of abuses connected to it but on biblical and theological grounds. The main statements on purgatory come from Aquinas in the thirteenth century and Dante in the fourteenth century, but the biblical support for purgatory, particularly as a place/state of punishment just isn't there.

DOCTRINE OF PURGATORY IS DERIVED FROM A POORLY INTERPRETED APOCRYPHAL PASSAGE

There is a famous passage in 2 Maccabees 12.39-45 (from the Apocrypha) where some who have died in battle are found to have been secret idolaters, whereupon Judas Maccabeus and his followers offer prayers and sacrifices on their behalf to make sure that they will come to share in the resurrection.

EXTORTION OF PEOPLE

PROTESTANT REFORMATION

MARTIN LUTHER - 1517 - GERMANY

95 THESES



AIDED BY NEW INVENTION OF
PRINTING PRESS



Martin Luther

ENGLISH REFORMATION

CHRISTIANITY ARRIVED IN THE BRITISH ISLES BY 175 A.D. IF NOT EARLIER

“CELTIC CHRISTIANITY” THRIVED

664 A.D - ENGLAND HAD VOLUNTARILY AFFILIATED CHURCH WITH ROME

BY EARLY 1500s – POPE’S POWER WAS ERODING IN EUROPE BUT HE
REMAINED AN IRRITANT TO ENGLISH MONARCH

HOUSE OF TUDOR

HENRY VIII

NEED FOR MALE HEIR TO PREVENT ENGLISH
INSTABILITY

CATHERINE OF ARAGON FAILED TO PRODUCE
MALE HEIR



King Henry VIII

“On the next day, as had now become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kindred in the sepulchres of their ancestors. Then under the tunic of each one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was the reason these men had fallen. So they all blessed the ways of the Lord, the righteous judge, who reveals the things that are hidden; and they turned to supplication, praying that the sin that had been committed might be wholly blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened as the result of the sin of those who had fallen. He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin-offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin.”

This passage does indeed envisage an intermediate state: the resurrection has not yet happened, and some who (it was hoped) would attain it were found to have committed sin that had not yet been atoned for. But this isn’t ‘getting out of purgatory’; it’s a matter of ensuring that, though all alike are in the intermediate state, these ones will rise again (not ‘go to heaven’, we note) to enjoy God’s new world when it comes. The books of the Maccabees are, of course, in the Apocrypha; but the early Christians would in any case have replied that ‘the blood of Jesus, God’s son, cleanses us from all sin’ (1 John 1.7).

POPE REFUSES ANNULMENT FOR POLITICAL REASONS

HENRY PARTNERS WITH POWERFUL PROTESTANT ENGLISHMEN



Cromwell & Cranmer

THOMAS CROMWELL: ENGINEERS SEVERANCE WITH ROME (1533)

THOMAS CRANMER APPOINTED ARCHBISHOP OF CANTERBURY

HENRY GETS ANNULMENT (1533)

HENRY BECOMES SUPREME HEAD OF ENGLISH CHURCH (1534)

DISSOLUTION OF MONASTERIES (1536-1539)

The Many Wives of King Henry VIII

- 1- Catherine of Aragon (her daughter: Mary I)
- 2- Anne Boleyn (her daughter: Elizabeth I)
- 3- Jane Seymour (her son: Edward VI)
- 4- Anne of Cleves
- 5- Kathryn Howard
- 6- Katherine Parr

REFORMED CHURCH OF ENGLAND

POSITIVES...

ROMAN CATHOLIC ABUSES
FILTERED

FOUR CORNERSTONES REMAIN (Scripture, Two Sacraments, Two Creeds, Episcopate)

THE BIBLE IN THE ENGLISH LANGUAGE

1525 – TYNDALE’S ENGLISH NEW TESTAMENT

1539 – THE GREAT BIBLE: CHAINED TO EVERY LECTERN

NEGATIVES...

DOES THE END JUSTIFY THE MEANS?

CHURCH REMAINS MARRIED WITH POLITICAL POWER

Anglican Church in North America

DUTIES OF THE LAITY

From the **Constitutions and Canons of the Anglican Church in North America**, Title 1 Section Two:
Concerning the Duties of the Laity

It shall be the duty of every member of the church:

1. To worship God, the Father, and the Son and the Holy Spirit, every Lord's Day in a Church unless reasonably prevented;
2. To engage regularly in the reading and study of Holy Scripture and the Doctrine of the Church as found in Article I of the Constitution of this Church;
3. To observe their baptismal vows, to lead an upright and sober life, and not give scandal to the Church;
4. To present their children and those they have led to the Lord for baptism and confirmation;
5. To give regular financial support to the Church, with the biblical tithe as the minimum standard of giving;**
6. To practice forgiveness daily according to our Lord's teaching;
7. To receive worthily the Sacrament of Holy Communion as often as reasonable;
8. To observe the feasts and fasts of the Church set forth in the Anglican formularies;
9. To continue his or her instruction in the Faith so as to remain an effective minister for the Lord Jesus Christ;
10. To devote themselves to the ministry of Christ among those who do not know Him, utilizing the gifts that the Holy Spirit gives them, for the effective extension of Christ's Kingdom.

***Visit www.saintmatthiasoakdale.com/giving-sermon to read or watch Fr John's most recent sermon laying out his quibble with the notion of a 10% tithe being set forth by Holy Scripture or Church Tradition as "the minimum standard of giving" for all Christians.*