

Intro to Anglicanism



Week 4 Handout

Revised 10/5/23

Homework from last week:

1. Come prepared to share about what Holy Communion has meant to you. Is there any theme covered in the class 3 teaching that was new or stands out as most significant?
2. Go to www.saintmatthiasoakdale.com/stations-enzler and review the text we use at Saint Matthias for Stations of the Cross. [Note: there are many different rites that can be used for stations; this one that we use (written by Enzler) is a Roman Catholic text]
3. Very Optional: Attend the Blessing of the Animals on Saturday. What do you think about doing a service of giving thanks for and blessing animals? Is it strange, awesome, something else? And why?

INSTRUCTED EUCHARIST - HOLY COMMUNION

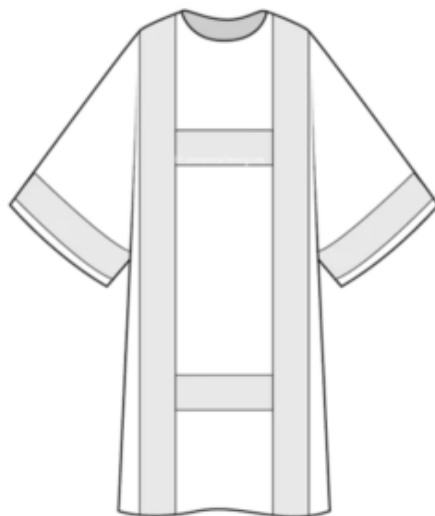
THE OFFERTORY (BCP p. 131)

BEGINS WITH OFFERTORY SENTENCE (p. 149-151) [5th C¹]

CELEBRANT PUTS ON CHASUBLE + DEACON A DALMATIC)



Celebrant's Chasuble
(Priest or Bishop)



Deacon's Dalmatic

2



When St. Matthias' current altar was in the old church (built 1905, demolished 1957), it was originally set up for the priest to celebrate with his back to the people.



CELEBRANT = ALTER CHRISTUS (an emblem of Christ)

ON THE DIRECTION OF THE PRIEST AT THE ALTAR

EASTWARD FACING ALTAR - "AD ORIENTEM"

¹ First mentioned by St. Augustine in *Retractions* (2.11) in 426 AD. Originally a whole psalm, was reduced to one or two verses by the 8th C

² diagrams from ecclesiasticalsewing.com

ADOPTED IN 8TH C & BECAME UNIVERSAL IN THE CHURCH UNTIL MID-20TH CENTURY

BECAME NORM IN ANGLICAN CHURCHES, AS WELL

WESTWARD FACING POSITION OF PRIEST, STANDING ON FAR SIDE OF ALTAR

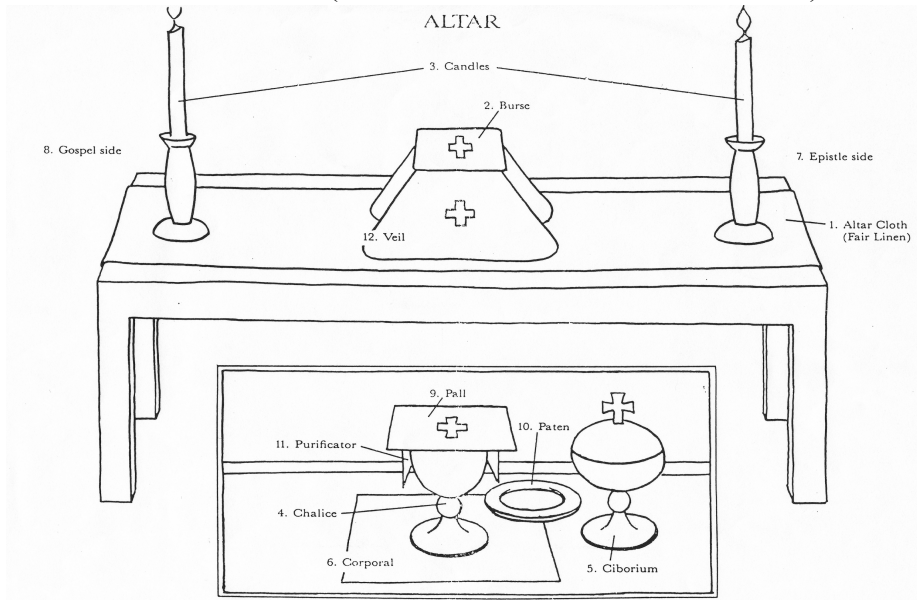
THE NORM PRIOR TO 8TH C

THE ROMAN CATHOLIC CHURCH RESTORED THE WESTWARD FACING POSITION IN 1947 AND MUCH OF ANGLICANISM FOLLOWED

OBLATIONS (things offered to God) ARE GIVEN BY THE PEOPLE

RELATIONSHIP BETWEEN MONETARY OFFERING AND THE BREAD & WINE PRESENTED

DEACON PREPARES THE TABLE (or the Celebrant does it if no Deacon)



MIXING WATER IN WITH THE WINE

ABLUTIONS FOR THE CELEBRATING PRIEST/BISHOP [10th-11th C] - WASHING OF FINGERS³

DECLARATION OF INTENTIONS

THE EUCHARISTIC PRAYER [215 A.D.]



THE SURSUM CORDA (p. 132)

THANKSGIVING (p. 132) "It is right, our duty..."

PROPER PREFACE (p. 152-158)

THE SANCTUS (p. 132)

I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." - Isaiah 6:1b-3

³ For many centuries, the celebrant rinsed with both wine & water, but in the 20th C it was permissible to use water only

Each of the four living creatures had six wings and was covered with eyes all around, even under its wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." - Revelation 4:8

SANCTUS BELLS RUNG

THE BENEDICTUS QUI VENIT (p. 132) "Blessed is he..."

FROM PSALM 118:25-26; PROCLAIMED AT JESUS' TRIUMPHAL ENTRY

CEREMONY: Sign of the cross
Best Explanation of reason: HONORING JESUS

THE PRAYER OF CONSECRATION (p. 132-133)

RUBRIC: STAND OR KNEEL; LOCAL CUSTOM AT ST. MATTHIAS = KNEEL

ANAPHORA (p. 132-133) "Holy and gracious Father...the throne of grace."

RECOUNTING OF GOD'S ACTS FOR OUR SALVATION

THE INSTITUTION NARRATIVE (p. 133) "On the night that he was betrayed...Likewise after supper...in remembrance of me."

CEREMONY: THE CELEBRANT ELEVATES BREAD AND WINE IN TURN

THE MEMORIAL ACCLAMATION (p. 133) "Therefore we proclaim...Christ has died. Christ is risen.."

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. - 1 Corinthians 11:26

PROCLAIMING FAITH IN THE MYSTERY OF GODS INTERVENTION TO REDEEM HUMANITY

THE EPICLESIS (p. 133-134) "We celebrate...and we offer you these gifts. Sanctify them ... Sanctify us also,...and we in him."

ELEMENT 2 OF 2 FOR CONSECRATION

SANCTIFY = SET APART FOR GOD'S USE

CEREMONY: CELEBRANT MAKES THE SIGN OF THE CROSS OVER THE BREAD & WINE

BENEDICTION (p. 134) "And bring us with all your saints"

THE GREAT AMEN (p. 134) "All this we ask through..."

For from him and through him and for him are all things. To him be the glory forever! Amen. - Romans 11:36

THE LORD'S PRAYER (p. 134)

THE FRACTION (p. 135)

RECALL'S TWO DISCIPLES ON ROAD TO EMMAUS

Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. - Luke 24:35

ALSO RECALL'S SPLITTING OF TEMPLE CURTAIN

And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. - Matthew 27:50-51a

THE FRACTION ANTHEM (p. 135) “[Alleluia.] Christ our Passover is sacrificed for us... Therefore...”

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth. - 1 Corinthians 5:7-8

THE PRAYER OF HUMBLE ACCESS (p. 136) “We do not presume...and he in us. Amen.”

WRITTEN BY ABP. CRANMER IN 1548; IN FIRST BCP (1549)

AGNUS DEI (‘Lamb of God’) (p. 136) “Lamb of God, you take away...”

THE MINISTRATION OF COMMUNION (p. 136)

FOR EASTWARD POSITION, ONLY *NOW* WOULD PRIEST FACE PEOPLE

Instruction on Receiving Holy Communion:

- Kneel at the altar rail (only if you are able)
- You may *optionally* cross yourself before and after receiving each of the elements
- To receive the Host...
 - (optional) Make sign of the cross
 - Put right hand over left about chest high
 - Receive and eat the host, unless you intend to receive from the Chalice by intinction (see below)
 - You may affirm your faith that you have received the mystical body of Christ by saying “Amen”
 - (optional) Cross yourself again
- To receive from the Chalice...
 - By drinking: take the base of the chalice with one hand, guide it to your mouth to take a sip, and gather any left on your lips with your tongue, rather than wiping with your hand
 - By intinction: if you have not yet eaten the Host, the Eucharistic Minister will dip it before placing it on your tongue or you may dip it yourself
 - You may affirm your faith that you have received the mystical blood of Christ by saying “Amen”

OPTIONAL PRAYERS FOR BEFORE & AFTER RECEIVING (BCP p. 676 #s104-105)

THE POST-COMMUNION PRAYER (p. 137)

THE BLESSING (p. 137)

SOME RECEIVE WHILE KNEELING

CEREMONY: SIGN OF THE CROSS

RECESSIONAL

GOSPEL BOOK NOT RECESSED OUT: THE LIVES OF THE PEOPLE ARE NOW THE GOSPEL GOING FORTH INTO THE WORLD!

DISMISSAL (p. 138)

“...all of my days” = LOCAL CUSTOM

A THEOLOGY OF BAPTISM

Outline of topics...

...being covered tonight...

- THE CHRISTIAN SACRAMENT OF BAPTISM
- WHAT IS BAPTISM?
- FAITH NECESSARY
- CONVERSION
- COMMUNION WITH GOD
- WASHING
- BAPTISM MARKS US AS NEW CREATIONS
- REPENTANCE
- BAPTISM MARKS OUR RECEPTION OF THE HOLY SPIRIT
 - EXCURSUS ON THE “BAPTISM OF THE HOLY SPIRIT”
- BAPTISM MARKS OUR INITIATION INTO CHURCH
- BAPTISM TEACHES US AND REMINDS US ABOUT OUR NEW LIFE

...being covered next week...

- BAPTISM & INFANTS
 - INFANT BAPTISM & THE RELATION OF BAPTISM AND FAITH
 - INFANT BAPTISM & CONFIRMATION
 - BAPTISM AND INFANT DEATH
 - WHEN IS INFANT BAPTISM APPROPRIATE?
 - INFANT BAPTISM FROM A COVENANT THEOLOGY PERSPECTIVE

THE CHRISTIAN SACRAMENT OF BAPTISM

ANGLICAN DEFINITION OF A SACRAMENT:

“AN OUTWARD AND VISIBLE SIGNS OF AN INWARD AND SPIRITUAL GRACE”

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

(#25 of the 39 Articles - 2019 BCP p. 781)

SACRAMENTS DON'T SAVE, FAITH DOES

And Jesus said to them, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned." - Mark 16:15-16

THE LORD'S COMMAND

Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." - Matthew 28:19

Jesus said, "So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven." - Matthew 10:32-33

WHAT IS BAPTISM?

WATER AND WORDS

A SIGN THAT CARRIES A MESSAGE

THE MESSAGE: THAT WE ARE LIVING IN SOLIDARITY WITH CHRIST ON THE BASIS OF TOTAL FORGIVENESS THROUGH THE CROSS

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.... So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
- Romans 6:3-4,11

FAITH NECESSARY

BAPTISM ANALOGOUS TO KING OR QUEEN'S CORONATION

BAPTISM NOT PROOF OF SALVATION

A VISIBLE CONFIRMATION OF PROMISE

CONVERSION

CONVERSION A UNIVERSAL REQUIREMENT OF CHRISTIANITY

A CAUTION AGAINST PIGEONHOLING WHAT CONVERSION LOOKS LIKE

ELEMENTS OF CONVERSION THAT SIGNIFY FAITH

1) CONFESSION OF NEED & SELF-HUMBLING

2) TURNING TO JESUS HIMSELF & WELCOMING HIS REIGN

3) SEEKING TO BE OBEDIENT



GIFT OF BAPTISM = COMMUNION WITH GOD

BAPTIZED IN THE NAME OF THE TRINITY

WASHING

BAPTISM MARKS US AS NEW CREATIONS

But you may object: wait a second: "I am a Christian, but I still sin"

BAPTISM IS SUBMITTING TO CHRIST CHANGING US

REPENTANCE

REPENTANCE IS NOT MERELY REGRET, BUT ACKNOWLEDGING REALITY
(ACCORDING TO GOD)

(TRUE REPENTANCE INCLUDES THE INTENTION FOR AMENDMENT OF LIFE)

REPENTANCE REQUIRES GRACE

BAPTISM MARKS OUR RECEPTION OF THE HOLY SPIRIT & OUR INITIATION INTO THE CHURCH



BAPTISM MARKS OUR RECEPTION OF THE HOLY SPIRIT

At what point does the Holy Spirit come to dwell within a person?

PROBLEMS WITH PENTECOSTALISM'S DOCTRINE
OF THE "BAPTISM OF THE HOLY SPIRIT"

- Scripture
 - Scripture teaches there is "one baptism" (Eph 4:5)
 - Scriptural support for a "baptism of the Holy Spirit" is exegetically dubious
- The notion of a second baptism divides Christianity into 2 tiers, which is problematic because...
 - a second tier implies the Holy Spirit is not fully received at baptism/conversion, which leads to problematic consequences for Trinitarian theology
 - the second tier inevitably requires something beyond faith alone through Christ alone
 - a second tier can lead to a preoccupation with the charismata (spiritual gifts) and/or ungodly sense of spiritual superiority to other Christians, which concerned St. Paul enough to write 1 Corinthians 12-14

Perhaps the "Baptism of the Holy Spirit" is a well-intentioned but erroneous attempt to make sense of spiritual experiences biblically. But perhaps it is more biblically accurate to instead understand such spiritual experiences more simply as experiences, which one may or may not have asked God for, which may or may not be characterized by miraculous charisms (e.g. tongues, healing, prophecy, etc) that may operate either for a lifetime or for a short time (as determined by God).

To explore more on these subjects, you can find three sermons at www.saintmatthiasoakdale.com/baptism-and-charismata



BAPTISM MARKS OUR INITIATION INTO CHURCH

INVOLVEMENT IN BODY OF CHRIST NORMATIVE FOR BAPTIZED

ETHICS OF THE (CHURCH) BODY

AGAINST ISOLATIONISM

VALUE ONE ANOTHER

SERVE ONE ANOTHER



BAPTISM TEACHES US AND REMINDS US ABOUT OUR NEW LIFE

Next week will pick up at...

BAPTISM & INFANTS

INFANT BAPTISM & THE RELATION OF BAPTISM AND FAITH

INFANT BAPTISM & CONFIRMATION

BAPTISM AND INFANT DEATH

WHEN IS INFANT BAPTISM APPROPRIATE?

INFANT BAPTISM FROM A COVENANT THEOLOGY PERSPECTIVE

Optional Homework for next week:

1. In the teaching on (adult) baptism, was there any element of the theology of baptism new to you or different from how it had been taught to you in different churches or traditions?
2. Get a jump on reviewing next week's chart of Anglican Church structure on the Congregation, Diocese, and Provincial levels at www.saintmatthiasoakdale.com/structure and come ready with your questions.
3. Very optional: visit www.saintmatthiasoakdale.com/baptism-and-charismata and check out a sermon from the mini-series on the so-called 'baptism of the Holy Spirit' or the sermon on what we tend to get wrong about 'spiritual gifts'. Write down your response.

Class will be held next Thursday (10/12), but not 10/19!