




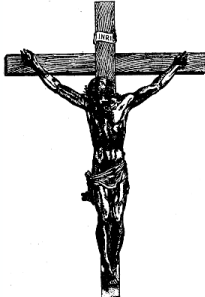




Intro to Anglicanism



Week 2 Handout Revised 9/20/23

CHURCH SYMBOLISM

	<p>IHS – some say this means “in his service”, but this is incorrect. It is a Greek abbreviation. The ‘I’ is really a ‘J’, because in Greek there is no letter J. The ‘H’ is actually the Greek long ‘E.’ The ‘S’ is an ‘S’. So the symbol is JES, short for JESUS (<i>IESOUS</i> in Greek).</p>		<p>IXTHOUS – The two curved lines look like a fish. The word for “fish” in Greek is “<i>IXTHOUS</i>.” Christians used this to mean Jesus (<i>I</i>) Christ (<i>X</i>) is God (<i>Theos</i>). In the days of Roman persecution, a Christian carefully identifying him or herself, would draw one curve in the dirt. If the other person were a Christian, he/she would know to complete the fish by drawing the other curve.</p>
	<p>THE CHI RHO – This is yet another Greek abbreviation. ‘X’ is the Greek ‘CH’. The ‘P’ is the Greek ‘R’. So the symbol is CHR for Christ (<i>CHRISTOS</i> in the Greek). Frequently the letters are superimposed, one on top of the other.</p>		<p>AW – Again, this is a Greek reference: ‘A’ for ‘Alpha’, is the first letter of the Greek alphabet. The ‘W’ is not a W, but a long ‘O,’ called ‘Omega,’ which looks sort of like a horseshoe and is the last letter of the Greek alphabet. The Alpha-Omega refers to God being the first and the last, the beginning and the end, our source and our destiny.</p>
	<p>CROSS – symbol of our Lord Jesus’ sacrifice for us. If it is an empty cross, it symbolizes that all the sinfulness of mankind could not hold the Lord.</p>		<p>CRUCIFIX - the body of Christ is represented on a crucifix, calling to mind the awful nature of his sacrifice.</p>

	<p>CHRISTUS REX (Christ the King) – presented to remind believers of Jesus resurrected and ascended to the right hand of God, as King of Kings</p>		<p>I.N.R.I – initials for the phrase placed above Jesus' head on the cross. They stand for Jesus of Nazareth; King of the Jews. In Latin it was written Iesus Nazarenus; Rex Iudaeorum.</p>
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FOUR LIVING CREATURES (Tetramorph)



Ezekiel 1:10-14 (NIV)
 ...⁵ and in the fire was what looked like **four living creatures**. In appearance their form was human, ⁶ but each of them had four faces and four wings...
¹⁰ Their faces looked like this: Each of the four had the **face of a human being**, and on the right side each had the **face of a lion**, and on the left the **face of an ox**; each also had the **face of an eagle**. ¹¹ Such were their faces. They each had two wings spreading out upward, each wing touching that of the creature on either side; and each had two other wings covering its body. ¹² Each one went straight ahead. Wherever the spirit would go, they would go, without turning as they went. ¹³ The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it. ¹⁴ The creatures sped back and forth like flashes of lightning.

Revelation 4:6-8 (NIV)
⁶ Also in front of the throne there was what looked like a sea of glass, clear as crystal.
 In the center, around the throne, were **four living creatures**, and they were covered with eyes, in front and in back. ⁷ **The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle**. ⁸ 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."

ACCORDING TO CHURCH TRADITION, THEY REPRESENT THE FOUR GOSPELS

DISAGREEMENT REMAINS ABOUT WHICH CREATURE REPS WHICH GOSPEL

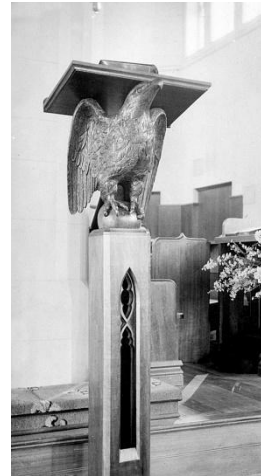
MOST COMMON INTERPRETATION TODAY:¹

¹ <https://en.wikipedia.org/wiki/Tetramorph> [see footer of next page for continuation of this footnote]
 1st scheme—Irenaeus

- Matthew is represented by a human. [Intelligence]
Matthew begins with the human genealogy of Jesus:
- Mark is represented by a lion. [Nobility]
Mark begins with a voice crying in the wilderness:
- Luke is represented by an ox. [Strength]
Luke begins with the priestly office (sacrificial) of Zechariah:
- John is represented by an eagle. [Vision/Agility]
John's gospel begins with a dizzying vantage point

THE FLYING EAGLE LECTERN

- Often found in cathedrals²
- Eagle = John The Evangelist, who proclaimed Christ as 'the Word of God' at the beginning of his Gospel.



HOMEWORK REVIEW & DISCUSSION

1. Try doing Morning Prayer, Evening Prayer, or Compline devotionally once at some point in the next week, using either the BCP, dailyoffice2019.com, or The Daily Office app. Feel free to shorten the scripture readings of Morning Prayer or Evening Prayer if so desired.
2. Reflect on your experience with #1. Do you think doing this with some regularity would be a good fit for you and fruitful in your life? Why or why not?
3. Read the "Concerning the Divine Service of the Church" section of the BCP, pages 6-8 or found at www.saintmatthiasoakdale.com/intro-resources

The man is Matthew, because his Gospel begins with the genealogy of Jesus; the lion is John, because his Gospel begins full of confidence; the ox is Luke, because his Gospel begins with priestly sacrifice; and the eagle is Mark, because his Gospel begins with the prophecy of Isaiah. Irenaeus originates this connection between the four living creatures and the four evangelists because he is looking for an answer to the question "Why four Gospels?"

2nd scheme (most common)—Jerome

The rationale given for this scheme is how each Gospel narrative begins. Matthew is the man because he begins with a genealogy; Mark is the lion, roaring in the desert with prophetic power; Luke is the ox, because he begins with temple sacrifice; and John is the eagle, flying heavenwards like the divine Word. It must be said that at a certain point, once enough interpretive authorities in the church backed this scheme, many who followed simply defaulted to their authority.

3rd scheme—Augustine

The lion is Matthew, because Matthew's Gospel depicts Christ royal character, he who descended from the tribe of Judah; the ox is Luke, because Christ is shown in his priestly character; the man is Mark, because of the humanity of Christ shown in that Gospel focusing on the things the man did; and the eagle is John, because the mystery of the Word ascends to heaven. Augustine departs from Jerome's scheme saying, "This latter formulation focuses only on the beginnings of the books and not on the overall plan of the evangelists, which is what should have been examined more thoroughly

² More on this in class 5, but a cathedral is a church that contains the diocesan bishop's seat, throne, or cathedra. The cathedral is the principal church of the diocese. As the symbol and center of diocesan ministry, the cathedral is an appropriate place for diocesan celebrations and episcopal services. Not all dioceses have cathedrals, and most cathedrals are parish churches used for diocesan purposes. (<https://www.episcopalchurch.org/glossary/cathedral/>)

RITUAL VS. CEREMONY

RITUAL: WRITTEN WORD OF THE SERVICE

TEC 1979 BCP HAD RITE I & RITE II - as recently as 2014, St Matthias had a Rite I service at 8am (no music) + a Rite II service at 10:15am

ACNA's 2019 BCP LARGELY ABANDONED TRADITIONAL LANGUAGE, AND INSTEAD PUBLISHED A TRADITIONAL LANGUAGE EDITION

Text: <https://bcp2019.anglicanchurch.net/index.php/downloads-traditional/>

ACNA: RENEWED ANCIENT TEXT (p.123ff) & ANGLICAN STANDARD TEXT (p.105ff)

ANGLICAN STANDARD: LIKE 1662 BCP TEXT, BUT CONTEMP. LANGUAGE

RENEWED ANCIENT: MORE ANCIENT & ECUMENICAL

PRAYERS OF PEOPLE BASED ON ST. CHRYSOSTOM'S PRAYERS (3rd C.)

EUCCHARISTIC PRAYER BASED ON HIPPOLYTUS (4th C.)³

RECENT TRADITION AT ST MATTHIAS: Anglican Standard during Advent & Lent, Renewed Ancient at all other times



CEREMONY: PHYSICAL ACTIONS & OBJECTS

PHYSICAL ACTIONS

NONE REQUIRED

INCORPORATE OUR BODIES INTO WORSHIP

GIVE IT A TRY!

GENERAL PRINCIPLES

SIT: FOR INSTRUCTION

STAND: FOR PRAISE

KNEEL: FOR PRAYER

BOW: SIMPLE BOW - AT THE NAME OF JESUS,

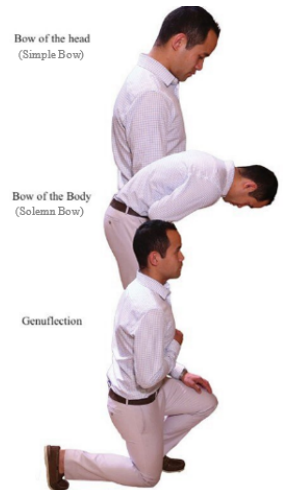


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Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth... - Philippians 2:9-10

³ And also more like the 1979 BCP 'Eucharistic Prayer A'

SOLEMN BOW / GENUFLECT - BEFORE REAL PRESENCE, INCARNATUS

MAKING THE SIGN OF THE CROSS (Forehead, chest, left shoulder, right shoulder)

- 1) ALLEGIANCE TO CHRIST
- 2) GRATITUDE TO CHRIST
- 3) WAY OF PHYSICALLY “CATCHING” BLESSING/ABSOLUTION



COMMONLY USED AT... opening acclamation, end of the Gloria in Excelsis, sermon prayer, end of Nicene Creed, when Sacrament is elevated to be seen, at the beginning or end of private prayer, when feeling particularly grateful for some blessing, whenever else you feel like doing it reverently

CHURCH OBJECTS

INCENSE

ORIGINS: EXODUS 30

You shall make an altar on which to burn incense; you shall make it of acacia wood.... The Lord said to Moses, "Take sweet spices... and make an incense blended as by the perfumer, seasoned with salt, pure and holy. - Exodus 30:1,34-35

SYMBOLIZES THE PEOPLES' PRAYERS TO GOD

BRINGS THE NOSE INTO WORSHIP

TERMINOLOGY:

THURIBLE (or CENSER): A small metal pot on chains in which incense is burned during the eucharist and other liturgies.

THURIFER: The server or acolyte who carries and swings the thurible in which incense is burned during the eucharist and other liturgies⁴

SANCTUS BELLS



ORIGINALLY WITH LATIN RITE: HIGH POINTS OF LITURGY

STILL DRAWS ATTENTION TO HIGH POINTS & SOUNDS PLEASANT

INSTRUCTED EUCHARIST - RENEWED ANCIENT TEXT (BCP p. 123-138)

TWO PART STRUCTURE: Liturgy of the Word + Holy Communion

A PATTERN TRACED TO ST. JUSTIN (“JUSTIN MARTYR) IN 155 A.D.

RUBRIC: FROM LATIN FOR ‘RED’; ITALICIZED INSTRUCTIONS

⁴ The thurifer may be assisted by another minister, a “boat person,” who carries the incense boat or container which holds the incense that will be used during the service. (<https://www.episcopalchurch.org/glossary/thurifer/>)

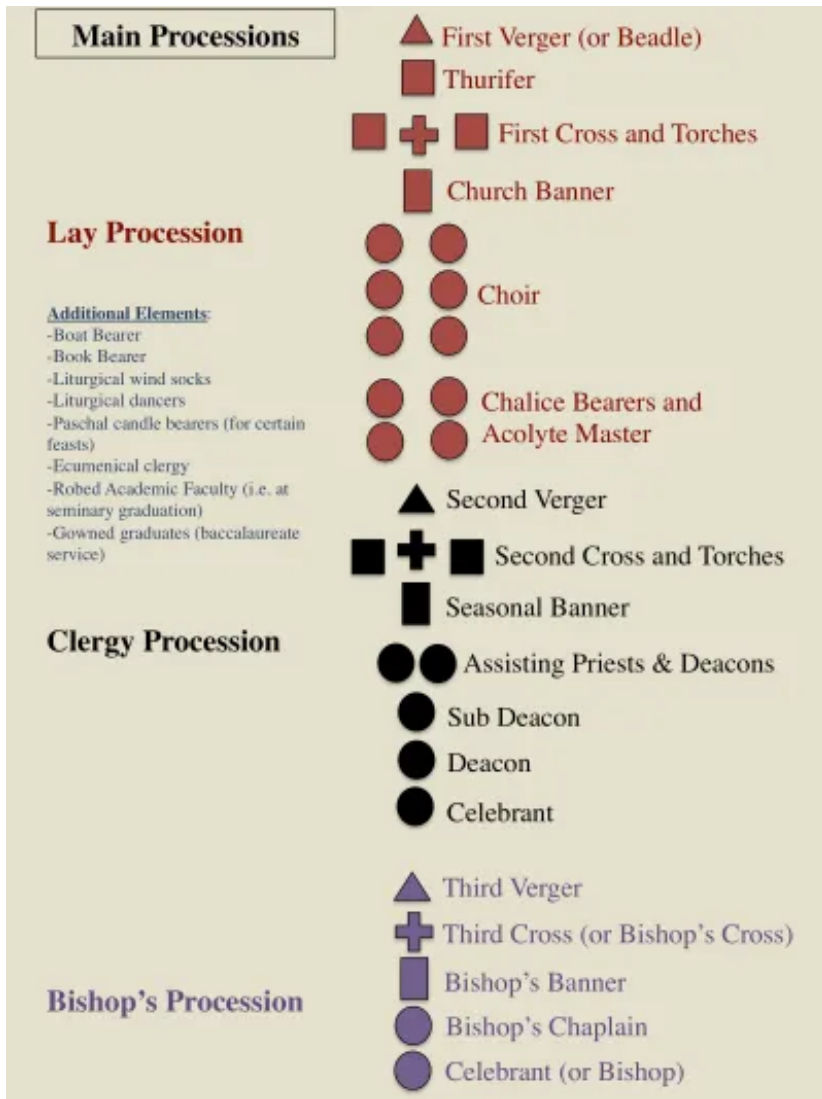
PROCESSIONAL BEHIND THE CROSS

PRACTICE TRACES TO 3RD-4TH CENTURY CHRISTIANITY + B.C. JUDAISM (Pilgrimages)

VICTORY MARCH

But thanks be to God, who always leads us as captives in Christ's triumphal procession and uses us to spread the aroma of the knowledge of him everywhere. - 2 Corinthians 2:14 (NIV)

5



What's a Verger?
 A lay minister who assists the clergy in the conduct of public worship, especially in the marshaling of processions. Vergers may be full-time or part-time, paid or volunteer. The history of the verger dates back to the middle ages when the verger was the "Protector of the Procession." He would lead the way, making room for the procession to enter the church from the town square, and with his virge (mace) in hand would literally clear the way if necessary.

What's a Subdeacon?
 (Or sub-deacon) A minor order or ministry for men who typically have a specific liturgical role in worship.

CEREMONY: SIMPLE BOW TO CROSS as it passes by is common

GOSPEL BOOK ELEVATED

ACCLAMATION (p.123 + pp.145-146)

“CELEBRANT”



⁵ <https://thecloisterblog.com/2017/03/25/8-liturgical-procession-diagrams/>

SEASONAL GREETINGS

THE COLLECT FOR PURITY (p.124)

CELEBRANT TURNS AWAY FROM PEOPLE

EASTWARD

THE SUMMARY OF THE LAW (p. 124) [or Decalogue on p.100-101]

THE KYRIE⁶ (p.124) [4th C.]

THE TRISAGION⁷ (p.124) [5th C.]

THE GLORIA IN EXCELSIS⁸ (p.125) [4th C.]

Part 1: (“Glory to God in the highest...”) Annunciation of Jesus’ birth (Lk 2:14).

Part 2: (“Lord Jesus Christ...”) - John the Baptist’s confession of faith about Jesus.

Part 3: (“For you alone...”) - Inspired by Philippians 2:11, Acts 2:36 and 1 Corinthians 8:6.

THE COLLECT OF THE DAY

THE SALUTATION & RESPONSE (p. 125)

Just then Boaz arrived from Bethlehem and greeted the harvesters, “The Lord be with you!” “The Lord bless you!” they answered. - Ruth 2:4

THE PROPERS: Collect of the Day & Appointed Scriptures for each Sunday and all major Feast and Fast Days

THE COLLECT [5-6th C.]

FROM LATIN *COLLECTA* -
GATHERING THE PEOPLE
+ COLLECTING UP
PETITIONS INTO ONE
PRAYER

Sources of Collects from 1662 BCP	
	Total
Sarum Mass (11th century) - translated from Latin by Abp. Cranmer [Sarum drew from Early Church sources]	53
Leonine Sacramentary (7th century)	5
Gelasian Sacramentary (5th century)	20.5
Gregorian Scaramentary (10th C)	27.5
Written by Cranmer or a colleague for First BCP (1549)	20
Written by Bp John Cosin (17th c - written for 1662 BCP)	3

THE PROPER COLLECTS (pp.598-640)

⁶ ‘Kyrie’ is the Greek word for ‘Lord’, the first word of “Lord, Have Mercy”

⁷ ‘Trisagion’ literally means ‘thrice holy’ in Greek

⁸ Also known as as the “Greater Doxology”(compared to the Gloria Patri) or the “Angelic Hymn”

MOST COLLECTS IN FIRST BCP (1549) WERE TAKEN FROM SARUM MASS,⁹ BUT
 “RED-LETTER DAY” COLLECTS (for New Testament Saints) REQUIRED NEW
 COMPOSITIONS

THE STRUCTURE OF A COLLECT using The Collect for Ash Wednesday <i>BCP p. 605</i>	
ADDRESS	Almighty and everlasting God,
ACKNOWLEDGEMENT	you hate nothing you have made, and you forgive the sins of all who are penitent:
PETITION	Create and make in us new and contrite hearts,
ASPIRATION	that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness;
PLEADING	through Jesus Christ our Lord;
DOXOLOGY*	who lives and reigns with you and the Holy Spirit, one God, for ever and ever. <i>Amen.</i>
<i>*commonly omitted or signified by “&c” until 1662¹⁰</i>	



THE LESSONS (*p. 126*)

PROPER READINGS: LECTIONARY for SUNDAYS, HOLY DAYS, & COMMEMORATIONS (*p. 716-733*)

LECTIONARY WITH 3-YEAR CYCLE; FOUR READINGS FOR EACH PROPER:

1. OLD TESTAMENT READING (or occasionally the Apocrypha¹¹) OR ACTS OPTION DURING EASTERTIDE (*see p.723-724*)
2. PSALM
3. NEW TESTAMENT EPISTLE
4. GOSPEL

⁹ The Sarum Rite was the Latin liturgical form used in most of the English Church *prior to* the introduction of the first Book of Common Prayer in 1549.

¹⁰ For example, the collect for the First Sunday of Lent from the 1552 BCP reads: “O LORD, whiche for oure sake dyddeste faste fortye dayes and fourtie nightes; Geve us grace to use suche abstinence, that, oure fleshe beyng subdued to the spirite, wee maye ever obeye thy Godlye mocions in righteousness, and true holinesse, to thy honoure and glorye, whiche lyveste and reigneste, &c.” And sometime after 1604 was added: “with the Father and the holy Ghost, one God world without end. Amen.”

¹¹ The Apocrypha is a set of Jewish writings produced between 300 BC and 70 AD. These writings include 1 & 2 Esdras, Tobit, Judith, Additions to Esther, Ecclesiasticus, Baruch, Susanna, Song of the Three Children, Bel & the Dragon, Manasseh, 1 & 2 Maccabees). Traditionally the Roman Catholic Church has included the Apocrypha in their authoritative canon for the Bible while Protestants have not. In Anglicanism, the Apocrypha may be used in worship, but it is not considered Holy Scripture. It provides examples and instruction for life, but it is not used for the establishment of doctrine. Therefore, when a scripture from the Apocrypha is read, the lector does not conclude the reading by saying “The Word of the Lord,” but “Here ends the Reading.”

- a. Year A: Matthew
- b. Year B: Mark
- c. Year C: Luke
- d. (John's gospel is focus of Lent & Easter + a few other Sundays along the way)

PSALMS TAKEN FROM THE 2019 BCP PSALTER (p.270-467)¹²

“The New Coverdale Psalter” is a version of the Coverdale Psalter of 1535 renewed for contemporary use¹³

OTHER READINGS AT ST. MATTHIAS USUALLY TAKEN FROM THE NEW INTERNATIONAL VERSION (NIV)

THE ENGLISH STANDARD VERSION IS THE BASIS FOR SCRIPTURE IN 2019 BCP¹⁴

EXCEPTIONS TO THIS ARE SIGNIFIED BY A SUPERSCRIPT ‘T’ (T)¹⁵

FR JOHN PREFERS THE NIV¹⁶

THE GRADUAL HYMN & GOSPEL PROCESSION

LATIN WORD ‘GRADUS’ MEANS ‘STEP’

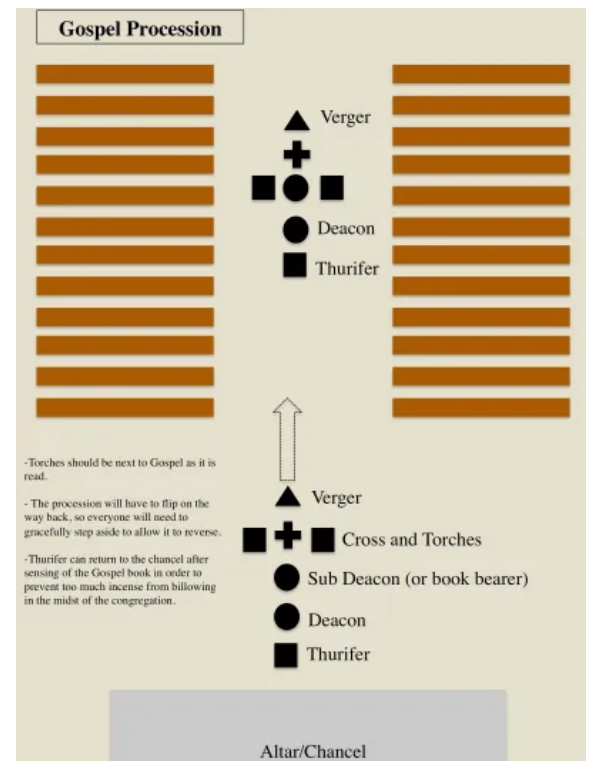
ELEVATION OF THE GOSPEL BOOK

JESUS AS THE WORD OF GOD

SCRIPTURE IS NOT FLAT: JESUS’ LIFE & TEACHING AS LENS FOR ALL OTHER SCRIPTURE TO BE READ THROUGH

CEREMONY AT ANNOUNCEMENT OF GOSPEL: CROSSING ONE’S FOREHEAD, LIPS, & HEART

DEACON NORMALLY READS GOSPEL



¹² With the 1979 BCP, the Psalm was to be concluded with the Gloria Patri (“Glory be to the Father, and to the Son, and to the Holy Spirit.”), but the 2019 BCP reserves this for the Daily Office. However, some ACNA parishes will still include the Gloria Patri at this point. [The Gloria Patri is also known as the “Lesser Doxology” in contrast to the “Greater Doxology” of the Gloria In Excelsis’].

¹³ The Coverdale Psalter of 1535 was used in all BCPs from the 16th to mid 20th Century, but not in the 1979 Episcopal BCP.

¹⁴ For point of reference, the 1979 BCP used the Revised Standard Version (RSV).

¹⁵ “Not every instance of a quoted biblical text was put in ESV—some verses are so deeply embedded in Anglican memory that they were deemed best to leave in the form that previous Prayer Books have brought them down to us (these are marked with a super-scripted ‘T’ in BCP 2019). But unless there was a deep and well-recognized memory stumbling-block, the various verses throughout the BCP were conformed to ESV.” <https://anglicancompass.com/the-bible-in-the-book-of-common-prayer/>

¹⁶ For a somewhat concerning history of the ESV, read pages 8-23 and 30-33 of the article at this link https://www.saintmatthiasoakdale.com/files/ugd/8c239b_a0561014f1f34f57a93953a11eb82716.pdf

Homework for next week:

1. Was there anything that stood out to you as surprising or most interesting from the class 2 teaching?
2. Experiment with incorporating an action of ceremony during worship (such as a simple bow at the name of Jesus when standing, crossing yourself at appropriate times, or the three crosses at the announcement of the gospel) or in personal prayer (such as kneeling when you pray or crossing yourself before and after you pray). Come prepared to share with the group about your experience.
3. Read or pray the “The Great Litany”¹⁷ on pages 91-99 of the BCP. Write down what strikes you or stands out to you as you do this.

¹⁷ The Great Litany was compiled by Abp Thomas Cranmer from various ancient, medieval, and reformation prayers and was actually the first rite he ever published in English, in 1544. It is traditionally said in procession on the First Sundays of the two penitential seasons of the year: Advent and Lent. More will be covered on Advent, Lent, and other church seasons during classes 6 & 7.