

THE CHURCH
OF ENGLAND



THE
Episcopal
CHURCH

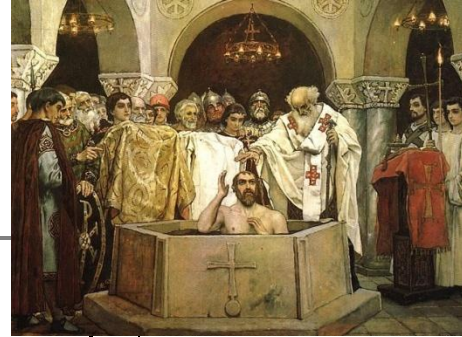
Anglican & Episcopal Sacraments & Prayer

Lenten Learning Series 2018



Sacraments in the early church

- Only Baptism and Holy Eucharist were regarded as sacraments handed down by Christ
- **Initiation** into Christianity (baptism) occurred over an extended period of time and was celebrated at Easter – recognized as the “new covenant between God & man”
- **Eucharist** was treated as a remembrance of Christ’s death and resurrection and celebrated as part of a meal
 - **Eucharistic theology** would develop later with the Church Fathers



Early Church characteristics of baptism:

- **Initiation** was a combination of baptism, confirmation, and first communion
- Long period of **baptismal preparation and study** (catechumenate)
- Followed by short, intense period of preparation during Lent
- Baptism occurred **during the Easter Vigil** (or Pentecost) in the presence of the full community of faith and often with many ritualistic elements
- Primarily adults
- Regarded as **most sacred of rites**

Why was Initiation in the early Church so prolonged?

Sacraments in the medieval church



- Early Church Fathers like Augustine defined sacramental theology, focusing on baptism and Eucharist
- Later, Latin and Eastern Church discussion led to formal definitions
- By 1274 seven sacraments were fully defined by the Latin Church
- Council of Trent – Clarified every doctrine contested by Reformers

The 7 sacraments in medieval art

Church Fathers and Councils

- 354-430 – Augustine of Hippo – Church Father who defined early sacramental theology
- 1274 – Council of Lyon and Profession of Faith of Michael Paleologus
- 1439 – Council of Florence and Decree for the Armenians
- 1545-63 – Council of Trent and definition of sacraments in response to the Reformation

Key reformation criticisms of Latin sacraments – and response

- Only baptism and Eucharist are **scriptural** – instituted by Christ
- **Ritualism** in the Roman Church – too many rituals; too little understanding
- **Sacramentalism** – belief that sacraments are necessary to salvation
- **Sacerdotalism** – belief that priests are the required intermediaries between God and laity



The Roman Church's response to the reformers:

Council of Trent Conclusions

- Seven sacraments are unshakable (including transubstantiation) ²
- Bible is not enough, Church tradition is essential to faith ¹
- Priest should be present in many rituals (ex: marriage) ¹
- Concept of free will, with salvation reached through good deeds and faith ¹
- Latin version of bible by St. Jerome is made holy ¹
- Grand rituals encouraged → flowering of art ¹

¹(Chambers)

²("Counter-Reformation")

English Reformation & the sacraments

- Affirmed baptism and Eucharistic as the only two biblical sacraments (Articles of Religion XXV)
- Both sacramental liturgies included in first Book of Common Prayer
- Other sacraments were given a secondary position in importance
- Cranmer sought to define a more mature theology and deeper respect for baptism and Eucharist

Anglican belief reflects that of the Reformation



Thomas Cranmer

Book of Common Prayer and sacraments

- **1549** – in first BCP baptism very like the Sarum Manual (late medieval rite); separate rite for confirmation
- Private and infant baptism remain the custom
- **1552** – Cranmer's revision includes reformist suggestions & 3 renunciation/3 professions of faith; basic pattern for the next 400 years
- **1604** – conditions under which private baptism could take place – Puritan pressure
- Confirmation largely ignored due to problem of bishops traveling large distances

Anglican Eucharistic theology

- Shaped largely by Richard Hooker during Elizabethan period:
 - “**Receptionism**” – doctrine of the real partaking of the body & blood of Christ (real presence)
 - **Sacramental grace is imparted through faith**, which is required to be effective
 - **Via Media** position between Roman transubstantiation and Puritan symbolism



Richard Hooker

Anglican Eucharistic theology places less emphasis on the sacramental conversion of the elements by the priest or their veneration and more emphasis on the act of grace that takes place through the reception of the elements by the faithful believer.

Do you understand the difference?

Anglicans have given much attention to the shape of the Eucharistic rite

- Many revisions to the Eucharist prayers over the years
 - Attempts to align with the rites of the early Church
- Today – recent revisions within the Anglican Communion show great uniformity and reflect the early Church
 - Hippolytus' *Apostolic Tradition* - 215 AD (oldest example of a Eucharistic prayer in the west)

Eucharistic Prayer structure from Hippolytus' *Apostolic Tradition*:

1. Thanksgiving for creation and redemption
2. Institution narrative
3. Anamnesis (memorial of Christ's death and resurrection)
4. Epiclesis (invocation of the Holy Spirit)
5. Doxology

Why might Anglicans and Episcopalians want to align the structure and content of Eucharistic prayer with the early Church?

And Baptism within the Anglican Communion now reflects many early Church practices

- Baptisms are public and part of the Eucharistic liturgy
- Congregation participates and affirms vows and support for the baptized
- Liturgy emphasizes membership in the body of Christ and the Church (rebirth)
- When possible, held during major feasts (especially Easter)
- Ritual practices reflect early church (water, chrism, candle, renunciations, professions)



Why is it important to make baptism so public?

Sacraments and the Episcopal Book of Common Prayer

What does the contemporary Episcopal *Book of Common Prayer* (1979) tell us about the sacraments and where is that found?

Sacramental doctrine defined in two places in the Episcopal Book of Common Prayer

- Anglican doctrine regarding the sacraments was defined by the **1549 Book of Common Prayer** in the **Articles of Religion**
 - Cranmer's XXV Article reflected reformist doctrine
- Sacramental doctrine has not changed since then – **Episcopal doctrine aligned with Anglican**
- Further codified in the **Outline of the Faith** (Catechism)

1

XXV. Of the Sacraments

... There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called Sacraments...Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel...

(BCP p.872)

2

The Sacraments

Q. What are the sacraments?

A. The sacraments are the outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What are the two great sacraments of the Gospel?

A. The two great sacraments given by Christ to his Church are **Holy Baptism** and the **Holy Eucharist**.

(BCP p.857-858)

In Thomas Cranmer's time, why might this have seemed radical?

So what happened to the other sacraments?

- The remaining Roman sacraments were retained but reduced in stature as “sacramental rites”
 - Only Baptism and Eucharist were scriptural
- Again, doctrine defined in BCP

Other Sacramental Rites

Q. What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?

A. Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.

(BCP 860)

Sacraments:

- Baptism (BCP p. 299)
- Holy Eucharist (BCP p. 355)
- Confirmation (BCP p.413)
- Holy Matrimony (BCP p. 435)
- Holy Orders (BCP p. 511-537)
- Reconciliation of a penitent (confession) (BCP p. 447)
- Unction (BCP p. 462)

What is the Episcopal perspective on Reconciliation of a Penitent?

Sacraments versus sacramental rites

- The difference is defined in Outline of the Faith (BCP)
- Difference is one of necessity; **Baptism and Holy Eucharist are necessary** to all Christians
 - **Baptism** – how we become members of the Body of Christ, the Church, and inheritors of God’s kingdom
 - **Eucharist** – “...commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again”

Other sacramental rites

Q. How do they (sacramental rites) differ from the two sacraments of the Gospel?

A. Although they are a means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.

(BCP 860)

**The BCP defines
Baptism and Holy
Eucharistic much
more fully on p. 858,
859**

Prayer and worship in the Episcopal Church

Corporate or communal prayer and individual prayer are defined by the *Book of Common Prayer*

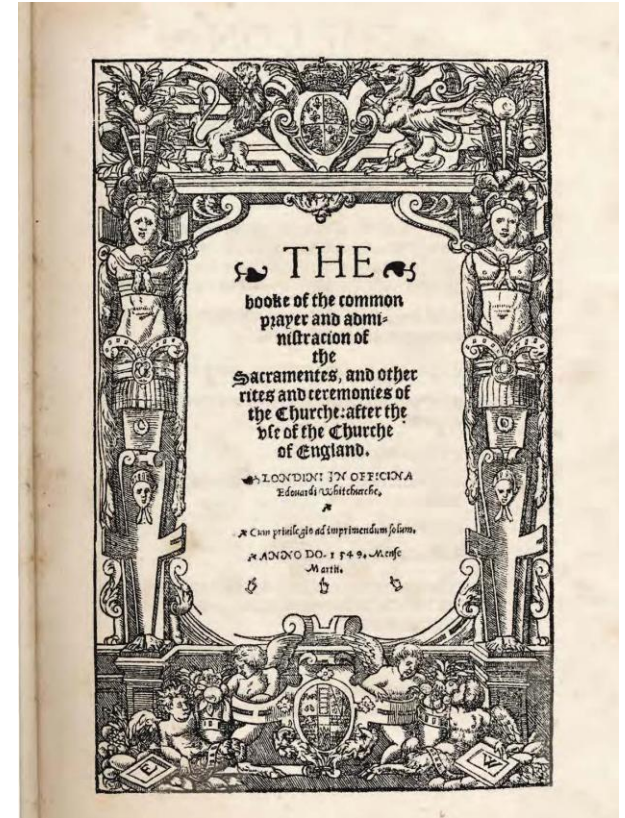
Articles of Religion - XIX. Of the Church

The visible Church of Christ is a congregation of faithful people, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

In other words, the Church is a place where people worship God and where they are fed by God's grace in the sacraments. We proclaim Christ's death and resurrection through prayer and worship.

The 1549 Cranmer *Book of Common Prayer* was a significant innovation

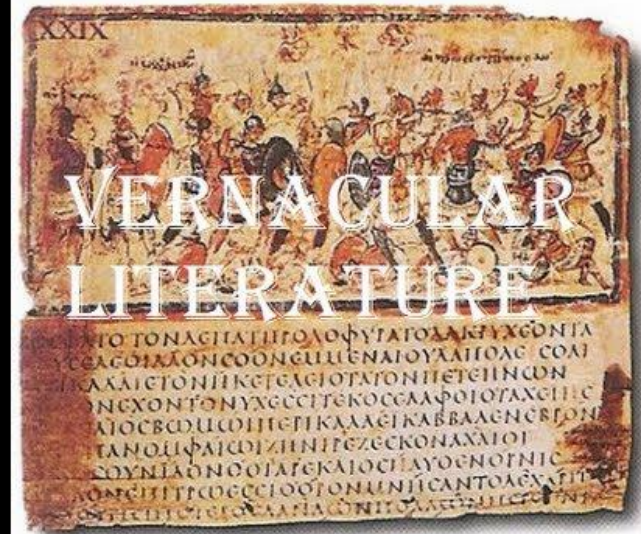
- Why was it such a radical innovation to prayer and worship? Because:
 1. Written in the vernacular
 2. Standardized both liturgical worship and individual prayer
 3. Comprehensive statement of doctrine (Articles of Religion and catechism)
 4. Fostered lay participation



In the Anglican and Episcopal tradition the bible and the prayer book are central to all religious expression

Why was the vernacular so important?

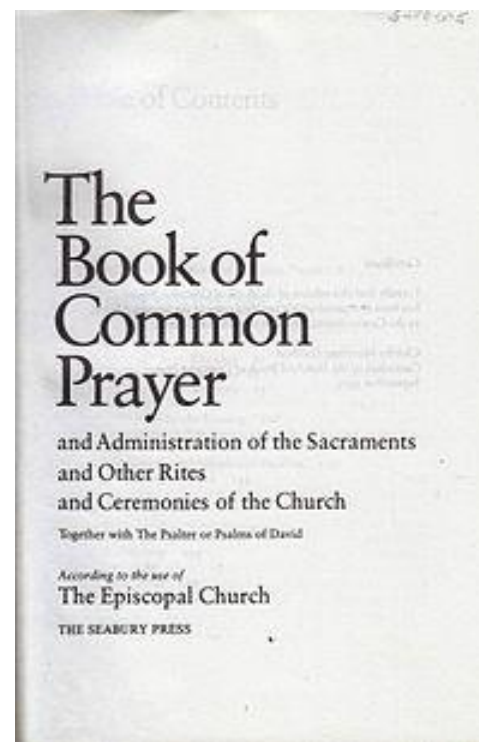
- Few people understood Latin, including the clergy (who were under-educated)
- Common man had something they could read and follow
- Vernacular engaged the laity in worship
- Liturgy could be understood - liturgy de-mystified
- Hugely educational, especially with scripture in English also
- Fostered a hunger for more



How you ever been to a worship service in another language? What was it like?

A standard for prayer and worship

- Everywhere churches were using the **same liturgy, rites, and prayers**
- **Collects and other prayers** for every occasion or situation – and the Psalms!
- Monastic 7 daily offices reduced to **morning, mid-day, evening, and compline prayers** – to encourage daily prayer by the common man (short enough to make possible)
- **One book for everything!**



What do you find most useful about the BCP, apart from Sunday worship?

Comprehensive statement of Episcopal doctrine

- **Articles of Religion** – statements of Episcopal doctrine, aligned with Anglican (in the back)
- **Outline of the Faith** (catechism) in a simple, easy to understand Q/A format

The catechism lists 4 ministers of the Church. Who are they?



Catechism answers questions about:

- Human nature
- God the Father, Son, and Holy Spirit
- The Old & New Covenants
- The Ten Commandments
- Sin and Redemption
- The Creeds
- Holy Scriptures
- The Church
- Ministry
- Prayer and Worship
- The Sacraments
- Christian Hope

The role of laity – vastly expanded

- In medieval Church – laity largely observers and sometimes not required for liturgy (priest's mass)
- BCP made clear that worship must include the laity in active participation – communal worship is both clergy and laity
- By-product of greater participation by laity is better understanding of sacramental responsibilities (like baptismal vows)



How does the laity participate in worship at St. Brendan's?

What does the BCP tell us about prayer and worship?

- That the principle form of worship is The Holy Eucharist
- That all members of the Body of Christ are expected to pray and worship – both individually and communally
- That regular prayer and worship are the disciplines that foster a deeper relationship with God
- That the sacraments are important means by which God blesses us with His grace

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