

THE SACRAMENTS

An outward and visible sign of an inward and spiritual grace (1928 BCP p. 581)

CHIEF SACRAMENTS: *Ordained by our Lord himself in scripture*

1. *Holy Baptism* (see Matthew 28.16-20)
Dying to old self & born again
Washing away of sin
Gift of Holy Spirit
Infant baptism corresponds to circumcision for Jewish infants
2. *The Holy Eucharist* (see Matt. 26.26-28; Luke 22.19-20; 1 Cor. 11.23-26)
aka "The Lord's Supper"
"Holy Communion"
Just as O.T. believers partook of sacrificial lamb, so N.T. believers partake of the body and blood of Jesus

OTHER SACRAMENTS IN CHURCH TRADITION: *Supported by scripture*

3. *Confirmation* (Acts 8.14-17, 19.1-6; 1 Tim 4.14; 2 Tim 1.5-7 p)
4. *Ordination* (Acts 6.6; 1 Tim 5.22; Numbers 8.10)
5. *Holy Matrimony* (Gen 2.24; Ephesians 5.21-33)
6. *Reconciliation/
Confession* (James 5.16; Matt 18.18)
7. *Unction/ Holy Oil* (James 5.14)

"SACRAMENTALS": *Like a sacrament, but not in scripture*

- e.g. Holy water (cf. II Kings 2.19-22)
Blessed crosses
Blessed ashes (Ash Wednesday)
Blessed palms (Palm Sunday)
Foot Washing (Maundy Thursday; cf. John 13.1-10)
Sign of the Cross

What do Anglicans believe about Holy Communion?

The service of Holy Communion or the Lord's Supper was founded by Jesus in the Gospels (Matt. 26.26-8; Mark 14.22-4; Luke 22.17-20; cf. John 6.32-58) and is addressed by St. Paul in I Cor. 11.23-9. It is accepted that it was practiced in Christian Churches from the beginning (e.g. the reference to "the breaking of bread" in Acts 2.42).

The term *Eucharist* for the Lord's Supper is a Greek word meaning "thanksgiving" and has been used to describe the Communion from at least the second century. The earliest church writings outside the Bible which tell us about Christians' celebration of Communion include the *Didache* or "Teaching of the Twelve Apostles" ca. 100-130 A.D.; The *letter of St. Ignatius to the Philadelphians* ca. 107 A.D.; and the *First Apology of Justin Martyr* ca. 155 A.D.

St. Justin Martyr wrote this regarding Communion to the Emperor Antoninus Pius:
This food we call Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth [baptism], and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Saviour being incarnate by God's word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus. (1st Apology 66ff).

The Communion service has been preserved with great faithfulness throughout the centuries as evidenced by the striking similarities between the service of our own prayer book and that of an early 3rd century document: *The Apostolic Tradition* recorded by St. Hippolytus (first published and available to modern scholars in 1900).

What is the relationship between Jesus' sacrifice and the Holy Communion?

The Anglican reformers, along with their brethren on the continent rejected the Medieval notion that a priest "offered" Christ on the altar. There is a clear teaching (Article 31 – 2019 BCP p. 784) that Jesus' sacrifice on Calvary was a once-for-all-time sufficient sacrifice for the forgiveness of both *original sin* and *actual sins* committed by individual Christians in the past, present and future.

For Anglicans, what actually is going on in the Communion is neither simply a "remembering" (i.e. a memorial), nor a "re-offering". The key to understanding the relationship between Communion and sacrifice is in Jesus' words to his disciples: "do this in *remembrance* of me." The word "remembrance" (Greek: *anamnesis*) means more than our English translation implies. The sense is that as the congregation is gathered in prayer and the priest speaks the words of Christ over the bread and wine, time is transcended so that we are present (spiritually) at the Last Supper and receive the benefits of Jesus' once-for-all self offering on the cross through the physical elements of bread and wine.

In what manner is Jesus present in the bread and wine?

There have been two ends of the spectrum on this question. On one hand, there are Churches which believe the Communion is simply a *memorial* – a remembering of what Christ has done for us and a celebration of our common life together in him. This was promoted in the sixteenth century by the Swiss reformer Ulrich Zwingli, and is the practice and belief of many protestant groups such as the Baptists.

On the other end is the Roman Catholic position (owing to Aristotelian philosophy) which argues that in the Eucharist the *substance* of the bread and wine is changed into the actual body and blood of Christ. A doctrine called “transubstantiation.”

Anglicans have taken a variety of positions in between these two poles. It is agreed that in Communion we truly receive the body and blood of Christ, and that there is spiritual nourishment in the partaking; but Anglicans have typically avoided overly defining how exactly that happens.

Richard Hooker wrote in the seventeenth century: *Let it...be sufficient for me presenting myself at the Lord's table to know what there I receive from him, without searching or inquiring of the manner how Christ performeth his promise.* (Laws V.lxvii.12).

This follows the uncomplicated faith statement of the Swiss reformer John Calvin who wrote: [Christ] *bids me take, eat and drink his body and blood under the symbols of bread and wine. I do not doubt that he himself truly presents them, and that I receive them.*” (Institutes IV, xvii, 32).


The majority view among seventeenth century Anglicans has been called *receptionism*—i.e. the doctrine that only the faithful receive the body and blood of Christ in communion. But due to the influence of the Anglo-Catholic movement in the nineteenth century, a recognition of Christ being *objectively* present in the bread and wine regardless of the faith of the recipient seems to be the prevailing understanding today. This was made official in the *Agreed Statement on Eucharistic Doctrine* between the Anglican and Roman Catholic Church published in 1981.


Christians (and Anglicans) have fought, died and broken communion over precise definitions. It is helpful to abide by the Anglican principle of not requiring of anyone more than can be proved by scripture. That is, that Christ is truly present in the bread and wine (sometimes referred to as the doctrine of *real presence*). We don't know how. But in receiving the Eucharistic bread and wine we find “the strengthening and refreshing of our souls” (1928 Prayer Book Catechism).

CHRISTIAN SYMBOLS

Fish  = Ιχθυσ (Greek)

Ιησους = Jesus
χριστος = Christ
Θεου = of God
Υιος = Son
Σωτηρ = Savior

Dove  = Holy Spirit ("the Holy Spirit descended on him in bodily form, like a dove" Luke 3.22a)

Chi - Rho: X + P = 

First two letters of Greek word for "Christ" (see above)
Emblazoned on the battle standard of Constantine's army

IHS - First three letters of "JESUS" in Greek: "ΙΗΣΥΣ"

Also: abbreviation for "*In Hoc Signo Vinces*"

Latin - "In this sign you will conquer" (Words accompanying Constantine's vision of a cross before he fought the decisive battle for the leadership of the Roman empire in 312 A.D.)

INRI - Abbreviation of inscription placed upon Jesus' cross by order of Pontius Pilate: "*Iesus Nazarenus Rex Iudaeorum*"
Latin - "Jesus of Nazareth, King of the Jews"

I Corinthians 13.13: "so faith, hope, love abide..."



Faith — Most universally recognized symbol of Christianity



Hope — "a sure and steadfast anchor of the soul...hope" (Heb. 6.19)



Love — "...but the greatest of these is love" (I Cor. 13.13).

Alpha and Omega

ΑΩ

"I am the alpha and the Omega, the first and the last, the beginning and the end."
(*Revelation 22.13*)

Seasons, Principal Feasts *and* Liturgical Colors

<u>Season</u>	<u>Dates</u>	<u>Color</u>	<u>Meaning</u>
Advent	Late Nov - Dec 24	Purple	Beginning of the Church year. A time of preparation for the Lord's coming at Christmas and an anticipation of his coming again at the end of time. (4 Sundays)
Christmas	Dec 25 - Jan 5	White	A celebration of our Lord entering into our world by becoming a man.
Epiphany	Jan 6 - ~ Feb	White	"Epiphany" is a Greek word for "manifestation". We celebrate God being made known to us in Jesus. <i>Biblical events we remember at this time of year are:</i> <ol style="list-style-type: none"> 1. Jesus' first miracle (changing water into wine) 2. Jesus' baptism (the Holy Spirit descended upon him as a dove). 3. the coming of the wise men (representing God in Jesus being revealed to all mankind).
Lent	~ Mar - ~ April	Purple	A time of reflection upon our faults. A time of reflection upon Jesus' sacrifice for us. A preparation for the joyous Easter celebration. Lent is always the 40 weekdays before Easter. In Lent, Ash Wednesday and Good Friday are appointed as fast days in the Episcopal Church.
Easter	~ April	White	A celebration of the resurrection of our Lord. Most of the dating of the Church year focuses around the date of Easter which is the Sunday after the first full moon of Spring (Mar 22 - Apr 25)
Ascension Day	~ May	White	Remembrance that Jesus, after his resurrection, was lifted bodily into heaven to prepare a place for us. Always 40 days after Easter - on a Thursday (Acts 1.3)
Day of Pentecost	~ May	Red	Celebrating the coming of the Holy Spirit to believers 10 days after the Ascension - on a Sunday (Acts 2.1-13)
Trinity Sunday	~ June	White	First Sunday after Pentecost. A celebration of God being known to us as Father, Son and Holy Spirit.
Ordinary Time	~ Jun - ~ Nov	Green	Season of the year when the Spirit-empowered Church focuses on the work of Christian ministry.
All Saints' Day	Nov 1st	White	The celebration of our communion with all Christian believers-- both those who have gone before us and those alive today.
Liturgical Colors		Purple White or Gold Red Green	Penitence, sadness, mourning (Lent) / Royalty (Advent) Festive, celebratory (Easter, Christmas, Weddings) The color of fire (Holy Spirit) and blood (martyrdom) The color of life and growth (Season after Pentecost)