
Session 4: The Anglican Way at Christ Our Life

- Anglican History: A Brief Overview (in less than 60 seconds)
 - ✓ **Timeline:** 1517 Martin Luther's 95 Theses kicks off the Protestant Reformation. News of this reached England where Henry VIII (reigned 1509-1547) spent most of his reign disputing Catholic Church authority. 1529 Henry decides he does not need Rome to annul his marriage to Catherine (because she cannot bear him a son), declares himself head of the Church in England and marries Anne Boleyn. Henry's annulment to Catherine was the catalyst to sever ties with Rome. By 1533 Thomas Cranmer was made Archbishop, which effectively ends clergy celibacy, since Cranmer married twice. In 1536 Henry executes Anne Boleyn and marries Jane Seymour. 1538 Seymour dies after the birth of Henry's only son, EDWARD and the same year Henry approves the first English publication of the Bible. 1540 Henry marries/divorces Anne of Cleves, executes Cromwell [his prime minister], and marries Catherine Howard whom he also executes in 1542. 1547 Henry dies and 10-year-old son Edward VI becomes King Edward VI. Under Edward's reign, Cranmer seized the opportunity to advance the Church of England and in 1549 the first Common Prayer Book was introduced on the Day of Pentecost. 1552 the Prayer Book was revised. Cranmer (heavily influenced by Calvin) writes the 42 Articles of Religion in 1553 while teen-Eddie-now-King was still on the throne. Shortly after, at 16-years old, Edward VI dies (July, 1553) and his will names his cousin Lady Jane Grey as heir to England's throne because he did not want the throne going to his older half-sister Mary who was devout Catholic. But 9 days after Lady Jane's inauguration, "Bloody Mary" prevails due to wide support across England. Mary ruthlessly brings back Catholic rule burning hundreds of Protestants who refuse to succumb to Catholic teaching. In 1556 Cranmer dies after recanting his re-affirmation of Catholic teaching. 1559 Prayer Book revised again. 1571 42 Articles of Religion were edited down to 39 under Elizabeth's strong Protestant reign (daughter of Anne Boleyn). 1604 BCP was revised to include "The sacraments are an outward and visible sign of an inward and spiritual grace." 1662 another BCP revision was made and persists to this day. Fast forward to 1976 Episcopal Church USA approved the ordination of women to all three offices (bishop, priest, deacon). 1979 major BCP revision was made modernizing its language. 1998 the Lambeth Conference affirmed traditional human sexuality (sec 1.10). However, in 2003 the Episcopal Church in America consecrated Gene Robinson as bishop who was living in a same-sex relationship. In 2008 the Global Anglican Future Conference (GAFCON, a fellowship of confessing Anglicans worldwide) met in Jerusalem and included 1000 Anglican leaders (Foley Beach was invited and presented). Out of this [the Jerusalem Declaration](#) was issued affirming Lambeth '98 (sec 1.10), namely, that marriage is between one man and one woman and a traditional view re: human sexuality is to be upheld (article 8). Shortly after, GAFCON encouraged all Anglicans in America to unite, and in 2009 the ACNA was formed with Robert Duncan as first archbishop (Foley Beach succeeded him in 2014). C4SO (our diocese) is part of the ACNA.
- How Do the Values of Christ Our Life Shape Us in the Anglican Way?
 - ✓ **Worship:** We begin with worship because we are made for worship. Worship is our supreme purpose for living and the very reason for our existence. In worship our full and true humanity emerges. From Romans 1 we learn that Paul connects a failure to worship God with idolatry leading to a host of evil activities, all of which reflect the fracturing of God's image within us. In Romans 12 — the beginning of his exhortation section — Paul urges us "to offer [our] bodies as

a living sacrifice, holy and pleasing to God—this is your true and proper worship" (see further [here](#)). Idolatry dehumanizes us. Worship humanizes us.

On our [website](#) Kara writes that "worship develops our primary **need**, which is to be in a relationship with God, Father, Son, and Holy Spirit." While the notion of "**need**" is often viewed negatively, as a deficiency or lack of some thing, this is not necessarily so. You see, not only does **need** distinguish us from all inanimate objects in the material world, it is our **need** for a personal relationship with God that is the very foundation for our dignity and value. Human need serves not as liability but as asset in fulfilling our destiny, namely, flourishing in communion with God. This **need** is God's gift to us; his presence with us is his provision for us. Worship defines our optimal state of being. Worship humanizes us.

I also want to suggest that our **need** for a relationship with God is **dynamic** and **persistent**. What I mean is that needs are not like desires, that, once met, are satisfied. My thirst is satisfied with drinking water, but I still need water. We still need food, even while eating a meal and satisfying our hunger. That is, while desires that emerge from a need can be satisfied, the need remains. So too with our need for worship. It is dynamic, not static; it ebbs and flows and the intensity may increase or decrease, but it persists and is never satisfied. It is a longing from which I never grow weary. Ps 42, "As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God."

Why is it that we flourish when we worship? How does worship humanize us?

Answer: Worship reverses the effects of the fall. In worship the *imago Dei* within us is ignited and continuously renewed.

The Anglican way, our Anglican liturgy, and the sacraments are intended to move us to worship at every waking moment. In doing so, we are fully alive and fully human.

- ✓ **Hospitality is a sincere, generous welcoming of others.** It begins with "everyone." No one is excluded from the open hand and open heart of God (John 3:16 says as much and embraces everyone). Since God has initiated a relationship of love with us, we are compelled to reach out in love for others and share his love without reservation (1 Jn 4:19). As we express genuine hospitality to others, we show they are loved by God. Love is the heartbeat of hospitality.

When we first began seeking God's direction in joining Christ our Life, Tanner and I had a frank discussion about relationships. I mentioned that there is a significant difference between people feeling **invited** versus **included**. And there is even a greater difference between feeling included to feeling **embraced**. **Invitation, inclusion, embrace:** this, I offer, is the anatomy of hospitality and these three are the movements a church goes through in showing hospitality. If we claim hospitality is a value that we hold, then it's vital that we keep these movements on the radar at all times.

When we **invite** others to join us at Christ Our Life, we're essentially asking for their passive observance. When we **include** others, we're encouraging them to become active stakeholders, making contributions to the life of the church by investing in building relationships through volunteering, for example, or leading a discussion at a host home for Sabbath groups.

The third movement in hospitality, and the natural outcome of the first two is **embracing one**

another. When I am embraced by another, I feel and see their investment in my life, which causes me to return the embrace and invest in their life (Prov 11:25). Consequently, the reciprocity of embrace yields a people who are gradually and tangibly transformed into the image and glory of Christ. This is what hospitality looks like: it **invites**, it **includes**, and it **embraces** everyone to join in the journey to be like Jesus!

At Christ Our Life we envision a church where scars are not burdens, vulnerability is not a weakness, where transparency is not a risk, and healing and growth is vital.

Specifically, it is crucial to a robust understanding of hospitality that we **not** promote an idealized view of human embodiment. What I mean is that **we participate in the *imago Dei* not in spite of but through and in our emotional impairments and physical challenges.**

We must remember that at the Eucharist table we celebrate the brokenness of Christ's body and, importantly I might add, his scars were *retained* in his resurrection state (recall Thomas, Jn 20:27-28)! These insights can go a long way toward our understanding of intellectual or physical disabilities. **It is crucial that our value of hospitality be capacious and gracious enough to accommodate all states of life.** *Christ Our Life will, by God's marvelous mercy and empowering grace, be a welcoming church for everyone.* The Anglican way, our Anglican liturgy, and the sacraments are hospitable because they point to the gospel of God, which is fundamentally hospitable.

- ✓ **Formation:** As already mentioned, formation is the goal; liturgy is the means. In formation we bring our whole lives to God in worship and open ourselves to community with a tempered transparency (Prov 14:10). "Through the work of the Holy Spirit and the ordinary means of grace, we are transformed into the image of Christ." Formation is a process where Christ is increasingly manifest in our thoughts, attitudes, and behavior. The Anglican way, our Anglican liturgy, and the sacraments are all designed to facilitate our formation.
 - ✓ **Justice:** Justice is setting the world to rights in accordance with God's revealed will. Kara states, "As followers of Christ, we are committed to walking in ways of justice as we seek to be agents of hope and healing in our world. Walking in worship, hospitality, and formation leads us to a life of justice." Put differently, it is by **worship** that we become fully and truly human as we open our hearts in **hospitality** to everyone without distinction while being **formed** into the image and glory of Christ as we seek **justice** on behalf of all creatures great and small. The Anglican way seeks justice for all because God's love is for all.
- Recap & Summation
 - Next Up? Confirmation Service: An Invitation