



SAINT PAUL'S CHURCH

Anglican Province of America

WHAT IS ANGLICANISM?

August 14, 2019

Class 6 – Anglicanism & the Sacraments (Part 3) and Christian Ministry

ANGLICANISM **AND THE MINOR SACRAMENTS**

Holy Orders

1. The sacrament “by which a member of Christ’s mystical Body is advanced to one or other of the orders of sacred ministry which God has constituted for it, and receives the grace which is required for the due performance of its functions.”¹ Three-fold office of Bishop/Priest/Deacon
2. **Administration:** Bishop (minister), a baptized confirmed male who has not been ordained to the order to which he is to be ordained (subject), Spoken word with Laying on of hands (matter), Laying on of hands (with oil) with prayers to make a bishop/priest/deacon (form), and the intention of making someone one of the orders for the “ministry of reconciliation”.
3. **Biblical Warrant:** St. John 20:21-23, Acts 6, Titus 1, 1 Tim. 4:14, 5:22, 2 Tim. 1:6
4. Necessary for salvation, but not generally so. How? You need the Holy Communion for salvation. How do you receive it? Via a Priest or a Bishop.
5. Ministry of Reconciliation is perpetuated by this sacrament!
6. Ancient pedigree; St. Ignatius of Antioch’s letters show the constitution of the Church made up of the three-fold office since the earliest time.
7. All bishops share the fullness of the Apostolic ministry - Perform all sacraments/perpetuate the ministry of the Church. The prestige or authority of Bishops is something that is organizational and traditional not ontological. Bp. Grundorf and Pope Francis do the same things sacramentally and have the same authority.

Holy Matrimony

1. The sacrament which joins a man and a woman in a lifelong covenantal union for the purposes of procreation, upbringing of children, and domestic life; reflects Christ and the Church (Eph. 5);
2. **Administration:** Someone in Holy Orders (minister), two baptized unmarried persons of the opposite sex (subjects), Exchange of vows/joining of hands (matter), form (See BCP 300), and the intention to become one flesh in covenantal union.
3. **Biblical Warrant:** St. Matthew 19; Eph. 5, Gen 1 & 2
4. Not contractual (or legal) but covenantal
5. Cannot be coerced and it cannot be secret; *Think about Rebekah in Gen. 24.*
6. Cannot be confected between members of the same sex, or persons of close blood relation. All of these accord with God’s commandments in Holy Scripture
7. Generally available to all Christians, but not necessary to enact (monks and nuns living in chastity)
8. Christians should only marry other Christians as that the end of marriage can only then be rightly appertained.
9. Natural, civil, and sacramental marriage - sacramental meaning the marriage is consecrated and protected to its

¹ Hall, F.J., *Dogmatic Theology Vol. 9 The Sacraments*, 246.

supernatural end.² (see the 1662 BCP); need lawful marriage and baptized people!

10. See the “Table of Kindred and Affinity” (1662 BCP)

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man’s innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men’s carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ’s body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

Holy Unction

1. The sacrament for the healing of the sick by the laying on hands and anointing with oil
2. Administration: A Deacon (if licensed)/Priest/Bishop (minister), a baptized repentant person (object), Laying on of Hands or Oil (matter), appropriate prayers for healing, the defeat of the Devil, and forgiveness of sins (form), and the intention healing in the name of Christ.
3. Biblical Warrant: St. James 5:14-15
4. BCP 320

ANGLICANISM AND CHRISTIAN MINISTRY

Anglicans believe in the Three-Fold organization of the Christian Ministry.

God organizes His people...

1. God has never left his people unorganized. He has always organized his Church according to a form that reflects His character
2. Inaugurated by covenant! The Old Covenant had a certain way it was administered as appointed by God. Certain mysteries must be kept in the proper way (see the cautionary tale of Nadab and Abihu from Lev. 10)
3. In the Old Testament, God established the Aaronic priesthood (Leviticus 8-10) from the tribe of Levi. Levi, being the priestly tribe was dedicated to the worship of God. They did not receive any land allotments save a few cities, because their inheritance was the Lord himself (Joshua 13).
4. Out of this tribe God brings out a three-fold ministry: Levites, Priests, and a High Priest with them dedicated to the maintenance of the worship of God (offering the sacrifices as outlined in Leviticus) and the Old Testament mysteries.
5. In light of the Incarnation of Jesus Christ, the Aaronic priesthood passes away because it was only a shadow of the good things to come in Christ. Jesus Christ becomes both victim and priest upon the Cross and after his Ascension, he now intercedes for us as our great High Priest. The New Covenant succeeds the Old and has continuity with it (i.e., these are not separate things. OT saints are saved by Christ just like the NT!)
6. Christ possesses a better priesthood than Aaron because his Sacrifice takes away the sins of the world. “One oblation of himself once offered” (BCP 80).

2 Hall, F.J., *Dogmatic Theology Vol. 9 The Sacraments*, 272.

7. Even before the Ascension Jesus organizes the structure of the Church. He calls the 12 Apostles to build the Church which “should be committed to the business of proclaiming the Gospel, of ordering the lives of believers, and of saving and sanctifying them by the power and grace of [Christ’s] Holy Spirit - these functions making the Church to be the permanent machinery of His Kingdom on earth.”³
8. Christ trains the Apostles and commits to them the power and authority to accomplish this mission (St. John 20, St. Matt. 28:18-20)
9. While we do not see Christ giving direct commandment to the Apostles concerning the structure of the Christian ministry (nothing like “thou shalt organize like this”), we do assume two points:
 - A. The New covenant will follow the pattern of the Old... (divinely instituted, New Covenant fulfilling the Old Covenant)
 - B. The Apostles did not invent the New Covenant ministry out of thin air: Christ taught them, the Holy Spirit inspired them, etc. Not an issue of convenience or “brute organization” that can be adjusted as time goes on
 - C. The result of the establishment of the Church was a new three-fold ministry of Bishops, Priests, and Deacons
10. Jerusalem Church - had Deacons (Acts 6), Presbyters (or Priests; Acts 11:30, Acts 15:2), and even a Bishop with appointment of James the Just as overseer (Acts 12:17, 15:13, 19)
11. Other places it was not as immediate. Some had only Presbyters and Deacons for a time, but they were still under the authority of the Apostles. These early clergy were not an authority to themselves. Yet, as these churches became more established, they needed greater governance than could be provided by itinerant Apostles. They needed Bishops. Timothy (Ephesus) and Titus (Crete) serve as two other examples of Bishops in the New Testament (Acts 14:23, 1 Tim. 5:22, Titus 1:5)
12. This happened for the propagation of Apostolic faith and practice (Acts 2:42)

...For the earthly ministration of reconciliation

1. The clergy are not just earthly rulers of the Church, but they are “stewards of the mysteries of God” (1 Cor. 4:1). Just as the clergy of the Old Testament were stewards of the sacrifices of the Tabernacle and Temple, so New Testament clergy are stewards of the graces of God (e.g., the Holy Communion, loosing and retaining sins, etc.)
2. The whole Church is constituted as a holy priesthood (1 St. Peter 2:5) because it is the Body of our Head, the Great High Priest, Jesus Christ.
3. The work of the “ministry of reconciliation” is inherently priestly. In the liturgy absolution for sins is given, the Sacrament confected, etc. All of these things are priestly functions for reconciliation with God.
4. The earthly minister speaks “in behalf of Christ” not as a substitute for Him, but as his ambassador (2 Cor. 5:18-20); And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

Post-Apostolic Age

1. The history of the Church confirms this three-fold structure of Christian ministry in Bishops, Priests, and Deacons
2. Ignatius of Antioch’s Epistles (d. circa 117) + power to ordain belonged universally to Bishops. The Church treated any other “ordination” as invalid.
3. St. Polycarp, Bishop of Smyrna and disciple of St. John (not just a Pauline thing!)
4. St. Clement, Bishop of Rome testifies that “that when these should fall asleep, other approved men should succeed them in their ministry.”
5. Universal practice proves the interpretation of the Scriptures.

Apostolic Succession

1. Why is this important?
2. “It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those

3 Hall, F.J., *Dogmatic Theology Vol. 8 The Church and the Sacramental System*, 119.

who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about.” - St. Irenaeus (Against Heresies iii. 3:1-3)

3. Apostolic Succession continues the validity of the ministry: Sacraments (especially the Eucharist), preserving Apostolic doctrines and practices, preserving the unity of the Church.
4. The greater point being that if Bishops are the ones who validly ordain, then the means of grace, the mysteries of God, are made available through the bishops *perpetuating the ministry from the Christ to the Apostles to their successors*. Anglicans have taken great care to preserve the succession of the Apostolic ministry (see the chart of Bp. Grundorf's apostolic succession).

Anglicans believe in the Efficacy of the Christian Ministry.

Prophet

1. The Church proclaims the Gospel and preaches for the remission of sins.
2. Charged by Christ to propagate the Gospel (Matthew 28)
3. Bringing enlightenment and guidance to the world; The crowd asks St. Peter, “What shall we do?”
4. While officially performed by the Sacred Ministry, this belongs to the Body as a whole. It's up to all of us to tell people about Jesus.

Priest

1. Christ is the great high priest. The Church is his Body and shares in the priesthood which properly belongs to Jesus (in other words, Jesus' ministry is absolute or independent, Fr. Brian's ministry is derivative/participatory or contingent).
2. Charged by Christ to remit and retain sins (John 20). The new covenant inaugurated in the Blood of Christ becomes available to our souls in the Holy Communion. “This is the new covenant in my blood” (Luke 22:20)
3. The Church is a nation of priests, not in an official capacity, but we as the Body offer spiritual sacrifices (1 Peter 2:5).
4. Best encapsulated in our Prayer & Good Works as the amendment of life

King

1. The Church makes disciples
2. The Body becomes the place where the “Rule for Life” is kept. The Christian is governed by Christ through the Body, the Church, for the salvation of his soul
3. No other body politic has the keys to the Kingdom of God committed to them. *How does Apostolic Succession connect here?*
4. Because of the authority committed to the Church by Christ Himself, the Church has derivative or participatory authority for the spiritual governance of Christians
5. Kingly authority to spiritual and pastoral matters; ceremony, Liturgy, discipline (e.g., excommunication), precepts, administration (the APA has two houses: Laity and Clergy. Not a point of necessity in order to constitute the Church, but a point order within the Church's realm of authority. See Article XX).
6. Not always observed in history...

Article XX

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.