

# DIOCESE OF WEST MALAYSIA

## ANGLICANISM COURSE

***AIM:*** To acquaint all who are involved in any form of ministry within the Anglican Church in West Malaysia. This will be a requirement for all new clergy and lay workers joining the Diocese. This needs to be seen as a preparation for ministry within the Anglican Church so that our identity and distinctiveness will be understood and appreciated.

***OBJECTIVE:*** To give us Anglicans and especially those in ministry a general understanding of what Anglicanism is in the midst of the changes that are taking place within the Anglican Communion. It is hope that it will keep us focused on the essentials.

***METHHODOLOGY:*** The course will comprise of lectures, class discussions, assigned readings and class work. These will be held regionally in the various Archdeaconries. *(There will be a centralized training for all who will be involved in teaching in the regional centers)*

# COURSE OUTLINE

SESSION	TOPIC
<b><i>PART I</i></b>	<b><i>HISTORY OF ANGLICANISM</i></b>
	1. Anglican Origins and Ethos
	2. Anglican Beliefs
	3. Anglican Ethics
	4. Anglican Structure and organisation
	5. Anglican Communion
<b><i>PART II</i></b>	<b><i>ANGLICANISM IN PRACTICE</i></b>
	1. The Book of Common Prayer
	2. 39 Articles
	3. Worship and Liturgy
	4. Word and Sacrament
	5. Anglican Traditions
<b><i>PART III</i></b>	<b><i>WHY ANGLICANISM?</i></b>
	1. Ministry and Priesthood
	2. Role of the Bishop
	3. Developing Patterns of Leadership-Lay & Clergy
	4. Evangelism as a way of Life
	5. Intentional Discipleship
<b><i>PART IV</i></b>	<b><i>ANSWERING THE CALL FOR EXISTENCE</i></b>
	1. Brief History of the Anglican Church in Malaysia
	2. Challenges facing the Anglican Church (Mission)
	3. Interchurch Unity and Ecumenism (ecumenism)
	4. Anglicans and Nation Building (Social Concerns)
	5. Moving Forward- Anglican Church as a Transforming Agent

MODULE 1: HISTORY OF ANGLICANISM

## 1. ANGLICAN ORIGINS AND ETHOS

### INTRODUCTION

*Most accounts of the Anglican Church begin with the divorce of Henry VIII and the separation of the English Church from Rome. But the roots of the Anglican church go back, deeper in time, and reach to the beginnings of Christianity in the British Isles. The Anglican Church was not created in order out of nothing in the 16<sup>th</sup> Century. The slate could not be wiped clean in order to start again, even if the Reformation had wished to do so. The period of the Reformation was important for the formation of the Anglican Church. The word “Anglican” as a term emerged only in the 19<sup>th</sup>. Century but its distinctiveness, form and practices had been in the making much longer.*

#### 1. EARLY BEGININGS

- St. Alban (4<sup>th</sup> century)
- St. Augustine (597)
- Celtic Mission

#### 2. THE CHURCH UNDER ROME

Growth:

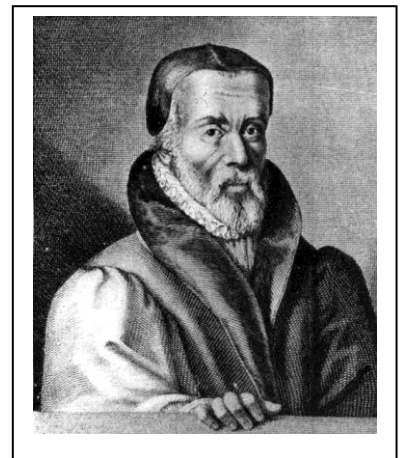
- Archbishop Theodore (602-690)
- St. Wilfrid (634-709)

Growing Nationalism:

- Tension of Foreign Papacy
- Problems and deficiencies in English ecclesiastical life

Growing Concerns

- Elements of Christian faith not emphasized
- Superstition among laity concerning intercession of Saints
- Mechanical participation in the sacramental and liturgical life



- Low moral standards among religious orders.
3. NEW REFORMS: a growing support of anti-clericalism with Rome
- Politically: Papal power already limited by English monarchs
  - Theologically: John Wycliff questioned the Pope's authority
  - Culturally: Bible read in English (give the development of Tyndale's Bible to RSV)
4. THE CHURCH IS REFORMED
- Reign of Henry VIII
  - Archbishop Thomas Cranmer (1552)
  - Reign of Elizabeth 1 (1532-1603)
5. REFORMATION OUTSIDE ENGLAND
- Scotland: John Knox
  - Ireland: imposed from above thus unpopular
  - Wales: remained part of Anglican Church until disestablishment in 1920

#### CONCLUSION:

#### QUESTIONS:

1. *What have been some major developments in your own church that have shaped the way in which we "do" church?*
2. *It is said that in every age the church needs reformation. Do you agree?*
3. *How important is it to hold on to the traditions of the past in the life of the local church?*

MODULE 1: HISTORY OF ANGLICANISM

## 2. ANGLICAN BELIEFS

### INTRODUCTION

*Bede: "The life of the church is an aspect of the life story of the people. Constantly God is seen to be present"*

*Anglicanism does not possess an agreed upon Confession of Faith, like the Presbyterian Westminster Confession, nor does it claim a founding theology like John Calvin or Martin Luther, or a central authority such as the Roman Catholic Church, magisterium to set the parameters of acceptable belief and practice. The only agreed upon foundation of the Anglican Doctrine, shared universally are the 3 great Creeds of the early ecumenical councils. The Apostles', Nicene and Athanasian Creeds and the principles enshrined in the so called 'Chicago-Lambeth Quadrilateral'*

### 6. PROVIDENCE AND INCARNATION

- Emphasis on the providential presence of God in human affairs
- Incarnation of God in the person of Jesus Christ
- Belief in a saving God in the world
  - i. Openness to society and to social engagement
  - ii. Strong conviction for central issues
  - iii. What is accepted in church life

### 7. THE CORE OF BELIEF

- The Reformation: series of events which led the Church of England to break away from authority of the Pope and Roman Catholic Church
- The Formularies
  - Thirty Nine Articles
  - Book of Common Prayer (1662)  
Common title of a number of prayer books of the Church of England used through out the Anglican Communion.  
1<sup>st</sup> published in 1594
  - Ordinal  
The ordering of Bishops, Priests and Deacons. This constitutes what the church calls "inheritance of Faith" (Canon 15 of Cof E)

#### 39 Articles

At the time of the Reformation several attempts were made to set out the Anglican view of key points of doctrine. Archbishop Thomas Cranmer drafted forty-two Articles, which were published on Royal Authority in 1553 and all clergy, schoolmasters and members of universities were to subscribe to them

The Articles were an attempt to state the key doctrines of the faith and also to declare the Anglican view on certain matters of controversy. These related mainly to either medieval Roman Catholicism or extreme Protestant views

- Scripture  
Believes that scripture contains all things necessary for salvation
- Creeds  
Apostle's Creed: Earliest of the Christian creeds derives its title from the 12 Apostles. 1<sup>st</sup> used as a catechism in the rite of Adult Baptism and can be traced back as early as the 2<sup>nd</sup> century, Formulated to resist Docetism. Emphasises, the birth, death and resurrection of the Lord Jesus Christ.

Nicene Creed: Derived from the Apostle's creed but with more elaborate statement concerning Christology and the Trinity. These were 2 concerns of the 1<sup>st</sup> Council of Nicaea (325) in rejecting Arianism

#### 8. MINISTRY AND SACREMENT

- Ministry of Bishops, Priests and Deacons
- Laity
- Liturgy



CONCLUSION.

#### *QUESTIONS:*

1. *What are the foundations of the Anglican Church*
2. *What do you think is the Anglican character and spirit*
3. *How may we build the unity of the Church which is the will of God,*

### 3. ANGLICAN ETHICS

#### INTRODUCTION

*The roots of Anglican Ethics begin in a belief that God's divine order is established in Jesus Christ - His teaching. Such a belief holds that Christ identity and action go beyond individual piety, or a private relationship with God. A full expression of faith life means that all that affects human life ought to be viewed through the lens of the Great Commandment. "to love God and love one another as I have loved you" (Matt 22:37-40)*

Anglicans affirm this belief each time we renew our Baptismal Covenant (BCP Pg 305)

#### 1. ROOTS OF ANGLICAN ETHICS

Anglican perspective on church ethics, was shaped by the theologian, Richard Hooker (1554-1600)

- "Laws of Ecclesiastical Polity" to respond to the challenges
- from Roman Catholic and Puritan quarters.
- Pointed out that the Anglican way was consistent with the true intentions of the Early Christian Church
- Argued that scripture, tradition and reason are all necessary for a faithful, lively and discerning faith community. This was known as "3 legged stool" of Anglicanism

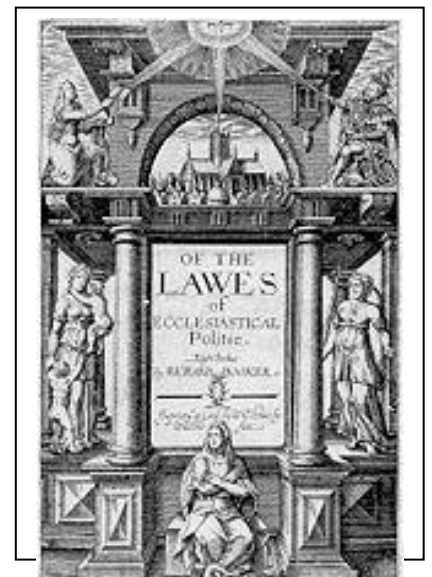


#### 2. WHAT IS ANGLICAN ETHICS

- Defining of terminology – "morals" and "ethics"
- Moral questions – questions about right and wrong
- Ethics – rules and principles of values to which a person or Group refers in settling moral questions

#### 3. LEAGACY OF RICHARD HOOKER

1. "Learned Discourse of Justification" (1585)
  - Defended the belief of Justification by faith
2. "Of Laws of Ecclesiastical Polity" (1594)
  - Argued for a middle of way between the position of the Roman Catholics and the Puritans
3. "Scholastic Thought in a Latitudinarian Manner"
  - Argues that Church organization, like Political



Organization is one of the "things different" to God. He wrote that minor doctrinal issues were not issues that damned or saved the soul, but really frameworks surrounding the moral, religious life of the believer.

## CONCLUSION

### QUESTIONS:

1. *What are some moral questions that Anglicans in our country are asking today?*
2. *How do you feel the Church addressed these issues?*
3. *In a multi-religious country, is there some distinction between Christian ethics and other religious ethics or secular ethics?*



MODULE 1: HISTORY OF ANGLICANISM

## 4. ANGLICAN STRUCTURE AND ORGANISATION

### INTRODUCTION

A characteristic of Anglicanism is that it has no international juridical authority. All 39 provinces of the Anglican Communion are independent, each with their own Primate or governing structure. These provinces take the form of National churches or geographical regions. Within these Communion provinces may exist subdivisions called ecclesiastical provinces, under the jurisdiction of a Metropolitan. All provinces of the Anglican Communion consist of Dioceses, each under the jurisdiction of a Bishop.

### 9. ORDERS IN THE ANGLICAN STRUCTURE

- **Bishops**  
Provide the leadership in accordance with Episcopal Polity. Senior Bishops called Archbishops would be Addressed as Most Reverend. Bishops are consecrated to oversee a Diocese.
- **Priest**  
Ordained to carry out the liturgical acts of the sacraments Eucharist, Baptism and matrimony. They are also responsible For the pastoral care of the people committed to their care. They are often appointed to a parish.
- **Deacon**  
The traditional role of deacons has been very limited. All Anglican Clergy are ordained deacon first and then normally a year later ordained priest. Thus the deacon period is a kind of preparatory period before someone becomes a priest. The deacon does not preside at the celebration of the Eucharist, does not pronounce the Liturgical absolution and blessings on the congregation

A Bishop's Ministry  
A Bishop is called to lead in serving and caring for the people of God, and to work with them in the oversight of the church. He has a special responsibility to maintain and further the unity of the church, to

### 10. SYNODICAL GOVERNMENT

- House of Bishops
- House of Clergy
- House of Laity

## 11. STRUCTURE

- Province  
A grouping of Anglican Dioceses with a member church, Normally headed by an Archbishop who is appointed from one of the Dioceses. He may take the title of “Primate”
- Diocese  
Refers to a designated area over which a Bishop is appointed. Each Diocese has its own administrative structures and is independent of the others. Each Diocese is then divided into a number of Parishes.
- Parish
- Mission District

## 12. ROLE OF THE CATHEDRAL

- A church that contains the seat of the Bishop. A Dean is appointed to look after the internal management and all the Divine services that are held. The Dean sits in a designated stall in the cathedral.

## CONCLUSION

### *QUESTIONS:*

1. *How appropriate for the Christian church in the 21<sup>st</sup> century is the pattern of ministry whose roots lie in the Middle -Ages and whose structure is based on the devolution of power.*
2. *In many other Dioceses in the Western Church, women have been ordained to the priesthood and in a few instances to the office of Bishop. Do you see this as an acceptable progression in the Asian Church?*
3. *What do you see as a major contribution of the Anglican Church in Malaysia to the Malaysian Church?*

## 5. ANGLICAN COMMUNION

### INTRODUCTION

*The Anglican Communion is a worldwide affiliation of Anglican Churches. There is no single “Anglican church” with universal authority, since each national or regional church has full autonomy. It is an association of these churches in full communion with the Church of England and especially with its Primate, the Archbishop of Canterbury. With over 77 million, the Anglican Church is the 3<sup>rd</sup>. largest denomination in the world after the Roman Catholics and the Eastern Orthodox Church*

#### 1. WHAT HOLDS THE COMMUNION TOGETHER?

- **Ecclesiology, polity and ethos**

The above 3 elements hold the Communion together.

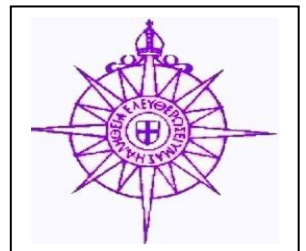
- i. The shared ecclesial structures of the church
- ii. The principle of belief expressed in worship, investing Importance in approved prayer books and their rubrics
- iii. The historical documents that have influenced the ethos of the communion.

- **The Chicago Lambeth Quadrilateral;**

- i. The Holy Scriptures of the Old and New Testaments, as “containing all things necessary for salvation” as being the rule & the ultimate standard of faith.
- ii. The Apostle’s Creed as Baptismal Symbol and the Nicene Creed as the sufficient statement of Christian faith
- iii. The 2 Sacraments ordained by Christ himself- baptism and the Supper of the Lord –ministered with unfailing use of Christ’s Words of Institution and the elements ordained by Him
- iv. The Historic Episcopate, locally adopted in the methods of It’s administrative to the varying needs of the nations and peoples Called of God into the Unity of His Church

- **Instrument of Communion**

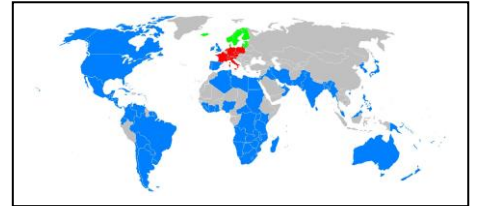
- i. Archbishop of Canterbury functions as the Spiritual head
- ii. of the Communion.
- iii. The Lambeth Conference (1867) is the oldest International Consultation. It is a forum for Bishops of the Communion to reinforce unity and collegiality
- iv. The Anglican Consultative Council (1971)



- v. The Primates meeting (1<sup>st</sup> met 1979) and convened by Archbishop Donald Coggan as a forum for “leisurely thoughtful prayer and Deep consultation”

## 2. PROVINCES OF THE ANGLICAN COMMUNION

38 Provinces in total taking the form of national churches.



## 3. HISTORY AND APOSTOLIC SUCCESSION

The only branch of the Anglican Church with unbroken History stretching back to pre-reformation Catholic Church Are to be found in Great Britain. The Church of England, The church in Wales, the Church of Ireland and the Scottish Episcopal church.

As the British Empire grew, the Church of England began to spread with it. There were no Bishops sent overseas. Thus all colonial churches reported to The Bishop of London.

Apostolic Succession:

The doctrine of Apostolic succession maintained that the Christian church today Is the spiritual successor to the original body of believers in Christ, comprised of The apostles.

CONCLUSION.

### *QUESTIONS:*

1. *Why do Anglicans see themselves as belonging to a “Mission Church”?*
2. *What is the mission of the Anglican Communion today?*
3. *In a multi-cultural world what have Anglicans to contribute?*

MODULE 11: ANGLICANISM IN PRACTICE

## 1. THE BOOK OF COMMON PRAYER

### INTRODUCTION

The full name of the 1662 Book of Common Prayer (BCP) is the Book of Common Prayer and Administration of Sacrament and other Rites and Ceremonies of the Church of England together with the Psalter or Psalm of David pointed as they are to be sung or said in church and the forms and manner of making, ordaining and consecrating of Bishops, priests and deacons.

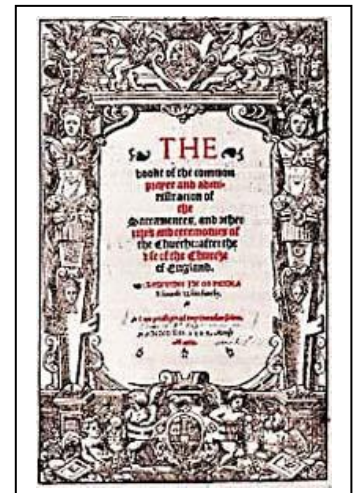
#### 4. PRE – BOOK OF COMMON PRAYER

The forms of parish worship in the late medieval church in England followed the Latin Roman Rite. The most commonly used was the “Use of Sarum”. The various forms of services that were in use were drawn from the Missal (for the Mass), the Breviary for daily office, the Manual for the occasional service and the Pontifical; services officiated by the Bishop – Confirmation and Ordination

#### 5. BOOK OF COMMON PRAYER

Background:

- Thomas Cranmer contributed to an English liturgy one That was more Protestant in character.
- BCP influenced by: Peter Martyr, Martin Bucer and Hermann of Wied
- Cranmer’s 1<sup>st</sup> BCP- published in 1549 comprised of the Communion Service, Lectionary and Collects based on The Sarum Rite.
- Cranmer’s 2<sup>nd</sup> BCP – published 1552 was more Protestant in nature. There was a toning down of the sacrificial elements in the Eucharist, removing prayer for the dead and the many other ceremonies



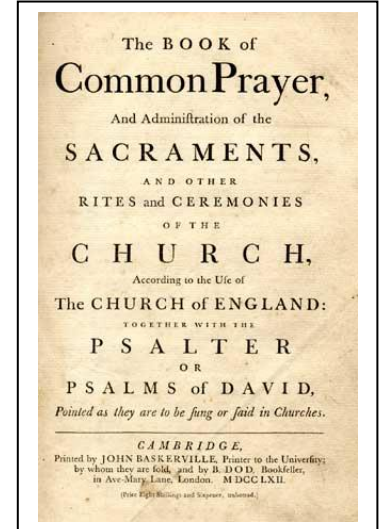
## 6. THE 1662 PRAYER BOOK

### Background:

The 1662 Prayer Book printed 2 years after the restoration of the monarchy following the Savoy Conference. Some 600 changes were made to the Book of 1559

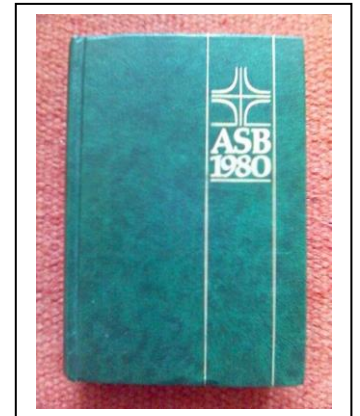
### Significant Changes:

- Prayers for the Church Militant
- Attempt was made to restore the Offertory. There was a change in the rubrics so as to require the monetary offering to be brought to the table instead of being put in the poor box.
- The “Amen” was inserted after the words of institution and before Communion
- The un-used but consecrated bread and wine were to be reverently consumed



## 7. REVISIONS OF THE PRESENT TIME

1. ASB: the 1<sup>st</sup> complete Prayer Book produced by the Church of England since 1662, it was not proposed as a replacement to the Book of Common Prayer
2. Provincial Prayer Book.
3. Common Worship: is the name given to the series of services authorized by General Synod of the Church of England and launched 1st Sunday in Advent 2000. It represents the most recent developments of Liturgical Movement within the Church.
4. Content and Style: In modern language. It retains versions of the Eucharist. Unlike the ASB, it contains 3 books: Morning and Evening Prayer, Baptism and Holy Communion.
5. The Common Worship Lectionary: Derives from the 1969 Roman Catholic lectionary, which was revised in 1983. It runs on a 3 year Cycle A, B and C.



## 6. RELIGIOUS INFLUENCE

- A great influence on other denominations
- The Collects can be found in many other Prayer Books
- In 1960, when Roman Catholicism adopted a vernacular Revised mass, many translations of the English prayers followed the form of Cranmer's translations.

CONCLUSION:

### QUESTIONS

1.

# ARTICLES OF RELIGION

## A TABLE OF THE ARTICLES

1. Of Faith in the Holy Trinity
2. Of Christ the Son of God
3. Of His going down into Hell
4. Of His Resurrection
5. Of the Holy Ghost
6. Of the Sufficiency of the Scriptures
7. Of the Old Testament
8. Of the Three Creed
9. Of Original or Birth-sin
10. Of Free-Will
11. Of Justification
12. Of Good Works
13. Of Works before Justification
14. Of Works of Supererogation
15. Of Christ alone without Sin
16. Of Sin after Baptism
17. Of Predestination and Election
18. Of Obtaining Salvation by Christ
19. Of the Church
20. Of the Authority of the Church
21. Of the Authority of General Councils
22. Of Purgatory
23. Of Ministering in the Congregation
24. Of Speaking in the Congregation
25. Of the Sacraments
26. Of the Unworthiness of Ministers
27. Of Baptism
28. Of the Lord's Supper
29. Of the Wicked which eat not the Body of Christ
30. Of both kinds
31. Of Christ's one Oblation
32. Of the Marriage of Priests
33. Of Excommunicate Persons
34. Of the Traditions of the Church
35. Of the Homilies
36. Of Consecrating of Ministers
37. Of Civil Magistrates
38. Of Christian men's Goods
39. Of a Christian man's Oath



# ARTICLES OF RELIGION

## I. Of Faith in the Holy Trinity

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

## II. Of the Word or Son of God, which was made very Man

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

## III. Of the going down of Christ into Hell

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

## IV. Of the Resurrection of Christ

CHRIST did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

## V. Of the Holy Ghost

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

## VI. Of the Sufficiency of the Holy Scriptures for Salvation

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

### Of the Names and Number of the Canonical Books

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The First Book of Esdras,
Numbers,	The Second Book of Esdras,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes or Preacher,
The Second Book of Samuel,	Cantica, or Songs of Solomon,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	Baruch the Prophet,
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The Fourth Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Esther,  
The Book of Wisdom,  
Jesus the Son of Sirach,

The Song of the Three Children,  
The Story of Susanna,  
Of Bel and the Dragon  
The Prayer of Manasses,  
The First Book of Maccabees,  
The Second Book of Maccabees.

All the Books of the New Testament, as they are received, we do receive, and account them Canonical.

## **VII. Of the Old Testament**

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

## **VIII. Of the Three Creeds**

THE Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

## **IX. Of Original or Birth-sin**

ORIGINAL Sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believed and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

## **X. Of Free- Will**

THE condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good Will.

## **XI. Of the Justification of Man**

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

## **XII. Of Good Works**

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

## **XIII. Of Works before Justification**

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

#### **XIV. Of Works of Supererogation**

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

#### **XV. Of Christ alone without Sin**

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### **XVI. Of Sin after Baptism**

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy

Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

#### **XVII. Of Predestination and Election**

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

#### **XVIII. Of obtaining eternal Salvation only by the Name of Christ**

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

#### **XIX. Of the Church**

THE visible Church of Christ is a congregation of faithful men, in the 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.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

#### **XX. Of the Authority of the Church**

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.

#### **XXI. Of the Authority of General Council**

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word.

of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

#### **XXII. Of Purgatory**

THE Romish Doctrine concerning Purgatory, Pardon, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

#### **XXIII. Of Ministering in the Congregation**

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

#### **XXIV. Of speaking in the Congregation in such a tongue as the people understandeth**

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

#### **XXV. Of the Sacraments**

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

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, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

#### **XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament**

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

#### **XXVII . Of Baptism**

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

#### **XXVIII. Of the Lord's Supper**

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

#### **XXIX. Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper**

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

**XXX. Of both kinds.**

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

**XXXI. Of the one Oblation of Christ finished upon the Cross**

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

**XXXII. Of the Marriage of Priests**

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian to marry at their own discretion, as they shall judge the same to share better to godliness.

**XXXIII. Of excommunicate persons, how they are to be avoided**

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

**XXXIV. Of the Traditions of the Church**

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

**XXXV. Of the Homilies**

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of Good Works: First of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.

9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God' s Word
11. Of Alms-doing
12. Of the Nativity of Christ
13. Of the Passion of Christ
14. Of the Resurrection of Christ
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ
16. Of the Gifts of the Holy Ghost
17. For the Rogation Days
18. Of the State of Matrimony
19. Of Repentance
20. Against Idleness
21. Against Rebellion

#### **XXXVI. Of Consecration of Bishops and Ministers**

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And

therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

#### **XXXVII. Of the Civil Magistrates**

THE King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm ' whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

#### **XXXVIII. Of Christian men's Goods, which are not common**

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### **XXXIX. Of a Christian man's Oath**

AS we confess that vain and rash Swearing is forbidden, Christian men by our Lord Jesus Christ, and James his Apostle, so we iudge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

## THE RATIFICATION

THIS 'Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Netherhouse in their Convocation, in the Year of our Lord 1571.



### 3. WORSHIP AND LITURGY

#### INTRODUCTION

Anglican worship services are open to all visitors. Anglican worship originates principally in the reforms of Thomas Crammer, who aimed to create a set order of service like that of the pre Reformation church but with less complex in its seasonal variety and in the vernacular language rather than Latin. This use of set order of service sets Anglican worship apart from most Protestant traditions.

#### 8. MORNING AND EVENING PRAYERS

- Canticles:

Is Latin for Hymns taken from the Bible (strictly excluding the Psalms) The term is expanded to include ancient non-biblical hymns such as “Te Deum” and certain Psalms used liturgically. In the Church of England, Morning and Evening Prayers according to the Book of Common Prayer makes extensive use of Canticles:

Morning Prayer: Venite (Psm 95); Te Deum or Benedicite, Benedictus (Luke 1:68-79) or Jubilate Deo (Psm 100)

Evening Prayer: Magnificat (Luke 1:46-53) Cantate Domino (Psm 98) Nunc Dimitis (Luke 2:29-32) or Deus Misereatur (Psm 67)

- Prayers

The Lord’s Prayer,  
Prayer for the People  
Prayers for the Church  
Prayer for those in authority  
Prayer of Thanksgiving

- Collects

Is both a liturgical action and a short general prayer. In the Middle Ages the prayer was referred to in Latin as “*collectio*” but in the more ancient services as “*oratio*”. In ancient practice the collect was used after the invitation to kneel was given so that could spend a short time in silent prayer. They were then invited to stand and the celebrant concluded the time of prayer by “collecting” their prayers in a unified petition of general form. This is now referred to as a “Collect”

#### Collect of Purity

Almighty God, to who all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name; through Jesus Christ our Lord. Amen

## 9. PRAYERS DURING THE DAY

- Terce: Office of the 3<sup>rd</sup>. hour consists mainly of psalms and said at 9.00am
- Sext: Office of the 6<sup>th</sup> hour. It consists of psalms and said at noon
- None: Office of the 9<sup>th</sup> hour. It also consists of psalms and said around 3.00pm
- Compline: Prayer said at the end of the day. Is the final Church office of the day. Word derived from Latin “*Completorium*” as completion of the working day. Tends to be a contemplative office that emphasizes spiritual peace. In many monasteries, after Complain the whole community including guests observed silence throughout the night until the morning service the next day.

## 10. HOLY EUCHARIST

- The Sermon
- The Confession
- The Peace
- The Administration of the Elements

## 11. THE CREEDS

## 12. THE INTERCESSION

## CONCLUSION

### QUESTIONS:

1. *What do you enjoy most about Anglican Worship?*
2. *How important do you think it is to balance local accessibility and wider unity?*
3. *Are there ways in which current Anglican provisions present a false view of God, and how could the defect be remedied?*
4. *What stock of prayers and Scripture are you building up on which you can draw in times of need?*

## 4. WORD AND SACRAMENT

### INTRODUCTION

*Anglicans recognize 2 sacraments. Baptism and the Holy Eucharist as having been ordained by Christ. They are the only 2 considered necessary for salvation. There are five other acts that are regarded as full sacraments by Anglo-Catholic Anglicans, or as “sacramental rites” by evangelicals. Word and Sacrament are not 2 different things. They are the two hands of God, mutually interrelated. In the Church, the Word is the audible word of God and the sacrament is the visible Word.*

13. THE WORD: God’s Word is not limited to words, but God wants to communicate, the Word of God come to us in different forms:

- The Word of God at work in creation and history
- The Word of God is also written
- The Word of God comes to us supremely in persona; form in the incarnation – Jesus is the Word made flesh – the embodiment of God’s love and faithfulness.
- The Word of God is also spoken and preached
- The Word of God comes to us in healing – God is not only concerned with the mind but the whole being.
- The Word of God is experienced in visible form

### 14. THE SACREMENTS

- What is a sacrament?  
In Christian belief and practice, a sacrament is a rite instituted by Christ, that mediates grace, constituting a sacred mystery. The most conventional functional definition is that it is an outward sign, instituted by Christ, that conveys an inward spiritual grace.
- How many sacraments?  
Anglicans recognize two sacraments, Baptism and Holy Eucharist. (Article XXV of Thirty-Nine Articles)  
Anglo-Catholics have always counted the sacraments at seven.



- Sacerdotal Function:

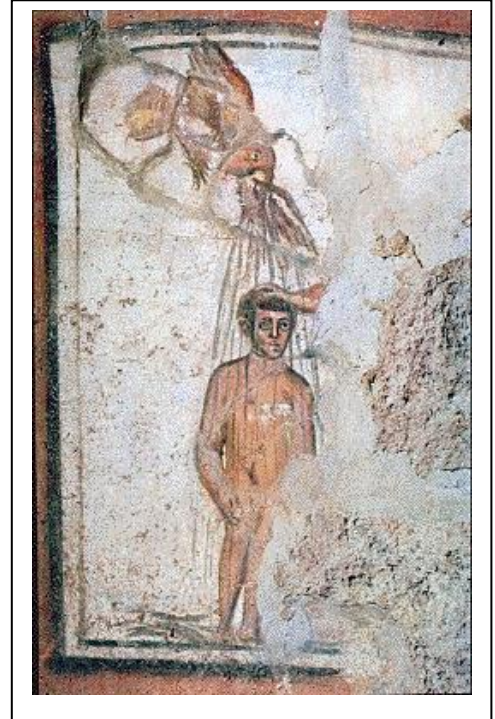
In Anglican Tradition the sacerdotal function is assigned to clergy in the three orders of ministry, bishops, priests and deacons. Anglicans hold to the principle of “ex-operato” with respect to the efficacy of the sacraments, vis-à-vis the Presider and his administration thereof. Article XXVI of the Thirty Nine Articles states: “in ministration of the Word and Sacrament its not done in the name of the one performing the sacerdotal function”

## 15. BAPTISM

- Common Elements
  - Scripture and prayer
  - Renunciation
  - Sign of the Cross
  - Reciting the Apostles’ Creed
  - Water

## 16. EUCHARIST

- Form of the service
- The Body and the Blood



## CONCLUSION

### QUESTIONS:

1. *What evidence do we have that God acts in Word and sacrament?*
2. *How could we gain a stronger sense of the identity and calling that God confers through Baptism?*
3. *Should we give so much attention to the Eucharist?*
4. *How do we make connections between liturgy and life?*
5. *What are the links between worship and mission?*

## 5. ANGLICAN TRADITION (Churchmanship)

### INTRODUCTION

*Churchmanship can be defined as the manifestation on theology in the realm of liturgy, piety and to some extent spirituality. Anglican diversity in this respect has tended to reflect the diversity in the traditions of Protestants and Catholic identity. Different individual groups, parishes, dioceses and provinces may identify more with one or the other, or some balance on the two.*

#### 17. ANGLO-CATHOLIC (High Church)

- Anglo Catholic describes people, group ideas, customs and practices with in Anglicanism that emphasizes continuing with the Catholic tradition. It came to prominence in the Church of England during the Victorian era under the influence of the Oxford Movement or “Tractarians”
- Oxford Movement – the government’s plan to suppress 10 Irish bishoprics in 1833, inspired a sermon by John Keble in the University Church in Oxford. This was regarded the beginning of the Oxford Movement.
- Chief objections of the Oxford Movement
  - Defense of Church of England as a divine institution
  - The Doctrine of the Apostolic Succession
  - The Book of Common Prayer as a rule of faith.

That the Anglican Church was not a Protestant denomination but a branch of the Catholic Church (along with the Roman Catholic Church and Eastern Orthodoxy)

- Emphasis:  
Identified by the practices and ornaments – six  
Points of the “Oxford Movement”
  - i. Use of vestments
  - ii. Eastward celebration (priest facing the same direction as the congregation)
  - iii. The use of unleavened bread
  - iv. Mixing of water with wine
  - v. The use of incense
  - vi. The use of candles

## 18. EVANGELICAL (Low Church)

- In contemporary usage “Low Church” places more emphasis on the Protestant nature of Anglicanism and are usually evangelical in their belief and practice.
- Distinctiveness:  
Favour the Prayer Book services of Morning and Evening Prayer over the Eucharist. Some have abandoned the Prayer Book for a free form of Evangelical service.
- Word and preaching is central in the service.

## 19. CHARISMATIC

- Ministry
- Exercising of gifts
- Worship

## CONCLUSION.

### QUESTIONS:

1. *How would you describe the churchmanship of your local church? What are the main characteristics?*
2. *How aware is your local church of the insights of different traditions? What could it learn from them?*
3. *Is the existence of a wide variety of churchmanship in the Anglican Communion as source of strength or weakness?*

PART 111: WHY ANGLICANISM

## 1. MINISTRY AND PRIESTHOOD

### INTRODUCTION

Like its continental counterparts, the English Reformation devoted a great part of its energies to the renewal and restructuring of the pastoral office. The emphases of the theology of ministry among the English Reformers, was notable about the prime function of the ordained minister as one of laying Scripture before the congregation.

Anglicanism emerged in a period of generally lax ministerial practice particularly in the Tudor Church. It had long-term effects of the clericalization of the Western Church where the separation of priests and laity had its roots. The English Reformers, sought to displace the cultic and sacrificial emphases of the medieval ordinal to a fairly consistent theology of ministry.

The Anglican Ministry is both the leadership and agency of Christian service in the Anglican Communion, the ministry can be defined as consisting of the ordained clergy, the three -fold order of Bishops, priest and deacon. More broadly, Anglican ministry includes many lay people who devote themselves in the ministry of the Church. Ultimately all baptized members of the Church are considered to partake in the ministry of the Body of Christ.

### 20.ANGLO-CATHOLIC (High Church)

- **Emphasis and agency of Christian**

Anglo-Catholics trace their descent from the more conservative wing of the English church at the time of the Reformation, which wanted to preserve continuity with the Medieval Roman Catholic Church.

The distinctive influence of the Anglo-Catholic Tradition today owes much to the Oxford Movement in the 19 century.

- **Distinctiveness**

They developed an exalted doctrine of the church, which was based upon the role of bishops as the successors and representatives of Christ apostles (the doctrine of apostolic succession). This gave rise to a renewed interest in the history, theology and worship of the early church.

For Anglo-Catholics the doctrine of the incarnation is fundamental. Their understanding that in Jesus Christ, the eternal Son of God, took human flesh and became a human being, yet without surrendering his divinity. They draw great inspiration from this; that in the incarnation it helps us see God as present within the created world itself and potentially in every human being.

- **Worship, Sacraments and Ministry:**

This understanding has been a powerful motive for missions among the Anglo-Catholics, making the love of God incarnate in slums and run down areas of the cities.

There is a great emphasis on the Sacraments. Here again the incarnation is stressed, as God is believed to be present in, and working through, the water of baptism and the bread and wine of the Eucharist.

The Anglo-Catholics have had an influence in the Anglican Church over the last 150 years. Many features of the Anglican way owe their origins to the Anglo Catholics, clergy dress and vestments, candles on the altar, retreats, religious communities, weekly communion services, English translations of ancient hymns and the arrangement of furnishings inside a typical Anglican church.

## **21.EVANGELISCAL (low Church)**

- **Emphasis**

Evangelicals see themselves as heirs of the Protestant Reformation, which was a protest against ecclesiastical authority. On more than one occasion, evangelicals have been expelled from the Church of England. (Puritans, Methodists followers of John Wesley)

However, the Doctrine of the Church of England as set out in the BCP and the 39 Articles is profoundly evangelical. But the Articles have never won universal assent in the church. Evangelicals often feel that that they have not been taken seriously.

- **Distinctiveness**

Today the evangelical movement is enjoying an upsurge of popularity with growing numbers and influence. This has led to a deeper commitment from the evangelicals

The heart of evangelical Anglicanism is the Bible. Doctrine and practice are submitted to the Bible's teaching. Bible reading and



prayer nourish the devotional life of individuals. A feature of evangelical church life is the existence of small groups formed for the purpose of studying the Bible.

- **Word and preaching**

The supremacy of Scripture takes precedent over all other sources of authority. The emphasis is that every individual Christian is able to read the Bible for him or herself, the ministry of every member is emphasis and clergy are valued as preachers and teachers of the Bible and not as priestly mediators representing God to the people.

Evangelicals appeal to the inner attitude rather than to the outward display.

They present the Gospel as a simple message requiring a response. Evangelicals are Gospel people for whom the gift of Jesus Christ is radical and life transforming.

They have a great concern for evangelism and mission. Thus many of the Anglican missionary societies have an evangelical origin. Evangelical churches are involved in the sending out and supporting of missionaries in the field.

## **22.CHARISMATIC**

- **Ministry**

Since 1960, many of the Anglican churches have been influenced deeply by the charismatic renewal. Charismatic spirituality celebrates the work of the Holy Spirit in the life of the church and the individual.

- **Exercising of gifts**

- The renewal helped the church to return to the discovery of the power of the Holy Spirit and thereby led to the exercising of spiritual gifts among the believers.

The touch of the Holy Spirit is the experience of God's love at the deepest level and is expressed sometimes in uncontrollable laughter or weeping, shaking or falling to the ground "slained" It is often accompanied by "speaking in tongues" which is best thought of as a private prayer language.

- **Worship**

Charismatic worship is best marked by a strong sense of freshness and spontaneity. Music tends to consist of modern worship songs; led by an instrumental group rather than hymns led by choir and organ.

There is a strong awareness of the church as the body of Christ and of the ministry of every member.

There is also a strong supernatural element with the exercising of spiritual gifts of healing and deliverance, prophecy and singing in tongues.

Charismatic worship can be strange and even threatening to some. However at the same time could be exciting and more accessible for those with no church background.

## **CONCLUSION.**

The varieties of churchmanship have not sprung up independently, but have to a large degree stimulated each other's development as each tradition has tried to correct and counteract the weaknesses and over emphases of the other.. But it with not doubt that many church people agree upon a great deal. They will all agree that the Anglican church is a scriptural Church and the prominence should be given to the public reading of the Bible. All will agree that the Anglican Church seeks to maintain a balance between the local church and the universal Catholic Church. There is a common adherence to the sacraments and to the apostolic orders of bishops, priests and deacons.

## **QUESTIONS:**

- 1. How does your local church continue to be distinctive in the midst of the varied churchmanship in the Diocese?*
- 2. What will you say are the strengths of the tradition of the local church? .*
- 3. As an Anglican church how do you relate to the independent churches and also to the Roman Catholic churches?*

PART 111: WHY ANGLICANISM

## 2.THE ROLE OF THE BISHOP

### INTRODUCTION

A Bishop is an ordained member of the Anglican clergy. In the Anglican Church the Bishop holds a position of authority. He is appointed from among his fellow clergy of a particular count. In the early church bishops were usually responsible for the leadership of the Christian community in one city or area.

A significant change took place as a result of the conversion of the Roman Emperors to Christianity. They saw the church a way of holding together their diverse Empire, and increasingly treated the clergy as a kind of civil service. Dioceses were originally the political divisions of the Roman Empire, and once the church had been “nationalized” it made sense to link the ecclesiastical and the secular jurisdictions. So Bishops became responsible for all the churches of the a diocese and eventually this pattern persisted through the Middle Ages, the word “diocese” came to have an ecclesiastical instead of a secular meaning.

### 1.BISHOP IN THE NEW TESTAMENT

There are 2 special words we need to consider when it comes to the definition of the word “Elder” in the NT. It should be remembered that the NT concept of eldership is basically a continuance of the OT office, adapted to the local church setting. These 2 words are “Elder” and “Bishop”

The Greek related words concerning Bishop are:

*Episkopos* = an overseer, a superintendent, guardian, It is a compound word “*epi*” meaning over and “*skopos*” to look or watch over.

Thus we note in the NT that the elder was a Bishop and a Bishop is an elder, having the maturity of experience that shepherds or pastors in the work he does.

### 2. BISHOPS IN THE ANGLICAN CHURCH

#### ○ Archbishop of Canterbury

Is the Chief bishop and principal leader of the Church of England, the symbolic head of the worldwide Anglican Communion and the Diocesan Bishop of the Diocese of Canterbury. Rowan Williams is the 104 Archbishop, a line that dates back to more than 1400 years to St. Augustine of Canterbury who founded the oldest See in England in 597AD.

- **Primates**  
An Anglican Primate is the chief Bishop or Archbishop of one of the 38 provinces in the Anglican Communion. They meet annually at the invitation of the Archbishop of Canterbury. While this gathering has no legal jurisdiction, it acts as an informal instrument of unity among the autonomous provinces of the Communion.
- **Metropolitan**  
In stand-alone ecclesiastical province, the Primate is the Metropolitan archbishop of the province. In national churches comprised of several ecclesiastical provinces, the Primate will be senior to the Metropolitan Archbishop of various provinces.
- **Diocesan**
- **Assistant Bishop**

### 3. MINISTRY OF THE BISHOP

- Shepherd – called to serve the *koinonia* principally as president within the Eucharistic community and by ordering those ministries which build up the body; as the focal person who links parishes within a diocese not only to one another but also the diocese to the wider church within the Communion and ecumenically.
- Evangelist – encourages all God's people to be bearers of the good news of Jesus and to practice personal evangelism through words and actions; gathers and sends the people to be witnesses to the ends of the earth.
- Teacher – vows to guard the apostolic faith; to encourage attempts to translate the historic faith into the language, ideas and stories of the people; to foster a genuine inculturation that produces both worship and theology that are accessible to the people.
- Oversight – commissioned and sent to be stewards or overseers of God's household within their jurisdiction; call the people of God into full expression of the diverse gifts and ministries given by the Holy Spirit; oversees processes of discernment and selection of candidates for holy orders.
- Missioner – co-ordinates and encourages the gifts and talents of all baptized for the purpose of strengthening the church to serve God's mission; plans and leads to share in ministry with other bishops in a non-competitive and generous manner beyond the local diocese.
- Mentor – cares for the pastors who share in the bishop's *episcopate* including attention to their welfare, spiritual and vocational health, ensuring continuing ministerial and theological education and ongoing formation; responsible for the discipline of clergy which is built upon an exchange of trusts, honesty, care and mutual accountability.

- Reconciler – a relevant ministry of mediation and reconciliation in situations of conflict at local and wider levels of the church’s life.
- Chief Pastor – ensures that the one catholic faith finds expression through these particular ethnic, racial, and cultural identities without subsumed by them; gives theological explanation of the discernment of the Gospel in the culture, and of the catholicity of such decision.
- Prophet – provides voice to the concerns of a world that seeks justice and a creation that needs care and renewal; warns the people of the impending judgment due to wickedness; calls all people to become one in Christ.
- Discippler – shares in the *episcopate* with others in the Communion and the wider church; seeks counsel, journeys with each other, prays with and for each other, and grows real relationships; leads an exemplary life in a multi-faith context.

#### 4. BISHOP AND THE SACRAMENT

- Ordination
- Confirmation

#### CONCLUSION

Quoting from the “Ordination of a Bishop” from the Alternative service Book,

*“ A bishop is called to lead in serving and caring for the people of God, and to work with them in the oversight of the Church. He has a special responsibility to maintain and further the unity of the church, to uphold its discipline and to guard its faith. It is his duty to watch over and pray for all those committed to his charge and to teach and govern them after the example of the Apostles. He is to ordain and to send new ministers, guiding those who serve with him and enabling them to fulfill their ministry, to baptize and confirm, to preside at the Holy Communion and to lead in the offering of prayer and praise.”*

#### QUESTIONS:

- |   |
|---|
| <ol style="list-style-type: none"> <li>1. <i>What are your expectations of the ministry of the Bishop?</i></li> <li>2. <i>From you point of view how can our Bishop be an effective shepherd?</i></li> <li>3. <i>What are your views on the ordination of Women Bishops?</i></li> </ol> |
|---|

Part 111: WHY ANGLICANISM?

### **3. DEVELOPING PATTERNS OF LEADERSHIP -LAY & CLERGY**

#### **INTRODUCTION:**

The need to develop new patterns of leadership both among the Clergy and Laity is a reality in the face of a shortage of Christian workers and leaders in general. 4 Important reasons give rise to the situation and form the basis of our study especially in the area of Team Ministry.

#### **1. REASONS FOR SHORTAGE:**

1. The Church is not making true disciples of Jesus Christ , if we did then:
  - a) More Christians would want to be leaders
  - b) more Christians would do all they can for the Lord and Kingdom
2. The Church has organisational problems or differences, which hinder rather promote the recruitment of church, leaders/workers. Secular organizations give special attention to enlisting, training and retraining
3. Potential leaders/workers are never helped to gain confidence in themselves and in God. They seldom reach their potential.
4. Sometimes the right people are not asked, who will never know if not asked.

#### **2. DISCERNING THOSE WITH POTENTIAL FOR THE LORD.**

When Jesus chose His disciples, He saw their potential in God, despite their natural deficiencies and He knew how to develop and release their potential.

Some practical steps to help recognise and release potential church leaders.

- Pray and ask God to reveal His choice
- Give member the opportunity to express a desire to become a leader

- Recognise any gifts or talents
- Challenge the person at the right time to develop gifting
- Be willing to invest time with the person
- Give the opportunities to grow and develop
- Explain clearly what commitment means.

### **3. BIBLICAL PATTERN FOR TEAM MINISTRY**

Definition; “Two or more leaders working together to accomplish a single spiritual task. It is a grouping of men and women of God who are knitted together in spirit and purpose for God’s Kingdom”

New Testament examples;

- Jesus and His Apostles (Gospels)
- Peter and John (Acts 1)
- Philip and Peter and then John (Acts 8)
- Peter and certain brethren (Acts 6)
- Paul and Barnabas(Acts 13,14)
- Barnabs and John Mark (Acts 15)
- Timothy joins Peter and Silas (Acts 10)

### **4. PURPOSE AND ADVANTAGE OF TEAM MINISTRY**

- Provides a living demonstration of the principle of body ministry (1 Cor 12)
- Able to speak the truth and make an impact ( Deut 17:6, Mat 18:16, 2 Cor 13:11)
- Can effectively find the mind of Christ (Matt 18:19)
- Provides greater possibilities of safety and balance in ministry (Prov 11:10)
- Provides strength and encouragement for the ministries (Ex 17:12)

### **5. PRINCIPLES OF SHARED MINISTRY**

Leadership in church/team should be shared. The following are some principles that need to be explored.

- Leadership not by democracy but by God’s appointment
- Much of team time taken up in prayer, fellowship, decision making
- Members mutually submitting to each other
- Members willing to serve one another

- Members working in unity achieve efficiency and increase results
- Allow God to mould leaders and team members
- Every member accepted and approved by discerning and godly members of the church.

## **5. 12 FOUNDATIONAL TEAM PRINCIPLES**

The following are twelve important foundational principles upon which a ministry team be built, if it is going to be effective:

1. Excellence: “Mediocrity is excellent to the eye of the mediocre” Do not settle for the second best. Excellence requires self-sacrifice and selflessness. Your best for the Lord:  
Our motivation – 2Tim 2:20-21, Titus 3:2,8  
Our standards – 2 Cor. 8:7, Phil 4:8  
Our Ministry – 2Tim 2:15:
2. Commitment: Success of ministry corresponds to the level of commitment of each member.  
Luke 9:57-62  
Luke 14:25-33  
John 12:23-26
3. Maturity: Every member should aim to be continually growing in special maturity. Set examples for other to follow (2 Tim 2:6-8)  
Maturity in areas of: Teaching and discipline, Integrity, Faithfulness  
Reliability (Psm 25:21), Sensitivity to others (Pro 16:21-22)
4. Faith: Believing God and not what we see or feel. It is an attitude/largeness of heart.
5. Communication/Openness: team members need to learn how to communicate effectively. Communication needs to be positive.
6. Humility: God blesses (Matt 5:5) and raises up (1 Pet.5:6) the humble. Given the right attitude to work within the team.
7. Perseverance: A person who has a grip on their calling in God (John 4:34) understands the place of patience, quick thinking, consistency and goals clear in mind and is determined to achieve them.
8. Fellowship: Regular fellowship with team members is essential in order to develop and deepen relationship in God and one another.



9. Vision: learning to work with the God given vision and experience the blessings of God to flow.
10. Leadership: Leadership in a team must be recognized and submitted to by all team members.
11. Discipline: Every aspect of team member's life come under the discipline of the Holy Spirit, Discipline encourages team member to live lives of integrity with God and to be consistent in their walk with Him.
12. Power Anointing: every member must know the value of God's anointing, for without it we cannot get far.

#### QUESTIONS:

- 1. Do you foresee any tensions in the implementing of a "Team Ministry" pattern within our Church?*
- 2. Are you flexible enough to meet the demands of the work you are doing? Are there factors in you (or your life), which prevent the mobility of mind and spirit required for your work? When you lead, are you locked into one style of leadership, or do you vary it according to the situation*
- 3. Can you think of other workable patterns of ministry that will enhance the growth and ministry of our Diocese?*

# ANGLICAN COURSE

## PART 111

### UNIT 4

#### Evangelism as a Way of Life

#### INTRODUCTION

##### 1. WHAT IS EVANGELISM

- Good News of the Lord Jesus Christ
- Involves a personal experience & knowledge of the Lord and the expression of it.
- Results when a Christian is filled with the Holy Spirit
- The Holy Spirit inspires and empowers a Christian to be a witness
- Holy Spirit fills you with power and conviction to move out
- Need to act in obedience if not evangelism not effective
- Greek word “*evangelizomai*” = good news in English
- Hebrew: *mebesser* (Gen 3:15 Isa 11:9, Gal 3:8)
- *Martureo* : Greek for witnessing = attesting, conforming and confessing
- In the NT used chiefly for presenting a person the purpose of Christ.

##### Urgency

- 1 Corinthians 15:3-4 & 1 Tim 3:16
  - Utmost importance and utmost urgency
  - Because:- God’s salvation and judgment
  - Because: - man needs to respond and take responsibility for his soul
- Mission of Early church
- Every member chosen to be a living witness
  - Evangelism microcosm of every activity
  - Early church focused on world evangelization
  - Effective evangelism is “*Apostolic evangelism*” means every leader and head must learn to evangelize.

##### Examples:

- Apostle Peter : Acts 2:14-16, 38-39
- Apostle John : Rev 1:9-17
- Apostle James: Acts 15:16-17
- Evangelist Stephen: Acts 7:2-53
- Evangelist Philip: Acts 8:35-40
- Apostle Paul: Acts 14:15-17

### **Paul's Theology of Evangelism**

- Acts 17:22-31 before the philosophers of the Areopagus Court
  - Point of reference: altar of unknown God
  - Before stoics, philosophers of Zeno's school in Athens
  - Aratus and Cleanthus as points of contact
  - "For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes.. For the righteousness of God is revealed from faith to faith"*
- Rom 1:16-17

### **2: WHY EVANGELIZE EVERYONE?**

- Based on 3 aspects:

—*The Lord's COMMAND*

—*The Lord's PLAN*

—*The Lord's WARNING*  
COMMAND

- Command to preach the Gospel
- Mark 16:15
- Acts 1:8
- Matt 24:24
- John 14:15
- Is 45:21-22

### **Our Motivation**

- Christ holds all authority in heaven and earth
  - World cannot be evangelized by increasing funds, strategies
  - Local church the heartbeat of evangelism
  - Work for spiritual regeneration or multiplication (2 Tim 2:2)
- What some giants say
- Sadhu Sunder Singh:***
  - "Compared with evangelism, everything else happening in church is like rearranging the furniture when the house is on fire"*

### ***Donald McGavran***

- *"The colossal error of some misguided Christians is to believe that we can have a just and egalitarian society without men and women becoming believing Christians. The Bible gives not ground for such hope. Nor, for that matter, does human history. If top priority is not given to effective evangelism by our churches, in 2 generations the Church in America will look much like its counterpart in Europe"*

## Plan

- The Gospel is the great watershed:-
  - John 3:16-18
  - Luke 10:16
  - Rom 1:16-17
- The Gospel is the explicit knowledge of God
  - Exclusive plan of salvation
  - Final destiny of the universe
  - Absolute principle of eternity
- Gospel must be shared
  - Can not be subsumed in community
  - Can not be secularized
  - Can not be socialized

## WARNING

- If you do not evangelize
  - Face impending judgment (Matt 7:26)
  - Ministries will not be anointed (Act 1:8)
  - Many around us will be condemned (John 3:16)
  - Miss out on God's plan for our lives (Mat 28:18-20)

## CONCLUSION

- When a Christian is 100% committed, then no sacrifice is too great and no task too difficult for him
- When a Christian fights long enough, then the fear of failure and death becomes secondary
- When a Christian gives all to the cause of Christ, then receiving becomes less desirable.

## **EVANGELISM AS A WAY OF LIFE**

### **SOUL-WINNING**

#### **1. SETTING FAITH LEVEL GOALS**

- What are you willing to believe God for:
  - 3 souls a day
  - 5 souls a month
  - 1 soul a year
- 2 important principles
  - Know who you are in Christ
  - Be willing to bring up the name of Jesus in a conversation

#### **2. SOUL WINNER'S CALLING (your part)**

- We are instruments in God's hands
- Witnessing is first and foremost something you are (Acts 1:8)
- All who confess Christ as Lord and Savior are witnesses
- Allow Jesus within you to:
  - Flow out* - Jn 7:38
  - Flow to renew* Jn :37
  - Flow to overflow* (Acts 2:47)

#### **God's part**

- Competence from God (2Cor 3:5-6)
- Christ's ambassadors ( 2Cor 5:20)
- We are the branches (Jn 15:1,3-5,7)
- Made perfect (Matt 5:48)
- He has begun a good work in us (Phil 1:6)

#### **Soul Winner's Investment**

- Convince people to
  - Receive Christ
  - Lead them to the Light
  - Holy Spirit open their eyes

#### **Speak words of truth**

#### **Give personal testimony**

- Commanded to pray:
  - For a plentiful harvest (Luke 10:2)
  - For active soul winners
  - For God to use you

- Concern for lost loved ones
  - Pray in faith
  - Pray with praise
  - Pray asking Holy Spirit's guidance
  - Pray against forces of darkness
  - Pray against enemies
  - Pray with persistence
  - Pray for righteousness

### **3. SOUL WINNER'S PREPARATION**

#### **Seeing the Word**

- As God's word
- Points to Jesus as Messiah
- God's spoken word
- Good News
- Power of God

#### **Storing the Word in your Heart**

- Memorize the word
- Meditate day and night
- Master the word

#### **Sharing the Word**

- Word of God is living (Heb 4:12)
- The way, truth and life (Jn 14:6)
- No salvation in any other (Acts 4:12)
- If you confess ... will be saved (Rom 10:9-10)

#### **Stay with Foundational Truths**

- Sin kills
- Christ died for our sins
- Christ rose from the dead so we might live
- Every person needs to be born anew in spirit
- Every person can be born anew by asking Jesus to come into his life

### **4.SOUL WINNER AND THE CROSS**

### **Stress the Importance of the Cross**

- Paul preached:
  - “We preach Christ crucified.. (1 Cor 1:23)
  - “God forbid that I should boast except in the cross of our Lord Jesus Christ.. (Gal 6:14)
  - It was the motive of his sharing
  - The Christ of the cross was his message

### **What is the message of the Cross?**

- The difference Jesus did on the cross
- Frees us from sin to new life
- Restored relationship with God, genuine love
- The blood from the cross saves us
- Makes the church possible
- Experience manifold grace of God

## **5. MAKING THE APPROACH**

### **Warning**

- “Techniques are good but can become substitute for spiritual sensitivity. Do not fall into a pattern of doing things that rely only on human ability and memory. Therefore failing to recognize that our efforts at soul winning must be within the flow of the Holy Spirit’s work in the world. Jerry Wiles - “How to win other to Christ”
- Don’t get ahead of the Holy Spirit
- Don’t be concern about getting through your presentation
- Don’t allow salvation techniques to over shadow the Savior
- Where to find the People?
  - In a crowded room - start with one person
  - In public places - taxi drivers, waitress etc
  - In work place
    - Professional contacts
    - Professional colleagues

### **Be sensitive!**

- Watch people act and react
- What kind of books they read
- Ask God to show you something about that person
- Read the person’s face

## **6.TURNING CONVERSATION TOWARD THE GOSPEL**

### **3 Principles**

- The extension of an opportunity for a person to receive the Lord into his life need not be long or drawn out. Most soul winning conversations are far too long

- Most people are ready to receive and confess the Lord Jesus as their Savior
- People can receive the Lord anywhere and at anytime

### Starting a Conversation

- Start with more general statement:
  - Is anything encouraging happening in your life?”
  - Do you see anything encouraging happening around you?

### Show that you are a positive person and a conversation would be uplifting

- Ascertain the person’s spiritual level
- Move to present the Gospel using any of the tools you have e.g. 4SL, EE111,Bridge

### Outcome

- If they are ready to receive Christ, they are grateful that the conversation has taken place
- If they have questions or concerns about Christ, such a question/conversation gives them the opportunity to voice those questions
- If they are not ready ready to accept Christ, they will end the conversation quickly and you can move on. Give them a hand out for the future.
- NB: *Even if the person does not receive Christ, the direct simplicity of your questions is likely to have a far greater impact on their lives*

## 7. DISCOVERING WHAT GOD IS DOING

### Holy Spirit Guidance System

- Do you find yourself watching a person
- Do you feel drawn to the person some way
- Do you have a deep feeling within you that you understand that person
- Do you sense something beyond the surface

### What to Do?

- Move forward to that person
- Make eye contact
- Smile and see if the smile is returned
- Doors are opening

## 8: CONCLUSION

- Most people are not ready to accept Jesus, many are
- Do not be discourage/ disappointed/ frustrated
- Focus on the one person who invites Jesus into his life
- We are co-workers with the Lord of harvest - we gleaner, God - grower
- It is the Lord who speaks to the soul



- It is he who brings new birth

**OUR JOB:**

- Plant the seeds of the Gospel
- Water those seeds with encouraging and convicting words
- Give people an opportunity to be “harvested” to make a decision to open their hearts to Jesus Christ.

### MODULE 3: WHAT ANGLICANISM?

## 5. INTENTIONAL DISCIPLESHIP

### INTRODUCTION:

Discipleship has its roots in the Great Commission.

*“ All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age”* Matthew 28:18-20

God has always wanted his people on earth to be blessed. Thus he gave us the Holy Spirit that all who follow Jesus would be equipped as disciples. God has established the church with the main purpose of showing the light of God to the people of the world who are trapped in darkness.

From the Great Commission we note that Jesus has commissioned all those who follow Him as true disciples to:

- Preach the gospel (Mk 16:15)
- Make disciples (Mat 28:18-19)
- Sent as ambassadors (2 Cor 5:20)
- Be witnesses (Acts 1:8)

### 1. DISCIPLING DISCIPLES

Thus our purpose as disciples of Jesus, should be to make other new disciples of Jesus. The call implies not only leading people through to know the Lord Jesus Christ for themselves, but also bringing them to a place of maturity so that they too can lead someone to Christ, and in turn bring them through maturity. We do not need to wait until we are perfect and expert in every spiritual area before we can make disciples. This should become a way of live for us.

When discipling others we need to concentrate our efforts on faithful people who will in turn themselves be able to teach other (2 Tim 2:2)

- Paul had Timothy, Titus and Silas
- Jesus had the 12 disciples
- Jesus spent more time with the 3
- Disciples in turn trained others

This discipling of disciples is a kind of spiritual multiplication. It works because disciples are passing the quality of life they have in Jesus on to others (Luke 6:40)

## 2. LEVELS OF DISCIPLESHIP

- *A Church meeting:* (Luke 13: 10; Mat 5:1-2) or a large gathering of Christians. It is important that disciples meet together to worship, encourage deep friendships and meet needs of others.
- *A Home group:* Jesus often taught a small group of His disciples. (Mat 13:36, Luke 9:18) The group size allows for good interaction, teaching, discussion and sharing. Often a greater depth of relationship between members can be established.
- *One to one Discipleship:* (John 3:1-21; John 21: 15-22). The approach is very good in terms of relationship development, personal, intimate sharing, and personal ministry and for the answering of questions. Therefore this type of discipling is especially important for new Christians. To enable them to be firmly established in the Kingdom of God and in the local church. Every discipler should be available for one to one help.

However the best approach is a combination of the 3 approaches.

## 3. QUALITY OF DISCIPLER:

The discipler should be one who:

- Hungers for the word of God
- Thirst for holy living
- Desire a greater knowledge of Good
- Be committed to the Lordship of Jesus in their life, wanting his will in every matter, not matter what the cost
- Have a desire to be used of God
- Have a love for God and all His people
- Be filled with and rely on His Holy Spirit.

## 4. CHARACTERISTICS OF DISCIPLES

Should be able to:

- Communicate joy and enthusiasm in Christ to their disciples
- Show their disciples unconditional sacrificial love
- Be readily available to their disciples, helping them by giving up time, energy, even some finances
- Share their life as a true friend in Christ with their disciples
- Pray for their disciples whenever they come to mind
- Release their disciples into public prayer, teaching and even leading
- Challenge their disciples into even greater faith
- Encourage the potential they see in their disciples

- Express appreciation and nurture improvements seen in their disciples by setting a good example to their disciple.

## 5. HOW TO START A DISCIPLESHIP GROUP.

- Pray as God leads you to certain people to be disciples
- Explain the process of discipling
- Talk to them about their commitment
- Discuss the area of submitting to a spiritual authority
- Make them aware that they too are required to disciple someone later.

## 6. AIMS FOR THE DISCIPLES

- To love God first and foremost (Matt 22:37)
- To love their neighbours as themselves (Mat 22:39)
- To be transformed so that they are more like Jesus (2 Cor 3:18)
- To delight themselves in obeying God, whatever the cost (Jon 14:21)
- To grow in knowledge of the Word of God through the group teaching and discussion and also through personal Bible study (Luke 24:45)
- To change their lifestyle so that they dislike doing things that dishonour God,. To make time and desire to do what God wants them to do. (Luke 9:23, ga; 5:13-256)

To learn and become more able in the essential skills in which a disciple of Jesus should be confident, eg. Giving testimony, how to lead an interested person to the Lord, how to teach others about and pray for receiving the Holy Spirit. (2 Tim 4:2, 2 Tim 2:15)

## CONCLUSION.

Quality usually produces quantity, but quantity in itself does not necessarily produce quality. We need to pass on to others the quality of life that we have in Jesus Christ. Then those few who receive this quality of life in Christ need to be encouraged to pass it on again. In time if this process continues, the few will multiply into many.

## QUESTIONS

1. *Is the discipleship principles discussed in this paper valid in our church situation today?*
2. *Do you need a systematic approach to discipleship, or is it sufficient just to meet together and progress according to the needs of the group or as the discipler feels led?*
3. *Do you think the church at large has been successful in building proper foundations of biblical truth into Christians so as to enable them to lead victorious, fruitful lives, bringing glory to God and extension of His kingdom, as they should do? Could a discipleship programme help?*

# **ANGLICAN CHURCH IN MALAYSIA**

## **EARLY BEGINNINGS**

- 1805 under the East India Company -Rev Atwill Lake - Resident Chaplain
- 1816 - Penang Free School - Robert Huchings
- 1819- 11 May St. Georges Church, consecrated by Rt.Rev Thomas F Middleton, Bishop of Calcutta  
On the Borneo Island
- 1846 Borneo Church Mission formed -
- Send out Anglican Missionaries to Borneo
- 1st Anglican work began 29 June 1848
- James Brooke invited Francis Thomas McDougal - priest/doctor

## **ESTABLISHMENT OF THE ANGLICAN CHURCH**

- 1855 - Diocese of Labuan formed
- 1855- 18 Oct. F.T. McDougal - Consecrated Bishop in Calcutta
- 1856 - McDougal - Bishop of Sarawak
- 1869 - Act of Parliament - churches in the Straits Settlements separated from the Bishop of Calcutta now under the Bishop of Labuan

## **CREATION OF THE NEW DIOCESE**

- 1909 Division took place.
- Diocese of Singapore and Malaya (Pmalaya, Indonesia, Siam,Vietnam, Laos and Cambodia): Bp James Ferguson Davies
- Diocese of Borneo (North Borneo, Sarawak, Brunei and Kalimantan) Bishop Chambers

## **FURTHER GROWTH**

- 24 July 1962: Diocese of Jesselton Bp. James Wong (after formation of Malaysia became Diocese of Sabah) (5)
- 13 Aug 1962: Diocese of Kuching, Bp. Nigel Cornwall (13)
- 1970: Diocese of West Malaysia Bp. Roland Koh (4)

## **PROVINCE OF S.E.A**

- 2 February 1996 - inaugurated
- 1st Archbishop: Most Rev Dr, Moses tay
- 2nd The Most Rev, Yong Ping Chung
- 3rd. The Most Rev. Dr. John Chew

## **DISTINCTIVENESS**

## **DIOCESE OF KUCHING**

- Membership: 160,000
- Languages: English, Iban, BM, Chinese
- Churchmanship: High
- Training: House of the Epiphany 6 Jan. 1953

## **DIOCESE OF SABAH**

- Members: 60,000
- Languages: English, Hakka, Mandarin, BM, Kadazan
- Churchmanship: Changes in the last 15 years from High to neo pentecostal, Evangelical
- Training: PLAS January 1980
  - SPDS January 1990
- College of the Holy Way, Kudat - late 1800, early 1900

## **DIOCESE OF WEST MALAYSIA**

- Members: 20,000
- Languages: English, Tamil, Chinese, BM, Iban
- Churchmanship: Middle of the road, Evangelical
- Training: KTM 1975

## **MISSION VENTURES**

### **KUCHING**

- Interior of Sarawak
- West Kalimantan
- Brunei

### **DIOCESE OF SABAH**

- S.A. I.M. - 1956
- East Kalimantan - 1997
- Cambodia - 1998
- Thailand 2000

### **DIOCESE OF W. MALAYSIA**

- Orang Asli
- AVM 1997
- Medan

## **CHALLENGES FOR THE DAY IN THE PROVINCE**

### **EQUIPPING**

- Training of workers
- Sharing of specialized ministries
- Inter Parish networking

### **EXPANSION**

- Combined mission ventures
- Sharing of language speakers in mission
- Financial support in Mission, Social projects
- Adopt nations for mission

### **ENCOURAGEMENT**

- Combined clergy and workers retreats
- Cross Parish link - fellowship, growth and learning
- Communication: Good flow of information between the Dioceses

### **ENABLING**

- Exposure for clergy from 1 Diocese to another
- Possibly transfer of Clergy within the province in terms of gifting and calling
- Widening the Episcopal ministries of Bishops in our Province
- Greater inter denominational relations

## **Challenges Facing the Anglican Church (Mission)**

### **A. Contemporary Challenges to Anglican Identity**

- lack of an explicitly stated self-understanding

### **B. 'Potted Plant'**

- 'Church in Malaysia' and not a 'Malaysian church'

### **C. Responding to Islam**

1. Christians Unite
2. Key Issues Affecting Muslim-Christian Relations
  - Marginalization and Discrimination under Islamisation
3. Islamic values programme
4. Education structure
5. Anti-Christian Statements and Actions
  - Bible banned
  - Aggression against churches
  - Abuse of Christian symbols
  - An identity crisis
  - Conversion and apostasy

### **Policy Options**

- Religious Harmony Commission
- Institute for the Study of Race Relations
- Religious leaders should ensure harmony in society
- Christian religious and community leaders should increase participation in political process.
- Actively engage and interact with people of other religious traditions
- Christian community should take Muslim-Christian relations seriously
- The national education policy (and other related government policies) should be revised
- Single national education system should be developed
- Elements of human rights in school curriculum

### **D. Nation-building**

- Ghetto mentality and minority consciousness
- Pietistic heritage

### **E. Mission and service**

### **F. Inculturation of Worship**



## **G. Theological Controversy**

## **H. The Way Forward**

- Must rely on a faith and spirituality that resonates with local sensibilities and addresses local challenges without losing its identity.
- Research on how to develop pastoral strategies in order to sustain a church operating in a multifaith context with a predominantly Islamic polity.
- Theology must be contextualized in order to be relevant.
- Anglicans must be challenged to see nation-building as the area in which God is at work through the Holy Spirit.
- Christians need a spirituality that holds in creative balance the earthly necessity of good citizenship without compromising their Christian identity and witness.
- Ecology is now clearly on the international Anglican agenda.
- Christian Church is a serving church.
- Anglicans need to identify resources and establish networks.
- Anglican Church should shed 'Anglo' image and develop comprehensive guidelines and principles for liturgical renewal and revision.
- Laypeople and the clergy need nurturing and a deep orientation to lifelong learning.

# Ecumenism and Inter-church Unity

## Introduction

Christians in Malaysia have been remarkable in the effectiveness of the church networks they have created. The organisations and movements act as fora for discussing issues pertaining to the unity and mission of the Church. The ecumenical movement has given rise to a more holistic understanding of witness, evangelism and social involvement. This movement has often brought renewed faith and growth in all dimensions of Christian life.

## Ecumenism and You

1. Make a list of all the contacts which you have with other Christian churches and with members of those churches. How did these come about?
2. Now try to list those Christian denominations which you find it easiest to work alongside, and those which you find it most difficult to relate to.

## A. THE ECUMENICAL MOVEMENT

The aim of the Ecumenical Movement is the unification of all the Protestant Churches and ultimately of all Christians. The word "ecumenism", derived from the Greek word *oikoumene*. The word *oikoumene* comes from the Greek word *oikos* meaning house. Its English equivalent is *ecumenical* refers to the whole inhabited earth conceived as a home. In modern usage, it signifies the whole household of faith, all races, all nations, all the churches. Ecumenism is sometimes used in a broader sense to include dialogue with other religious traditions.

### 1. The Inclusive Spirit of Anglicanism

Anglicanism was born within a particular cultural and historical setting.

So the institution of the Anglican Church has not always been gracious, noble and obedient to Christ's prayer for unity in John 17: 20-23.

*I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.*

And yet the Anglican expression of the Christian faith is inherently ecumenical (in theory ... ). If this has not always been the case, it is a failure of practice more than a failure of inherent vision.

*Jesus did not call us into unity with those whom we like.*

The inclusive spirit of Anglicanism gives it a special interest in ecumenical affairs.

It varies in its aims as well. These aims include:

- to create organic union between Churches
- to help fulfil the mission of the Church, through joint evangelism or social action
- to try to build up trust between Christians
- to provide a common defence of the Christian faith in the face of challenges from other faiths.

## **2. The Chicago-Lambeth Quadrilateral 1886, 1888**

The Chicago-Lambeth Quadrilateral was actually produced with the intention of helping Anglicans to define themselves in relation to other Christian Churches for ecumenical purposes.

In 1920 the vision of the Quadrilateral was re-emphasised in a Lambeth Appeal to all Christian People. Unity was to be sought on the basis of acceptance of the Christian scriptures, the two sacraments of Baptism and Communion, and a tentative approach to episcopacy.

## **3. Three Models of Union**

### ***a. Organic Union***

The first and most important example of this was the union of Anglicans and others in the Indian sub-continent after the Second World War.

### ***b. Intercommunion***

When a non-Anglican communicant Christian visits an Anglican church, they are often welcomed to the communion table by the priest as a quest. A kind of Christian unity exists when formal agreement is reached between denominations to welcome each other's members in this act of 'intercommunion'.

### ***c. Incorporation***

Over the last hundred years, the two small Lusitanian Churches in Portugal and in Spain have become Anglican.

Through a Partners in Mission Consultation in 1978, the Portuguese and Spanish Churches were encouraged to make a formal application for full integration into the Anglican Communion. This took place in 1980. There was always full acceptance of the Chicago-Lambeth Quadrilateral by all the parties, and episcopacy was not a problem.

## **4. East and West**

### **Faith and Order**

The most difficult aspect of ecumenism remains issues of Faith and Order, and theological consultations between Anglicans and other Churches remain high on the ecumenical agenda.

In 1841 the Anglo-Prussian Bishopric was set up in Jerusalem, through which Bishops were alternately to be Anglican and Lutheran.

Many meetings have taken place between Anglicans and Orthodox both at local and international level since the Second World War. The Moscow Agreed Statement of 1976 was a milestone in the ecumenical journey.

It also dealt with the *Filioque* clause - the clause in the Nicene Creed where Western Christians say that the Holy Spirit proceeds 'from the Father *and the Son*', while Eastern Christians only allow 'from the Father'.

### **Unity by Stages**

The process of theological consultation highlights differences, and seeks ways of coming closer together. This can happen through:

- new understandings
- reinterpretation
- correction of misunderstandings

One way in which Anglicans have approached unity by stages has been through **covenanting** towards unity.

Perhaps the most positive stories are of **local ecumenical projects**, where congregations unite with Christians of other traditions in worship, in service and in mission.

### **Step by Step**

Lambeth 1988 described the task of seeking unity by stages as involving:

- fellowship in faith and in the task of mission
- limited sharing of communion
- full communion
- organic unity

## ***B. A CENTURY OF ECUMENISM***

### **1. The Missionary Movement**

The modern missionary movement as a unifying influence within the world Church, dates to the Edinburgh Conference of 1910.

The World Missionary Conference at Edinburgh in 1910 proved to be a watershed for all sorts of ecumenical activity on an international scale. This then led to the establishment of the World Council of Churches (WCC) in 1948. Due to different theological presuppositions and also sociological reasons, the Roman Catholic Church is not a member of the WCC but actively participates in many of its programmes.

The ecumenical character of modern missionary work illustrates a number of concerns:

- *The world is too strong for a divided Church.* Stockholm Conference 1925
- The mission of God is more important than the pride or status of individual churches.

- The impact of colonialism on Christianity in the two-thirds world must be corrected, and part of that impact is denominationalism.
- The growth of Christianity in the two-thirds world is so great that it will change forever the balance between the 'missionary' churches and the 'receiving' churches.

## **2. Peace and Justice**

The Stockholm Conference reported:

*Leaving for the time our differences in Faith and Order, our aim has been to secure practical action in Christian life and Work ... We confess before God and the world the sins and failures of which the Churches have been guilty...*

## **3. The World Council of Churches**

Bishop Charles Brent, an American Episcopalian, issued a call to unity:

*What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity. The Christian orient today is in just revolt not against Christianity but against divided Christianity, not against foreigners either in politics or religion but against the domination of foreigners.*

In 1948 the World Council of Churches was set up.

Its functions were:

- to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe
- to facilitate the common witness of the churches in each place and in all places
- to support the churches in their world-wide missionary and evangelistic task

## ***C. ECUMENISM IN MALAYSIA***

### **1. Council of Churches of Malaysia**

It was in Changi Prison, Singapore, where some church leaders were interned during the Japanese Occupation of Malaya (1941-45), that commitment towards church unity, co-operation and ecumenism began to take root. It was out of this conviction that the Malayan Christian Council (MCC) evolved and was officially inaugurated on 9 January 1948. At the initial meeting, the founding churches were Methodist, Anglican and Presbyterian. Later they were joined by the Orthodox Syrian Church; the Mar Thoma Church; the Lutheran Churches, the Salvation Army; and the Young Men's Christian Association (YMCA); the Young Women's Christian Association (YWCA) and the Bible Society.

When Malaya achieved independence in 1957 the churches began to show signs of 'nationalisation' by moving from expatriate to local leadership. The MCC also felt a

moral responsibility to complement the government's efforts in building an independent and just society. In 1967, the MCC was renamed the Council of Churches of Malaysia and Singapore (CCMS). However, with the separation of the two countries it became the Council of Churches of Malaysia (CCM) in 1975. After the May 13, 1969 racial riots, CCM church leaders participated in the National Goodwill and the National Consultative Councils and contributed significantly towards the reconstruction of the nation. With greater government emphasis on the use of Bahasa Malaysia as the national language since 1970, CCM has also consistently promoted the use of the Malay language at all levels of church life.

Due to historical reasons, Churches in Sabah and Sarawak have developed, both politically and ecclesiastically, quite separately and independently from Peninsular Malaysia. The Sabah Council of Churches (SCC), formed in the late 1980s, comprises of the Catholic, Anglican, Basel, Sidang Injil Borneo (SIB), Seventh Day Adventist, Protestant Church of Sabah (Lutheran), Baptist and Brethren Churches. In Sarawak, the Association of Churches of Sarawak (ACS) was formed in the mid-1980s, comprising initially of Catholic, Anglican and Methodist Churches. SIB Sarawak joined the ACS later.

A number of regional and international events gave local church leaders a vision of what inter-church co-operation could achieve. The formation of the East Asia Christian Conference (EACC) in Bangkok in 1949 and its subsequent meeting in Kuala Lumpur in May 1959, helped put local church leaders in contact with their counterparts in the region. To reflect a broader representation of regional co-operation and ecumenism, EACC was renamed Christian Conference of Asia (CCA). In an effort to establish a local theological institution, Anglicans, Methodists and Evangelical Lutherans jointly initiated Seminari Theoloji Malaysia (STM) in January 1979.

The CCM member churches are: the Anglican Dioceses of Kuching, Sabah and West Malaysia, the Basel Christian Church, the Evangelical Lutheran Church, the Lutheran Church, the Mar Thoma Syrian Church, the Methodist Church, the Orthodox Syrian Church, the Protestant Church in Sabah, the Salvation Army and the Presbyterian Church. Associate members include: Bible Society, Boys Brigade, Girls Brigade, Malaysian CARE, National Council of YMCAs, YWCA and Seminari Theoloji Malaysia.

## **2. National Evangelical Christian Fellowship**

The NECF brought together a vast variety of non-mainline evangelical denominations and congregations to form a new ecumenical body on 6 May 1983. The NECF is a member of the World Evangelical Fellowship and the Evangelical Fellowship of Asia. It maintains close fraternal relations with international organisations such as the Lausanne Committee of World Evangelisation, Billy Graham Evangelistic Association, the AD 2000 Movement and World Vision. The NECF represents denominations such as the Assemblies of God, Baptist, Brethren, Christian National Evangelism Commission, Evangelical Free Church, Full Gospel Assembly, Latter Rain Church, SIB and some Independent Churches.

### **3. Christian Federation of Malaysia**

After the 1980s, Church leaders realised the need for a more broad-based ecumenical body and a unified voice in dealing with the government as well as other religious and secular bodies in the country. Heads of churches from the different traditions came together voluntarily and established the Christian Federation of Malaysia (CFM). The CFM, inaugurated on 6 February 1985 brought together three major streams of Christianity - the Roman Catholic Church, the Churches affiliated to the CCM and the NECF.

True to its objectives, CFM has endeavoured to take joint stands on some issues concerning Malaysian society. In practical terms, the CFM plays the role of ambassador for the Christian community. CFM ensures that Christians participate fully in nation building. It also looks after Christian interests in the context of national integration and fostering goodwill among all Malaysians. The primary challenge facing ecumenism in Malaysia is in relating Malaysian churches to local cultures and traditions.

The CFM is also a member of the Malaysian Consultative Council for Buddhism, Christianity, Hinduism and Sikhism (MCCBCHS). This Council serves as a forum for resolving sensitive issues regarding religion and other related matters. It also makes representations to the government in order to convey its views effectively on issues affecting the various religions.

## ***D. INTERFAITH DIALOGUE***

### **1. Denominations and faiths**

Much confusion exists in the popular mind between ecumenism and inter- faith activity. **Ecumenism** (from the Greek word meaning 'household') refers to activity *within* the household of faith, the people of God. It does not properly refer to dialogue or activity between world faiths.

### **2. Provisos**

But there are several provisos and warnings:

- Dirty tactics?
- Care for persecuted Christians
- Co-operation or competition?
- The Gospel must be preached
- Only *world* faiths?

### **3. The Network for Inter Faith Concerns (NIFCON)**

Inter Faith issues first appeared on the programme in a substantive if limited way at the [1988 Lambeth Conference](#). NIFCON was founded in 1993.

The task is enormous but critical for Christian mission. Theologically, the debate must consider:

- whether, and how far, God speaks in and to other faiths

- whether, and how far, dialogue may and should lead to evangelism
- whether, and how far, Christians may engage with others in a Kingdom task towards the world.

The aims of NIFCON are

- Progress towards genuinely open and loving relationships between Christians and people of other faiths.
- Exchange of news, information, ideas and resources relating to inter faith concerns between provinces of the Anglican Communion.
- Sensitive witness and evangelism where appropriate
- Prayerful and urgent action with all involved in tension and conflict
- Local contextual and wider theological reflection

#### **The four principles are:**

- Dialogue begins when people meet people.
- Dialogue depends upon mutual understanding, mutual respect and mutual trust.
- Dialogue makes it possible to share in service to the community.
- Dialogue becomes a medium of authentic witness.

#### **Dialogue in Practice**

But in the every day world of a plural society, the 'dialogue' between Christians and others is quite ordinary and prosaic.

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#### Reading:

1. By far the most important text is *Baptism, Eucharist and Ministry*, produced by the World Council of Churches in 1982. 16 years later, Lambeth 1998 observed that some Anglican Provinces had still taken no account of its findings in their practice, especially on Christian initiation.

2. On Anglican-Roman Catholic relations, try to get hold of the short texts from ARCIC II (The Second Anglican-Roman Catholic International Commission) *Salvation and the Church* (1987) and *Church as Communion* (1991 ). On ARCIC I (1982) *The Final Report* contains all the main material.

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## MODULE 4: ANSWERING THE CALL FOR EXISTENCE

### 4. ANGLICANS AND NATION BUILDING

#### INTRODUCTION

*Jesus was asked which was the most important commandment. Jesus replied quoting 2 commandments from the Decalogue. “Hear O Israel, the Lord our God, the Lord is one, Love your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this, Love your neighbour as yourself. There is no commandment greater than these” (Mark 12:29-31)*

In Jesus’ teaching, these 2 commandments stand together. Genuine love for God is demonstrated with practical love for our fellow being. Jesus would go to make it clear that love for neighbour extends far beyond ties of kinship and tribal boundaries.

#### 1. BIBLICAL FOUNDATIONS FOR SOCIAL MINISTRY

A person’s encounter with God inevitably has an effect upon other relationships and the performance of the Christian roles in society. The Bible does not only deal with humanity’s primary relationship with God but with all human relationships.

##### Basic Social Responsibilities in Old Testament

- Righteousness (Psm 41:7)
- Justice (Deut 32:4)
- Mercy (John 24:21)
- Love (Jeremiah 31:3)

##### New Testament Foundations

- Love Cornerstone (1 John 4:19)
- The Love Commandment (Mark 12:29-31)
- Love of God (Luke 10:29)
- Love of neighbour (Luke 11:28)
- Love of Self (Luke 6:21)
- Love of enemy (Luke 6:27-30, 35-36)

## **2. THEOLOGICAL FOUNDATION OF CHRISTIAN SOCIAL MINISTRY**

Social ministry must be rooted in the character of God as revealed in Christ. Therefore social ministry should develop in harmony with the doctrines of God

- Doctrine of God
  - Who is God
  - Attributes of God- Omnipotence, Omnipresence, Omniscience
  - Trinity

## **3. INTERNATIONAL PRINCIPLES FOR HELP**

1. Concern for people (Mat 25:1-46)
2. Action
3. Significance of all Persons
4. God as primary reason
5. Self determination
6. Patience
7. Personal responsibility

## **4. SCOPE FOR CHRISTIAN SOCIAL MINISTRY**

Practical love is clearly an integral part of normal Christian practice. But social ministry must go beyond love for neighbour and brother, beyond the practical needs encountered in our daily lives. Christian social ministry is a radical restructuring of the social order of the day.

Tackling the underlying cause of poverty, oppression and disease was beyond the capabilities of the first generations of Christians. The membership of the early church comprised of those on the margins of power. Therefore, they had to be content with the subversive activity of modeling an alternative social order in their personal lives rather than tackling the social order of their day.

## **5. AREAS OF CONCERN**

It is good to note, that the Anglican Church has been actively involved in the entire spectrum of social concerns.

- Marginalized
- Persecuted minority
- Oppressed majority

- Victims of neglect
- Medical and AIDS
- Relief of poverty and hunger
- Aged and homeless

Anglicans in Education – church schools

Anglicans in Politics

- Politics of influence
- Politics of the pressure groups
- Politics of protest.

Anglican in nation building

Anglicans in Non Governmental Organisations

## CONCLUSION

Christian Social Ministry should be grounded in Christ, person- centered, need-orientated, well planned and supervised and empowered by the Holy Spirit. Some programs seek to enrich the lives of persons in the church and the community. Others perhaps should seek to prevent individuals, couples, families or groups whose condition is that of well being from deteriorating into a state of dysfunction. Social ministry must continue to ‘throw out the life lived’ to persons in need of immediate help

When we do this, then we not only tell the good news of Jesus Christ, it will also be a living witness to him.

## QUESTIONS:

- 1. Do you see Christian Social ministry as inseparable from Christian spirituality?***
- 2. In what ways should the Church be involved in politics?***
- 3. What are the major social issues in our community of city? How do we address them: as individuals, as a group, as church members and as members of the community.***

## MODULE 5: MOVING FORWARD

### 5. ANGLICAN CHURCH AS A TRANSFORMING AGENT

In the rapid changing world, every year ushers in many new unexpected and surprising developments. Things no one has ever anticipated or expected are right in our door steps. For some of these, many seem to think that they will take another decade or two to realize but they are here roaring like hungry lions. After the big disasters of the two World Wars of last century which were humanly inflicted, they have forced everyone go to the negotiation table for peace talk. Little did we notice that the 2004 Tsunami, the 2006 Earthquake in central Java, the 2007 Hurricane in Central America, the 2008 Cyclone Nargis in Myanmar, and the 2008 Sichuan Earthquake have taken more than half a million lives within an instant. The Global Warming, the HIV AIDS, the poverty, and many other plagues and clashes have gradually been working against the intended Will of God for an Abundant Life for each human kind who called on the Name of Jesus. We, the Church, must move forward and in a quicker pace and reach the mass before the wars or disasters get to them. We cannot afford to sit back at a lackadaisical attitude and watch the onslaught of the destructive forces as spectators. We must rise up and go to the field as participants or players to 'save' as many as possible before the game is over. Jude in his letter to the Diaspora says, *"But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh."*

#### \*TRANSFORMING AGENT OF INDIVIDUAL

##### Personal Development

###### 1. *Spiritual Disciplines*

Scripture Reading at least one chapter daily – can use annual Bible reading plan  
Fasting at least during the 40 days Lenten season or once a month or a week (The Diocese encourages fasting every Friday)

Meditation at least daily, preferably upon Bible verses or passages

Contemplation at least daily – reflecting upon the things you have encountered during the day and how God has led you.

Devotion & Worship at least daily – can use Daily Bread or other devotional materials

Prayer at least daily (The Diocese encourages praying 1 minute daily at 12 noon)

## 2. **Character Refining**

Developing the Fruit of the Spirit (Gal 5:22)

**Love** – *Love is patient and kind; does not envy or boast, not proud, not rude, not self-seeking, not easily angered, keep no record of wrongs and does not delight in evil; rejoices with truth; always protects, trusts, hopes and perseveres; never fails. (1 Cor 13:4-8)*

**Joy** – *Count it all joy when you meet various trials because you know the testing of your faith develops perseverance (Jas 1:2-3)*

**Peace** – *The peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (Phil 4:7)*

**Patience** – *The end of the matter is better than the beginning. Patience is better than pride. (Ecc 7:8)*

**Kindness** – *Let righteous man strike me – it is kindness; let him rebuke me it is oil on my head. (Ps 141:5)*

**Goodness** – *And do not forget to do good and to share with others, for which such sacrifices God is pleased. (Heb 13:16)*

**Faithfulness** – *Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. (Ps 85:10-11)*

**Gentleness** – *Let your gentleness be evident to all. The Lord is near. (Phil 4:5)*

**Self-control** – *Like a city whose walls are broken down is a man who lacks self-control. (Pr 28:28)*

## 3. **World View Re-orientation**

The value of the world is always in opposition and contention with the value of God. The world says benefit yourself first but Christ say benefit others first. *It is more blessed to give than to receive. (Acts 20:35) Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interest of others. (Phil 2:3-4)*

Reject things of the world – *the cravings of sinful man, the lust of his eyes, and the boasting of what he has and does. (1 John 2:15)*

*Have the mind of Christ. (Phil 2:5)*

## **\*TRANSFORMING AGENT FOR FAMILY**

### **Family Development**

1. As a responsible member of the Family – to nurture, love and build up
2. As a constructive member of the Family – to protect and bring honour
3. As a contributor and pillar of the Family – to provide, teach and care

## **\*TRANSFORMING AGENT FOR CHURCH**

## **The Role of the Church**

1. As an Army of God – to defend the good and fight the evil to extend the Kingdom of God.
2. As a Bride of Christ – to honour, love and respect Christ to glorify God
3. As a People of God – to build up, strengthen, and promote peace, justice and unity in the fellowship of the household of God and His creation.

## **\*TRANSFORMING AGENT FOR COMMUNITY**

### **Community Development**

1. Social Awareness – the needy, poor, disadvantaged, disabled, refugees, displaced peoples etc.
2. Saved to Serve – gospel to all people including marginalized, outcasts, unreached people groups, socially unacceptable ones, disables etc.
3. The World at large including the Environment – global warming, ecology, pollution etc.

## **\*TRANSFORMING AGENT FOR THE NATIONS**

### **Nation Building**

1. As Loyal Citizen of Nation and God – to promote God's value
2. As Leaders and Prophets to the Nation – to prepare and warn through God's message
3. As Interpreter of the Signs of Times to the Nations – to lead and guide through God's wisdom