



Part One: Beliefs and Practices

“Not Only with Our Lips, But in Our Lives”

St. Joseph's Episcopal Church

Adult Christian Formation

October 12, 2021

Tonight's Agenda

Opening Prayer

Welcome

Brief Schedule Outline

Norms for the Course

Not Only with Our Lips, But in Our Lives





OPENING PRAYER

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. Amen.



WELCOME

BRIEF SCHEDULE

Part One Beliefs & Practices October 12, 2021 to January 25, 2022

The Anglican Way of Christianity

The Sacraments & Sacramental Rites

Marking Time

Basic Beliefs

Black Theology February 1, 2022 to February 22, 2022

Howard Thurman's Jesus and the Disinherited



BRIEF SCHEDULE

A Woman's Perspective March 8 to March 29

Part Two Episcopal Beliefs & Practices April 26 to June 25

The Church

A Trinitarian Life

What's Next



BRIEF SCHEDULE

No Class on these Dates

November 2, 2021

December 28, 2021

March 1, 2022

April 5, 12, 19 2022





Norms for the Course

BE ON TIME

Late entries to the video conference interrupt the lesson.



TURN ON YOUR VIDEO

It's hard to have a conversation with a black box.



BE PREPARED

It is difficult to participate or ask for help if you are behind with your work.



USE THE CHAT FEATURE RESPONSIBLY

Remember – a record is kept of everything you post in the chat.



MUTE YOUR MICROPHONE

This helps reduce background noise and allows everyone to hear the speaker.



JOIN FROM A QUIET PLACE

Try to avoid places with a lot of activity and distractions.



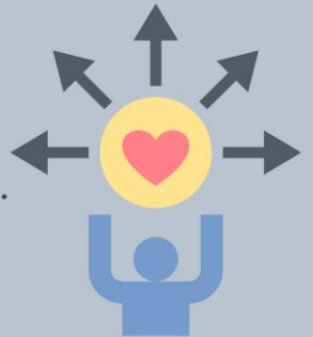
RAISE YOUR HAND

Let your teacher know if you have a question or want to comment.



BE RESPECTFUL

Everyone deserves to have a safe learning environment. Be kind in everything you say, post, and do online.





Not Only with Our Lips,
But in Our Lives



INTRO

Every Sunday in Episcopal churches across the world people gather for Holy Eucharist

We all pray using the Book of Common Prayer

Ephesians 5:1-2



INTRO

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice

Walk

In

Love

These words embody action, just as the Christian life is about action and movement



INTRO

What is Anglicanism?

A mode of making sense of the experience God... it is a unique way of looking, making sense, and acting in the experience if God disclosed to us in the person of Jesus Christ

Anglican consciousness is the product of a montage of geographical, social, political, economic and racial force that have created a peculiar historical memory which has been handed down through the centuries and though modified from one region to the next remains distinctive at heart



INTRO

Christ-like love us not about us; it is about God and our neighbors
Christ-like love is impossibly generous, and we'll never manage to love
this way on our own

This where our liturgies come into play

To see bread and wine become the Body and Blood of Christ
(radical transformation)

Taking part in the sacraments helps us to see God's grace at
work in the world around us

Seeing God's grace at work trains us to open our hearts and
eyes to God's action in the sacraments



INTRO

For Episcopalians (Anglican) Christians prayer, belief, and life itself are inextricably related

Right Belief --> helps our prayer and our lives --> daily prayer shapes our belief and guides our lives --> a sacrificial, loving life feeds our prayer time and transforms our faith from passive to active



INTRO

Being a Christian is not meant to be easy...

Anglican Christianity is a way of following Jesus that is rooted in the bible and the sacraments of the church united by a shared way of praying

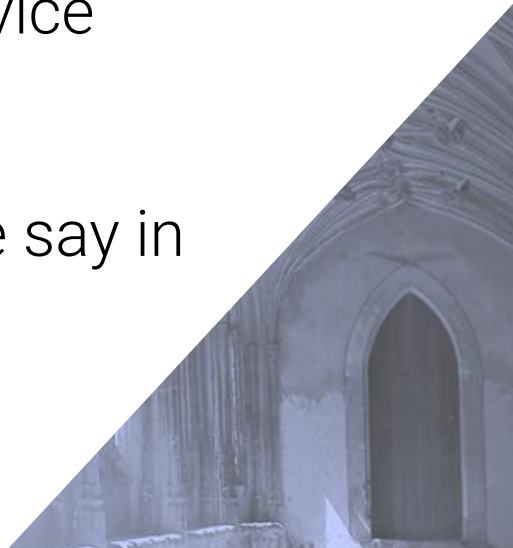
BELIEFS AND PRACTICES

The Book of Common Prayer (BCP) defines prayer as “responding to God, by thought and by deeds with or without words” (856)

Today's session is entitled “Not Only with Our Lips, But in Our Lives”

It is a reminder that God does not want lip service; God wants life service

An intimate, unbreakable connection exist between the words that we say in prayer and the things that we do in our daily lives



BELIEFS AND PRACTICES

The session title best articulates a foundational principle of the Episcopal Church:

Lex orandi, lex credenda

Loosely translated “ the law of prayer is the law of belief”, you are what you pray

In the Episcopal Church, prayer, belief, and action are intimately tied together

The more we pray the more deeply it becomes a part of us



BELIEFS AND PRACTICES

How does what we say on Sunday inform how we think on Thursday? What do our prayers and beliefs call us to do on Monday and Tuesday and every other day?

If as we pray, we are shaped by our prayers to become the very things for which we pray, then the BCP is the source, not only of the prayers of the Episcopal Church uses regularly but also the content of our beliefs and the guideline for how we practice our faith



BELIEFS AND PRACTICES

The Episcopal Church is defined by how we worship, which is guided by the BCP

The way we pray is what binds together the Anglican Communion (a worldwide communion that includes the Episcopal Church

Our pattern of prayer is both ancient and modern, drawing on the tradition of the church through the centuries and responding to the needs and concern of people today



BELIEFS AND PRACTICES

The BCP was first published in 1549 it is credited to Thomas Cranmer, Archbishop of Canterbury

The book was a result of an idea that prayers that we say in worship should be held in the common language of the people

Cranmer and others believed that prayer, like scripture should be available to all people, clergy and laity alike, and that people should be able to read and understand the prayers of the church in their own language



BELIEFS AND PRACTICES

In creating the BCP Cranmer sought to find the *via media*, a middle way, between Catholic and Protestant sensibilities

Cranmer sought a middle ground, a liturgy that retained some aspects of the Catholic thought and practice while being informed by the best of Protestant theology

Cranmer was executed by Queen Mary but his legacy of the *via media* lives on as a foundational principle in our BCP and in the Episcopal/Anglican belief and practice



BELIEFS AND PRACTICES

The BCP has been revised several times, with each revisions balancing the ancient with the modern

The Church of England still uses the 1662 BCP

The Episcopal Church first BCP was adopted in 1789 and leaned heavily on the original 1549 BCP and the Scottish BCP

The 1979 BCP is the currently authorized BCP for use in the Episcopal Church



BELIEFS AND PRACTICES

Praying as a Community

When we come together each week and pray according to the BCP we are praying in a deep sense as a community

We keep a tradition of worship that stretches through time and is shaped by a tradition of prayer that has been passed down from generation to generation

We are not only connected to our traditional past, but we are connected to all members of the Anglican Communion worldwide



BELIEFS AND PRACTICES

Breadth and Opportunity

One of the greatest gifts of the BCP is its breadth.

The BCP offers tremendous opportunity for creativity and diversity

Variety of liturgies: Holy Eucharist, Holy Baptism, marriage, burial, confirmation, ordination, ect.

Forms of liturgies Rite I (traditional language) and Rite II (common language)

Different seasons of the church Advent, Epiphany, Lent, Easter, Pentecost

Open-ended liturgies that allow for flexibilities



BELIEFS AND PRACTICES

Praying with Our Bodies

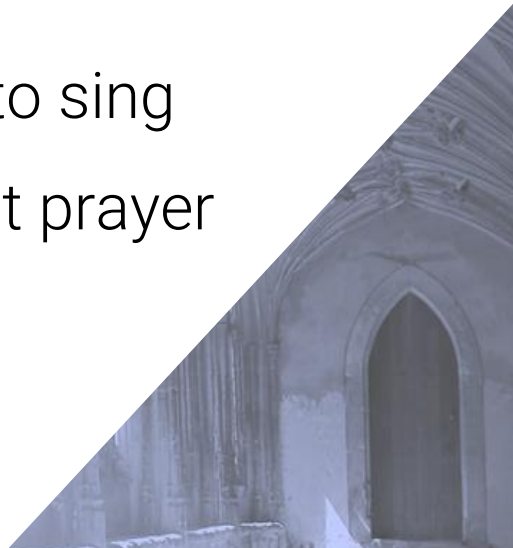
Prayer is a full-contact life

Prayer is not just a matter of the mind or the mouth it is a matter of the whole body

Spiritual exercise the BCP sometimes directs us to sit, sometimes to stand, sometimes to kneel

Sometimes we are told to speak, to remain silent, other times to sing

By actively engaging our bodies in prayer, we acknowledge that prayer demands more than just our words



BELIEFS AND PRACTICES

Our actions and our motions are only part of our prayers; worship involves all the senses

Smell of incense and anointing oils

Sight of light and darkness with candles, colors of the seasons church decorations, stained glass windows

Hearing of music sung or played, spoken word and silences

Touch the altar rails, prayer book and hymnals, hands of our neighbor or stranger during the peace

Taste of the bread and wine



CONCLUSION

“Not Only with Our Lips, But in Our Lives”

Our prayer is embodied action

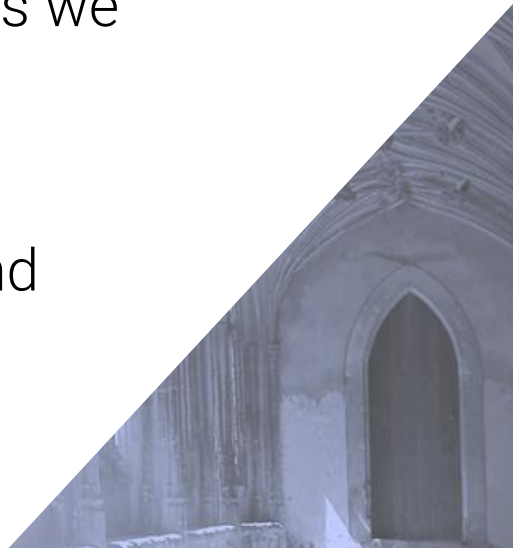
It means that our prayers must shape the way we live, not only for an hour on Sunday but every hour of every day of the week for our entire lives

We involve our bodies in worship every day, by living in lives what our lips profess in prayer

Praising God involves more than just the prayers we say or the things we believe; it includes the way we practice our faith on a daily basis

Prayer changes our brains and our behavior

What we say and do on Sundays informs and shapes how we act and think on Thursday and Monday and every other day

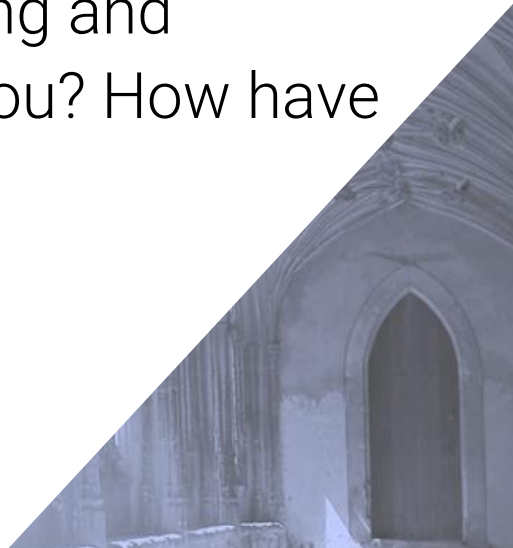


Homework

What is your favorite prayer, and why is it your favorite?

Do certain lines from prayers come to mind during your daily life? What are they and when do you think about them?

What does the baptismal promise “to continue in the apostles’ teaching and fellowship, in the breaking of the bread, and in the prayers” mean to you? How have you lived up to that promise in your life? How could you do better?





Next Class October 19, 2021

The New Life of Grace

Baptismal Beliefs

Notes Taken From:

Walk in Love: Episcopal Beliefs & Practices by Scott Gunn & Melody Wilson Shobe

What is Anglicanism? By Urban T. Holmes III

