

The Anglican Diocese of the

MID-ATLANTIC

The Anglican Church in North America

Why Anglicanism?

A Compilation of the Anglican Diocese of the Mid-Atlantic's essay
and speaker series exploring the topic of Anglicanism

Acknowledgements

This compilation of essays and lectures on the meaning of Anglicanism has truly been a labor of love. We developed the idea as a number of us observed that although many people talked about “Anglicanism,” there was a real lack of understanding about just what that meant – particularly among the laity. From that simple observation this project was born.

We are indeed fortunate in the Anglican Diocese of the Mid-Atlantic to have a number of brilliant, articulate clergy, and many of them agreed to contribute to this series. In particular, The Rt. Rev. David Bena, our retired contact bishop, contributed, as did Revs. John W. Yates, Harold Hammond, David Glade, Jeff Cerar, David Harper, Patrick Ware, Mark Sholander, Rebekah Neumann, Daniel Morgan, Howell Sasser, and Tory Baucum. We are grateful to all of them.

In addition, The Rt. Rev. John Guernsey and Bishop-Elect Julian Dobbs contributed, as did Paul Julienne. And last but certainly not least, we were treated to lectures from The Most Rev. Robert Duncan, The Rev. Dr. Richard Turnbull and from Dr. Os Guinness.

Finally, of course, our friends at CRC Public Relations did their usual outstanding job of arranging lectures, gathering materials, and developing the finished product.

Although many hands and minds contributed to this project, it has but one goal: to further the understanding of our particular brand of the Christian faith as much as possible. We hope we have succeeded in that effort.

To God be the glory!

Jim Oakes

*Chairman
Anglican District of Virginia*

Introduction

This booklet is the work of many minds and hearts. Each author was asked to write on the topic, “What is Anglicanism?”

Just what is an Anglican? Often as I fly here and there, someone will ask, “What kind of bishop are you?” After jokingly saying, “A good one, I hope,” I then say that I am Anglican. Silence follows. Not many people in the United States know that term. I often then explain that an Anglican in America is kind of like a biblically conservative Episcopalian.

What is Anglicanism to you? These essays will be of assistance to you and to me as we wrestle with just who we are as Anglicans. Together, the essays make up a beautiful tapestry of Anglicanism. May you be blessed as you read and reflect on the words of faith poured into the following pages.

The Rt. Rev. David Bena

*Retired Contact Bishop
Anglican District of Virginia*

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The Rt. Rev. David J. Bena

Anglican District of Virginia
Convocation of Anglicans in North America
Anglican Church in North America

What is Anglicanism? Interesting question. Everybody has his or her own opinion. Perhaps we should start with that good friend of all Googlers, Wikipedia!

Wikipedia's simple explanation is as follows. Anglicanism: A tradition within Christianity with historic connections to the Church of England, with similar beliefs, worship, and church structures. . . The word Anglican comes from the Latin phrase *ecclesia anglicana*, English Church."

So that about wraps it up. You want to talk about football? Well, perhaps there is more I can say on the topic to fill out Wikipedia's outline. For example, it starts with the historic connections with the Church of England. The Church IN England has been around for almost 2,000 years.

It's always had a love-hate relationship with The Church of Rome, wrestling with it until officially coming under Rome's authority in the 6th Century, then wrestling with it while under its authority for a thousand years, and finally departing its authority in the 16th Century. Because England was a colonial power, its church, now called the Church OF England, became the missionary church in its colonies around the world. Today, about 38 autonomous Anglican Churches exist throughout the world, all with historic connections to the Church of England.

What about the similar beliefs, worship, and church structures? While some of these similarities are eroding, it can be said that the Anglican Church in one country is always similar to the Anglican Church in another. Every Anglican Church throughout the world holds to, or is supposed to hold to, the following:

1. The Holy Scriptures as the Word of God, containing all things necessary for salvation, and as the final authority.
2. The Thirty-nine Articles of Religion, locally adapted. This document is as close to a "Confession" as we get and it's found in the Prayer Book.
3. The historic creeds. You say the Nicene Creed and the Apostles Creed regularly. The third, the Athanasian Creed, is not as well known.

4. Common worship. We all use a Book of Common Prayer styled from the 1662 English Book of Common Prayer, with some adaptations.
5. Sacramental Life. We practice use of the two Gospel Sacraments—Holy Baptism and Holy Communion, as well as five sacramental acts—Healing, Confession, Confirmation, Matrimony, and Holy Orders (Ordination).
6. The Apostolic Succession, whereby all our deacons, priests, and bishops are in the Apostolic line dating back from the original Apostles.

Asleep yet? Wake up.

Those similarities are what hold Anglicans together, and that's why we are in such an Anglican uproar today. Some Anglican Churches want to move away from those historic moorings and still claim to be Anglican. That's a problem, folks. "We either is or we ain't."

If you view Holy Scripture as just an old history book "which we wrote and we can change," you have left Anglicanism. If you say something to the effect that Anglicanism rests on a three-legged stool, with legs of equal authority—Scripture, tradition, reason—you have left Anglicanism after misinterpreting Richard Hooker, who put Scripture first and interpreted tradition and reason in light of Scripture. If you say something to the effect that Jesus was a good guy but not the way to salvation, you have left Anglicanism because you have denied the historic creeds.

Well, you get the picture. If Anglicanism is going to hold together in this strange age in which we live, all its churches must agree on a common belief and practice structure. And that's what we're trying to iron out in the Anglican world today.

I didn't know much about Anglicanism growing up. Ninety percent of my village was Roman Catholic and I was one of them. The little Episcopal Church sat on the edge of town, a beautiful stone church where a few of my classmates attended. I just never thought much about it, although I did date an Episcopalian and she was fun to be with.

It was before Vatican Two, so we were still using Latin in the Mass. Barbara told me that Episcopalians were just Catholics who flunked Latin. She tried to describe what went on in her church on Sunday morning, and by golly, it sounded a lot like what went on in my church, except in English rather than Latin. And then I got a new, Catholic girlfriend and didn't think about it anymore.

Years later, when I was looking for a church for my Protestant wife and myself, I remembered Barbara's words. We tried The Episcopal Church and joined it. But it was several years after that that I realized the Anglican Communion connection. You might say I grew into an understanding of Anglicanism because for me, the church was the local parish, not some worldwide entity. I think many of us look at it that way. We think locally, not globally.

So, for instance, when one of our diocesan, denominational, or Communion leaders says something we consider to be embarrassing or even whacky, we kind of whisper to our friends at coffee hour, "What the heck is wrong with him/her? Is he/she a heretic or just stupid?" But unless our own parish starts to say embarrassing or wacky things, we don't get greatly exorcised about it. Which is why we're in the trouble we're in today.

So Anglicanism today is fragmented. Most of us just sort of watched it happen in the newspaper, and we're not sure how to fix it and not sure how it will affect us. That's one reason I am happy about the orthodox Anglican entities cropping up around the country.

Finally somebody is taking a stand to ensure a traditional Anglicanism in America, one that brings people to a saving faith in Jesus Christ and empowers them with the Holy Spirit to be disciples of Jesus with a passion to make disciples for Jesus—all within the beautiful context of Anglicanism.

See? Wikipedia's not so bad after all. It just needs a little filling out.

Bishop-Elect Julian Dobbs

Convocation of Anglicans in North America
Anglican Church in North America

Praise God for the Anglican Church!

The Anglican Church has offered me a place to worship the Living God, deepen my understanding of the Christian faith; it has given me, my wife and children an opportunity to share in the ministry of the Church and has been a place where relationships with Christian brothers and sisters have enriched my life and faith.

I worship God in the fellowship of the Anglican Church because. . .

The Anglican Church provides a place of worship—common prayer for all people. One of the greatest strengths of the Anglican Church is the rich tradition of liturgical worship, which provides an opportunity for all people to connect with the Living God through prayer, sacrament, the public reading of the Bible, teaching, the creeds of the church, song and dance. The Anglican Church recognizes the primacy and centrality of the Bible and is enriched by reason and tradition. Reason and tradition must always be subservient to the Bible, however they help us understand and comprehend the word of God and the function of the church.

The Anglican Church provides a place for all the baptized to share in the ministry of the Church. When someone is baptized, that person is brought to Jesus Christ and made a member of the Church. It is a new start in life in which the baptized person is accepted and sealed by God with the Holy Spirit to represent Christ in the world. Each baptized person is given gifts by God to use in the service of the church. The Anglican Church provides a place for both clergy and laity to use their gifts in the ministry of the church. Everyone has a ministry to fulfill and the church is strengthened and enriched when each person willingly serves together in the mission of the church.

The Anglican Church offers a generous inclusiveness without limiting the historic faith. CANA states that the Anglican Church is a place where “people of diverse backgrounds show the world that true unity is possible when we are connected by ‘one Lord, one faith, one baptism.’” (Ephesians 4:5) No one is beyond the reach of a loving God whose life transforming message, “once for all entrusted to the saints,” continues to transform individual lives, communities and nations. All people are welcome and invited to respond to the Gospel message, no one is to be excluded, every life including our own is loved by God and very precious to Him.

The Anglican Church has a commitment to global mission and continues to believe that Jesus still says GO! Historically, the Anglican Church has been at the forefront of global Christian mission, originally seeking to abolish the slave trade, bring social reform at home and world evangelization. Since the early 1800s Anglican missionaries have impacted the globe with the gospel message of Jesus Christ. The Anglican Church remains committed to the Great Commission of Matthew 28 and sends mission partners across the globe, to work alongside indigenous churches, to transform unjust structures and to declare the Good News of Jesus Christ.

The Anglican Church has a connection to a local, national and international community of fellow believers in Christ. Our local Anglican church [parish] is connected to a diocese [jurisdiction] that relates to a larger national group [province] which is in relationship to the global Anglican Communion of 80 million members in 160 countries. This global connection is currently fractured, however the relationship reminds us that we are not simply North Americans left to our own devices and desires. We are in Christian fellowship with Bible-believing Anglicans across North America and around the world—such as the 20 million Anglicans in Nigeria, the 9 million Anglicans in Uganda and the Anglicans in Kenya, Rwanda, Singapore and Sydney, and Australia, to name just a few.

The Anglican Church has a sure and certain hope for the future. The Anglican Church has always believed with unshakeable conviction and insistence that the God who is working in history and who has already established His rule in Jesus Christ will one day bring history to a climax in the Son of Man's coming in glory. We are looking forward to a day when God's kingdom will be manifested in all its glory and fullness, and when, at the name of Jesus, every knee shall bow, and every tongue confess, that Jesus is Lord, to the glory of God the Father. This is the message of the Bible, it is the message declared in the creeds of the Church and that's why I am an Anglican.

The Rt. Rev. John Guernsey

Diocese of the Holy Spirit
Anglican Church in North America

Why am I an Anglican? Let me count the ways!

Because it's the Church in which I met Jesus. Through the witness of Christian parents, I came to know that I needed a Savior and to put my trust in Him.

Because we're a biblical Church. We have a bedrock commitment to the Holy Scriptures as the Word of God, knowing that the Bible contains all things necessary to salvation.

Because we're a sacramental Church. We know that the grace of God is conveyed through the Sacraments as they strengthen and build up our faith.

Because we're a Spirit-filled Church. We depend daily on the Holy Spirit who is the Lord, the Giver of Life. It is in His power that we are able to serve others.

Because we're a liturgical Church. As a boy, I was formed in the faith through the Book of Common Prayer, as it conveyed profound theological truth through the beauty and power of its prayers and praises.

Because it's the Church of Cranmer, Ridley and Latimer, martyred during the English Reformation. Our forebears in the faith were willing to sacrifice all for the sake of Christ and the truth of God's Word.

Because it's the Church of John Stott and J.I. Packer. The entire Christian world owes much to these contemporary theological giants of Anglicanism.

Because it's the Church of Archbishop Janani Luwum. Modern day martyr, the Archbishop of Uganda was executed by Idi Amin as he stood for justice in the face of tyranny and the threat of radical Islam.

Because it's the Church of Archbishops Peter Akinola and Henry Orombi. These men are visionary leaders of extraordinary courage, who have taught us so much about standing for Jesus.

Because it's the Church of persecuted Christians in Sudan and Northern Nigeria. They inspire us and through their sacrificial witness the Lord calls us to hold fast to the Gospel under increasing pressure in our culture.

Because it's a Church committed to mission and church planting. Archbishop Duncan's call to plant 1,000 churches in the next five years has spurred us on to recapture our Anglican passion for mission.

Because it's an historic church. We treasure the Apostolic teaching and ministry which has been handed down to us.

Because it's a contemporary church. Our Church is able to present the timeless truths of the Gospel in fresh ways in new contexts.

Because it's a Church with a heart for the poor. The Global South has shown us that most of the Anglicans in the world are themselves poor. Anglicanism's understanding of the Incarnation, God becoming flesh in Jesus Christ, causes us to share the Good News—and our lives—with those in need.

Because it's a Church that knows the power of prayer. Intimacy with Jesus in prayer is at the center of who we are. Seeing the Lord move in answer to believing prayer is at the core of our mission.

Because it is a Church committed to reaching North America with the transforming love of Jesus Christ. Jesus changes us and we are blessed to be part of a Church that wants to be an instrument of Jesus' transformation of the broken, the suffering and the lost.

The Apostle Paul said that we are “servants of Christ and stewards of the mysteries of God” (1 Corinthians 4:1). The Parable of the Talents (Matthew 25) exhorts each of us as stewards to invest what the Lord has given us for the growth of His Kingdom. We have received our Anglican heritage not for mere preservation, like the wicked servant's hiding of his master's money in the ground, but that we might use everything we have to see the Kingdom grow. Let's go forth as faithful Anglican servants who freely share the Good News of Christ, that a world that needs Him so much may come know Him as Savior and Lord.

The Most Rev. Robert Duncan

Anglican Church in North America
Anglican Insights Speaker Series - March 13, 2010

The leader of the Anglican Church in North America offered encouragement and insight into why it's an exciting time to be an Anglican Christian at the first event in the Anglican District of Virginia's Anglican Insights speaking series on Saturday, March 13, 2010.

"There's no moment when the witness of Anglicans has mattered more," said Archbishop Robert Duncan, primate of the Anglican Church in North America, to the attendees who had gathered at The Historic Falls Church.

He went on to explain three key reasons for this. "The first thing I'd say about my excitement and why we should be excited in this moment is that we're rediscovering who we are as Anglicans. There's a reawakening and a reassessing of what it means to be Anglican Christians, where we fit in God's economy in his great task, which is the transformation, the conversion of his children. We're reclaiming it. We're reasserting it and especially here in North America where there's been such a straying, such a wandering, and such challenges to what Anglicans are and have always been," he said.

"Secondly, I want to suggest to all of you that this is a moment when the kind of church and the kind of synthesis that Professor Robert Webber of Wheaton College wrote about before his untimely death. This is, as much as any movement, the ancient future movement of the church. There's something peculiar about Anglicanism which is able to draw out what has been into what will be and actually often distinguishing the baby from the bath water. This may well turn out to be the Anglican moment. It may even be an Anglican century; just as in Africa the 20th century was the Anglican century.

"The third thing that I believe is key in understanding why this is such an exciting time is that we get to see over and over God's blessing and God's movement," he said, pointing to examples such as those within the Anglican District of Virginia which has been involved in church property litigation.

Archbishop Duncan said he often hears from parishes "of how God has again placed His church in better circumstances than it was in before. Yes, they tend to be living in 'church out of the box' or in spaces that weren't designed for worship, and yet they're so much stronger, and there's so

much more before the eyes of other Christians as a witness to what God is doing and what God can do, seeing God's blessing, God's power."

Building an Anglican movement in the U.S. is not without challenges, he said, and mentioned several.

"The unhealed stuff, we've all got lots of unhealed stuff, particularly those of us who came out of The Episcopal Church, or lots of wounds, and some of those wounds aren't scars yet, they're just still wounds. We've always got to help each other and watch each other to make sure we're not operating out of the wounds. I mean, it's okay to operate out of Jesus' wounds, but it's not okay to operate out of our wounds."

"Finally, in terms of challenges, there's spiritual warfare," he said. "The enemy is not happy, not happy with a church that's reliably Christian and gently Christian. The enemy will do everything he can to defeat us. He can't defeat us as long as we stay in Christ, but he's a raging and a roaring lion, as Peter tells us, seeking whom he may devour. Resist him, firm in your faith."

Archbishop Duncan continued to encourage ADV and other orthodox Anglicans in this country who are building this new movement.

"God is doing a new thing. Our God is always doing new things, and he chooses the most unlikely people, and that's part of the perspective that I have as well. Again, that he'd use any of us for these purposes, that he'd use me, broken as I am, for this work, this great work is just something that only He understands. I surely don't. That He'd use the likes of us, again, our greatest characteristic in leadership in the church is, of course, weakness because it's God's strength that's made perfect and made evident in our weakness. That's my story, and that's our story," he said.

Dr. Os Guinness

Social Critic and Author

Anglican Insights Speaker Series—June 8, 2010

On Tuesday, June 8, 2010, 200 members of the ADV community arrived at the Falls Church Historic Church to attend ADV's second installment of the "Anglican Insights" series. Famed author and speaker Os Guinness spoke to the crowd about what he believes to be the most significant challenges facing orthodox Christians today. He provided commentary in six different areas, each of which is summarized below.

"Challenge number one. We must appreciate our Anglican heritage with realism and humility. In just a handful of years, it is going to be 500 years since the dawn of the Reformation, and I, for one, am profoundly grateful to be an heir of the Reformation, as well as a follower of Jesus Christ. The simple story of the Reformation is heroic. For the church, the Reformation was a rediscovery of the Gospel, a reemphasis on the Scriptures, and a rediscovery of the place of lay people," said Guinness.

"The Reformation took Christian unity seriously, but in some branches there has been splitting and fighting ever since. The Reformation was passionate about restoring spiritual reality, but it produced, ironically, some of the most secular societies history has ever seen.

"Challenge number two. We must face up to the grand cultural transformations of our age. In an age of rapid change, one of the features of our world is hype, all sorts of claims and so on, much of them bogus. But there are profound transformations taking place which are shaping human life and experience in all sorts of ways and, of course, changing our discipleship, and we need to recognize these to engage with them well.

"Challenge number three. Be prepared for a war of spirits. It is said today that everyone is now everywhere. With our modern travel and media and migrations and the Internet and so on, it is often said that every religion and ideology the world has ever known is either physically present in most great cities or virtually available. You can see in our world that it isn't just little private preferences close to each other, but entire world views and entire ways of life, cheek by jowl, with other entire world views and other ways.

"Challenge number four. Keep the challenge of secularism in perspective. There are a number of reasons why the secularists have a golden moment. When any culture declines, it turns against its

old faith, and the old faith in the west is the Christian and the Jewish faiths. In many ways, this is what has been called an ‘ABC moment,’ anything but Christianity, any weird, wild, or wonderful new thing, except the Christian faith.

“Challenge number five. We must keep the challenge of Islam also in perspective. Islam too, of course, benefits from the ABC moment. But why am I not alarmed about Islam? Terrorism is a security issue and, in that sense, a strategic threat, but there is no sense among anyone that the terrorists or that sort of violence could ever succeed. So we will live with the fear of that threat for a long time as, say, Ireland did with the IRA, but there is absolutely no belief among Muslims themselves or even commentators that political Islam will succeed. We need have no fear.

“Challenge number six, though, comes down to us. We must face up to the lethal distortions of faith in the advanced modern world. The modern world has done more damage to faith than all the persecutors in Christian history combined,” Guinness stated.

Os insisted that Christians, especially those divided within their own denominations, have to look at the world humbly, and need to pray and work for reformation rival “in our time.”

In order to face the challenges to the Christian church, Os explained that “we need prayer and persuasion,” the ability to advance the Gospel to everyone one meets. Os continued, “I am not a pessimist for a moment. I think any Christian statement always has to end in hope.”

“All we care about is when see Him face to face, that He says, “Well done, good and faithful servant.” The challenge of today is to faithfulness, but such faithfulness, that it may even prevail over the teeth of the advanced modern world. Now, I think the church of Cranmer and Hooker and John Donne and William Wilberforce and the Earl of Shaftesbury and T.S. Eliot and C.S. Lewis and many others has a tremendous part to play in such a movement,” Guinness concluded.

Great-great grandson of Arthur Guinness, the Dublin brewer, Os was born in China in World War II where his parents were medical missionaries. A witness to the climax of the Chinese revolution in 1949, he was expelled with many other foreigners in 1951 and returned to Europe where he was educated in England. He completed his undergraduate degree at the University of London and his Doctorate of Philosophy in social sciences from Oriel College, Oxford.

As a European visitor to the United States and a great admirer but detached observer of American culture today, he stands in the long tradition of outside voices who have contributed so much to America’s ongoing discussion about the state of the union.

The Rev. Dr. Richard Turnbull

Principal, Wycliffe Hall, Oxford, England

Anglican Insights Speaker Series—September 17, 2010

Editor's Note: The following event summary was prepared by Chip Webb, Truro Church parishioner and former vestry member.

“Anglicanism presents wonderful opportunities for church growth” because it is “firmly founded and firmly rooted” and well-positioned “to be a transforming influence on society,” according to the Rev. Dr. Richard Turnbull, Principal of Wycliffe Hall in Oxford, England.

The author of *Anglican and Evangelical?* and *Shaftesbury: The Great Reformer*, Turnbull delivered a lecture sponsored by the Anglican District of Virginia titled “Anglicanism: Burden or Opportunity?” at Truro Church on Friday, September 17, 2010. He both presented an argument for that claim and addressed the challenges facing the worldwide Anglican Communion.

A FIRM FOUNDATION

Most fundamentally, Turnbull sketched a picture of Anglicanism as a confessional church grounded in Scripture. “It’s a complete myth that Anglicanism doesn’t believe anything,” he said, referring to the belief that Anglicanism is more centered on church unity than doctrine. “The Scriptures are there in the liturgy.”

Christian tradition serves as another critical building block, even though it is “not determinative” in matters of faith and practice to the same degree as the Scriptures. The relationship between Scripture and tradition is perhaps best summed up in the Church of England’s proclamation that the Christian faith is “uniquely revealed” in the Scriptures and “set forth in the catholic creeds.”

Anglicanism is reformed “in the sense of [holding to] the centrality of the Reformation,” Turnbull asserted. He described it as a “graced” church in its adherence to the doctrine of justification by faith alone. The sacrament of Baptism reflects the Reformed focus on covenant; even infant baptism is “an expression of God’s covenant relationship with his people.”

Furthermore, “Most Anglican evangelicals are moderate Calvinists,” Turnbull said. This “means we do affirm the sovereignty of God. . . but we will also want to proclaim the gospel” so that people may freely choose Christ.

That emphasis on evangelism, as well as a Protestant understanding of the Eucharist, makes Anglicanism an apostolic church, according to Turnbull. And in its organizational structure, “essentially Anglicanism is a local church with biblical oversight” provided by the bishop. “We don’t believe. . . that we can just do as we please.”

A TRANSFORMATIONAL CHURCH

Turnbull presented these six characteristics—scriptural, confessional, reformed, graced, apostolic, and Reformed Episcopal—as marks of the Anglican Church that enable it to transform society.

Such transformation has been evident in Anglicanism’s history in the sense of both evangelism and social reform. Turnbull cited the role of Anglican leaders such as George Whitefield and John Wesley in spreading the gospel, and William Wilberforce and the seventh Earl of Shaftesbury in social concerns.

Anglicanism also possesses a humility that can speak to society. “Anglicanism isn’t static. It does believe that the church is continually in need of reform,” Turnbull commented. It is not a fundamentalist church, he added, because it allows for diverse opinions on secondary matters of faith.

CHALLENGES FACING ANGLICANISM

Nonetheless, the lack of adherence to critical matters of faith has negatively impacted Anglicanism recently. Turnbull argued that “the real crisis” is not over sexuality, but rather the authority of Scripture. The Episcopal Church would say that the Bible is important, but “it is just one [authority] among many.”

As an example, Turnbull cited The Episcopal Church’s disregard for the uniqueness of Jesus Christ. “What is the point of evangelizing if Jesus is just one way [to God]?” he asked. A second concern relates to church structure. In The Episcopal Church, “The primacy of the [local] church has been replaced by the primacy of the diocese,” in contradiction to Anglicanism’s Thirty-Nine Articles, Turnbull asserted.

Despite these challenges, Turnbull sees Anglicanism not as a burden, but an opportunity. The difficulties can be met by reclaiming the authority of “God’s grace, God’s initiative, and God’s word;” centering Anglican identity in the Scriptures; working toward communion with both other Anglicans and other Christians; and evangelizing non-Christians.

EVANGELICAL ANGLICANISM IN ENGLAND

A self-professed historian who loves both history and tradition, Turnbull was visiting the United States to promote Wycliffe, an evangelical Anglican seminary that is part of the University of Oxford.

Some differences exist between evangelicals in the Church of England and those in American expressions of orthodox Anglicanism. “In England, ‘evangelical’ is normally defined theologically and doctrinally,” while it takes on cultural overtones in America. Evangelicals have a considerable amount of influence in the Church of England, even though theological liberals dominate among bishops.

Three major challenges face Christians in England: secularization, growing religious pluralism, and the lack of church attendance. (Only five to six percent of the population regularly goes to church.) Surveys show that while most English citizens do not trust the church, they do not trust prominent atheists such as Richard Dawkins either.

Evangelicals in the Church of England often have attempted to meet these challenges partially by replacing traditional worship with contemporary expressions. Turnbull lamented the tendency in some evangelical Church of England parishes to eliminate reciting the creeds.

While women’s ordination is polarizing to Anglo-Catholics and other traditionalists in the Church of England, Turnbull believes that only “an infinitesimal number” will leave the Church of England for Roman Catholicism.

Regarding the issue of whether the Church of England should be disestablished from the English state, Turnbull said that he on the whole supports establishment, but that British Christians fall on both sides of the issue.

The Rev. Dr. Tory Baucum

Rector, Truro Church
Fairfax, VA

Luther was once asked how he started the Reformation. In his characteristic florid style, Luther replied, “I did not start the reformation. All I did was preach the word of God and drink beer. The Word of God did the reforming.”

Similarly, Dr. Otto Piper of Princeton Seminary once admonished his students in this way:

We make a mistake when we think that Luther and Calvin produced the Reformation. What produced the Reformation was that Luther studied the Word of God. And as he studied it, it began to explode in him. And when it began to explode inside him he did not know any better than to let it loose on Germany. The same was true of Calvin. The tragedy of the Reformation was that when Luther and Calvin died, Melanchthon and Beza edited their works. And so all the Lutherans began to read the Bible to find Luther and all the Calvinists read the Bible to find Calvin. And the great corruption was on its way. Do you know there is enough undiscovered truth in the Bible to produce a Reformation and evangelical Awakening in every generation, if we only expose ourselves to it until it explodes in us and we let it loose?

Anglicanism shares in this larger movement of reform. It began as an indigenous reform movement of the 15th and 16th centuries that was let loose by Latimer, Ridley, and Cranmer, but was co-opted by a politically opportunistic King (something, of course, that never happens in our age!).

Despite this checkered beginning, Anglicanism remains a reform movement within the larger body of Western Christendom. In subsequent centuries it has spawned smaller reform movements such as the Wesleyan revival in the 18th century, the Oxford movement in the 19th century and most recently the Alpha movement in the late 20th and early 21st centuries.

Each of these Anglican renewal movements has three defining doctrinal emphases, which together constitute the full power of Christian salvation: original sin (everyone needs a Savior, not just a coach), justifying grace (such a Savior and His salvation has been given to us without our merit) and sanctifying grace (the salvation that is offered to us is transformational, not merely transactional. That is, it must be personally and continually appropriated). The surface differences between Methodism, the Oxford movement and Alpha should not obscure this shared Anglican doctrinal DNA.

Like the other Protestant reformers, Archbishop of Canterbury Thomas Cranmer, was a Catholic who yearned to see the Medieval Church reformed according to these three-fold emphases. The Church of England, like the Reformation churches in Europe, was simply an attempt to re-Christianize Christendom by reintroducing to the Church the full power of Christian salvation.

The reformer's goal was making new Christians, not Cranmerians nor even Lutherans or Calvinists. Where the various Reformation Churches differed was in the strategy and tactics they employed to achieve this common goal of re-Christianization.

Somewhere else, I have explained the relationship between Anglicanism and the Reformation Churches:

Anglicanism was an indigenous reform movement which shared many features of the Continental reformation: gospel liberty, biblical literacy and ecclesiastical downsizing. At its early stages, the reform was a synthesis of Erasmus' strategy of learning and Bucer's concern for parish-based discipline, both of which were grafted onto Luther's rediscovery of justification by faith as the root transaction between God and humans. This discovery of Luther was due, in part, to his rediscovery of Augustine's doctrine of grace. . . A variety of scholars were stimulated to a new perception of Augustine by the first scholarly printed edition of his work which began to appear in the late 15th century. The impact of this discovery cannot be overemphasized.

This common patrimony in Augustine is an essential part of our Church's identity. In his 1562 defense of Anglicanism, "Apology of the Church of England," John Jewel relied extensively on the Fathers but quoted St. Augustine far more than any other Father of the Church to make his case. We Anglicans highly esteem the Bible as the Word of God, the norm of Christian faith, but we Anglicans also know the Bible cannot be read in a vacuum.

Everyone reads the Bible from some standpoint or tradition. Anglicans acknowledge, up front, that we read the Bible through the lens of the early Church. And Augustine was the epitome of the early Church. It is not an overstatement to say that Anglicans are essentially reformed Augustinians, keeping original sin, grace and sanctification as the integrating touchstones of our doctrine of salvation.

This reformist character of Anglicanism—defined by its Augustinian interplay of original sin, grace and sanctification—not only outlines our historical beginnings, but also illumines how modern Anglicanism "got off the rails" in North America.

The Episcopal Church spawned two quasi-theological movements in the past two centuries: Liberalism in the 19th century and the Charismatic renewal in the 20th century. Unfortunately,

neither Liberalism nor Charismatic renewal rotated entirely around this Anglican theological universe.

Liberalism upheld grace, but neglected (and sometimes outright denied) original sin and sanctification. The Charismatic renewal upheld original sin and sanctification, but often neglected grace (especially in its justifying phase). Each generated its own constellation of theological shooting stars but neither illuminated the full power of salvation. Thus, neither was evangelistically fruitful.

American Christendom was not re-Christianized by The Episcopal Church. I believe the new Province of Anglicanism must appropriate the theological heritage outlined above in order to fulfill its full redemptive potential. American Christendom needs to be re-Christianized. At our best, we Anglicans are a reformed and reforming movement of Catholic Christians, devoted to the historic faith and practice of the early church.

We possess both a form (sacramental Christianity) and meaning (evangelical Christianity) that speaks to the anomie in the post-modern American soul.

It is now time to thoughtfully reengage the Word of God until that Word explodes in us and we simply “let it loose” in North America. If we do, I would not be surprised to see the next Great Awakening emerge from within our communion of Churches.

The Rev. Jeffrey O. Cerar

Rector, St. Stephen's Anglican Church
Heathsville, VA

Last November, my wife, Lynne, and I toured the Holy Land with a busload of Christians. Being the only pastor in the group, I was asked on several occasions to lead worship. I was privileged to baptize people in the Jordan River, and to celebrate communion at the Garden Tomb. Lynne and I led our fellow pilgrims in a healing prayer at the Pool of Bethesda, where Jesus healed the man who had been an invalid for 38 years. We were the only Anglicans any of these pilgrims had known. We saw that this was an opportunity to give people a glimpse of Anglican Christianity.

Planning the services, I decided to use enough of our Prayer Book liturgy so that our Christian friends could see its beauty and the integrity of liturgical worship. At the same time, I was flexible and spontaneous enough that I hope they could see that we Anglicans are open to the Holy Spirit and eager for His presence in our midst. And I preached the Gospel without apology or compromise. I wanted them to see that Anglicans are biblical, liturgical and Gospel-driven Christians, eager to invoke and to share the grace, mercy and love of God.

But those things alone do not distinguish us from other faithful Christians. Leading worship with those unfamiliar with Anglicans reminded me that we are a bridge among various expressions of the Christian faith. Since the days of the Elizabethan Settlement in the last half of the 16th Century, Anglicans have made room for a fairly wide range of piety and liturgical practice. It is often said that Anglicanism is a “big tent.” It is big enough to comfortably house both Catholics and Evangelicals.

In recent years, a third strain of Anglicanism has been given a welcome home: Charismatic. We have become aware of the power of the Holy Spirit at work in the world, and we look to His presence in our worship. Anglicanism is a home for all legitimate, faithful and biblically justifiable expressions of the Christian faith, whether Catholic, Evangelical or Charismatic. That is not to say that the three always live together in easy peace. Just last Tuesday, one of our own members told me that our worship was too charismatic, and on Thursday, another complained that it was not charismatic enough. The breadth of liturgy and piety is part of who we are in the big tent of the Anglican Communion.

Sadly, the “big tent” metaphor has been corrupted in our time to suggest that in Anglicanism anything goes. The fabric of our communion has been torn as some voices have asserted that the

tent is big enough to accommodate those who believe that the Bible is largely filled with myths and the opinions of human beings. The battle is joined over whether Anglicanism will maintain its grounding in biblical truth, or will give in to those who take their worldview and their moral guidance from the culture.

It is popular to suggest that those who take the Word of God as unalloyed truth are not thinking people. Some branches of Anglicanism have used the slogan, “We do not check our brains at the door,” as a marketing ploy. No Christian should ever check his or her brain at the door. But what is that brain to be used for? Anglican Christianity does not contemplate using our minds to elevate our own wisdom over God’s. On the other hand, it is very much Anglican to use our minds to explore God’s Word more deeply, so as to know Him better and better understand His will and His purposes for our Christian lives. It is Anglican to study and reflect on who Jesus is, so that we may love Him more and cherish His gift of salvation.

In the midst of this battle for the soul of our Church, we have found something that we may have overlooked before: the truly global nature of Anglicanism. In past centuries, Anglican missionaries carried the Christian faith to many places in the world. They proclaimed a biblical faith, emphasizing the truth of Scripture and the saving grace of God in Jesus Christ, and Him alone. Today, that biblical faith is strong in Africa, Asia and Latin America. Friendships and mission partnerships have proliferated as we have reached out to each other to preserve the faith. At St. Stephen’s Church in Heathsville, Virginia, our Gospel partnerships with two dioceses in Uganda and one in Nigeria have greatly strengthened our faith and empowered us for mission.

Anglicans are thinking people who trust God’s Word. And trusting God’s Word, we make it a priority to worship and glorify Him; we express God’s saving love at home and across the globe; and we are driven to bring the Good News of Jesus Christ to a world that is lost without Him.

The Rev. David Glade

Rector, Christ the King
Alexandria, VA

What is it about Anglicanism that is unique and worth fighting for? What would the world miss if we ceased to exist? What is Anglicanism? I will address those questions from two angles, first some general observations about Anglicanism and then some personal reflections as to why Anglicanism is for me. To the first point, some general observations of Anglicanism: Anglicanism is a faith that is committed to the authority of Scripture. Our commitment to Scriptures as containing all things necessary for salvation is stated in our articles and modeled by our forefathers, Wycliffe, Cranmer, Latimer and others. Our commitment to Scripture is heard weekly in our worship as Scriptures are read publicly and woven into our liturgy. Anglicanism is committed to the authority of the Scriptures.

Further, Anglicanism is committed to the tradition of the church. In citing the importance of tradition, I am not referring to the color of the sanctuary carpet or a style of church music, but rather that deep tradition of worship and doctrine as established by the early Church. In her first five centuries, through four great councils, the Church established three normative creeds, recognized two testaments and one inspired Scripture. Five centuries, four councils, three creeds, two testaments, one Scripture; this is the tradition that Anglicanism rests on and the tradition that our worship connects us to every week.

Finally, Anglicanism is committed to the ongoing work of the Holy Spirit. God's Spirit continues to be at work- inspiring preachers, empowering evangelism, convicting the lost, healing the sick and guiding the church. What is Anglicanism? What is unique about our denomination? Our unique gift is a church that is committed to the authority of Scripture, the tradition of the church and the ongoing work of the Spirit. As has been said before, we are a church that is evangelical, catholic and charismatic. Three general observations about Anglicanism. Now to some more personal reflections and three aspects of Anglicanism that I love.

I love the repetition of our worship: creeds, prayers, congregational responses, all very repetitive. While I did not appreciate the repetitive nature of our service as a child, I do appreciate it as a parent. When I see my young kids in worship I often think of "The Karate Kid."

Recall that "Daniel-son" learned his karate by rote repetition, "Wax on. Wax off." Daniel didn't know he was learning karate any more than my kids know their being disciplined in their faith in

Christ. But through sheer repetition, my kids are learning the content of their faith through the creeds. They are learning how to pray as they say the Lord's Prayer. They are being taught how to act as we recite the Ten Commandments. Week after week, month after month, year after year, the weight of repetition in our worship forms our minds. I love that our service is unapologetically repetitive. I love that our worship is work. The consumer nature of our culture is well documented and regrettably, that consumerist nature has entered the church. But Anglicanism does not easily allow for passive consumption. The congregation stands, sits, kneels, responds, takes, eats and drinks. In a consumer culture, I love that our worship demands work.

And lastly, but most importantly, I appreciate the beauty of Anglicanism. From the opening collect for purity, ". . . to you all hearts are open," to the closing dismissal, ". . . with gladness and singleness of heart," our service is unmatched in its understated beauty. Anglican worship insists that theological accuracy and aesthetic beauty are not exclusive terms. I love the understated beauty of our service.

Three general observations about Anglicanism: We are evangelical in our commitment to the Scriptures, catholic in our commitment to tradition and charismatic in our commitment to the Holy Spirit. This is what Anglicanism offers. Three personal reflections: I love that our worship is repetitive. Our worship demands congregational participation. Our worship is beautiful. This is why I am an Anglican.

The Rev. Dr. Harold Hammond

Rector, Shepherd's Heart Anglican Church
Fairfax, VA

Our story goes from Palestine to England in the first century, as our roots go back to the Church of England, much more than the Church of Rome. It is called The Celtic Church and it embraces the spread of the faith through England, Scotland, Wales and Ireland.

The Celtic Church existed for more than 500 years before the Church of Rome made inroads, and there was always an uneasy truce between the Celtic Church and Rome, which finally broke open in the 1500s with the Protestant Reformation.

Some may not know that the Bible molded and shaped the English church and culture 1,000 years before the birth of Martin Luther and John Calvin, establishing education for children and youth, inspiring poets and song writers and sending forth evangelists into the dark corners of paganism.

This portion of our story begins in Glastonbury in the West Country of England and is noted for three very famous Christians: Joseph of Arimathea, King Arthur and St. Patrick.

Joseph, as you know, took Jesus' body after the crucifixion and was, according to some, the uncle of Jesus. Joseph was involved in the tin trade and exported tin from England to the Middle East for building purposes, which makes sense because we know there was a strong Jewish presence in the west of England at that time. Many of the tin miners may have been Jewish settlers.

One story goes that Joseph visited England with the Blessed Virgin Mary and the young boy, Jesus. There is a hymn about the young boy Jesus visiting England.

After the crucifixion, Joseph fled Palestine, along with the Virgin Mary and some other Christians, as it was felt too dangerous to remain in the Holy Land.

He brought with him the Holy Grail, the cup used by Jesus at the Last Supper. The story goes that Joseph founded the first Christian church in England and archeological records show that there was an extremely early church at Glastonbury.

This church is said to have continued for many years and eventually it became a monastery and one of the early abbots was St. Patrick. Sir Galahad of King Arthur's Round Table was said to be the last descendant of Joseph.

There were many Celtic saints during these early times, as well as martyrs who shed their blood for Jesus during the persecutions. One of the earliest English martyrs was a man named Alban, who was a pagan, but took into his house a priest who was being hunted by the Roman authorities.

During the stay in his house, the priest told Alban of Jesus and converted him and baptized him. Then the Roman authorities came to Alban's house looking for the priest. Alban put on the priest's cloak and gave himself up as the priest, and was later martyred. Many Anglican churches are named for St. Alban.

The Celtic Church tended to be more like the churches of the East, emphasizing the deeper things of the Holy Spirit rather than the organization of the church. Whereas the Church of Rome was a monarchy, under a single ruler, the Celtic Church followed the eastern model which said the church was ruled by a College of Bishops, all of whom were equal, and decisions were made by a Council of the Church, not a single man.

Incidentally, it was the College of Bishops model which enabled the conquered churches of the east to survive centuries of domination by the Muslims in places like Egypt, Syria and Turkey.

The Celtic church was organized around little villages here and there, each of which had its church and its priest and deacon. Their congregation involved the idea of the "Soul Friend," which meant that each person had a relationship with another person with whom they could share everything, all in the strictest confidence. They had a saying which went like this: "A man without a Soul Friend is like a body without a head."

The bishop was a man who walked about, usually bare-footed, from village to village. He would teach and confirm new members and ordain new clergy where needed. He would witness to anyone he met on the road with a view toward bringing them to salvation.

The Celtic Church was a wonderful, caring, mystical faith which worked very well when the British Isles were composed of a series of small villages. But it was no match for the juggernaut of armies and migrations spreading westward.

In the 600s the Bishop of Rome sent a group of bishops and soldiers to England under a man named Augustine (different Augustine). Bp. Augustine set up his cathedral in Canterbury, where it is to this day.

Later the Celtic bishops and the Roman bishops met in the Synod of Whitby, with the Celtic bishops following the model of St. John and the Roman bishops following the model of St. Peter.

The Romans won and their model of how the church should organize and conduct its affairs became the standard. However, there was always an uneasy truce between the Church of England and the Church of Rome which continues to this day.

The Rev. David Harper

Rector, Church of the Apostles
Fairfax, VA

In 2007, as our ADV churches found themselves embroiled in costly litigation, I stood on the spot in Broad Street, Oxford, where the Anglican martyrs met their fiery deaths in 1555 and 1556. As I lingered there, I experienced an unusually powerful connection with my Anglican roots. Hugh Latimer, Nicholas Ridley, and Thomas Cranmer understood that contending for the faith is costly. I was vividly aware, on that September morning, that the outcome of the litigation might result in losing our church property; yet in that time-suspended moment, the possibility of that loss, while not insignificant, seemed a small price to pay by comparison with our spiritual ancestors.

Anglicanism is known and respected, amongst many other things, for its generous orthodoxy, and its distaste for hard-lined, left-brain definitions of doctrine. We find legalism repugnant. We are a people willing to do the hard work to stay connected to each other, in a spirit of friendship. We have known how to bring together theological friends and foes within the family, and keep them together under one roof. We have always liked living in a roomy house, where we can all spread out and be ourselves. We bear with those whose taste in decorating their personal space isn't exactly our own. We love equally the theologically tidy and untidy, all the while still able to recognize each other as one family in Christ. I personally appreciated the way the Anglican Church was amongst the first to embrace and make room for the charismatic renewal in the 1970s, seeing it as the missing stream that needed to flow beside the catholic and evangelical—both long-established in our tradition. SOMA (Sharing of Ministries Abroad), in which I was involved for a number of years, was born out of that renewal, and is still helping nourish and sustain our Church around the world.

Our Anglican fathers laid for us this foundation of charitable inclusiveness. It was Richard Hooker, for example, who charted the course that led to the “via media” between the Puritans and the Roman Catholics. But our hallmark of roominess—and the gracious hospitality that has made it possible—has never been accomplished at the cost of obliterating boundaries. Richard Hooker's via media was not an open-ended permissiveness to steer between any extremes. It was premised on the boundaries of Scripture, reason, and tradition—in that order—with the first as the foundation and pillar of the other two.

I am deeply grateful to have been born into a tradition such as this, and for the privilege of serving in its ministry. I feel deeply privileged to be numbered amongst we outspoken ones who, like our earliest Anglican fathers, and the many martyrs who have followed in that apostolic succession, are compelled to speak out, and contend for the Gospel. At our baptism, we were “sealed by the Holy Spirit, and marked as Christ’s own for ever.” We are discovering, if we didn’t know it already, that the *via media* cannot be separated from the *via dolorosa*.

Our Church was birthed in martyrdom. We have a godly heritage.

Paul S. Julienne

Member and Former Senior Warden, Truro Church
Fairfax, VA

What does it mean to be Anglican? I have not always been Anglican. I was Roman Catholic when my family visited Truro Church in 1974, but my wife and I sensed the Lord calling us to make our church home there.

I find that my catholic heritage has been deepened as I have learned to understand the Scriptures through evangelical Anglican eyes and to experience the power of the Holy Spirit in making my faith real.

One could give many answers to what is the essence of being Anglican, but to me the most important is that Anglicanism is situated solidly in the Great Story of the redemptive love of the Creator God who we know as a Trinity of Persons, Father, Son, and Holy Spirit.

To be Anglican is to be in continuity with the ancient Church's way of understanding the story of Jesus of Nazareth as told by the Apostles. Jesus, the crucified and risen Lord, the Messiah of Israel, fulfills the promises God made to Abraham to bless the whole world through his descendants, as we learn from both the old and new testaments of the Bible.

This ancient catholic faith passed from the Greco-Roman world to the people of England, where Christianity took deep root long before the turbulent era of the English Reformation. The latter transformed this faith into its specifically Anglican form, which has been carried around the world as missionaries and English speaking people spread around the globe.

The contemporary worldwide Anglican Communion, although beset by divisions and controversy, partakes of the heritage of English Christianity as a part of the one holy catholic and apostolic church, as we say each Sunday in the Nicene Creed.

To be "catholic" here is to be universal, spread across the world and spread across time in communion with all the faithful saints in diverse times and places who have gone before us and paved the way for understanding the joys and trials of faithful living centered in the Great Story of Israel and Jesus.

Anglicanism is centered on the Bible as God's revealed word, showing how God has acted to save his people from the grip of sin and evil in order to offer new life in His ways. Anglican

Christianity embraces the ancient creeds of the church, which concisely summarize the essentials of the faith. Anglican polity is notable for retaining an episcopal order of bishops in continuity with the practices of the early church. The Anglican way, under the guidance of the Holy Spirit, offers ever fresh ways of actualizing the faith in practice in our day.

Authentic Anglican spiritual life is very much centered on Jesus, the unique Word of God made flesh and blood, who suffered and died to make God's salvation available to all who call upon His name. Anglicanism offers a rich liturgy, emphasizing beauty in sacramental worship, using the words of our Lord Jesus himself, accompanied by excellence in music and uplifting words of common prayer.

Anglican worship is ordered by the seasons of the liturgical year, which takes us through the events of the life of Jesus. I really enjoy this liturgical cycle, especially the season of Advent, which starts the new church year. The word "advent" refers to "coming." It reminds us of the familiar yet powerful story of the Word made flesh as a child in Bethlehem. I pray that each of us in the ADV experience every advent the coming of the same Word to each of us through the work of the Holy Spirit.

The Rev. Daniel C. Morgan

Rector, All Saints' Church
Woodbridge, VA

To me, asking why I am an Anglican is sort of like asking, “Do you like breathing?” It is such an integral part of who I am that I can't seem to separate all the parts in order to look at it from an objective perspective. Though, as I ponder this, I am aware that there are some definitive pieces that make me who I am in the church.

I would title each piece under the following headings: history, liturgy, sacrament, Word, and balance. These components have been clearer in years past as I have sought to regain my Anglican identity and as I began distancing myself from the biblically recalcitrant former affiliation.

This journey has made me consider: swimming the Tiber, going Pentecostal (kind of like going postal!), checking out “The Vineyard,” and looking to another mainline church. All points led me home to my Anglican heritage, my anglophilia, and the place where I find the expression of my greatest joy in worship: Anglicanism!

HISTORY

I grew up in a colonial white clapboard church in Woodbury, Conn. Its roots go back to a time and a place where the American Revolution and the Church of England were bucking for freedom. In the small meeting room at St. Paul's Woodbury, the Rev. John Rutgers Marshall met with others to send Samuel Seabury off to seek ordination for the Colonies as one of its first bishops in the United States.

Growing up in this historical place began my appreciation for reform, freedom and authority. After being ordained, I took my first assistant position at Christ Church in Savannah, Ga. It was here at “the Mother Church of Georgia” where I would follow in the footsteps of Charles Wesley and George Whitfield who were both rectors there (no pressure!).

From there I went on to be the associate rector of St. Paul's Darien, the longtime home of Rev. Terry Fulham and as you know I am now the rector at All Saints' in Dale City. My personal Anglican heritage covers freedom, reform, evangelism, charismatic renewal and new beginnings in the Anglican Church in North America.

LITURGY

I have always been one who appreciates symmetry and order. The liturgy in its literal meaning—the work of the people—is that weekly “dance” that we do to provide flow, function, fun, feel, freedom, and focus in our meetings.

The liturgy provides a framework through which we have a well thought out plan of lectionary readings, suggestions for worship structure, an elevation of the Word, a regular and communal participation in the sacraments and a charge to take what you’ve received and bring it to a lost and broken world.

Liturgy is the canvas on which we are to paint what God is speaking to his church throughout the world. I don’t think I could function without the presence of this “canvas” leading me each week.

SACRAMENT

No offense to my evangelical brothers and sisters, but I cannot fathom a casual approach to Eucharist (or to the other sacraments for that matter). The sacraments give us an access to the holy presence of God in ways that mirror His grace that is being poured out upon our spirit.

To lessen the Eucharist to a private moment, to limit baptism to a simple dedication, or to claim that marriage is a simply a ceremony allowed by our civil liberties, would deny the transformational presence and power of God. Without this dynamic of presence and power, I personally would feel like I was “playing church.”

These outward signs that we call sacraments are necessary to the life of the church. In them we see God’s heart revealed to His Church, His desire to dwell with and in us.

WORD

The living Word is where the “mojo” is! As Peter exclaimed in John 6:68: “Lord, to whom shall we go? You have the words of eternal life.” I have found that the Anglican heritage celebrates, lives under, and is soaked in the Word of God.

Our liturgy sings and says the Scriptures; our lectionary approaches God’s story in a holistic way, our worship models its message: God Be Praised!

I never tire of plumbing the meaning contained within the Word of God. I am consistently blessed and surprised as I see its limitless ability to apply to our lives currently while maintaining its historical and literary context and meaning.

The Word, when central, always proves “useful for teaching, rebuking, correcting and training in righteousness so that the man of God may be fully equipped for every good work.” (1 Timothy 3:16-17)

To change its interpretation to meet our cultural fickleness or limit its true meaning is akin to calling God a liar. I need His Word daily to feel well nourished. The Anglican way points me to His Word always.

BALANCE

I am an anglophile and probably an eclectic anomaly. I love it all. High church, low church, charismania, evangelical, liturgical, smells and bells, projector screens, guitars and organs, choirs and praise teams, silence and cheering, reverent whispers and joyful outcries...they all fill my soul.

Where else in Christendom are these attributes of worship expressed better than in the balance of our Scripture, tradition and reason—or in our liturgy, our sacraments, and our worship? The Anglican church has the proper checks and balances that don’t allow us to go “off the deep end” in any one area of concentration while giving us room to move, be challenged, and to express our joy in the Lord.

I am an Anglican by birth, an Anglican by choice, an Anglican by expression, an Anglican in intellect, and as an Anglican I find myself even-keeled in my approach to life. “The Joy of the Lord is your strength” (Nehemiah 8:10) is a constant word spoken in my life.

It is through my Anglican identity—its history, its liturgy, its sacraments, its Word and its balance—that my joy is complete. I can only give away what I have found and hope that people in turn are drawn to a deep and joyful relationship with the living God.

The Rev. Rebekah Neumann

Rector, South Riding Church
South Riding, VA

When the ordination process bogged down after months of work, I went to the priest in my sponsoring parish and declared my intention to leave and become either Presbyterian (I had been baptized in the Holy Spirit at a Presbyterian retreat on prayer) or Roman Catholic (since they didn't ordain women I figured that the call to priesthood would be permanently silenced).

Wise man that he was, he simply looked me up and down and asked, "Have you ever bought a dress in a color you loved, but when you got it home and put it on it just wasn't you? The size might be fine, and you might love the color, but if the style isn't right, where does the dress end up?" The answer was obvious—in the back of the closet. I took his point to heart and went home to ponder what it was that was keeping me in the Anglican Church, rather than in some other part of Christ's body.

After some deliberation I decided I was destined to remain an Anglican because at its heart it is a church that seeks to achieve the balance that exists in the Godhead and in creation. The three great streams within the Christian tradition—Catholic, Charismatic, and Evangelical—all find a comfortable home under the Anglican tent, and at times even in the same parish.

The Anglican tradition seeks balance between head and heart, between thinking and feeling, between old and new, between ritual and spontaneity, between Christ's presence in and through the sacraments and Christ's presence in His people gathered.

As Anglicans we stand rooted and grounded in Holy Scripture, keenly aware of God's sovereignty and human responsibility, of the call to worship the living God and to incarnate His presence in a broken and hurting world as we conform our life to that of our Savior. The inner life of the Anglican Christian is to be displayed in their outer works done in ministry in the world.

It's often said that as Anglicans we are not required to check our brain at the door; we are not required to check our emotions either. Grappling with deep theological truth is as essential to Anglican identity as a passionate response to the saving work of Jesus in our lives. We stand with one foot grounded in the long held traditions of the church and the other forging ahead as we look for new expressions of the truth of the Gospel.

Being an Anglican means I can worship in Washington, D.C., or Washington state, in Akron, Ohio or Accra, Ghana, West Africa, and I can find familiar pieces of liturgy to assist me as I enter into God's presence.

As the priest consecrates the common elements of bread and wine, Christ's presence is made manifest there, just as His presence is experienced in the community gathered. While the liturgy provides the framework for worship, and our prayers are prayed in common, there is room for spontaneous response as our hearts overflow with joy in being welcomed by our God.

Our worship, while grounded in Scripture, is designed to flow out into the world in which we live. In our worship we encounter the majesty and holiness of God so that we might be transformed and sent out to "do the work he has given us to do."

We declare God's sovereignty in our prayers; we assume our responsibility to be Christ's hands and feet in our ministry outside the church walls. As Anglicans we seek to "be transformed by the renewing of our mind" through our worship, our life in Christian community, and our study. We do this so that we can better present the face of Jesus, the love of Jesus, and the truth of Jesus to the world.

What does it mean to be an Anglican? To be an Anglican is to be a person converted to the Lord Jesus Christ, to His teaching, to the church—Christ's body, and to the world—to those Christ died to save (aka the whole world).

Our life as Anglicans is shaped and marked by beautiful worship that engages the senses and delights the soul; it is both ancient and contemporary. Our mission as Anglicans is to "live Christ, love Christ, share Christ, be Christ."^[i]

To be an Anglican means we "turn inward to explore the heights and depths of the mystery of God's presence at the heart of human life while at the same time we turn outward in concern for all human life."^[ii]

[i] "Live Christ," ©2005 Ron and Celia Whitler, Dog Not Included Publishing (ASCAP), <http://www.celiamusic.net>; from the book, *On the Way to Somewhere* by Celia Whitler, published by Abingdon Press 2006

[ii] "Anglican Spirituality," A. M. Allchin, in *The Study of Anglicanism*, 1998, Fortress Press, Minneapolis.

The Venerable Howell Sasser

Archdeacon, Convocation of Anglicans in North America

I began life as a cradle Southern Baptist. My father was Methodist, but it was my Baptist mother who ensured that I went to Sunday school and church as soon as I was old enough to do so. My early years were formed on a strong Bible foundation. Sunday school and church on Sunday morning, evening church and fellowship on Sunday night, and weekly prayer meetings on Wednesday evening were the routine of life. Church life was a routine, but without much depth or thought as to what it really meant.

I was baptized at the age of 13, not because I felt a strong need to be baptized but because my Sunday school teacher pressured me to do so. The other boys were going forward at the altar call and I was told I should too. Peer pressure was very persuasive for a young boy.

All that changed when I graduated high school and went away to the Army. Away from family and church I soon discovered the joys of late night Saturday parties and sleep-ins on Sunday mornings. Church became a distant memory until I chanced to sit beside a senior sergeant on a flight to Germany shortly after the Berlin Wall went up.

During that flight he told me of his love for Christ and our Lord's love for me. At the end of the flight, as we parted ways, he gave me a small Book of Common Prayer and suggested I might want to read it. In the months following, I would occasionally pick it up and read a passage or two. The first thing I noticed was the presence of so much Scripture in the Prayer Book. There was something there that touched a place in my heart and eventually I wanted to know more about this Episcopal Church and this Book of Common Prayer.

Eventually, I was invited by a friend to visit an Episcopal church on a Sunday morning. That visit was a life changing experience. Like John Wesley, my heart was strangely warmed. As I watched and listened to the beauty of the music and the sung liturgy, I was changed and I sensed that God was calling me to return to his house and in some way to give my life to his service. That sense of calling would be confirmed years later as I prepared for ordination in the Diocese of Washington, D.C.

I am an Anglican, an Anglo-Catholic, because I love the liturgical, theological and scriptural foundations of the Anglican Church. I am nourished by the deep and quiet spirituality I find in the Anglo-Catholic stream of Anglicanism. But more importantly I am an Anglican because God

has called me to serve and bear witness to his saving grace in this branch of the body of Christ. I grew up in the Baptist Church, but I did not truly meet my Lord Jesus Christ until that day I met him in that Episcopal Church.

The Rev. Mark Sholander

Rector, Christ the Redeemer Church
Manassas, VA

Before I can explain where I am, I think it important to briefly describe from whence I have come.

I was raised in a Roman Catholic family and briefly pursued a vocation as a priest at the age of 14. By the time I left high school I considered myself an atheist and an agnostic by my college graduation. The following summer I finally found myself in a situation without distractions and with a group of Christians who were unapologetic and enthusiastic about their personal relationships with Jesus Christ. I accepted Him as my personal savior on August 23, 1974.

Filled with a hunger for His Word, I enrolled in a Baptist Bible College for a night program while enjoying fellowship in Nazarene, Methodist, Presbyterian and Lutheran churches, prayer groups and Bible Studies. I have belonged to and/or served as a leader in two Lutheran synods, two presbyteries, Assembly of God and independent Pentecostal bodies.

Finally, in 1994 my family responded to an invitation to visit an Episcopal Church that was Holy Spirit filled. It was at this time that God began to move in an unequivocal way to call me to ordained ministry. I began the process in 1995 in the Diocese of Central Florida, attended Trinity School for Ministry and was ordained in 2000.

While I apologize for taking you through a re-cap of my spiritual journey, I thought it important to establish that I have always been open to the Holy Spirit's direction for myself and my family. I praise God that He graciously allows His children to worship and serve Him in any manner that conforms to their particular cultures, norms and learning styles provided they remain centered in the truth of Scripture. One of my seminary professors laid out for me the most persuasive outline of Anglicanism which explains why I remain to this day. Prof. Fairfield taught us about four distinctive features, all of which exist within our faith expression to greater or lesser extents: Anglo-Catholic, Charismatic, Evangelical and Liberal (or socially progressive). As has been mentioned earlier in this series, we worship Him sacramentally, making use of tangible instruments (outward and visible signs of inward and spiritual grace) to reinforce His reality in our bodies, minds and imaginations. We are encouraged to worship Him in Spirit; calling upon His very nature to infuse our prayers, our adoration and our works of service with power, grace and compassion. Anglicans are Word centered; holding to the Holy Scriptures and historic creeds to govern our understanding of Him and of our actions. Finally, we are called upon to serve others

whether they are less fortunate emotionally, physically or spiritually. Although it is both easy and understandable to emphasize any one of the four over the others, I have found Anglicanism to be in its fullest bloom only as we engage in all four.

Where are you? Are you emphasizing one Anglican distinctive at the detriment of the others? Is the form of worship more important than its object? Do you elevate the Word of God exclusive of the Spirit of God? Do you attempt to serve others, disconnected from His love, compassion and power? Anglicanism offers a wonderful blend and balance—take it from a “trans-denominationalist” like me. Why not challenge yourself to embrace the entire package? Get outside of your “comfort zone” so that our loving, God of the universe, Jesus Christ Himself, can reveal to you an even deeper intimacy with Him and stronger power to worship, understand and serve.

The Rev. Patrick A. Ware

Rector, Winchester Anglican
Winchester, VA

I've always felt that Anglicanism, at its best, is a skeleton.

If we were talking about a car, I could describe its color and function briefly (visualize a red, two-seater sports car) and without much effort, you could imagine what I was describing. If I were describing my favorite food, first I could describe its aroma and flavor (think of pizza fresh out of the oven with extra cheese). I could then list its ingredients or explain what wine it is best paired with and in no time you could taste it just from my description.

But because Anglicanism isn't physical in the same way as a car or a loaf of freshly baked bread, for me to consider it, I have to find a way to make it tangible, to ensure that my mind's eye can picture what I'm reflecting on. So as I attempt to give Anglicanism some flesh, please pardon the pun while I imagine it as a skeleton.

When we consider Anglicanism as a skeleton, I want us to think primarily of its function in the human body. According to Merriam-Webster Dictionary, a skeleton is: "A usually rigid supportive or protective structure or framework of an organism; especially: the bony or more or less cartilaginous framework supporting the soft tissues and protecting the internal organs of a vertebrate."

If Anglicanism is a skeleton, the most beneficial words from this first definition are regarding its ability to "support the soft tissues and protect the internal organs" of the body of Christ. One thing I love about Anglicanism is that it is both supportive and protective. Here's a brief but not exhaustive list of some of the bones that make it a supportive and protective way of following Jesus.

ANGLICANISM IS:

Committed to the authority of the Bible and to the sharing of the Gospel.

In recent years, Episcopalianism has moved away from holding this as a central tenet of its fellowship to preferring instead an individual's own assessment of truth. Contrastingly, historic Anglicanism has been known for trusting the Bible as the sole basis for truth and faith. As new Anglican churches are being planted and established churches are being revitalized, especially

by those who have left The Episcopal Church, the authority of the Bible is the starting place for fellowship and mission.

Committed to authority in pastoral leadership.

If you're an Anglican pastor, you should always know to whom you are responsible. Every ordained pastor has another experienced, and usually older, pastor supporting him or her in the background. These are people to whom they can report to and seek counsel. We call these seasoned leaders Bishops.

Committed to being a global church with global fellowship and accountability.

Anglican Bishops share in their own community not only through domestic fellowship, but by joining together with Anglican Christians all around the world, who together help each other to discern the will of God for the church. The body of Christ, in its most faithful form, should be representative of all tribes, tongues and nations to which we are called to take the good news of Jesus' resurrection. God speaks uniquely to each church, but His messages can never stand in conflict with His Word. We need each other, across cultures, to ensure that we are faithfully hearing the will of God, especially when our hearing may be impaired by our own sin.

Committed to shared-leadership in the local church.

Anglican churches are always led by an ordained pastor as well as a small group of church members who work together to lead the church and steward its resources.

Committed to interdependence of churches, and not independence.

Anglican churches believe it's better (more biblical, safer, and more enjoyable) to be a part of an association of churches under authority than to be independent.

Committed to the use of the Book of Common Prayer as an aid to private and corporate worship.

Anglican Christians use this wonderful little book that's filled with prayers and worship aids to help them structure their time with the Lord, both in private and together in corporate worship. The purpose of structure in worship is to ensure that they are not concentrating on merely one area of life with the Lord. Worship in an Anglican church will almost always include: singing, readings from the Bible, a teaching on the Bible, prayers, confession of sin and the assurance of God's forgiveness, and a celebration of the Lord's Supper also called Communion or Eucharist. The Prayer Book also contains Anglicanism's historical documents and creeds (statements of belief) to which it holds.

Committed to coming together for special services of worship during special times of year.

Anglicans, especially during Christmas and Easter, have lots of worship services! When Anglicans remember the birth of Jesus and his death and resurrection, they hold services during the week so that they can walk together through these great events in the life of Jesus. Anglicans love to grow closer to each other, and to the Lord, during these times.

Committed to valuing all three streams of the Christian faith: Anglo-Catholic (*with an emphasis on liturgy and sacrament*) **Charismatic** (*with emphasis on the sanctifying and empowering work of the Holy Spirit*), and **Evangelical** (*with emphasis on the authority of the Bible to lead people to the saving work of Jesus' death and resurrection*).

Imagine the church as a great river that runs in three parallel streams fed from the same spring, each flowing with power to eventually empty into the same ocean. This is the church, given by God, flowing from His heart through time towards the same place: the return of Christ and the glorious inauguration of the kingdom of God in full at the end of history. Anglican Christians think that all three streams of the church bring equal glory to God and each have unique value for drawing men and women closer to the Lord.

What about the flesh? *Anglicanism supports the flesh of the church.*

When starting a new church, one of your main tasks is to figure out what kind of church you are going to be. What will it look like? What type of flesh will you put on this church body? Will you wear robes and collars on Sundays or will you dress in casual clothes? Will it be a church that reaches out to young families, college students, retirees or all of the above? Will it have small groups? Will this new church use an organ, guitar or both?

Underneath this flesh, the strong bones of Anglicanism help to support the local adaptation of the church so that it can weather the challenges of sharing the Good News of Jesus in modern life. These bones undergird and ensure that the church does not fall into error. Often, when churches stray from being biblically faithful, it's because they either lack this undergirding, or because they somehow betrayed it.

An arm, without bone, could never reach another person. A leg, without bone, could never support the weight of the body. A finger, without bone, could never point to something. And a hand, without bone, could never be the agent of mercy and love that it was intended to be. Churches without strong bones risk being ill equipped to complete their Gospel missions.

What about the internal organs? *Anglicanism protects the internal organs of the church.*

In the human body, the bones do not give life, rather they support and protect that life. A person

can lose a bone (a leg or an arm) and remain filled with life. But if the lungs or the heart give out, the body dies. The heart of the church is God, His Gospel, and His Word. Anglicanism, as a structure and system for following Jesus, exists to ensure that the life within it achieves the mission for which it has been created. Without the life within, even the bones cannot support life. If you have a church with strong bones, but no Jesus, no trustworthy Scripture, no sacraments, and no sovereign Lord, you just have a dead pile of bones. But when these are present, the bones support and protect the life within.

Now the metaphor breaks down a bit here because Anglican Christians would not want to lose any of the bones listed above, especially the authority of the Word of God (let it never be so). The point of this illustration is to remind us that it is our God, Father, Son, and Holy Spirit, the Good News of the Gospel, and the Scriptures that are the internal organs of the body which give the church its real life, not its bones.

What we believe as Christians: the faith of the apostles, the centrality and uniqueness of Jesus, the trustworthiness of the Word, and godly authority structures (are but a few) must be protected, and the bones of Anglicanism protect these precious truths.

Anglican authority ensures that leaders in the church are accountable to the faith of the Apostles. Anglican interdependence ensures that we are all one church and not islands of self-sufficiency; antithetical to the Bible's instructions. Anglican charity between the streams of the church ensures that the body of Christ is broadly presented so that every person can find a comfortable home to grow in their faith in Christ.

The dangers of seeing Anglicanism not as bone, but as either flesh, or the internal organs of the body.

One benefit of using this metaphor to help us understand the function and role of Anglicanism as a way of following Jesus, is that we can examine not only what Anglicanism is, but what it is not.

Anglicanism should *not be the flesh*.

If the characteristics that define Anglicanism cease to be the undergirding of the church, and become instead its flesh (i.e. its identity or its primary, outward identifying characteristic), the church can become weak. Its bones would no longer be principally tasked with support and protection. We must be Christians first, and Anglicans second. If a church is primarily known as Anglican and not first Christian, we risk letting our fellowship be shaped more by its history and structure, than by its Gospel task in our current time and place.

Yes of course, we should be proud of our bones and let people know that we have good bones here! Yes, we can include the word Anglican in the names of our churches. Yes, there are parts of

our distinctive identity as Anglican Christians that can be used to advertise our churches. But, if we become more about sharing Anglicanism with this world, and less about sharing Jesus first, it's as if we are using a tool for something it was not intended for, as if we're expecting the bones to do the job of the flesh.

Shovels are for digging. You can use a shovel to hammer a nail, but it's not made for that and you risk missing the nail or doing the job worse than you would have if you had used a hammer. If our Anglicanism defines the local, public adaptation of the church, instead of putting forth first our love for Jesus, the people of the world (i.e. what they need to come closer to the Lord), and the Word of God, we risk the sustainability of the church and its relevance to our culture.

Don't expect the fact that you use a Prayer Book to draw people to your church, unless they have some positive history with it and are looking for it already. It's a bone, not flesh. Don't expect people who are far from Jesus or the church to be convinced of the deficit in their life through the Anglican way of local church leadership or through our weekly communion schedules. These are the things that support life in the body and they often have little or no meaning outside the church walls.

Anglicanism should *not be the internal organs* of the church—thoughts on some internal struggles within our body.

I must say that there are some in our movement who believe that it is the unique characteristics of Anglicanism that give the church its life. How can you tell if this is you? Do you get upset when someone doesn't appreciate your liturgy or Prayer Book? Do you think that the specific Prayer Book you use constitutes the only faithful way to celebrate liturgical worship? Do you look down on Presbyterians, Baptists, or other protestant churches because they don't have bishops? Do you secretly deride those who use a different Prayer Book (older or newer)? Have you fought against using newer techniques of Gospel communication because it interferes with your Anglicanism?

While some of us struggle more with allowing our Anglicanism be the organs instead of the bones, others in our family have far too few bones to support their internal organs and flesh. It is possible (however not advisable) to sacrifice too much of the richness of Anglican order and tradition in the name of making church accessible to our culture. The Anglican tradition uniquely offers faithful protestant doctrine within an otherworldly experience of worship and church community. If an Anglican church ceases to empower its adherents to worship as citizens of heaven, while living on earth (i.e. to step out of the world into a church community that lives differently), it's to our great detriment.

There is no life in being an Anglican unless these bones are supporting and protecting a living faith in Jesus Christ, no lasting kingdom worth unless our Anglicanism is undergirding a desire to first and foremost love the Lord and reach people for Christ. Anglicanism will cease to be useful in the kingdom of God if it's ever that which defines us above and before our identity as sinners, saved by the grace and mercy of God, through repentance, paired with a God-given faith in the death and resurrection of Jesus Christ.

We must use every ounce of our strength to hold onto Jesus, and use what strength we have left to hold onto our Anglicanism. This means that the flesh of the church (its locally adapted strategy for reaching the lost) and the internal organs of the church (its life-giving core of faith in God, His Gospel, and His Word) must principally define the nature and scope of our ministry in the local church, not its bones.

Flesh identifies, internal organs give life and bones support and protect.

The heart of the church (its God, His Gospel, and His Word) beats beneath the support and protection of its bones while men and women, boys and girls are invited in though its outward character. What will we show the world on the outside of our churches that will lead them to the Lord? Will we try to lead people to Him by a well-presented appeal to our bones?

May the Lord Himself guide us as we seek to properly understand the role of Anglicanism in our Gospel task. Thank you, Lord, for growing Your church this way. Thank you for the Anglican way. Let it draw us closer to You and aid us as we share the Good News of the Gospel with the entire world. *Amen.*

The Rev. Canon Dr. John W. Yates II

Rector, The Falls Church
Falls Church, VA

Having grown up in a small Episcopal church in North Carolina, I was raised on the old Book of Common Prayer—the words, canticles and cadences settled themselves into my mind and heart, and those early years have had a great impact on my faith.

Since those days, I have learned more and more about our Anglican heritage, our heroes, our highs and lows. I find my theological home in the Anglicanism of Cranmer, Whitfield, Simeon, and Stott. I am grateful for our rich and varied heritage.

There's a great need for churches in our Anglican tradition in the world today. Why? Because we exhibit an unusual collection of characteristics. Every church is different. The Baptists have their great traditions, the Methodists have their great strengths, the Roman Catholics, the Greek Orthodox, they all have such strengths. But we're Anglican, and we're grateful for it, because it's something very, very special.

Anglicanism at its best has always been known for several key qualities, some of which I list below:

- Anglicanism at its best is biblical. It finds its life and its teaching rooted in the word of God. We believe the Word of God is true; not just that the Scriptures contain the word of God, but that they become the word of God spoken to us. We believe the Scriptures have authority and they're true, and we want to be biblical Christians.
- Anglicanism is sacramental. We value the sacraments, particularly of baptism and Holy Communion. We believe in the real presence of Christ in our midst. We don't think that we're just playing around with bread and wine and water. We believe that Christ is present in and through these elements, and we view them as a holy part of our life together. We're sacramental Christians.
- Anglicans, when they're at their best, are also evangelical. That means they're people who proclaim the Good News of Christ to people who don't know the Lord. And every good Anglican church is seeing a little steady stream of new people coming in, who are coming to new faith, and finding new life in Jesus Christ.

- Anglicanism at its best is liturgical. That means that when we come together and worship God, we just don't do the latest fad that they're doing down the street. The way we worship God is rooted all the way back in the earliest days of the church. The first Anglican Christians came to England in the first century and started worshipping God there and laid roots in how we worship God and it was done in a particular Anglican way. The way our services are laid out, they're built on those early forms of worship. The liturgy, we make it important. We are committed to doing it the way it has been done through the ages. We bring new flavors to it, new emphases, but it's rooted in history.
- Anglicanism is worldwide. We're a catholic church. We're committed; we want to be linked closely to our brothers and sisters in the Two Thirds World. It's not just about us, it's about us together. We're a worldwide catholic church.
- Anglicanism is charismatic. That means we believe in, we're dependent upon the power of the Holy Spirit. We believe that the community of the church is to be a healing community, it's to be an exorcising community, and we believe in all the gifts of the Holy Spirit that are taught in the Holy Scriptures. We want them all to be manifest.
- Anglicanism is about accountability. We have bishops; we believe in bishops, we want bishops. We want them not only to teach us and pastor us; we want them to hold us accountable, to tell us when we're gone astray and to hold us up to our best.
- Anglicanism at its best is musical. We love good music; the best of ancient music and the best of modern music.
- Anglicanism engages the society and the world around it. We're not about being in our own little "holy huddle." We're about being involved in politics; we're about being involved in the issues of the community; we're about serving on school boards, and working in clinics and working in food kitchens. We're about society.
- Anglicanism is prayerful. Some of our major services are the services of Morning Prayer and Evening Prayer. Historically, Anglicans have met every day to pray to God. Anglicans go forward on their knees.
- Anglicanism at its best is a community of grace. There's something about Anglicanism that is particularly gracious, and I don't quite know what it is except that in 60 years of being part of the Anglican family, my experience has been that when we're together, we don't take ourselves so darn seriously. We are humble before God because we know we're all sinners. We know that

we all kneel at the foot of the cross, and the ground is level there. And we know that God is doing such bigger things than we're doing. We're just a little part of it, and we believe the best of one another. We're not negative; we're gracious when we're at our best.

- Anglicanism loves children and Anglicanism is committed, not just to baptizing babies, but to beginning to work with them and make them disciples from the cradle to adulthood.
- Anglicanism also has a love for beauty, as Martyn Minns, our bishop has said, we've always appreciated the value of aesthetics in Anglicanism. That's why you'll see so many beautiful Anglican houses of worship; that's why the furnishings are usually beautiful; that's why the way things are done are usually aesthetically pleasing. God catches our imagination through aesthetics. He speaks to us through beauty, and we learn to know God through the beauty of worship. So we're committed to reverence and beautiful aesthetics in worship.

I want to urge upon you faithfulness to this Anglican tradition and to these wonderful qualities. Listen to these encouraging words from Thomas Cranmer, the architect of the Book of Common Prayer and martyr for the Gospel:

“If there were any word of God beside the Scripture, we could never be certain of God's Word; and if we be uncertain of God's Word, the devil might bring in among us a new word, a new doctrine, a new faith, a new church, a new god, yea himself to be god. . . If the Church and the Christian faith did not stay itself upon the Word of God certain, as upon a sure and strong foundation, no man could know whether he had a right faith, and whether he were in the true Church of Christ, or in the synagogue of Satan. . . Stand thou fast, and stay thy faith, whereupon thou shalt build all thy works, upon the strong rock of God's Word, written and contained within the Old Testament and the New, which is able sufficiently to instruct thee in all things needful to thy salvation, and to attainment of the kingdom of heaven.”

Anglican Insights Study Guide

Why Anglicanism? The following questions are designed to be used for personal reflection or group study. Feel free to pick questions from specific categories or the full list that are most appropriate for your setting.

ANGLICANISM IN YOUR LIFE:

1. Discuss what first drew you to the Anglican tradition. Did you become Anglican because of your current church, or did you come to your current church because you were Anglican (or Episcopal)?
2. As a follower of Christ, do you think it's important to add the Anglican label to your faith and keep it at all costs?
3. How does the Anglican tradition impact your everyday life?
4. Share how you would describe Anglicanism if a non-believer asked you about your religious tradition.
5. Do you find it easy or difficult to share your Anglican faith with others?
6. How can you demonstrate your faith to the unchurched and/or non-Anglican friends/family?
7. In which spiritual discipline do you most want to make progress in this year? What will you do about it?
8. Discuss one specific way you can improve your prayer life.
9. Discuss one biblical reference or doctrine that you wish to learn more about? What will you do to learn more about it?

ANGLICANISM IN YOUR CHURCH:

1. If you have ever worshipped at another Anglican or Episcopal Church, share your experience. How was it similar or different?

2. When visitors worship with you is it readily apparent that your congregation is Anglican? It that important?
3. How well versed in Anglicanism are the members of your church who sit in the pews each Sunday? Does it matter?
4. Share an element of Anglican worship at your church that you look forward to and appreciate the most.
5. Discuss what role you believe mission and outreach play in most Anglican churches and your local parish.

THE NATURE OF THE ANGLICAN FAITH:

1. What is it about Anglicanism that is unique and worth fighting for?
2. Many have called Anglicanism the “via media” or middle way between Reformed Protestantism and Roman Catholicism. Others say Anglicanism is a “big tent” large enough to comfortably house both Catholics and Evangelicals. Share reasons why you agree or disagree with those statements.
3. Many Anglican Church members embody three different streams of the faith and are evangelical in their commitment to the Scriptures, catholic in their commitment to tradition and charismatic in their commitment to the Holy Spirit. Is that true for you and your church?
4. Are you familiar with the Thirty-Nine Articles? Are there any with which you are not comfortable?
5. Discuss whether or not you believe Apostolic Succession.* Is it important? (*Apostolic Succession: The teaching that bishops represent a direct, uninterrupted line of continuity from the Apostles of Jesus Christ.)
6. Do you believe there is a new Great Awakening happening within our churches?
7. One of the features about Anglicanism that many of the essays mentioned is our connection to the worldwide Anglican Communion and a diverse body of believers. Is that important to you?

8. Discuss the role the Book of Common Prayer plays in worship and in your life.
9. Planting new churches has become a cornerstone of the Anglican Church in North America and its member parishes. Is your church engaged in planting new congregations or supporting others who are planning to start churches?
10. Do you believe standing firm in the authority of Scripture and spreading the Gospel of Christ are the top priorities of the Anglican Church?
11. Do you believe the Anglican Church has a strong and vibrant future?

Contact

Anglican Diocese of the Mid-Atlantic

Phone: 703.865.6033

Fax: 703.865.6443

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10520 Main Street

Fairfax, VA 22030

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