

INTRODUCING ANGLICANISM

Presentation I: A Sketch of Anglican History

I. Beginnings: To 597 AD

1. Christianity established in Britain by 200 AD—brought by Romans
2. The first known British martyr: St. Alban (d. 304)
3. Reference point: Christianity becomes legal in the Roman Empire in 312 AD
4. Monks as evangelists:
 - a. St. Ninian: established a monastery at Galloway (397)
 - b. St. Patrick (d. 493): evangelized Ireland
 - c. St. David (d. 588): patron saint of Wales
 - d. St. Columba (d. 597): founded monastery at Iona (563)
5. The Anglo- Saxon Invasion
 - a. Rome sacked by barbarians: 416 AD
 - b. Britain invaded by Anglo-Saxons: 449

II. The Anglo-Saxon Church: 597–1066 AD

1. The Re-Evangelization of England
 - a. St. Augustine (d. 604) is sent by Pope Gregory the Great to England: 597 AD
 - b. St. Aidan (d. 651) leaves Iona to establish a monastery at Lindesfarne: 635 AD
 - c. By 654 most of the Anglo-Saxon population is at least nominally Christian
2. The Church Monastic
 - a. St. Wilfrid (d. 709): Introduces the Rule of St. Benedict to England
 - b. Monasticism and education: St. Bede (d. 735)
 - c. Monasticism and evangelism: St. Boniface, the “Apostle of Germany” (d. 754)
 - d. Monasticism and worship: St. Alcuin (d. 790)
3. The Viking (Danish) Invasion
 - a. Viking raids begin in the 790's; by 870 all of England is conquered except for the kingdom of Wessex ruled by Alfred the Great (d. 899)
 - b. Alfred the Great begins to drive the Danes out of England; by 954 they are defeated but Viking raids resume in 980.
 - c. By 990 Anglo-Saxon missionaries are sent to Denmark
 - d. England invaded by Cnut (d. 1035) who conquers and becomes king: 1015.
4. The Norman Conquest
 - a. William I or Normandy conquers England and becomes king: 1066
 - b. Anglo-Saxon culture is submerged in favor of Norman culture
 - c. Revival of monasticism and introduction of new religious orders
 - d. Education: Universities of Oxford (1264) and Cambridge (1284)

III. A Sketch of the Middle Ages

1. Struggles between Crown and Papacy: the “liberty of the Church”
2. Papal misfortunes:
 - a. The Avignon Papacy (1309-1377)
 - b. Papal schism (1377-1418)
3. Statutes of Praemunire: 1351-1393
4. Popular Religion in the Middle Ages
 - a. The Mass
 - b. The importance of the visual
 - c. Two foci: Jesus's passion and the last judgment
5. The Church on the Eve of the Reformation
 - a. Vitality or decadence?
 - b. Lay or clerical?
 - c. Voices of dissatisfaction
 1. Fourth Lateran Council (1215)
 2. The Observancy Movement
 3. Lollardy: John Wycliff (d. 1384)
 4. Christian humanism: John Colet (d. 1519), Desiderius Erasmus (d. 1536), Thomas More (d. 1535)

IV. The First Phase of Reformation: Henry VIII (1509-1547)

1. “The King's Great Matter”: 1527–1534
 - a. In 1502 Henry's older brother Arthur dies leaving behind a wife, Catherine of Aragon; by papal dispensation Henry marries Catherine in 1503. In 1509 Henry VII dies and his second son becomes king as Henry VIII.
 - b. By 1525 Catherine has had several miscarriages and has given birth to only one royal child (Mary). By 1527 plans for a divorce are under way but Catherine refuses consent.
 - c. 1531: Henry claims to be “supreme head” of the English Church.
 - d. 1532: Henry VIII and Anne Boleyn are secretly married; Anne gives birth to Elizabeth (later Elizabeth I) in 1533.
 - e. 1532: Thomas Cranmer becomes Archbishop of Canterbury and declares Henry's marriage to Catherine annulled in 1533.
 - f. 1534: The Act of Supremacy declares Henry VIII the Supreme Governor of the Church of England; all clergy forced to swear an oath of loyalty or be charged with treason. By act of Parliament, refusal to accept the Royal Supremacy becomes a treasonable offense.
2. “Henrician Catholicism”
 - a. 1520: Henry VIII writes a treatise condemning Luther's view of the sacraments.
 - b. 1538: The Great Bible published: the first officially sanctioned Bible in English is to be placed on all churches.
 - c. 1535: Dissolution of the monasteries begins; all land and possessions become property of the Crown.

- d. 1537: The Bishop's Book is published containing an exposition of the Creed, the Seven Sacraments, the Ten Commandments and Lord's Prayer.
- e. Henry VIII is excommunicated by Pope Paul III
- f. 1539: Six Articles issued which affirm transubstantiation, clerical celibacy and the necessity of confession to a priest. Remaining monasteries are seized by the Crown.

V. The Second Phase of Reformation: Edward VI and the Marian Interlude (1547-1558)

1. Edward VI (son of Jane Seymour) becomes king at age 9 so his Council governs in his name.
2. 1547: *The Book of Homilies* is issued to further define the English Reformation. Containing 12 homilies (dealing with how to read Scripture, salvation, faith, Christian charity, obedience and exhortations against adultery and strife).
3. The English Reformation enters into a more "Protestant" phase as continental Protestants like Peter Martyr Vermigli (Italy) and Martin Bucer (Germany) seek refuge in England. Images and artwork in some parish churches are destroyed, vestments are burned and gold vessels are melted down.
4. 1549: The Act of Uniformity establishes *The Book of Common Prayer* (largely compiled by Thomas Cranmer) as the only legal form of worship in the realm. This is the first complete set of liturgies to be written in English.
5. 1552: The second *Book of Common Prayer* is issued which has a more Protestant leaning than the first. In 1553 to support the Prayer Book the Forty-two Articles are issued to distinguish the Church of England from Roman Catholicism and radical Protestantism.
6. In 1553 Edward VI dies and is succeeded by Mary (daughter of Catherine of Aragon). Mary is a Roman Catholic determined to stop the Protestant advance. 1554: The Act of Repeal invalidates all changes under Henry VIII and Edward VI and reconciliation with Rome is achieved. Mary dies in 1558.

VI. The Third Phase of Reformation: The Elizabethan Settlement (1558-1625)

1. Elizabeth comes to the throne determined to avoid both Roman Catholicism (which she sees as treason) and radical Protestantism (which she sees as chaotic and revolutionary).
2. 1559: Parliament passes a new Act of Supremacy which restores the royal supremacy and an Act of Uniformity which establishes a new Prayer Book, one which has less Protestant leanings than the 1552 version. With the 1559 Prayer Book vestments, clerical dress, altars and religious art come back. England begins to divide into three religious camps: Anglicans (those loyal to the 1559 settlement), Roman Catholics (those loyal to the "old religion" and against whom increasingly strong measures are taken) and Puritans (those who believe that 1559 did not go far enough).
3. 1563: Thirty-nine articles introduced by Convocation: they are a revision of the Forty-two articles (1553) by Archbishop Matthew Parker. These become the doctrinal standards for Anglican teaching.
4. 1569: Rebellion in northern England to put Mary, Queen of Scots in the throne and restore Catholicism. 1587: Mary, Queen of Scots is executed.

5. 1570: Pope Pius V excommunicates and deposes Elizabeth.
6. 1572: Puritans push for a more radical reformation, demanding: (a) Abolition of episcopal government and the reorganization of the Church along Presbyterian lines (b) Abolition of all worship practices not explicitly authorized by Scripture (c) Calvinist doctrine. These demands are spelled out in the *Admonition to Parliament*.
7. 1593: Parliament passes the Act Against Seditious Sectaries which imposes severe penalties on those who do not participate in the national Church.
8. Beginnings of an explicitly Anglican theology:
 - a. John Jewel (d. 1571): *Apology for the Church of England*
 - b. Richard Hooker (d. 1600): *Of the Laws of Ecclesiastical Polity*
9. 1603: Elizabeth I dies without an heir.
10. At Elizabeth's death James VI of Scotland also becomes James I of England and the crowns of England and Scotland are united.
11. 1604: James I refuses to yield to Puritan demands; Parliament authorizes the 1604 Prayer Book.
12. 1611: James I authorizes a new English Bible which appears as the Authorized Version or "King James Bible". As authorized, it is the only Bible which can be legally used.
13. 1625: James I dies.

VII. The Settlement Tested, Overthrown and Restored (1625-1738)

1. James I is succeeded by Charles I who supports the High Church party within Anglicanism.
2. 1633: William Laud appointed Archbishop of Canterbury; zealously articulates and enforces High Church policies which angers Puritans. The situation worsens when Charles marries Henrietta Maria (a Roman Catholic) and attempts to force Scotland to adopt the Prayer Book.
3. 1642-1648: English Civil War. Archbishop Laud is executed in 1645 and Charles I is executed in 1649. The Prayer Book, episcopacy and the Thirty-Nine Articles are replaced by a Presbyterian order and theology (*The Westminster Confession of Faith*).
4. 1649-1660: Commonwealth under Oliver Cromwell.
5. 1660: Parliament recalls Charles II to England and restores the monarchy and the Church of England. 1685: Charles II dies and is succeeded by James II who is a Roman Catholic. 1688: The Glorious Revolution: James II is driven from England and Mary (James II's daughter) and her husband William of Orange are called to the throne. With this, Parliament gains ascendancy over the monarchy.
6. 1662: Parliament authorizes a new Prayer Book which remains in the Elizabethan tradition.
7. 1689: Parliament passes the Toleration Act which grants freedom of religion to all Trinitarian Christians except Roman Catholics.
8. After this, religion ceases to be a central issue within political life and the Church of England, while remaining the national Church, becomes more and more one church in a pluralistic society.
9. The Spread of Anglicanism outside England: By the eighteenth century Church of England congregations were scattered around the Caribbean islands, along the

- Atlantic coast of North America from Newfoundland to Georgia and in the territories of the East India Company. Missionary societies are founded: Society for the Promotion of Christian Knowledge (SPCK–1698) and Society for the Propagation of the Gospel (SPG–1701). In 1713 plans are made to create a diocese in the American colonies but this does not happen.
10. By 1738 the situation of the Church of England had changed considerably. Parliament was ascendant over the monarchy. Puritans had been driven out of the church. The Industrial Revolution was beginning to transform the face of England. The Church was challenged by Latitudinarianism, which reacted to the religious wars and disputes of the past by arguing that the widest possible doctrinal toleration was necessary, and deism, which insisted that revelation was unnecessary and that reason was the rule by which all beliefs should be judged.
 11. Theological responses to deism and Latitudinarianism:
 - a. William Law (d. 1761): *Serious Call to a Devout and Holy Life* (1729)
 - b. Bishop Joseph Butler (d. 1752): *Analogy of Religion* (1736)

VIII. Types of Anglicanism (1738–Present)

1. Evangelicalism
 - a. The Evangelical Revival was an international phenomenon, embracing German pietism (the Moravians), the Great Awakening in America (Jonathan Edwards and George Whitefield) and Anglican evangelicals.
 - b. May 24, 1738: John Wesley's Altersgate experience
 - c. Three strands of English Evangelicalism: Arminian Methodists (John Wesley), Calvinist Methodists (inspired by George Whitefield) and Anglican evangelicals.
 - d. Common characteristics: Necessity of conversion, supremacy of Scripture, emphasis on gospel preaching. Went against the prevailing atmosphere of skepticism, rationalism and moralistic preaching.
 - e. Anglican evangelicals had a moderate Calvinist theology which has less to do with Calvin than with their reading of Scripture and the Thirty-nine Articles: total depravity, necessity of conversion, justification by saving faith, centrality of the atonement and sanctification. Predestination was not as central as it was in Continental Calvinism.
 - f. Anglican Evangelicals:
 - (1) William Wilberforce (d.1833): worked for the abolition of the slave trade in the British Empire and central figure of the "Clapham Sect"
 - (2) Charles Simeon (d. 1836): foremost Evangelical of his age and vicar of Holy Trinity, Cambridge for 34 years where he had a huge impact on undergraduates.
2. High Church/Anglo-Catholic Anglicanism
 - a. The High Church position in Anglicanism emphasizes continuity in liturgy and theology with the early catholic Church. Here the Church is seen as a visible, sacramental reality under apostolic authority. There are variations within this type of Anglicanism.

- b. In the 18th century, the High Church position was represented by the “high and dry” school of churchmanship, sometimes called the “two-bottle orthodox” because they would drink to the monarch and then drink to the Church. This High Church position tended to be Tory, was mistrustful of emotion in religion and was suspicious of Roman Catholicism.
 - c. The Oxford Movement: introduced a new form of High Church Anglicanism different from the “high and dry” school. The Movement began in 1834 by John Keble (d. 1866), Professor of Poetry at Oxford and soon spread among other Oxford dons, including some of the most eminent figures in the Church of England, Edward Bouverie Pusey (d. 1882), Professor of Hebrew at Oxford and John Henry Newman (d. 1890), fellow of Oriel College, Oxford and vicar of the University Church of St. Mary the Virgin.
 - d. The “Apostolicals” (as Oxford Movement adherents called themselves) emphasized the independence of the Church of England from the State, apostolic succession, the centrality of the sacraments and renewed devotional life and mission. They were not wary of emotion and some of their most prominent figures were friendly toward Roman Catholicism (Newman converted in 1845). Also unlike the “high and dry” school, the Apostolicals tended to see the Reformation as the “deformation” of the Church. The thinking of this movement was expressed in a series of tracts called “Tracts for the Times”.
3. Latitudinarianism/Broad Church/Liberal Anglicanism:
- a. The Latitudinarians have their origin in the 17th century and favored granting a wide latitude in doctrinal matters (among Protestants). For them, matters of church government and order, liturgy and all but the most basic doctrines were “things indifferent”. In the 18th century this position moved toward Unitarianism and deism; the doctrine of the Trinity was considered to be a “thing indifferent”. After 1850 this type of Anglicanism was called the Broad Church movement.
 - b. Prominent figures:
 - (1) Richard Whatley (d. 1863), Archbishop of Dublin
 - (2) Thomas Arnold (d. 1842), Headmaster of Rugby wrote *Principles of Church Reform* (1833) arguing for a national church that would comprehend all Christians except Quakers and Roman Catholics.
 - (3) F.D. Maurice (d. 1872), wrote *The Kingdom of Christ* (1838) arguing that the Church of England could comprehend all denominational identities in tension; a pioneer of Christian Socialism.

IX. The Global Expansion of Anglicanism

1. Anglican missions led to the establishment of Anglican parishes in the various parts of the British Empire. Parishes were then usually organized under an English missionary bishop and then eventually became self-governing provinces, independent of the Church of England.
2. One exception to this pattern was the United States which never had an English bishop. In 1784 Samuel Seabury (d. 1796) became the first American to be

- consecrated an Anglican bishop (he was consecrated in Scotland). In 1789 the Protestant Episcopal Church of America was organized. In 1787 two other Americans were consecrated bishops at Lambeth Palace and in 1793 an English bishop was consecrated for Quebec.
3. English bishops were consecrated for Calcutta (1814), West Indies (1824), Australia (1836), New Zealand (1841), South Africa (1861) and Nigeria (1870).
 4. At the first Lambeth Conference (1867) there were fifty bishops from the British Colonies in addition to bishops from the US.
 5. The Anglican Communion today: 77 million members in 37 provinces spread over 160 countries. Over 2/3 of all Anglicans live outside Europe and North America.

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Presentation II: A Biblical Theology of Worship

I. What is the Church?

1. Hebrews 9:11-14, 23-28; 10:19-22: the community created by Christ's priestly and liturgical action.
2. 1 Peter 2:4-10: the community which has been formed to be God's temple and whose life is constituted by priestly service to God.
3. Thesis: Old Testament liturgical traditions of covenant, priesthood, temple and sacrifice form the matrix within which Christ and the Church are understood. Christian worship has a priestly, sacrificial and covenantal character.

II. Obstacles to a Biblical Understanding of Worship

- 1 Stereotypes: "The religion of the Old Testament was simply about obedience. It was focused on 'externals'."
2. Romanticism: That which comes from spontaneity is more "genuine" than that which has been taught to us. The primary purpose of worship is inspiration.
3. Didacticism: The primary purpose of worship is to teach lessons; the church is a classroom.

III. Genesis: In the Beginning Was Liturgy

1. Genesis 1 as a "cosmic liturgy": Creation itself is placed in a liturgical framework which culminates in the Sabbath.
2. Creation must be understood to have as its goal entry into *God's rest*. Creation can rest in God's generosity and goodness.
3. The Sabbath is not just a day of the week but a part of the order of creation. The Sabbath commandment is not simply an arbitrary rule (Exodus 20:8-11).
4. Exodus 23:10-13: the Sabbath principle is applied to the land.
5. Genesis 1 does not attempt to describe creation mechanically but describes it as a litany of praise to God. Creation is not simply reported but *celebrated*.
6. Worship is built into the order of creation. Creation is precisely space for worship not simply space in which to live.

IV. Exodus: A Kingdom of Priests

1. The climax of the drama: 40:34-38
2. Exodus 4:18: the Exodus is about worship; Israel is freed from Egypt so as to be free to worship God.

3. The purpose of the Exodus is not simply to remove Israel from Egypt but to reveal God to Israel (Exodus 10:2) and to form her as a people capable of worshipping God properly (Exodus 6:2-9).
4. In this context, worship is not simply a human activity but constitutes Israel's being (Exodus 19:5,6).
5. Exodus 20-40: focused on worship. The Old Testament makes no distinction between the ritual and the moral law. Instead, what we call "worship" and "morality" are an organic whole.
6. Exodus 25-30: the tabernacle
 - a. Nothing relating to it is left to human choice.
 - b. Israel does not give herself a form of worship but receives it from God. Worship is a *provision* of God and is a means of Israel's sanctification.
7. From tabernacle to temple
 - a. 1 Kings 6:14-20, 29-30: the temple is paradise restored (Genesis 3:24). The temple is a sign pointing to the end of exile and God's restoration of creation.
 - b. 1 Kings 6:38; 2 Chronicles 7:8:
8. Priestly ordination: Exodus 29:35-37: 7 days of ordination replicates creation.
9. Conclusion: What happens in the tabernacle is not simply a set of human actions in which people address God. Instead, worship is an action in which God engages his people. Exodus 29:43-45, 46: Genuine worship is an encounter with God made possible by God.

V. Leviticus: "I am the Lord Who Sanctifies You."

1. Leviticus is focused on sacrifice: the covenant with Abraham and the covenant with Moses are both sealed with sacrifice (Genesis 15:1-21; Exodus 24:1-8).
2. The covenant was sealed with sacrifice and maintained with sacrifice. The New Testament maintains this principle.
3. Sacrifice accomplishes three important things in Leviticus (Leviticus 1:1-7:38).
 - a. Acknowledges God's lordship: In offering the benefits of creation to God (animals, grain, incense, etc) Israel acknowledges that creation belongs to God and not to human beings and so resists the idolatry of thinking of herself as self-created. Sacrifice is connected with creation.
 - b. Sacrifice was a means of *expiation*: sin is not merely a moral lapse but a rejection of God *as God*. Sin separates human beings from God and must be expiated or removed for reconciliation to occur. Sacrifice is God's gracious offer of expiation and reconciliation. Sacrifices are not offered to induce God to act favorably because they are actually gifts of God.
 - c. Sacrifice creates *communion* between human beings and God (note the peace offering of Leviticus 7:11-18).
4. Sacrifice is not an impoverishment: it is not designed to rob humankind.
5. Sacrifice does not manipulate God; sacrifice presupposes the covenant and God's favor in it.
6. Sacrifice has a *sacramental nature* in that God acted through it (human actions) to provide *atonement* and restore communion between himself and humankind.

7. Leviticus 16:1-34: Day of Atonement liturgy (*Yom Kippur*)
 - a. Atonement made for priesthood and sanctuary
 - b. Leviticus 16:11-14 : *hilasterion* (note the parallel with Romans 3:24-25)
 - c. Sacramental notion of atonement: the liturgical actions of *Yom Kippur* did not symbolize forgiveness or cause people to remember it but actually *brought it about*. *Yom Kippur* was not about people making atonement for their sins but about them receiving *God's atonement* for their sins.
 - d. Leviticus 16:29: There will never be a time when atonement is not necessary.

VI. The Psalms: "The Lord Reigns" (Psalm 93:1)

1. Liturgical location: the temple
2. Divided into five books reflecting the Torah: the Psalms are not devotional fluff
3. A God-centered piety
 - a. Psalm 19:7-14 (Wisdom)
 - b. Psalm 42:1-2 (Holy desire)
 - c. Psalm 47:1-9 (the Lord reigns!)
4. The Psalms presuppose an experience, that of God dwelling in the Temple
 - a. Psalm 84:1-12
 - b. Psalm 122:1-9
 - c. Psalm 48: 1-3, 9-14
 - d. The presence of God in worship is something to be sought joyfully and gratefully as the center of life
5. Worship is the recognition and celebration of God's sovereignty
 - a. Psalm 96:1-13
 - b. Psalm 98:1-9
 - c. Psalm 99:1-9
6. Worship places life in the larger context of creation, God's redemptive acts and God's faithfulness
 - a. Psalm 104 (creation)
 - b. Psalm 106 (redemptive history)
 - c. Psalm 22 (God's faithfulness)
7. Worship enables us to do that which both restrains our sinfulness and fulfills us as creatures of God: praise
 - a. Psalm 123
 - b. Psalm 148
 - c. Psalm 150

VII. The Letter to the Hebrews: A High Priest...Exalted Above the Heavens" (Hebrews 7:26)

1. Christian worship is constituted as God's work in and through Jesus Christ
 - a. 1:1-4; 2:8-4, 14-18
 - b. Emphasizes Jesus's humanity (2:14-18) and divinity (1:3)
 - c. In his humanity, Jesus acts on behalf of all humankind (2:9) to expiate sin (2:17)

2. Jesus performs the work of Israel's high priest who acted on behalf of all Israel. He acts as one who is not exempted from the human condition; he is subject to temptation (4:14-15) and suffering (5:7-10).
3. Jesus has purified and perfected human nature and in him human nature is now exalted into the presence of God (10:12-14). In Jesus salvation is an *accomplished fact*, one which awaits accomplishment in us.
4. The Aaronic priesthood was instituted by God with accompanying sacrifices (9:1-10). This priesthood and sacrifices are types (anticipatory signs) of the definitive priesthood and sacrifice which belongs to Christ. His sacrifice is perfect and makes expiation for all sin (9:23-28).
5. The sacrifices of the Old Testament made provisional expiation for sin and find their fulfillment in Christ's sacrifice which is eternal.
6. In Christ's perfect sacrifice, God's redemptive work is completed. This work is valid for past, present and future (11:1-39).
7. Jesus has entered into the heavenly temple from which he mediates God's salvation to us (8:1-7; 10:10; 12:18-24).
8. In Christ we gain entrance into God's heavenly temple; Christ fits us for the worship of God (6:19-20).

VIII. The Revelation to John: The Wedding Feast of the Lamb

1. 1:9-10, 12-16: A vision on the Lord's Day
2. 4:7-11: The heavenly throne room
3. 5:6-14: The Lamb: sacrifice and glory
4. 7:9-17: Worship and the Lamb
5. 8:1-5: The heavenly altar
6. 11:15-19: The heavenly temple
7. 19:6-18: The wedding feast of the Lamb
8. Conclusion:
 - a. Aspects of the temple are pictured in heaven; heaven is pictured as a temple with altar, incense, singing.
 - b. The action of heaven is the action of the Psalms, the praise of God
 - c. The culmination of God's action is the Lamb's wedding feast, the joining together of the Lamb and his Bride (God's people). Note Isaiah 62:1-5.
 - d. Worship grants a true perception of life—only in light of God can earthly life be made sense of .
 - e. Worship is an engagement with God.
 - f. Revelation 21 returns to vision of Genesis 1 in which creation is a place for worship.
 - g. Worship does not merely recall past events but anticipates the future.
 - h. In worship, the Gospel is enacted.

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Presentation III: Sacramental Theology

I. General Sacramental Theology

1. What is a sacrament?
 - a. An outward (visible, material) sign of an inward and spiritual grace (St. Augustine).
 - b. An effective sign which realizes what it signifies (St. Thomas Aquinas).
 - c. Example: the Catechism of the 1662 *Book of Common Prayer* defines sacrament like this: “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.”
2. Why are sacraments necessary?
 - a. Sacraments are one way in which God adapts his work to our particular state. As creatures we are neither purely spiritual (like angels) nor purely physical (like inanimate objects) but a mixture of the physical and the spiritual.
 - b. God's way of saving us is sacramental through Jesus's virginal conception, Incarnation, crucifixion and death and bodily resurrection. In God's work of salvation all aspects of creation, physical and spiritual, are directed to the fulfillment of God's purposes. God can do this as Creator and God acts in such a way as to respect the order of his creation.
3. Who is active in the sacraments?
 - a. The sacraments are not simply human actions hallowed by traditional practice.
 - b. The sacraments are acts of the Triune God. While each sacrament has a different effect, in each sacrament God the Father acts through the Holy Spirit to incorporate the person receiving the sacrament into the redemption accomplished in the Son. Like the sacrifices of Israel, the sacraments are effective because God acts through them.
 - c. Through the sacraments God sustains and sanctifies his people fitting them for their mission in this world and preparing them for the next.
4. How many sacraments are there?
 - a. For a long time the Church traditionally acknowledged 7 sacraments (Eucharist, Baptism, Confirmation, Confession, Holy Orders, Marriage, Unction). This number was officially fixed at the Council of Florence in 1439.
 - b. At the Reformation the sacraments were a hotly debated topic and some Protestant groups settled on 2 sacraments while others eliminated them completely.

c. *The Book of Common Prayer* acknowledges “two great sacraments of the Gospel” (Eucharist, Baptism) as well as 5 “other sacramental rites evolved in the Church under the guidance of the Holy Spirit” (Confirmation, Ordination, Marriage, Reconciliation and Unction).

II. Holy Baptism

1. Biblical theology

- a. Old Testament type of Baptism: Leviticus 8:1-13—Aaron is ordained to the priesthood by first being washed with water then anointed with oil. Prefiguration of Baptism and chrismation.
- b. The baptism of John and Jesus contrasted: Luke 3:1-3 and 3:15-17. See also Acts 19:1-7.
- c. 1 Corinthians 6:9-11: transformation in Christ
- d. 1 Corinthians 12: 12-13: incorporation into one body
- e. Romans 6:1-11: union with Christ in his death and resurrection
- f. Colossians 2:8-15: death and resurrection
- g. 1 Peter 3:18-22: the flood as a type of Baptism
- h. Acts 2: 37-41: forgiveness of sin, gift of the Holy Spirit

2. Baptism as a model of the Christian life

- a. Repentance and renunciation: BCP, pp. 302-303, which leads to...
- b. Faith: BCP, pp. 304-305, which practiced leads to Christian practice of...
- c. Intercession, BCP, pp. 305-306 (prayer)
- d. Washing: BCP, pp. 306-307 (holiness)
- e. Anointing: BCP, p. 308 (priestly service)

III. Holy Eucharist

1. Biblical theology

- a. Old Testament types: Melchizedek (Genesis 14:17-20): offering of bread and wine (see Hebrews 5:5-10); Genesis 22: the sacrifice of Isaac (God provides a lamb); Passover sacrifice (Exodus 12): the lamb is sacrificed and eaten; Passover is to be kept forever (Exodus 12:14); *Todah* sacrifice (Leviticus 7:11-18): an animal sacrificed to God is eaten in the context of a meal including unleavened bread and this is understood to create communion with God and among those who partake of the meal (note 1 Corinthians 10:14-20); Day of Atonement (Leviticus 16).
- b. 1 Corinthians 5:6-8: Christ as Passover lamb
- c. 1 Corinthians 10: 1-22: the Eucharist creates a *koinonia* between Christ and the Church
- d. 1 Corinthians 11: 17-30: Eucharist at the center of Christian worship in a form that is already liturgical
- e. Luke 22:17-23
 1. A Passover but no lamb is mentioned
 2. The direction is not backward but forward
 3. Jesus “pre-presents” the significance of his death

4. "In remembrance of me" (Luke 22:19): Old Testament concept of "memorial": In each liturgical celebration one of God's great deeds was operatively present and understood to have consequences even in the present; Israel's festivals were not simply occasions to recall a past event but to celebrate the presence of that event. "In remembrance of me" refers not to an attempt to recall the events of the Last Supper but to Jesus's promise that at each Eucharist his death and its benefits are made present by God.
 5. Luke 22:20: "the new covenant in my blood"="the blood of the covenant that the Lord has made with you" (Exodus 24:8)
 6. Luke 24:28-35: Note the parallel of 24:30 (took...blessed...broke...gave) and 22:19 (took...blessed...broke...gave)
 - f. Jesus's redemptive work is complete but his sacrifice is not simply a past event confined to Good Friday: Hebrews 8:1-7; 9:1-14, 23-28 and Revelation 5:6-14
 - g. Conclusion: In the Eucharist Jesus's sacrificial death and its benefits are rendered present and effective for us that we might be drawn into Christ's own pattern of surrender to the Father. The Eucharist points not backward but forward to the time when his work done for us will be his work perfected in us.
2. The Eucharistic Liturgy: "Took, Blessed, Broke, Gave"
 - a. Sursum Corda ("Lift up your hearts")
 - b. Proper preface (BCP, pp. 377-380)
 - c. Sanctus: "Holy, holy, holy..." (Isaiah 6:3)
 - d. Anamnesis: "Making present again..."
 - e. Acclamation: "We remember his death..."
 - f. Epiclesis: "We pray you gracious God..."
 - g. Lord's Prayer
 - h. Fraction: "Christ our Passover..." (1 Corinthians 5:7)
 - i. Gave: "The gifts of God for the people of God"

III. Other Sacraments

1. How are they different? (BCP, p. 860)
2. Confirmation (BCP, p. 860) BCP, pp. 413-419
3. Ordination (BCP, p. 860-861), pp. 510-554
4. Marriage (BCP, p. 861), pp. 422-432
5. Reconciliation (BCP, p. 861), pp. 446-452
6. Unction (BCP, p. 861), pp. 453-467

INTRODUCING ANGLICANISM

Presentation IV: Dogmatic Theology

I. What is Anglicanism?

1. Anglican modesty: Michael Ramsey (Archbishop of Canterbury, 1961-1974), *The Gospel and the Catholic Church*: "For while the Anglican church is vindicated by its place in history, with a strikingly balanced witness to Gospel and Church and sound learning, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness, with the tension and the travail of its soul. It is clumsy and untidy, it baffles neatness and logic. For it is not sent to commend itself as 'the best type of Christianity,' but by its very brokenness to point to the universal Church wherein all have died."

2. Anglicanism is best understood not as a complete and independent doctrinal system in competition with others but as an ethos whose very incompleteness points to the catholic Church, the Church of which all other churches are more or less fragments.

3. As an ethos, Anglicanism may be described as "evangelical catholicism," a position which understands that the heart of the Church is the "gospel of God" (Romans 1:1), thus the Church must be evangelical, and that the Gospel has definite implications for the order of the Church, thus the Church must be catholic (embodying the fullness of the Gospel).

4. Michael Ramsey, *The Gospel and the Catholic Church*: "To understand the Catholic Church and its life and order is to see it as the utterance of the Gospel of God; to understand the Gospel of God is to share with all the saints in the building up of the one Body of Christ. Hence these two parts of Anglicanism cannot really be separated. It possesses a full Catholicity, only if it is faithful to the Gospel of God; and it is fully Evangelical in so far as it upholds the Church order wherein an important aspect of the Gospel is set forth...'Catholicism' and 'Evangelicalism' are not two separate things which the church of England must hold together by some great feat of compromise. Rightly understood, they are both facts which lie behind the church of England and, as the New Testament shows, they are one fact. A church's witness to the one Church of the ages is part of its witness to the Gospel of God."

5. In speaking about what Anglicanism is we have to remember that significant changes have occurred since the Reformation:

- a. From inter-church polemic within a Christian culture to a divided Church within a post-Christian culture.
- b. From a European church to a "Global South" church
- c. From doctrinal polemic to ecumenical reconciliation: *Joint Declaration on the Doctrine of Justification* (October 31, 1999); ARIC statements of the doctrine of the Eucharist (1971, 1979)
- d. Evolution of the Anglican Communion: the goal of the Church is communion not denominationalism

II. The Catholic Faith (Articles I-VIII)

1. The Thirty-Nine Articles assume the truth of the catholic faith, the faith of the universal Church expressed in the Nicene Creed, as foundational and binding.

2. The Articles offer nothing new beyond the Creed; this was not seen as either necessary or desirable. Note that the articles on the catholic faith come first as assumed fundamentals.

3. The **Article I** affirms the doctrine of the Trinity which the early Church understood to be taught in Scripture and to be fundamental; the Trinity is not a speculative idea but the fundamental presupposition of all Christian teaching because this doctrine describes both God's identity and the shape of the particularly Christian notion of salvation.

4. This all becomes clear in **Article II** where we see the unique person of Jesus Christ as the foundation of our knowledge of God and our salvation. The first two Articles already outline the pattern of Christian truth: the Triune God, the virginal conception and Incarnation, the Atonement and the full humanity and divinity of Christ. The substance of the Gospel is contained in these dogmas.

5. All of these doctrines reveal a God who is simultaneously transcendent and immanent, radically other than creation yet radically present to it. These dogmas assert the movement of God toward fallen humankind in mercy and redemption such that God shows us most clearly who he is in saving us.

6. These Articles also remind us of a central fact, that what takes place in Jesus Christ is in fact nothing less than the action of God himself; Jesus is not a stand-in for God but he is the Triune God acting in the person of the Son.

7. Ruled out are incorrect notions of God such as deism, pantheism, Unitarianism, cosmic evolutionism and Stoicism. Also ruled out are incorrect notions of the person of Christ such as Arianism, Docetism and any view which would neglect either his humanity or divinity.

8. Dogma does not bring an end to thought but provides it with a stable foundation and nourishes it. It is hard to argue that any of the ancient or modern heresies have made Christianity more profound; in each case they have made it more superficial.

9. The first two Articles remind us that God himself is the Gospel, the God who in the person of Jesus Christ has joined himself to our mortal condition and who has raised our humanity to glory.

10. **Articles II-IV** present to us the mystery of salvation. Salvation begins with and in the Triune God as sovereign Creator, "the maker and preserver of all things" (Article I). Salvation is enacted by God on behalf of us in the person of Jesus Christ in his Incarnation, sacrificial death resurrection and ascension. These things are not pieces of a theological jigsaw puzzle but together constitute nothing less than a divine drama, a "theo-drama" (to use the phrase of Hans Urs von Balthasar), a drama in which the principal actor is God himself.

11. Ruled out here are any gnostic or moralistic notions of salvation. We will not be saved through having more spiritual thoughts, greater self-esteem, more self-less moral deeds or deeper spiritual experiences. God's action in his Son and the divine drama of Incarnation, death resurrection and ascension constitute both the necessary and sufficient causes of salvation.

12. In Christ there is a movement of God to man and (in Christ's assumed humanity) a movement of man to God. The movement of God to man is that of Incarnation while the movement of man to God is called "sacrifice" (Article II). Christ, acting on behalf of all humankind presents to God a sacrifice of perfect obedience; in Christ the covenant between God

and humankind is perfectly fulfilled. Article III affirms that the sacrifice is real in that the Son of God does actually experience death in his human nature. His descent to Hell is less a “geographical” destination than an affirmation of what the Son accomplished on the cross. In addition to offering the Father perfect obedience in our place, the Son also receives the Father’s judgment on sin in our place. The Son does not merely experience death but he also endures *damnation*. The Church Fathers spoke of this as a miraculous “exchange” in that Christ takes on our damnation and we take on his righteousness. In his resurrection the Son bears with him in his resurrected body our humanity now fully redeemed and purified; what is a fact in him now stands as a hope for us. In the ascension what Christ has accomplished is now valid for all times, places and peoples. The work of redemption takes place in history and creation but it is also taken into the very Triune life of God. With the ascension of Christ the categories of “before” and a “after” now cease to apply to Christ’s sacrifice; because it is the sacrifice of God it is eternal.

13. Here we have the basis of all Christian eschatology, without time charts and predictions. Christ is already at the end of time; our future consists of *Christ bringing us to where he already is*. We already know the future because in his ascension Christ has become it.

14. **Article V** presents the Holy Spirit almost as an afterthought. The point is that the Holy Spirit is not given to supplement the work of Christ or added on to it but, read in light of Article I, the giving of the Holy Spirit can be seen as part of the one work of God. The work of Christ accomplished objectively is made effective and present in us through the Holy Spirit—there can never be a point in our salvation where God steps back and leaves the work to us. What God has accomplished for all in his Son he makes real and effective for all in us. The Spirit’s mighty presence in the world is not an add-on to Christ’s work but a sign and fruit of his triumph on the cross. The gift of the Spirit does not bring us into a new age or supply us with new revelations because the Spirit bears witness to what the Son has already accomplished.

15. **Articles VI–VIII** deal with Holy Scripture. These articles deal with the authority and sufficiency of Scripture. The very important point being made is that Scripture is not given authority by the Church but, rather, the Church acknowledges the authority which Scripture *already possesses*. The authority of Scripture is derived from the one to whom it bears witness—Jesus Christ—and this means that Scripture has an authority *within* the Church and also *over* the Church. In our time, claims about the authority of Scripture are often associated with Fundamentalism but we must remember that this is a classical Christian claim, one which reminds us that the Church is the *servant* of the Gospel.

16. **Article VI** asserts that the substance of the Gospel is contained in Scripture. Several things are at work here. One certainly is the affirmation that the Christian faith, understood in terms of its fundamental dogmas, is not a human creation but, rather, is founded in God’s self-revelation. Article VI does not commit the Church to a wooden literalism but to the conviction of the early Church that the dogmatic core of the faith is born witness to by Holy Scripture. “Holy Scripture containeth all things necessary to salvation” means that we focus on the faith taught by Scripture not simply on the information it supplies. This view is confirmed by **Article VIII** which affirms that the faith taught by Scripture is expressed by three ancient creeds (Nicene, Athanasian and Apostles’). Scripture requires interpretation and these creeds provide this. Here we have neither an insistence on literalism nor a skepticism which views Scripture as a collection of folklore, mythology and ancient history. As **Article VII** suggests, the Articles presuppose that Scripture is a two testament witness to the one God and that all that the Church

teaches and preaches is authoritative to the degree that it is founded on this witness. It also suggests that the Old Testament can only be properly read in light of the New.

III. The Necessity of the Gospel: Articles IX and X

1. These two articles give offense to the modern consciousness because they assert that with respect to our relationship with God we are helpless. **Article IX** asserts that none of us is in a state of innocence, that sin is far more than the occasional moral lapse and that our “free will” is, under sin, a will which makes us free for sin but free from God. We are all involved in a deadly dynamic. We ourselves act in rebellion against God in our own thoughts and deed and also we are part of a community in rebellion against God. Our sinfulness contributes to the sinfulness of the world and the sinfulness of the world contributes to our's. This is the much maligned and neglected doctrine of original sin. Original sin refers to the evil inclination present in all human beings.

2. **Article X** spells out the implication of this. Under sin we lack the ability to turn to God of our own power and the lack the ability to works which are pleasing to God. This is not to say that we lack the ability to be decent or good but that we lack the ability *to please God*. We are all sinners and the only way in which we can be freed from this state is by the work of God's preventing (or prevenient) grace.

IV. The Shape of Salvation: Articles XI–XVIII

1. Salvation has been understood in many ways such as the product of sustained moral, spiritual or intellectual effort. Here salvation is understood as both brought about by Christ and defined by him.

2. Salvation comes to us as an undeserved gift from God and it comes to sinners for the purpose of making them righteous. It is only through the atoning death of Jesus Christ that we can be reconciled to God and freed from the captivity of sin. Faith is the means by which we receive the gift but faith does not create our salvation; we are justified *by grace* and *through faith* and even faith is a gift of grace. Having no righteousness ourselves and not having the capacity to generate righteousness ourselves, the righteousness of Christ is accounted to us when we place our full trust and confidence in him. All that God wishes us to receive and be comes to us through his Son and in the power of his Spirit. With regard to salvation, God is both the giver and the gift.

3. Christian salvation is not simply receiving the gift of God's forgiveness but also receiving the gift of God's regenerating and sanctifying grace. A real faith bears fruit in the form of good works and progress in holiness. This is asserted by **Article XII**. If Christ truly dwells within us through the Holy Spirit, we will naturally bear the fruit of that presence. The good works which are the fruit of faith do not earn us salvation but are the fruit of God's salvation being realized within us.

4. Taken together these articles assert that with respect to God we have no independence in the sense of being able to claim for ourselves some aspect of our coming to faith or our progress in holiness. Indeed, progress in holiness means that such independence ceases to be of interest to us. We are not saved by being religious, moral or nice but only by God graciously giving to us what his Son has accomplished. This fact induces within us both a sense of humility and gratitude.

5. **Article XVII** deals with the subject of predestination. It may be helpful to know that this was not invented by John Calvin but was known in both the patristic period (in St. Augustine) and the medieval period (St. Thomas Aquinas). In Calvin, predestination has to do with God's eternal decision to both save and damn individuals as the consequence of a decree made before creation. Unlike Calvin, Article XVII thinks of predestination as God's decision to redeem humankind *in Christ*. Predestination is translated from a decision made by God about the salvation of individuals to a determination made by God about the salvation of his human creatures in his Son. Here, predestination is a doctrine which aims at making clear the christocentric character of salvation. We are chosen *in Christ* because he is the *Chosen One*, the eternal object of the Father's love. Our salvation is our participation in Christ, the eternal object of the Father's favor. As stated by Article XVII, the doctrine of predestination asserts that God has determined that there will be a community gathered around his Son, a community of salvation.

V. The Authority of the Church: Articles XIX–XXIV

1. **Article XIX** is surprisingly spare and reflects the desire to shift the emphasis from Church to Christ; it comes out of a context in which the Church was seen as having claimed too much for itself. This is not the problem today.

2. **Article XX** indicates that the Church has authority in the conduct of her ministry. Being under the authority of Scripture, she has an authority over worship and doctrine. This authority is not arbitrary but must always be exercised as a service to the Gospel. This article presupposes that the Church is not simply a collection of individuals all of whom are free to do and to believe whatever they wish. Church authority must not be arbitrary and neither must be the belief and actions of her members. To say that the Church has no authority in the areas of worship and belief is to say that there is no real standard in these areas which is to say that Christian faith finally does not matter.

VI. The Sacraments: Articles XXV-XXXI

1. The Reformation was characterized by a debate over sacramental theology. The purpose of these articles is to set forth a truly reformed doctrine of the sacraments.

2. The reality of a sacrament is the redemptive presence of Christ; faith and sacraments are not in competition but are oriented toward the same end: union with Christ. Sacraments are neither mere memorial aids which prompt the recalling of a past event nor magic talismans. Rather, they are "sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us..." (Article XXV).

3. One major concern of these articles is to connect the sacraments with faith and this comes from a perception that this connection had been broken. What one receives in the sacraments is the grace of God and for the Articles there is only one source of grace and that is Jesus's death. Thus, the Eucharist is "a sacrament of our redemption by Christ's death" and when received in faith it "is a partaking of the body of Christ, and...a partaking of the blood of Christ" (Article XXVIII).

4. **Article XXIX** makes it clear that far from diminishing the significance of the sacraments actually elevates their importance. While they are means of grace, if used improperly or casually they can become means of judgment.

VII. Articles XXXII–XXXIX

1. **Article XXXIV** establishes the principle that national churches have the freedom to change themselves in areas which do not affect the substance of the faith. Thus, there can be a plurality of church orders and patterns of worship. This article indicates that the Church does not need a central authority. Yet it also establishes the principle that private judgment does not trump tradition in matters where tradition does not contradict Scripture.

2. **Article XXXVII** reflects the political theory of Tudor England. It is not a matter of “separation of church and state” or “theocracy” but rather a matter of the civil power having a role in the Church because the Church is part of society but not having power to preach or administer sacraments. Both Church and civil power, while distinct, support a common Christian culture.

INTRODUCING ANGLICANISM

Presentation V: Eucharistic Theology and Practice

I. Early Eucharistic Practice

1. I Corinthians 10:14-22; 11:17-34: The Church is the community which shares *koinonia* with the risen Christ.

2. *The First Apology of St. Justin Martyr* (d. 165 AD): Christ's real presence among his community.

II. What Happens in the Eucharist?

1. The Eucharist is the Church's central act of giving thanks and praise to God.

2. Through the Eucharist the Church receives the benefits of Christ's passion, death and resurrection.

3. In the Eucharist, Christ's sacrificial death and his institution of the New Covenant sealed in his blood are *re-presented* to the Church thus creating the Church anew.

4. In the Eucharist, we receive a foretaste of our union with Christ in heaven; the Church's sacramental sharing in Christ is preparation for beholding him *face to face*.

5. In the Eucharist, Christ unites the Church to his own sacrifice of himself to the Father; through Christ's sacrifice we become acceptable to God.

6. In the Eucharist, the Church celebrates Christ's victory over sin and death and anticipates that what is an accomplished fact in him will be accomplished for the world.

III. The "Real Presence" of Christ in the Eucharist

1. *The Book of Common Prayer* teaches that the risen Christ is truly and really present in the Sacrament. This is clear in Holy Eucharist, Rite I and Rite II, The Catechism and Article XXVIII of the Thirty-Nine Articles.

2. The Question of Transubstantiation: This doctrine has been present in the Church since 13th century but was first defined dogmatically by the Council of Trent (the canons and decrees of which were promulgated in 1564). The Council defines transubstantiation thus: "...in the August sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained under the species of the sensible things". This means that Christ is "sacramentally present to us in His own substance". *The Catechism of the Catholic Church*, paragraphs 1373-1377, cites the Tridentine definition.

3. The Anglican-Roman Catholic International Commission arrived at a Statement on the Eucharist in 1971 which affirms that "Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his body and blood can, however, only be understood

within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another."

IV. The Eucharist in Outline

1. The Liturgy of the Word:

Salutation (3 options): Establishes our reason for being in worship. (During Lent, the Penitential Order is used, BCP, 350-352): BCP, p. 355

Collect for Purity: An act of preparation. Through the action of the Triune God we are enabled to worship God: BCP, p. 355.

Song of Praise, Kyrie, Trisagion, Gloria in Excelsis: Sung or said. Each is an ancient canticle. We are reminded that the principle act of worship is to praise God: BCP, 356.

Collect of the Day: A collect "collects" the prayers of the congregation around one theme and offers them to God: BCP, pp. 211-261.

The Lessons: Old Testament, Psalm, Epistle and Gospel: An inheritance from the synagogue. The Gospel is given first place because it is understood to be Christ directly addressing the Church: BCP, pp. 889-931.

Sermon: Focused on the lessons just read. The sermon is part of the liturgy.

The Nicene Creed: Produced by the Councils of Nicea (325) and Constantinople (381). It is also an act of praise, an example of doctrine as doxology.

Prayers of the People: As a priestly people, one of our ministries is that of intercession: BCP, pp. 383-393.

The Collect at the Prayers: The celebrant "collects" the intercessions of the people: BCP, pp. 394-395.

Confession and Absolution: Part of the continuous process of repentance; it comes before our coming to the altar. A period of silence should be kept for self-examination: BCP, p. 360.

The Peace: Confession, repentance and absolution lead to reconciliation: BCP, p. 360.

2. The Liturgy of the Altar:

The Offertory: Consists of both oblations (bread and wine) and money, offered in thanks to God.

The Great Thanksgiving: The word Eucharist comes from the Greek verb meaning "to give thanks". There are six eucharistic prayers, two in Rite I (BCP, p. 333 and 340) and four in Rite II, Prayer A (361), Prayer B (367), Prayer C (369) and Prayer D (372).

Sursum Corda: "Lift up your hearts...": BCP, p. 367.

Sanctus: "Holy, holy, holy...", taken from Isaiah 6: BCP, p. 367.

The Anaphora: Recalls God's mighty acts culminating in Christ's death and resurrection.

Anemnesis: A “making present again” of the events of the Upper Room: BCP, p. 368.

Epiclesis: Invocation of the Holy Spirit to consecrate the bread and wine: BCP, p. 369.

Lord's Prayer: Note the emphasis on future: BCP, p. 364.

Fraction: “Christ our Passover...”. Re-presents Christ's death and sacrifice: BCP, p. 364.

Distribution: The last part of the basic eucharistic actions: took, blessed, broke and gave.

Post-Communion Prayer: Essentially summarizes eucharistic theology: BCP, pp. 365-366 (also p. 339).

The Blessing

The Dismissal