

THE HEART OF ANGLICANISM #4

WHAT IS THE ANGLICAN MISSION?

Rev. Carl B. Smith II, Ph.D.

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PLAN FOR “THE HEART OF ANGLICANISM”

- **Week #1: What Is an Anglican?**
- **Week #2: What Do Anglicans Believe?**
- **Week #3: How Do Anglicans Worship?**
- **Week #4: What Is the Anglican Mission?**
 - Closer look at Anglican Catechism: *To Be a Christian*

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ANGLICANISM IS...

- Denominational in distinctives
 - Episcopal in governance
 - Clerical in leadership
 - Global in communion
 - Biblical in authority
 - Gospel in witness
 - Creedal in theology
 - Catechetical in discipleship
 - Sacramental in perspective
- Liturgical in worship
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____

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ANGLICANISM IS... DISCIPLINED IN FORMATION

- Strong focus on teaching and discipleship
- *Book of Common Prayer* is designed for corporate & personal worship AND formation (it contains embedded theology)
- High regard for catechesis
 - FYI: part of the ordained ministry of deacon is identified as catechesis.
 - *To Be a Christian: An Anglican Catechism* (2014, 2015, 2019)

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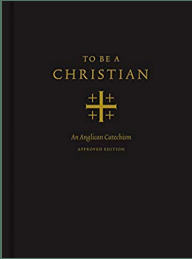
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INTRODUCTION TO THE ACNA CATECHISM: *TO BE A CHRISTIAN*

To Be a Christian: An Anglican Catechism (Approved Edition) Hardcover – January 28, 2020
by J. I. Packer (Editor), Joel Scandrett (Editor)

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Catechesis is an ancient practice of Christian disciple making that uses a simple question-and-answer format to instruct new believers and church members in the core beliefs of Christianity. *To Be a Christian*, by J. I. Packer and a team of other Anglican leaders, was written to renew this oft-forgotten tradition for today's Christians. With over 360 questions and answers, plus Scripture references to support each teaching, this catechism covers the full range of Christian doctrine and life, drawing from the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and other important doctrinal summaries. Clear, concise, and conversational, this resource was written for all believers who seek to be grounded more deeply in the truth of God's Word.

> [Read less](#)

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WHAT IS CATECHESIS?

- From the “Vision Statement for *To Be a Christian Catechism*”

“Jesus instructed the Church to disciple the nations. Conversion is at the core of this mission and involves repentance, a turning away from and a leaving behind of the old life, the “old man,” the old heart. Of course, it also involves a turning to; a turning to the life of Christ in us; a transformed life where we are, indeed, new creatures in Jesus. This is both an immediate reality in Christ, but also a process—a growing into Christ.

Catechesis is the discipling process of growing up God’s people into Christ.

More formally, catechesis is the education and formation of Christians from before baptism through the end of life, and it concerns specific, scripturally based content, and also follows a definable process in the context of an intentional community. At each stage in the process, the same general content may be addressed in varying depth.”

What do you think?

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WHY DO WE NEED CATECHESIS?

- From the “Vision Statement for *To Be a Christian Catechism*”

“Simply put, the contemporary Church has failed to train up her children in the admonition of the Lord. Children raised in the Church from the font of baptism often abandon the faith when they graduate high school and move away from home. This consistent problem in late 20th/early 21st century Anglicanism, and North American Christianity in general, tells us that the typical educational program—including the curriculum, youth ministry, Sunday school program for all ages and Bible Studies—of the average parish is deficient in raising up a godly generation to build, lead, and serve the kingdom of God. Rather than displaying a life transformed by Christ in the Church, the Church’s children often show that they’ve been discipled effectively by the surrounding culture.... *[continued next page]*

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...“Moreover, the Church has done a very poor job of teaching, training, and forming disciples of adult converts. Many people live for years in the Church without noticeable growth in their doctrinal understanding and the implications of that doctrine lived out—and so with little victory over the sin and brokenness of their lives.

A consistent and focused path has not been provided for them to learn, grow and mature as Christians, so that the contemporary Church is often filled with believers more formed by the culture of the world than by the Church and the Holy Scriptures she treasures and teaches. This is a fundamental lack of the Gospel transformation everyone needs.

Thus, whether one looks at the lives of the children who have come from the font as young ones or at those who’ve come through the front porch of the Church in adulthood, it is clear that the Church is failing in this essential task of catechesis.”

What do you think?

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WHAT DOES THE ACNA CATECHISM SET OUT TO DO?

• From the “Vision Statement for *To Be a Christian Catechism*”

“The ancient Church, indeed, had a model for raising up believers and helping them to mature in their faith. Though actual practice may have varied through the centuries, catechesis always included training in the three areas of Believing, Praying, and Living (another way to put it: Doctrine, Worship, and Holy Living). What is needed today in the life of the Anglican Church in North America is sound and effectual catechesis. The calling of mother Church is to disciple and nourish her children their whole lives through, from cradle to grave, so that they may continue to grow in the faith, to mature and be sanctified, and to increase in understanding and wisdom.

The three traditional subject areas of catechesis are the Creeds, the Lord’s Prayer and the Ten Commandments. These areas provide the content for instruction. Distinct but not separate in the life of the individual being formed in the life of the Church and into the image of Christ, is the sacramental pathway of God’s grace.... *[continued on next page]*

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...”God’s grace is made manifest in the Word read and taught, and it is likewise made manifest in the sacramental life of His Church. It is worth noting that the three subject areas and the sacraments are all a part of the corporate worship of the Church.

An individual needs the didactic teaching and repetition of the Creeds: to be constantly rehearsing the doctrines of salvation. He needs, too, the experience of the Creeds in worship and grace: the sacramental pathway one “lives into” as one grows in Christ. Baptism and confirmation bring the individual into the life of the Church, incorporate him into the body of Christ, and regenerate him to new life. The grace of God in baptism is necessary, but it is not enough. Teaching and understanding are also necessary. The grace of God works through the sacraments and also through the teaching of the Word...

Catechesis, being the nurturing and formation of Christians over the course of their whole lives, always has been and must be done in the context of both Word and Sacrament. The classical Anglican way provides an excellent context for this formation.”

What do you think?

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WHAT'S IN IT?

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EXAMPLES

SALVATION

1. What is the human condition?

Though created good and made for fellowship with our Creator, humanity has been cut off from God by self-centered rebellion against him, leading to lawless living, guilt, shame, death, and the fear of judgment. This is the state of sin. (*Genesis 3:1-13; Psalm 14:1-3; Matthew 15:10-20; Romans 1:18-23; 3:9-23*)

2. What is the Gospel?

The Gospel is the good news that God loves the world and offers salvation from sin through his Son, Jesus Christ. (*Psalm 103:1-13; Isaiah 53:4-5; John 3:16-17; 1 Corinthians 15:1-5*)

3. How does sin affect you?

Sin alienates me from God, my neighbor, God's good creation, and myself. Apart from Christ, I am hopeless, guilty, lost, helpless, and walking in the way of death. (*Genesis 3:14-19; Psalm 38; Isaiah 53:6; 59:1-2; Romans 6:20-23*)

SALVATION 23

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me as your child through the Holy Spirit. Grant me the grace to know the fullness of your fatherly love, that I may delight in the promises of your eternal Kingdom, both now and in the age to come. Amen.

THE APOSTLES' CREED, ARTICLE II

"I BELIEVE IN JESUS CHRIST"

48. Who is Jesus Christ?

Jesus Christ is the eternal Word and Son of God, the second Person of the Holy Trinity. He took on human nature to be the Savior and Redeemer of the world, the only Mediator between God and fallen humanity. (*Psalm 2; Malachi 3:1; John 1:1-18; Philip-
pians 2:5-11; 1 Timothy 2:5-6*)

49. What does "Jesus" mean?

"Jesus" means "God saves" and is taken from the Hebrew name *Yeshua* or Joshua. In Jesus, God has come to save us from the power of sin and death. (*Joshua 1:1-9; Psalm 20; Matthew 1:18-25; Romans 8:1-2*)

50. What does "Christ" mean?

Christos is the Greek term for the Hebrew title *Messiah*, meaning "Anointed One." Old Testament kings, priests, and prophets were anointed with oil. Jesus the Christ was anointed by the Holy Spirit to perfectly fulfill these roles, and he rules now as Prophet, Priest, and King over his Church and all creation. (*Exodus 40:12-16; 1 Samuel 16:11-13; 1 Kings 19:15-16; Psalm 89:19-29; Luke 3:21-22; 4:14-21; Acts 10:38; Hebrews 4:14-5:10*)

38 BELIEVING IN CHRIST

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“THE COMMUNION OF SAINTS”

100. Who are the saints?
 The saints are all those in heaven and on earth who place their faith in Jesus Christ, who are set apart, holy to God in Christ, and transformed by his grace. (*Leviticus 19:1-2; Deuteronomy 7:6; Psalm 16:1-3; 1 Peter 2:4-10; Revelation 7:9-17*)

101. What does the word “communion” mean?
 “Communion” means being “one with” someone in union and unity. For Christians, it refers to the unity of the three Persons within the one Being of God, to our union with God through our union with Christ, and to our unity with one another in Christ. (*Psalm 85; Ezekiel 37:24-28; John 17:20-26; 2 Corinthians 13:11-14; 1 John 1:1-3*)

102. What is the “communion of the saints”?
 The communion of the saints is the fellowship of all those, in heaven and on earth, who are united in Christ as one Body, through one Spirit, in Holy Baptism. (*Psalm 149; Ephesians 2:13-22; Hebrews 12:1-3*)

103. How do you participate in the communion of the saints?
 I live as a member of the communion of saints through faith in Jesus Christ and the work of the Holy Spirit by gathering to worship God with my fellow Christians, by praying for and encouraging one another, and by coming to one another’s aid in times of trouble, sickness, or grief. (*Psalm 133; Acts 2:42-47; Colossians 3:16; 1 Thessalonians 5:11-18; Hebrews 10:24-25; James 5:13-20*)

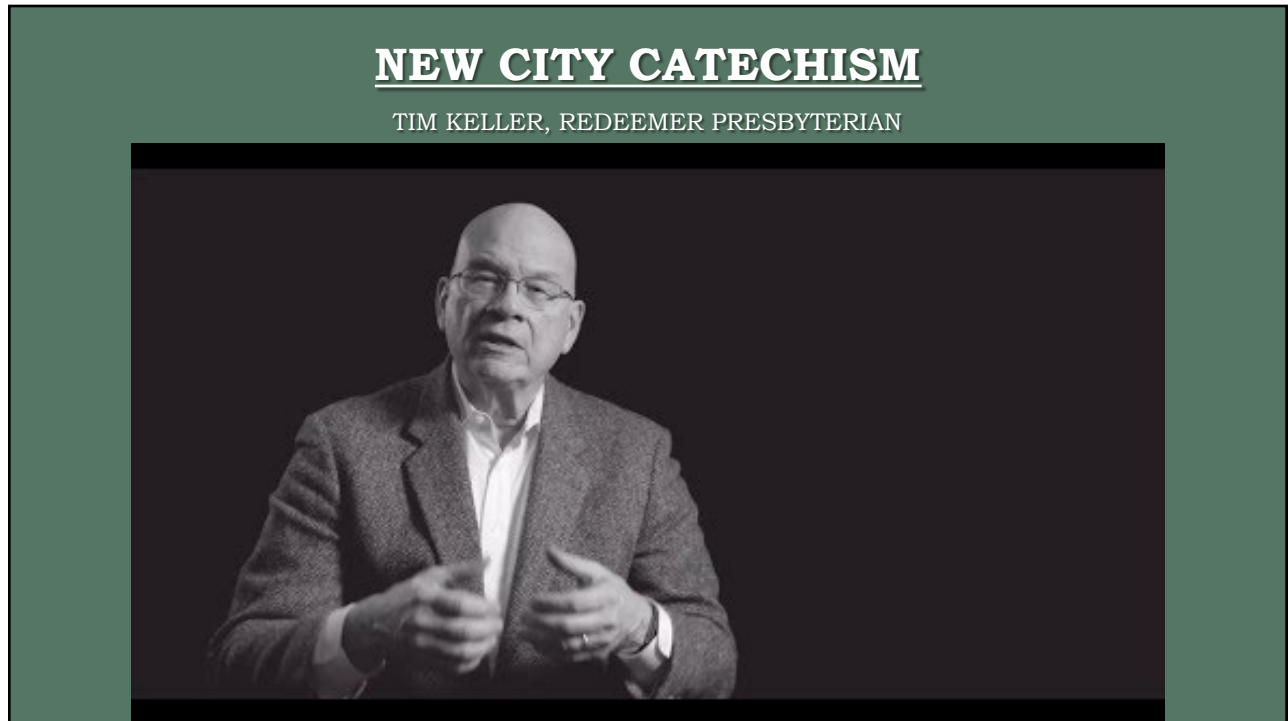
104. How are the Church on earth and the Church in heaven joined in worship?
 Through union with Christ, as celebrated in the sacrament of Holy Communion, the Church on earth participates with the Church in

THE APOSTLES’ CREED, ARTICLE III 51

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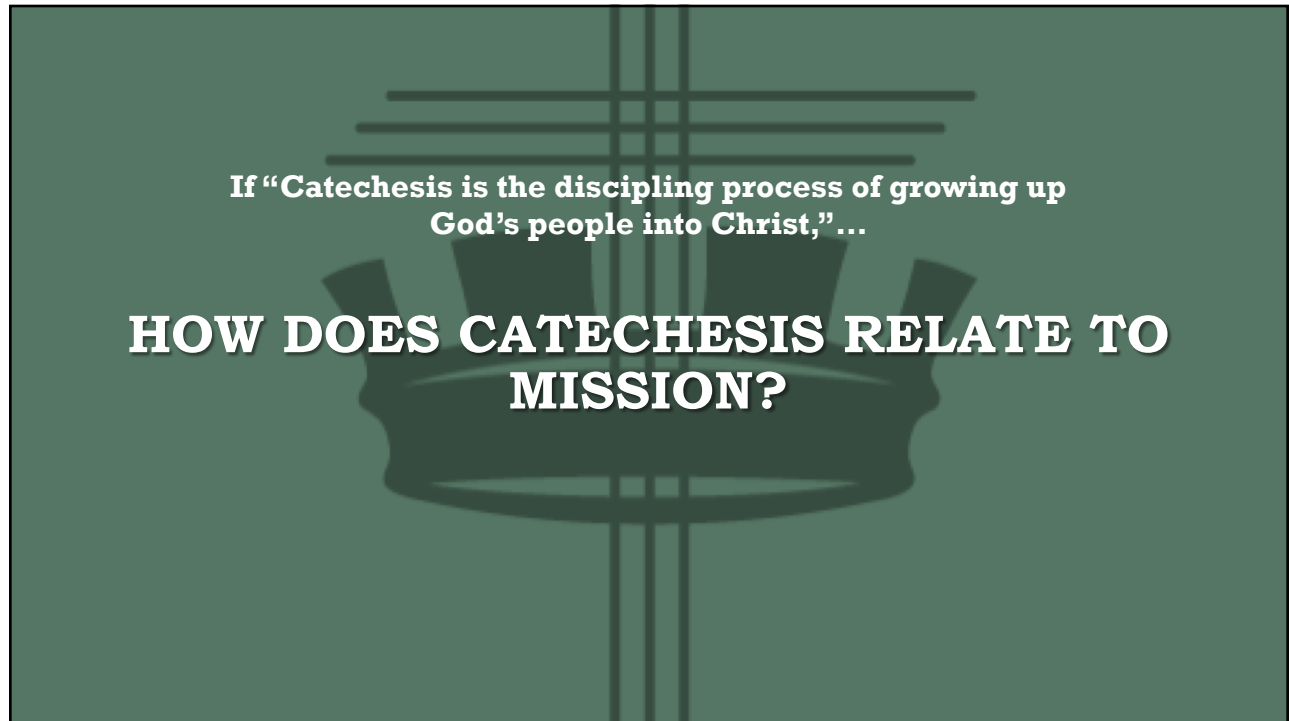
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CATECHESIS IS RELATED TO MISSION IN THAT THE GOAL OF MISSION IS TO HELP PEOPLE TO KNOW AND LOVE JESUS, FOR GOD'S GLORY.

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ANGLICANISM IS... MISSIONAL IN OUTREACH

- "Missional Communities" – buzz word; yet basic praxis
 - Small Groups
 - Identifies the mechanics and conditions of church growth through evangelism and discipleship in community
 - Evangelism and Discipleship must be relational (*oikos*)
- ACNA *Always Forward* – church planting movement
- The Greenhouse Movement
- *The Celtic Way of Evangelism*, George Hunter
- Anglican Relief and Development Fund
- Anglicans for Life – sanctity of life
- Anglican Immigrant Initiative



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ANGLICANISM IS... PASTORAL IN COMPASSION

- Andrew Purves, *Pastoral Theology in the Classical Tradition*
- Individual dimension – classical “care of souls”
- Social dimension – care for parish/community

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ANGLICANISM IS... DIVERSE IN EXPRESSION

- Thomas McKenzie's *The Anglican Way* has a balanced, fair, and non-polemical approach to diversity in Anglicanism.
- United on essentials and tolerant/loving on non-essentials
- Wide range of Anglican expressions:
 - High Church – Anglo-Catholic
 - Low Church – evangelical emphasis
 - Everything in between (mid-church, broad-church, charismatic, etc.)

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ANGLICANISM IS... FRAGILE IN COMPOSITION

- ACNA Anglicanism is fragile because of...
 - The nature of our union (disenfranchised)
 - Fragmented and overlapping jurisdictions
 - Doctrinal & practical tensions (2nd and 3rd tier matters)
- Jesus in John 17:20-23; Paul in Ephesians 4:1-6
- Unity is a matter of obedience, not convenience.
- The Instruments and Disciplines of Unity

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Q&A

- Any of the “Anglicanism is...”
- Anglican history and/or doctrine
- *Book of Common Prayer* and/or Anglican worship
- *To Be a Christian Catechism*
- The rite of Confirmation
- Anything else?

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THE RITE OF CONFIRMATION

From the *BCP 2019*

“The Anglican Church requires a public and personal profession of the Faith from every adult believer in Jesus Christ. Confirmation or Reception by a Bishop is its liturgical expression. Confirmation is clearly grounded in Scripture: the Apostles prayed for, and laid their hands on those who had already been baptized (2 timothy 1:6-7; acts 8:14-17; 19:6).

In Confirmation, through the Bishop’s laying on of hands and prayer for daily increase in the Holy Spirit, God strengthens the believer for Christian life in the service of Christ and his kingdom. Grace is God’s gift, and we pray that he will pour out his Holy Spirit on those who have already been made his children by adoption and grace in Baptism.”

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