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Program Overview

Welcome to **via media: expanded**—a tool for evangelism designed to proclaim the Good News of God in Christ Jesus AND the Episcopal Church in a contemporary context. The expanded **via media** curriculum invites those seeking spiritual community into an eight, sixteen, or twenty-four week journey of study, prayer, and action surrounded by radical hospitality and grounded in a traditional Anglican perspective. Balancing Scripture, traditions, and reason, the course content is rooted in the Trinity and offers diverse, compelling witnesses to the unique way of being Christian that is our Anglican heritage.

via media celebrates who we are as American Anglicans and invites others to "come and see"—offering seekers both the content and the context for engaging in conversation about their faith journey from an unabashedly Anglican perspective. Its goal is not to offer easy answers to the hard questions 21st-century seekers are asking, but to model in the video and table discussions that it is possible to find answers in conversation and in community—that we are enriched by our differences, and that our faith is enlivened by our challenges.

What **via media** offers is a proven format for evangelism built around theology that is broadly Anglican, and hospitality that is radically inclusive. What **via media** challenges is the idea that only Evangelicals can do evangelism. What **via media** celebrates is a Church that tells the truth about both its strengths and its challenges and invites those seeking spiritual community to come and do the same.

Why **via media**? One of the Latin phrases that our Church throws around is *via media*, which means, “middle way.” As the Church of England was anticipating its future within a Roman Catholic tradition set in a Reformation world, it became clear that there was Truth in both experiences of Christianity. The middle way was a way to broaden the polarizing perspectives of the day to celebrate what both sides could bring to the proverbial table. **via media** is a celebrated Anglican tradition of *both/and* that frames the context of how we think theologically and how we handle conflict in community. **via media** is alive and at work in our communities today.

Welcome to the journey!



Coordinator's Introduction

Mark this section of your Coordinator's Manual and refer to it each week. This section outlines the typical timeline for a **via media: expanded** session, articulates the flow of the session, explains your role as coordinator, suggests a standard script for introducing the video segments, and provides notes for organizing the worship which ends each **via media: expanded** session. Throughout the Coordinator's Manual, reference will be made to this section.

Congregational Coordinator's Checklist

Prior to first session:

- ☐ Purchase journals (or notebooks) and nametags for each **via media: expanded** participant, with extras to hand out at future sessions in case you have unexpected participants. *Notes on the Journals: A "dollar store" is a great place to find inexpensive journals that you can give to each participant. Giving people a journal encourages them to take time to reflect on their experiences, thoughts and learning. Journaling will help them to connect their faith to their everyday life.*
- ☐ After the first meal, form participants into small groups.

Prior to each module:

- ☐ Add any new participants to small groups.
- ☐ Have nametags and markers available.
- ☐ Do a dry run with the video, so you know it will work and the system you are using will be visible and loud enough for people sitting farthest from the video screen.
- ☐ Review all the scripted and spoken parts of the session, paying particular attention to the things you should read aloud to the large group. The shaded boxes are your script—improvise as you see fit.
- ☐ Confirm with the set-up, food, and clean-up volunteers. Remember to thank your volunteers.
- ☐ Prepare the closing liturgy. If you are singing a hymn, know who will begin or accompany the singing.

If you decide not to hand out the entire curriculum to participants at the beginning of the course, you will need to copy the following materials for each session:

- ☐ One set of the Facilitator's Materials for each small-group facilitator. We recommend you hand these out at least one week before the session.
- ☐ One set of the Participant's Materials for each participant. Make some extras in case you have unexpected participants.
- ☐ One Icebreaker for each dinner table.
- ☐ Participant's Take-Home Materials for each participant.
- ☐ Closing liturgy for each participant.
- ☐ Entire Glossary from the Coordinator's Training Manual. Keep extra copies to hand out at future sessions.

Timeline

When using Module A for each **via media: expanded** session, it is presumed that the entire video will be shown to the participants before they transition into their small groups. Modules B & C allow for an alternate timeline, suggesting that certain video scenes are replayed (or a personal witness statement is presented) before allowing participants more time for small-group discussion. If, however, your group frequently has new participants, the entire session video may be replayed during each module using the timeline for Module A. This will help new participants to catch up with the group, as well as allow current participants a fresh look at the video segments before discussion.

Module A Timeline

- 0:00 Welcome and blessing over the meal. Have Icebreakers on each table for participants to work on during their meal.
- 0:30 Introduce and then show the video.
- 1:00 Transition into small groups.
- 1:45 Hand out Participant's Take-Home Materials.
- 1:50 Closing liturgy.

Module B & C Timeline

- 0:00 Welcome and blessing over the meal. Have Icebreakers on each table for participants to work on during their meal.
- 0:30 Introduce and present video segment (or personal witness statement).
- 0:45 Transition into small groups.
- 1:45 Hand out Participant's Take-Home Materials.
- 1:50 Closing liturgy.

Flow of the Session

Begin your time together by asking someone to bless the food and your time together, using the grace provided for each module, if appropriate. Following that, you will need to welcome your participants to **via media: expanded** and review the flow of your time together. If you have people attending who are new to your community, please remember to tell them about your space, including where the restrooms are. Give instructions on how to use the Icebreaker.

- In some groups, it is easy to stay in one large room at small-group tables. In other communities, it is easier to break out into separate rooms or corners to do the small-group work.
- If you will not be holding small-group discussions at the same tables where you ate, divide people up into the small groups they will be in for discussing the video and ask the groups to gather.
- We recommend that the small groups you form in the first sessions stay together throughout the series in order that community and trust can form. The balance to strike is to make certain that groups can stay open to new participants, should they arrive as the series continues.
- During small-group time, the coordinator may wish to join one group, permanently, or change each week. Keep an eye on the clock, and give small-groups a warning shortly before you are going to call the large group back together.

Coordinator's Role

The coordinator plays an important role in running **via media: expanded**. Working with Christian education staff or volunteers, clergy, and members of the community, the coordinator's job begins weeks before **via media: expanded** with promotion and advertising. During the sessions it's best if a coordinator is a part of the action, ushering each transition with the scripted parts. As the host of the session, the coordinator sets the tone for radical welcome.

Short speaking bits have been scripted for use by the coordinator to introduce the videos and to transition from one part of the evening to another. The script for introducing the video segments (which follows immediately below) is standard throughout **via media: expanded**. Other scripts, which change in content depending on usage, appear in the individual module materials throughout this Coordinator's Manual.

It is usually best for the coordinator to lead the Closing Liturgy. This is a lot to do! Remember not to take on too much yourself—involve volunteers in the sessions to help with things like set-up and clean-up.

Standard Video Scripts

What follows is a suggestion of what you might say to the gathered people before they watch the video. You may write your own introduction, or simply read this as it is. There are some things in the first video that might make people uncomfortable, and it is important to make sure that you alert your participants to the idea that they may not agree with everything they see in the video. Episcopalians do NOT always agree. That is a part of who we are as Episcopalians and **via media: expanded** will consistently present information from that perspective.

Introduction to the Video (these, or other words to be said by the coordinator)

Each of the videos in **via media** invites you into a conversation about the Christian faith. Today's video is: (use line for appropriate session)

1. Overview of the Anglican Way of Being Christian
2. Exploration of God in Creation.
3. Exploration of God Incarnate.
4. Exploration of God, the Holy Spirit.
5. Exploration of the Word of God.
6. Exploration of Sin.
7. Exploration of the Hope we have for our life now and in the Kingdom of God.
8. Session 8 scripts are presented in the module materials.

What you will see and hear are committed people of faith sharing their perspective as Episcopalians. Some of what they share may surprise you. You may hear things that fill you with hope. You may find yourself saying, "Yes, that's just what I believe but I didn't know how to put it into words."

At other times, you may hear things that make you uncomfortable. You may find yourself saying, "How can they say that? That is not what I believe." Whether you agree or disagree, my hope is that you will listen deeply with your heart as well as your head. Allow yourself to enter into the conversation. There is no other way to learn what we really believe and why. Part of what it means to be the Church is to provide a space where we can share all of ourselves with God and one another. That can be scary sometimes; but it is always an opportunity for healing and for growth.

via media is a Latin phrase meaning "middle way," and it is used by Anglicans to describe the manner in which we reconcile or hold in tension conflicting views on various religious questions. One of the ways we love one another is by caring about each other enough to disagree honestly and respectfully. **via media** is an invitation to do just that, trusting that we will discover that what we share in common is far more important than the things about which we disagree.

Following the Video, these or other words are to be said by the coordinator. If you haven't already assigned participants into small groups, do so now.

The video is only the beginning of our conversation about this topic. You are now invited to go deeper into dialogue with each other, linking the experiences of the people in the video with your own. Notice how the conversation between the participants in the video models a type of discussion that grows together; that builds on each other's ideas; and that demonstrates respect for differences. It is interesting to note that these were not scripted conversations. The dialogue that you have just witnessed comes from more than two hours of conversation. Please assemble in your small groups for a discussion on what you have just seen and heard. I'll be calling you back in about 40 minutes.

Coordinator's Worship Notes

One of the ways that Anglicans share beliefs with one another and with the wider world is through common prayer. Our corporate worship, the liturgies that we develop, and in which we participate, shape our encounter with the divine. Worship also mirrors the culture and context of the gathered body.

Each **via media: expanded** session is designed to conclude with a brief worship experience. These simple liturgies incorporate prayer, Scripture, hymns, and a benediction, most of which are drawn from the *Book of Common Prayer* and other liturgical resources of the Episcopal Church. They also include a range of prayer practices that draw upon the diverse traditions of Christian spirituality. Each liturgy provides a fitting conclusion to the small-group discussion and reinforces the themes of the session. These liturgies are offered as a way to introduce participants to the liturgical richness of the Anglican traditions.

What we have offered is a basic structure for concluding worship. As communities differ, and as your context shifts, you may want to add or take from these suggestions. In some cases we use inclusive language forms of standard prayers, in other cases we include traditional language, and in still other cases we have written new prayers and meditations. Please use the options that make sense in your community. If your community is not familiar with Anglican hymns, or if they are not a singing group, you may want to be sensitive to that, and strike the optional hymn from the liturgy.

A script to introduce each Closing Liturgy may be found in the individual module materials in the Coordinator's Manual.



Session Eight—So What?

Preparation

Review the Coordinator's Introduction in the Coordinator's Manual, prior to presenting each module in this session. Utilize the organizational tools in the Coordinator's Introduction to prepare for the session:

- Congregational Coordinator's Checklist
- Coordinator's Role
- Coordinator's Worship Notes

Review of these steps will help to ensure that critical preparation is not overlooked. NOTE: In the three modules for Session Eight, the Timeline, Flow of the Session, and Video Scripts are different from those utilized for Sessions One through Seven. Varying instructions are outlined for each module in the Coordinator's Manual.

Make sure that each participant has a name tag and that any new participant receives a journal. Assign any new participants to a small group. Assist participants in rejoining their small group from the previous session.

Session Eight Modules

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|-----------|--|
| Module A: | What Does It Mean to Be a Christian? |
| Module B: | What Does It Mean to Be an Anglican Christian? |
| Module C: | What Does It Mean to Participate in the Eucharist? |



Session Eight—So What?

Module A—What Does It Mean to Be a Christian?

Timeline

0:00	Icebreaker and meal
0:30	Morning Prayer, with Theology Statement presented as sermon
1:00	Show Part A of Session Eight video
1:15	Participants speak in large group
2:00	Depart

Flow of Session

Before the session, prepare Morning Prayer, having marked readings, selected readers, and made prayer books available. There will be no small group during this module; however, small groups and their facilitators should sit together during the session. In this session, after the Icebreaker and meal, everyone will proceed directly to worship with Morning Prayer. Immediately following the Gospel Reading, the Session Eight Theology Statement will be read in place of a sermon. Following Morning Prayer, the group will watch Part A of the Session Eight video. After the video, while remaining in a large group, and following the style of the Speakers in Video 8A, participants will come to an open microphone (or to a lectern) and respond to one of the discussion questions before the entire group. The coordinator will end the session with a brief, impromptu closing prayer.

Icebreaker

Learn a New Church Term (from An Episcopal Dictionary of the Church)

A **stole fee** is:

- a) The modest fee clergy pay to use stoles (and other vestments) owned by a church.
- b) Payment to clergy for officiating at a church service, usually for a baptism, a marriage, or a funeral.
- c) Payment to a sacristan who cares for the stoles and other vestments belonging to a church.

The answer is found in the Participant's Take-Home Materials for this session.

Introduction

Christianity has a beginning, a middle, and an unending end. Presenting oneself for baptism is the beginning; participating in the Eucharistic community in the middle; striving for God's Kingdom until we perfectly realize its fulfillment is the unending end.

Table Talk

Where are you on your journey of faith? Where do you want to be? How can we, as your community, help you to get there?

Suggested Scripts for the Coordinator

Grace

Almighty God, come into our presence as we gather for refreshment and learning. Bless this food to our use and bless the hands that have prepared it. Watch over our time together, that it may be productive, pleasant, and welcoming. May we be filled with the Spirit of growth and renewal, eager to share the Good News of God in Christ Jesus. All things come from you, O God, our Creator. Amen.

Introduction to Worship (these, or other words, said by the coordinator)

During the first seven sessions of **via media**, you have been exposed to a wide range of Anglican liturgy. During the last three modules, our worship will touch the core of worship: the Daily Office, contemplative reflection on Scripture, and the Holy Eucharist. Today, our time will begin with worship at Morning Prayer. During the Office, you will also hear the Theology Statement for Session Eight. After we worship, we will gather to reflect upon what it means to be a Christian.

Introduction to Part A of the Session Eight Video

In this session, we eavesdrop on some conversations by Episcopalians about what it means to be Christian in the 21st Century. Listen to how they articulate their faith and think about how you have been developing the language with which you describe your own faith. After the video, we spend the rest of our day together sharing our faith in much the same manner as the video participants.

Following Part A of the Session Eight Video

We will remain together in a large group today and you are invited to share something of your own journey of faith with our assembled community. Your facilitators are distributing the Take-Home Materials for today's module, which include the Theology Statement read during our Morning Prayer, a list of discussion questions, and your Reflection for the Week. Please choose one of the discussion questions as it intersects with where you are on your own journey of faith. In turn, I invite each of you to come to the lectern (microphone, etc.) and share with the entire group your own response to the question you have chosen. Begin by telling us which question you have selected and please limit the length of your response so that everyone present will have an opportunity to speak.



Session Eight—So What?

Module B—What Does It Mean to Be an Anglican Christian?

Timeline

- 0:00 Icebreaker and meal
- 0:30 *Lectio divina*
- 1:15 Small groups develop Prayers of the People
- 2:00 Depart

Flow of Session

In this session, after the Icebreaker and meal, everyone will proceed to their small-group area for *lectio divina*. After the *lectio divina*, participants remain in their small groups to work on writing the Prayers of the People for next week's Eucharist.

Icebreaker

Learn a New Church Term (from *An Episcopal Dictionary of the Church*)

A **novice** is:

- a) Someone new to the Episcopal Church, who hasn't yet learned to use (juggle?) the Prayer Book and Hymnal.
- b) A member of the clergy who has been recently ordained.
- c) A trainee in a religious community.

The answer is found in the Participant's Take-Home Materials for this session.

Introduction

Urban T. Holmes III describes Anglicanism as "thinking with the left hand"--that is, engaging in "thinking [that is] is intuitive, analogical, metaphorical, symbolic and characteristic of poetry, art and music [...]. If our intention in thinking is to draw together as much of an experience as possible, with items unresolved and with large, nagging questions in the middle of what we have described, then we are thinking with the left hand."

Table Talk

How does this Anglican approach to Christianity feel to you? What does it mean to be an Anglican Christian?

Suggested Scripts for the Coordinator

Grace

In the name of the Father, and of the Son, and of the Holy Spirit, we thank you for the food spread before us. May it nourish our bodies, providing us sustenance for the work we are to do, and may we encounter the abiding love of our Creator in the friendship we share. Amen.

Introduction to Lectio Divina (these words said by the coordinator)

During the first seven sessions of **via media**, you have been exposed to a wide range of Anglican liturgy. During the last three modules, our worship will touch the core of worship: the Daily Office, contemplative reflection on Scripture, and the Holy Eucharist. Today, our time will begin with worship in *lectio divina*. Together we will prayerfully reflect upon Scripture and open our hearts to the intention of God. For many hundreds of years, Christians have used *lectio divina* as a way to go deeper into the Word of God, bringing their experiences and their opinions about Holy Scripture into dialogue with the Bible. Now I invite you to assemble into your small groups and turn your attention to the passage selected by your facilitator to be used for *lectio divina*.

After Lectio Divina

Now we turn our attention from the Word of God as we have experienced it in *lectio divina* to preparing for the Eucharist service we will share next week. We will remain in our small groups to work on writing the Prayers of the People for next week's Holy Eucharist. Part of what it means to be an Anglican Christian is to read Scripture together; to prayerfully reflect; to discuss where God is leading our hearts; and, finally, to express our common ground in common worship. I will call you back in about 40 minutes for a closing prayer.



Session Eight—So What?

Module C—What Does It Mean to Participate in the Eucharist?

Timeline

0:00	Icebreaker
0:15	Personal Witness Statement on Eucharist
0:30	Video: Session Eight, Part B
0:45	Holy Eucharist
1:45	Festive Meal and Recognitions
3:00	Depart

Flow of Session

In this session, after the Icebreaker, everyone remains in the large group to hear the Personal Witness Statement for Session Eight (whether live, on video, or written) and then to watch the Session Eight, Part B, video. Immediately following the video, all proceed to the worship space for Holy Eucharist. The Eucharist is followed by a festive meal and recognitions.

- ☐ Prepare the Closing Eucharist - work with your clergy well in advance of the final session to design this liturgy.
- ☐ Prepare a small parting gift, if appropriate, for facilitators and participants.

Icebreaker

Learn a New Church Term (from *An Episcopal Dictionary of the Church*)

A **pledge** is:

- a) The promises one makes when renewing their baptismal covenant.
- b) The Declaration an ordinand must publicly sign before being ordained deacon, priest, or bishop.
- c) The commitment to work, pray, and give for the spread of the Kingdom of God.

The answer is found in the Participant's Take-Home Materials for this session.

Introduction

Today is the last meeting of this **via media: expanded** gathering. You are at the end of one journey, and are at the beginning of another. Last week, the Reflection for the Week encouraged you to use your journal to record what you hope to offer to God when you come to the Eucharist today and what you hope to receive from God in the Eucharist.

Table Talk

Share, briefly, what you hope to offer, and what you hope to receive, in today's Eucharistic worship.

Scripts

Use the scripts that follow as needed to introduce the distinct parts of your time together.

Personal Witness Statement

Introduce the Personal Witness Statement (whether life, on video, or written) utilizing the scripts provided in this module.

Video Session 8, Part B

This session has a video in *two parts*. Part A was watched during Module A of Session Eight. Part B of this session discusses the Eucharist and the place it holds in our community. We recommend that you move directly from Part B to the Eucharist.

Eucharist

Directly after watching Part B of the video, everyone should move into the space in which you will be making Eucharist. This will allow for the experiences of the people in the video to be carried forward into the experiences of the Participants as the Body gathers around the table.

Suggestions for the Eucharist

The ways in which communities make Eucharist together differ widely. While we have provided complete liturgies for Sessions One through seven, we are only providing suggestions for your Eucharist at this session. These readings focus on the Eucharist and were chosen from the *Lectionary for Various Occasions, Of the Holy Eucharist*. An outline of the planning elements for the Eucharist is provided in the Worship Guide for Module C of Session Eight. Work closely with your clergy to plan this service according to local custom and the particular needs of your community.

Readings

Old Testament:	Deuteronomy 8:2-3
Psalms	34 or 116:10-17
Epistle:	Revelation 19:1-2a,4-9 or 1 Corinthians 10:1-4,16-17 or 1 Corinthians 11:23-29
Gospel:	John 6:47-58

Hymns (suggestions)

Hymn 711 Seek ye first
Hymn 581 Where charity and love prevail
Hymn 469 There's a wideness in God's mercy
Hymn 362 Holy, Holy, Holy

Prayers of the People

The Prayers should have been written by the participants during Module B of Session Eight. Ensure that the prayers are compiled and that sufficient copies will be available for the Eucharist.

Festive Meal

Consider having a more festive meal. If your community provides a pot-luck, consider supplementing the pot-luck with a lavish deli tray, a decorated sheet cake, or some other special item of meaning to your group. Where appropriate, wine and sparkling juice make for a pleasant celebration.

Recognitions

This is a good time to recognize the contributions of your volunteers—people who led small groups, folks who worked in set-up and clean-up, your clergy, and Christian education staff. Small gifts may be given. It is even more important to recognize the faithful journey of your participants. Perhaps creating a simple certificate, or giving a small candle, cross, or bookmark would be suitable remembrance gifts.

Introduction to the Personal Witness Statement

The Theological Presentation Material for Module C is a Personal Witness Statement. As coordinator, you may utilize one of three options, listed in order of our recommended preference:

- 1) Well in advance of the session (at least a week or two), ask one of your facilitators, or another person who is not a participant in the **via media: expanded** course, to share a five-to-ten-minute testimony of their faith as it relates to the session topic.
- 2) Show the video of a Personal Witness Statement for this Module.
- 3) Read the Personal Witness Statement in the Participant Manual for this Module with the participants reading along.

We believe that a live presentation will be most effective, but use what you think will work best within your group and with your available resources.

Suggested Scripts for the Coordinator

Introduce the Personal Witness Statement with these, or similar, words.

We believe that the Gospel is Good News: the kind of news that we cannot truly incorporate into the fabric of our lives without also sharing it with others. Jesus not only calls us to hear good news but also commands us to share it: "Go into all the world and proclaim the good news to the whole creation" (Mark 16:15). Part of being a Christian is telling others what you believe, why you believe it, and how they can share in the good news, too. This isn't naturally easy for most people, but it can be learned with a little practice. A first step is hearing others share the good news in their own words. In Module C of each session of **via media**, you will hear a Personal Witness Statement on the session topic, in the first person, from a Christian who is also a member of the Episcopal Church.

Live Presentation

I would like to introduce [insert speaker's name and biographical information]. [Insert presenter's first name] will share with you what it means to [him/her] to participate in the Eucharist.

Video Presentation

In the video segment you are about to see, you will hear from [insert presenter's name and biographical information]. [Insert presenter's first name] will share with you what it means to [him/her] to participate in the Eucharist.

Read Presentation

In your Participant's Manual, read with me the Personal Witness Statement of [Insert presenter's name and biographical information]. [Insert presenter's first name] will share with you what it means to [him/her] to participate in the Eucharist.

Following the Personal Witness Statement, Introduction to Session Eight Video, Part B

We are now going to listen in on some conversations of other Episcopalians about what the Eucharist means to their sense of community, and then we will move into celebrating Eucharist together.

Following Part B of the Session Eight Video, Before Transitioning to Eucharist

In a few minutes we will make Eucharist together, linking once again our own experiences with the communion of saints—past, present, and future. In light of what was said in this video, and in the discussions we have shared together, consider how you find God and yourself in the act of Communion. After the Eucharist, we will say the dismissal—words you hear each week at the conclusion of services. Consider how you will "Go in peace to love and serve God" after your experiences with **via media**.

Grace at the Festive Meal

Eternal God of heaven and earth, you move in our presence as we are learning to move in you. Bless the food that you have provided for us and bring comfort to those who know its lack. We thank you for the peace you have given to our gathering, and for the hospitable place in which we have learned from one another. Strengthen us, Lord, to bear the gifts that you have given us to a world which hungers for your love. Amen.

Glossary

We have tried in the production of **via media: expanded** to avoid, as much as possible, the use of church jargon, though any community's reflection will inevitably use words that mean different things in different settings. This glossary is our attempts to show how we use certain words in the context of this curriculum. Also, some fun (and more obscure) church jargon is presented during the Icebreaker for each module in *Learn a New Church Term*.

Altar / Table – These words are used interchangeably in the *Book of Common Prayer* to refer to the central piece of furniture in an Episcopal Church, on which bread and wine are offered in the Holy Eucharist (see *Communion, Eucharist*).

Anglican Christians – Christians who are members of churches that have their historical roots in the Church of England (the Episcopal Church in the United States, the Church of the Province of Southern Africa, Iglesia Anglicana de Mexico, etc), who are recognized as Anglican by the Archbishop of Canterbury.

Anglican Communion – Collectively speaking, the churches in countries around the world in association with the Church of England, through bonds of history and affection, which are recognized as Anglican by the Archbishop of Canterbury.

Apostle – Specifically, one of Jesus' twelve closest followers who formed his inner circle of disciples; also used in reference to Paul (see *Paul*).

Archbishop of Canterbury – The chief bishop of the Church of England and the symbolic head of the Anglican Communion. Although the Archbishop of Canterbury convenes and presides over meetings of all the bishops of the Anglican Communion, his official authority is limited to the Church of England.

Author – Writer; in this context, a writer of one of the books of the Bible.

Authority – A form of rule that is seen by its adherents as both legitimate and worthy of respect. Three basic things we expect from authority in a spiritual context are: (1) a sense of identity and hope, (2) a set of norms for belief and behavior, and (3) some external checks on us, to keep us from straying too far from these established norms.

Banquet– A feast; often used to describe the “meal” of bread and wine offered in the Eucharist (see *Eucharist*).

BCP – *Book of Common Prayer*. Usually refers to the 1979 *Book of Common Prayer* used in the Episcopal Church of the United States of America (ECUSA).

Bible / Scripture – The collection of texts viewed by Christians as sacred, composed of both the texts held sacred in the Jewish tradition (the “Hebrew Scriptures” or “Old Testament”), and certain writings from the early Christian communities (the “Christian Scriptures” or “New Testament”).

Body of Christ – (a) A metaphor for the Church (see Church), thought of as the extension of the ministry Jesus began during his life on earth. (b) The bread of the Eucharist (see Eucharist) is considered to be the Body of Christ.

Catholic – (a) The “universal” church, or all Christians of every sect and denomination. (b) The Roman Catholic Church.

Celebrate – Used in reference to the Eucharist and other acts of sacramental worship; the priest presiding at such a worship service is often referred to as the “Celebrant,” although the entire congregation is “celebrating” together (see *Sacraments*).

Chancel – Part of the church building containing the altar and sometimes the choir stalls. It is typically the easternmost portion of the church.

Christ – Derivative of a Greek word meaning “anointed one,” and synonymous with the Hebrew word “Messiah”; the one who would bring salvation to the earth.

Church – In the Greek, literally “congregation”; used to refer to: (a) Christians in general, (b) a specific or local congregation, and (c) the buildings where a congregation gathers.

Church of England – England’s national Church, which broke from the Pope in 1534.

Common Prayer – (a) The corporate prayer offered by a congregation, as opposed to the prayers of an individual. (b) The *Book of Common Prayer*, the official prayer book of a Church in the Anglican Communion. The first *Book of Common Prayer* (BCP) was issued in 1549, and various revisions have continued to be made and used throughout the Anglican Communion since that time.

Communion - (a) Relationship or fellowship between people of faith. (b) The part of the Eucharist where bread and wine are consecrated, and become bearers of the Real Presence of Christ, and are consumed by a congregation of Christians. (c) In older parlance, synonymous with Eucharist. (d) The collection of churches that make up the Anglican Communion (see *Anglican Communion*).

Community of Faith – A gathering or congregation of people for intentional and ongoing consideration, contemplation, and worship of God.

Confession – The act of naming, acknowledging, and admitting one’s shortcomings, or sins (see *Corporate Confession*).

Corporate Confession – A unison confession prayed by a congregation of faith (see

Confession).

Cradle Episcopalian – Someone who has been an Episcopalian since birth.

Cranmer, Thomas – Archbishop of Canterbury from 1533 until his burning at the stake in 1556, the compiler of the first three Books of Common Prayer, and a leader in the English Reformation.

Creation – All that is made by God.

Crossing, the – The part of a traditional cross-shaped church building that intersects the nave just to the west of the Chancel or Choir (Quire).

Disciple – (a) A follower, in this context, of Jesus. (b) One of the twelve followers who comprised Jesus' inner circle.

Doctrine – Official belief or dogma of a community of faith. Anglicanism has tended not to establish a particular set of doctrines, but has developed its characteristic spirituality and communion with God through community prayer and worship.

ECUSA – The Episcopal Church of the United States of America

EFM – Education for Ministry: an intensive, four-year curriculum of Christian education, produced by the University of the South, Sewanee, TN.

Elizabethan Settlement – The arrangement made during the reign of Queen Elizabeth I, decisively stating that there would be one Church in England, inclusive of both the Protestant and Catholic parties. From that time, the Church of England and, by extension the Churches of the Anglican Communion, have thought of themselves as both “Catholic” and “Protestant.”

Epiphany – A sudden manifestation of the essence or meaning of something. A comprehension or perception of reality by means of a sudden intuitive realization:

Episcopal Church – The United States' branch of the Church of England, which became a separate entity after the American Revolution. Also referred to as ECUSA.

Eucharist – A derivative of a Greek word meaning “thanksgiving”; the Holy Eucharist is the principle act of worship of the Episcopal Church, divided into two main sections: 1. “The Liturgy of the Word” which includes readings from Scripture (including one from one of the four Gospels), a sermon, and prayers for the church and the world. 2. “The Holy Communion” (see *Communion*), which includes a prayer called “The Great Thanksgiving,” wherein bread and wine are consecrated, and become bearers of the Real Presence of Christ, and are consumed by a congregation of Christians, who are then dismissed to carry out Christ's ministry in the world.

Evangelism/Evangelical – (a) Related to sharing the Gospel or Good News of Christ. (b) In Anglicanism, relating to the Christian movements or churches that stress sharing the Gospel through the spoken word, such as sermons and teaching, more than through ritual and

sacramental worship. (c) In some Christian traditions, “evangelical” is the word chosen by some, typically more conservative, movements to describe their emphasis on personal conversion, and zeal for the spreading of Christianity.

Faith – The human response to divine truth, including the endeavor of belief and trust in God.

Forgiveness – Evokes the sense of the Greek word, which, although translated “forgive”, carries the idea of releasing or letting go. It is not simply “making nice,” but the deliberate action of allowing God’s creative love to replace feelings of hurt, anger, and resentment.

Gospel – (a) Translated from a Greek word meaning “good news.” (b) In Christian terms, relating to the message of Jesus’ love and salvation. (c) The four narrative accounts of Jesus found in the Christian Scriptures or “New Testament.”

Grace – The infinite love, mercy, and goodwill shown to humankind by God. Grace is given freely, neither granted as a reward for good behavior, nor withheld as a punishment for bad.

Henry VIII – King of England from 1509-1547

Holy – Sacred, related to the Divine; the word has the same roots as the English word “whole,” and entails a sense of completeness.

Holy Communion – see Communion

Holy Eucharist – see Eucharist

Holy Spirit – The “third” person of the Trinity: that part of God that makes God known in encounters with all of creation, and the divine “comforter” Jesus promised to send to the disciples to help them continue his ministry (see *Trinity, Spirit*).

Hooker, Richard – Sixteenth-century Anglican clergyperson, and one of Anglicanism’s most important theologians. Writing at a time in which the newly formed Church of England was struggling for definition, Hooker is largely responsible for shaping the way Anglicans look at their faith.

Icebreaker – An exercise or tool used at the beginning of a session to “break the ice” or to get people comfortable with talking with each other, usually around a specific theme or topic.

Incarnation – God is said to have taken human form, to have “become flesh” in the person of Jesus of Nazareth; this association by God with the created order validates the goodness of God’s creation.

Intentional – Deliberate, purposeful.

Irenaeus – c.130–200 CE; bishop of Lyons, and one of the first great Christian theologians, his work made much of the authority of the teaching of the apostles; his name means “the peaceable one.” Once said: “the glory of God is the human fully alive.”

Jones, Absalom – The first African-American ordained in the Episcopal Church; ordained deacon in 1795 and priest in 1802; a former house slave, Jones bought his own freedom.

Kingdom of God / Kingdom of Heaven –see *Reign of God / Reign of Christ*.

Laity/Lay/Lay Person – All baptized Christians who are not ordained; the laity is understood in the Episcopal Church to be its primary ministers. “Laity” comes from a Greek word referring to the “whole people of God,” so even clergy remain, in some sense, members of the laity. (See *Ministry*).

Lay Eucharistic Minister/Visitor – A lay person licensed by his or her diocese to take communion to persons who are unable to be present for worship with the community. The term, sometimes abbreviated “LEM,” can also apply to people licensed to serve the elements of Communion in worship services.

Lectionary – A table of the sections of Scripture that are appointed to be read in the services of the Church. The current practice of the Episcopal Church for Sunday worship is to read a lesson from Hebrew Scripture (the “Old Testament”), a lesson from the non-Gospel portion of the New Testament, a lesson from one of the Gospels (accounts of the life of Jesus), and a Psalm.

Liturgy – Worship, in particular, worship that has some specific form. The term comes from a Greek word meaning “work of the people,” which reminds us that our worship in the Episcopal Church is the “work” of the entire congregation, and not the clergy alone.

Mandala – In Buddhist or Hindu traditions, a symbol of the universe used in meditation. An object, or icon, which focuses thought.

Messiah – Hebrew word meaning “anointed one” (see *Christ*).

Ministry – The act of taking care of something, in this case an aspect or aspects of the Church’s people, life, or mission. In the Episcopal Church, the four orders of ministers are lay people, bishops, priests, and deacons. The laity (those not ordained to the other three orders) are understood as the “primary” ministers of the Church. (See *Laity*).

Nave – Part of a traditional cross-shaped church building to the west of the crossing, usually containing the pews. Comes from the Latin word for “ship” because the ceiling construction resembles that of the hull of a ship.

NRSV – *New Revised Standard Version* of the Bible made available starting in 1989. A standard in the ECUSA lectionary.

Paradigm – In the case of a community of faith, the form or model that serves as a pattern for the expression and exercise of that community’s faith and practice.

Paul – A prominent Jewish Palestinian and Roman citizen who, by his own admission, persecuted members of the earliest Christian communities. Paul’s writings described an

encounter with the Risen Christ, which led to his conversion to Christianity. He then became a self-professed “apostle,” and founded a number of churches. Both his original writings, and the later writings attributed to him, comprise a large portion of the Christian Scriptures or “New Testament.”

Protestant – A term used to refer to various Christian groups that broke away from the Roman Catholic Church in the Sixteenth-century.

Radical Welcome / Radical Hospitality – The manifestation of the Gospel call for hospitality. Radical Welcome goes beyond tolerance of difference, and strives for the total inclusion of all God’s children in community.

Reason – One “leg” of the Anglican “three-legged stool,” (see *Three-Legged Stool*) referring to the combined use of logic and our experiences of God and the world. While reason is commonly understood today to be an aloof, non-emotional consideration of clear “facts,” since the time of Sixteenth-century theologian Richard Hooker (see *Hooker, Richard*), Anglicans have used the term in a more holistic way, entailing both the operations of the mind and the heart. Anglican Reason must include a combination of logic, and the subjective, basic sense of “rightness” which each of us possess.

Reconciliation – The bringing back together of people (or people with God) who have been separated by sin, misunderstanding, miscommunication, etc. (see *Confession, Sin*).

Rector – The priest in charge of a parish congregation.

Reign of God / Reign of Christ – The fulfillment of God’s best purpose for all of God’s creation, including humankind. Episcopalians have a sense of the “already but not yet” with regard to the Reign of God, in that we catch glimpses of it, understand part of our mission as helping to usher it in, and yet await its fulfillment at the end of time as we know it; also referred to as Kingdom of God / Kingdom of Heaven.

Robinson, Gene – The first openly gay man to be elected bishop in the Episcopal Church and Anglican Communion, ordained as bishop in the Episcopal Diocese of New Hampshire on November 2, 2003. The Episcopal Church’s affirmation of Robinson’s election, and his subsequent ordination as bishop, were occasions of great joy for some in our Church and occasions of sadness and concern for others.

Sacrament – *The Book of Common Prayer* defines a sacrament an “outward and visible sign of an inward and spiritual grace, given by Christ as a sure and certain means by which we receive that grace”; in unpacking that definition, we would further note that, while there is a sense in which the sacraments convey grace, there is an even greater sense in which the sacraments “make real” or experiential that which is already true. For example, one might say, “I experienced God’s forgiveness when I confessed my sins, but God had already forgiven me long before I knew of my sin.”

Scripture – See Bible, see also Three-Legged Stool

Sin – In the confessions in the *Book of Common Prayer*, referred to as “those things which we ought not to have done” or “what we have done and what we have left undone,” “we” having the sense of both the individual and the corporate or institutional in nature; the exercise of evil; the Greek word literally means “missing the mark” (see *Confession, Corporate Confession, Grace*).

Spirit – (a) see Holy Spirit. (b) The aspect of the human being that perceives form, order and relationships, and through which we come to know one another and ourselves.

Spiritual / Spirituality – Concerning a person’s relating to the Holy; one’s intentional seeking of relationship with God.

Table / Altar – See Alter / Table

Theology – Intentional, purposeful thinking about God.

Three-Legged Stool – A metaphor used by Anglicans to describe the consideration of Scripture, Traditions, and Reason, each one informing the other two, to discern truth, make decisions, and find authority. (see *Scripture, Traditions, Reason*)

Traditions / Tradition – The prayer and theological reflection by a multiplicity of voices throughout Church history. There has never been one established, monolithic “Tradition,” but that, at any given point in time, there are a variety of important “Traditions.” (see *Three-Legged Stool*)

Trinity – A way of describing the one God in three distinct, yet related, aspects or persons. The Trinity is composed of: (1) the Creator – the loving maker, parent or “Father” God, who, according to the account in Genesis, created the universe, and referred to as “Father” or “Abba” by Jesus in the Gospels; (2) the Redeemer – God in the person of Jesus, known as the Son of God and Christ or Messiah, who was made flesh to live and die as one of us, but both fully human and fully Divine; and (3) the Sanctifier, Sustainer, and Comforter – the unseen Holy Spirit of God who is actively and generatively working in humankind and throughout the world today (see *Holy Spirit, Spirit, Incarnation, Christ, Messiah, Word of God*).

Trinitarian – Of or relating to the Holy Trinity (see *Trinity*).

Via Media – A Latin phrase meaning “middle way,” used by Anglicans to describe the manner in which they reconcile or hold in tension conflicting views on various religious questions. Though the term is commonly misunderstood to mean the search for compromise in the precise middle ground between two opposites, it is really the idea of according equal respect to opposing views.

Vicar – In the United States, vicar is the title given to the priest in charge of a mission congregation; in England, a vicar is in charge of any congregation.

Word of God – (a) The expressive act through which God is shown to create, in Genesis and John’s Gospel. (b) A translation of a Greek term meaning both “word” and “primary reason,” used in the Gospel of John to describe the state of Jesus’ existence before his birth in the world.

(c) Communications from God to humankind, especially in the Hebrew Scriptures and in words attributed to Jesus in the four Gospels.