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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 21<sup>st</sup>-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!*



## Facilitator's Introduction

Mark this section of your Facilitator's Manual and refer to it each week. This section describes the content and context which you will encounter with various **via media** participants; provides a checklist to help you prepare for each session; and outlines the small-group process you will utilize to facilitate discussion groups. Throughout the Facilitator's Manual, reference will be made to this section.

### ***Content and Context***

As with any community, the context is formed by the participants. As Ed Bacon says in the Session One video, our Anglican experience is enriched as more voices are added to the ongoing conversation. Be sensitive to the context of your small group participants. Some may be coming from other traditions. Some might be life-long members of your congregation who are coming to gain a deeper understanding. Some might be skeptical of the Christian way. For each **via media** session, we have provided a short list of perspective profiles and take-away messages, knowing that there will be others. **via media** has been developed with three perspectives in mind which mirror a few of the types of people who might be attracted to this evangelism tool.

### ***Participant Perspectives***

In preparing the **via media** program, we imagined at least three types of participants whom you may encounter. Please make sure everyone in leadership in your program is familiar with these descriptions:

#### **Those who are returning to church**

This includes people who were raised in a Christian tradition, perhaps even the Anglican tradition, but who stopped attending church at some point in their lives. Some of these people had experiences that caused them to leave the church; others simply became bored and outgrew their church community. Whatever the reasons, these folks thought they had left the church behind. By attending **via media**, they are indicating a willingness to reconsider Christianity. They are hoping that your congregation can be a place of welcome where they can reconnect to the Christian traditions and find healing and meaning in their lives.

#### **Those who never attended church**

This includes people raised in other religious traditions as well as those who have no formal religious background of any kind. These may be folks who are discovering a void in their lives, experiencing a longing for meaning in their lives, or becoming aware of God's presence in their life but don't know how to respond. They are looking for a

relationship with God in community, and need a safe place to share their questions without embarrassment.

### **Those who currently attend your congregation**

Whether “cradle Episcopalians,” converts, or newcomers, these are folks who want a deeper understanding of the Anglican way of being Christian. They may be very integrated into the life of the community; they may deeply appreciate the sense of welcome they have experienced there; but they need a way to articulate their faith. They are looking for a language to explain what it means to be an Episcopalian, greater confidence in their ability to say why they believe what they believe and why they do what they do. They need a welcoming space to examine and share their faith with others.

No one perfectly fits these descriptions, and the questions and concerns of one type of participant may often overlap with those of other types. These descriptions are offered as an aid in clarifying the perspectives of the participants with whom you will work. **via media** is not a “one size fits all” approach, and we invite you to tailor the program as appropriate to your participants. This is one reason why we suggest a variety of sample questions for each small-group discussion. In addition, for each session we suggest a central idea or message that you might wish to communicate to each of these three types of participants. These diverse perspectives will enrich your discussions and allow for a learning experience that no one person or perspective could possibly provide.

### ***Checklist for Small-Group Facilitators***

#### **The Week Before:**

- ☐ Prepare for the coming week's discussion by reading through preparation materials.
- ☐ Decide which questions you would like to use with your group, and at the same time remember that when the conversation begins you need to be open to the direction the group wants to go.

#### **The Day of the Session:**

- ☐ Check the set-up of your small-group space to make sure there are enough chairs for everyone and that they are arranged in a circle.
- ☐ Make sure the temperature of your small-group space is as comfortable as possible.
- ☐ Familiarize yourself with the take-away messages for each session. Make certain you ask the questions that will represent each perspective profile.
- ☐ Know what you are going to say to your small group to get its conversation started, and to transition it from the video to the closing worship. The shaded boxes are your script—improvise as you see fit.

## **Small-Group Outline**

### **Facilitator's Role**

The small-group facilitator's task is essentially to guide the small group into the discussion. Following the video presentation, participants will be experiencing various emotions: some might be shocked by what they have seen or heard, while others might be ready to jump right in and tackle the hard questions. Once the conversation starts, try to keep it moving.

### **Discussion Questions**

It is important that you prepare each week by deciding which question to use to begin your discussion. It is also important to guide, not control, the conversation by letting the group discussion proceed naturally unless the people veer off the session's topic. Also, not every question may be of interest, or appropriate, in your small group. Use what feels right to you.

### **Journaling Activity**

Each week, the small-group time may conclude with an activity that is designed to help connect **via media** discussions with daily life. As the small-group facilitator, you will need to reinforce this by reminding the participants that they will get out of **via media** what they invest, and it is our hope that they will invest time and thought throughout the week.

### **Timeline**

When using Module A for each **via media** 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, and your coordinator may replay certain video scenes from the session to further focus the small group's discussion while allowing additional time for discussion. If, however, your group frequently has new participants, your coordinator may replay the entire session video 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 the video, show the video.
- 1:00 Transition into small groups (the facilitator's job starts here).
- 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 video segments, show video segments.
- 0:45 Transition into small groups (the facilitator's job starts here).
- 1:45 Hand out Participant's Take-Home Materials.
- 1:50 Closing liturgy.

## The Transition to Small Groups

After viewing the video, the participants gather in their small groups to continue the conversation begun in the video. Your coordinator will introduce the transition from the video into the small-group discussions.

## Take-Home Materials

Each week, participants will be given written material to take home that will include a theological content summary, the scripture chosen for the session, a piece from our traditions, and a prayer from the *Book of Common Prayer*. This material should be given to the participants as they leave their small groups to go to worship; in Modules B & C for each session, the theology statements may be used as part of the small-group discussion. Encourage your group members to use the *Reflection for the Week* in their journaling, prayer, or meditation.

## Facilitator's Worship Notes

Worship is an important end to the time a community has spent in dialogue together. As Anglicans, our prayer is shaped by our experience and encounter of God in each other. It is essential that you look the worship over before you gather for your **via media** session. We have provided an appropriate liturgy that relates to each topic, but as liturgical practice differs from one community to the next, the selections we have made from our traditions might not be appropriate for your congregation. Your coordinator will introduce the transition from the small groups into the closing community worship liturgy.



## Session Eight—So What?

### Tip of the Session

You are in the last three weeks of the twenty-four week, extended **via media** curriculum. By now, the participants have come to know each other well, and they also expect a certain pattern to the day's program. That pattern changes during these last three modules. Now is the time that your facilitating role really needs not to get in the way of the participants. Encourage them to take the lead. Stand firm in calling them to articulate their own answers. Your goal is to stop leading them and to help them lead themselves.

### Preparation

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

- Content and Context
- Participant Perspectives
- Checklist for Small-Group Facilitators
- Small-Group Outline
- Facilitator's Worship Notes

Work closely with your coordinator regarding the modules for Session Eight. The normal timeline and flow of the sessions will be different than the pattern to which you are accustomed.

### Session Eight Modules

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?**

#### **Large-Group Discussion**

Note: There is no small group during this module.

#### **"Continuing the Conversation" Discussion Questions**

- If someone asks you what you believe about God, what is your answer?
- Why do you go to church?
- How do you keep your faith in a Good God when there is so much evil and death in the world?
- Why do YOU take the Eucharist? What has been your most memorable experience of the Eucharist?
- Have you ever had an experience where your politics and your spirituality clashed? How did you resolve it?
- Have you ever had an experience of being ashamed of your Christianity? Or a time when you haven't admitted being a Christian? What was that about? How did it feel?
- How are you able to get along with people in your church with whom you disagree on matters of politics or theology?
- What has been one of your most joyful moments in church?
- Are you the same person at church as you are when you are at home? At work? With friends?



## **Going Forth**

There is no small-group time during Module A of Session Eight, but Facilitators should sit together with the participants from their small groups throughout the session. Be prepared to hand out the Take-Home Materials (which contain the Theology Statement for the session and the same discussion questions listed in the Facilitator's Manual above) to the participants immediately after they watch Part A of the Session Eight video. Be prepared to guide your small-group members on their use.

## **The Going Forth**

During this session, the coordinator will announce the distribution of the Take-Home Materials, immediately following the viewing of Part A of the Session Eight video.

## *Reflection for the Week*

Following from the discussion in today's session, use your journal to reflect further upon what it means to be a Christian. You may use the "Continuing the Conversation" discussion questions, or write your own questions. Respond to as many of these questions as you are able in your journal. This marker of spiritual reflection will be an important resource to you in the years to come.



## **Session Eight—So What?**

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

#### ***Lectio Divina***

Following the format in the Worship Guide for Module B of Session Eight, lead your small group in *lectio divina* on one of the following Scripture passages (Matthew 28:16-20; Exodus 3:1-6; or Micah 6:6-8, NRSV). Your coordinator will allow about 40 minutes for the *lectio divina* before your group is called to work on the Prayers of the People activity.

#### **Small-Group Discussion—Prayers of the People**

Next week, this community that has formed through **via media** will join together to celebrate the Holy Eucharist. One of the most important ways in which the Eucharist may be made uniquely expressive of a particular community is through the Prayers of the People. Prayer is offered with intercession for:

- The Universal Church, its members, and its mission
- The Nation and all in authority
- The welfare of the world
- The concerns of the local community
- Those who suffer and those in any trouble
- The departed (with commemoration of a saint when appropriate)

Work with your coordinator to divide the above six topics (all of which must be included in the Prayers for the People) between the small groups to avoid overlap in the completed prayers. Show your small group examples of the formats for Prayers of the People in the *Book of Common Prayer*, at pages 383 to 393. Decide, beforehand, whether all of the prayer stanzas will have a common response, such as, "Lord, hear our prayer," or if variable responses will be possible, as with Form VI (BCP 392). If the latter course is taken, copies of the Prayers of the People will need to be printed for each person who will attend next week's Eucharist.

Together, as a small group, discuss the topics for your portion of the Prayers of the People, and then work together to write the prayers. Do not inhibit participants from consulting with other small groups, if they so choose. Remember, you are striving to turn leadership over to them in these closing sessions. Turn your small group's completed prayers in to your coordinator, who will arrange to have them ready for next week's Eucharist service.

## Going Forth

Make sure you save the last two or three minutes of your small-group time to hand out the Take-Home Materials and to guide your small-group members on their use.

*The Going Forth (these or other words, said aloud by the facilitator)*

Each week as we end, I will be giving you things to take home. You will receive a packet of materials that will help you to continue to think about our conversation. You are also encouraged to write in the journal that you were given. The *Reflection for the Week* is designed to be a meditative question that might help you keep the learning from the session alive as you go through the week.

*Reflection for the Week*

Next week will be your final week of **via media**. You are near the end of one journey, and near the beginning of another. Use your journal this week to record what you hope to offer God when you come to the Eucharist and what you hope to receive from God in the Eucharist.



## ***Session Eight—So What?***

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

#### **Small-Group Discussion Activity**

There is no Discussion Activity for Session Eight, Module C. During this last module, the facilitators should work closely with the coordinator to help prepare for the Eucharist. During the Icebreaker, distribute the Participant Take-Home Materials. Be prepared to acknowledge the contributions of the participants in your small group during the Festive Meal after the Eucharist.

## Going Forth

Make sure you save the last two or three minutes of your Icebreaker time to hand out the take-home materials and to guide your small-group members on their use.

*The Going Forth (these or other words, said aloud by the facilitator)*

Each week as we have ended, I have given you things to take home, including packets of materials to help you to continue to think about our conversations. You have also been encouraged to keep a journal throughout our time together. Today is our last session. The *Reflection for the Year Ahead* is intended to invite you to continue to reflect upon your spiritual journey as you go forth from the **via media** experience.

*Reflection for the Year Ahead*

You have been keeping a spiritual journal for as many as 24 weeks. You are encouraged to look back over your reflections during the **via media** journey and to then continue writing in your journal during the months ahead. From time to time, look back at your growth and record where God is presently guiding you on your journey of faith.

## 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 as 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.